

Hadith-Based Communication Ethics for Responding to Hate Speech on TikTok

*Mumtazah Azzahra¹, Kusnadi², Nurchalidin³

^{1,2,3}Universitas Islam Negeri Raden Fatah Palembang, Indonesia

*Email: mumtazahazzahra06@gmail.com

Abstract: The growing prevalence of hate speech on TikTok indicates a serious disruption in digital communication ethics and may generate broader social consequences. This study analyzes forms of hate speech on TikTok and examines Prophetic hadiths related to communication ethics through the *ma'ani al-hadith* approach. It also evaluates the relevance of these hadiths for responding to hate speech practices in contemporary social media, particularly TikTok. This study employs a qualitative library research method. Primary data are drawn from *Sahih al-Bukhari* No. 6476, *Sunan al-Tirmidhi* No. 1977, and a hadith encyclopedia database used to trace related narrations, while secondary data consist of books, scholarly articles, and other relevant literature. The findings suggest that hate speech on TikTok frequently appears as attacks on religious, ethnic, racial, and intergroup identities and may contribute to social conflict. The hadiths examined in this study emphasize the obligation to guard one's speech, the ethical importance of *tabayyun* (verification of information), and the prohibition of communication that harms others. The study concludes that Prophetic hadiths on communication ethics remain contextually relevant for addressing hate speech on social media and may serve as a normative basis for cultivating digital communication grounded in moral responsibility and social welfare.

Keywords: *Communication Ethics, Hadith, Hate Speech, Social Media, Tiktok*

Introduction

Communication is a central element of human life. It functions not only as a means of exchanging information but also as a social mechanism through which relationships are formed, maintained, and negotiated.¹ The rapid development of digital technology has significantly expanded the scope, speed, and intensity of communication. TikTok, in particular, has emerged as a highly influential digital platform that enables users to disseminate messages quickly and widely through short videos.² The platform also provides space for expressing ideas, opinions, and social criticism. However, the openness and accessibility of communication on TikTok have also raised serious ethical concerns. Digital expression does not always reflect responsible, respectful, or socially constructive communication.

¹ Eko Wulandari & Anita Trisiana, Dela Ayu Kaswadi, "Pentingnya Komunikasi Sosial Budaya Di Era Globalisasi Dalam Perspektif Nilai Pancasila," *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 6, no. 2 (January 7, 2019): 574–77, <https://doi.org/10.33061/glc.v6i2.2551>.

² Rahmawati Siregar, "Strategi Dakwah Dan Edukasi Di Media Sosial Untuk Generasi Z: Analisis Konten Dakwah Kreatif Di TikTok," *Al Huda Jurnal of Islamic Education and Society* 1, no. 1 (2025), <https://ejournal.maronpublishing.com/index.php/alhuda/article/view/43>.

Several communication practices on TikTok are marked by content that contains hate speech. This condition suggests that freedom of expression in digital spaces is often not accompanied by adequate ethical awareness. Communication on TikTok therefore requires moral responsibility, because every message may generate either constructive or harmful effects depending on its content, mode of delivery, and social context.³ Hate speech in digital spaces is particularly problematic because it can circulate rapidly, reach broad audiences, and intensify social tension through repeated exposure and public interaction.

Monitoring data on hate speech on TikTok from August to September 2024 illustrate the scale of this problem. The Alliance of Independent Journalists and the Monash Data and Democracy Research Hub identified 456 samples containing hate speech from 4,712 videos and 32,168 comments.⁴ The dominant issues included religion, morality and ethics, and attacks on female political leaders.⁵ The content involved coarse language, expressions of hatred, insults directed at individuals and religions, and statements with *SARA* (*suku, agama, ras, dan antargolongan*, or ethnicity, religion, race, and intergroup affiliation) nuances.⁶ Such content may trigger conflict and hostility, undermine interreligious and interethnic harmony, and damage the dignity of individuals or groups.⁷

Islamic teachings, especially Prophetic hadiths, provide ethical guidance for communication. A Muslim is expected to protect others from harm caused by the tongue and the hand, which implies a responsibility to avoid speech that contains insult, defamation, hatred, humiliation, or other verbal acts that contradict the ethics of communication. In this respect, the hadith tradition offers a moral framework for evaluating digital communication, including speech practices that circulate on social media. This framework is especially relevant in the context of TikTok, where harmful utterances can be reproduced, commented on, and amplified within a short period of time.

Previous scholarship has examined Islamic communication ethics and hate speech from several perspectives. Uswatun Hasanah and Busr,⁸ in “Hold Your Fingers: The Communication Ethics on WhatsApp Based on the Hadith,” analyzed the circulation of false information on WhatsApp in Indonesia and showed that WhatsApp has often been used to disseminate

³ Roselina Fumi Adhitama, Arsillana Nurmuhsina, and Difa Rizky Aulia Kadar, “Etika Berkritik Dalam Penggunaan Komentar Di Media Sosial Pada Platform Tiktok,” *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 3, no. 1 (2025): 1–25, <https://journal.forikami.com/index.php/nusantara/article/view/907>.

⁴ Dian Dewi Purnamasari, “Ujaran Kebencian Terkait Pilkada Marak Di Tiktok,” *kompas.id*, 2024, <https://www.kompas.id/artikel/ujaran-kebencian-terkait-pilkada-marak-di-tiktok>.

⁵ Santi Delliana, Agustrijanto, and Mulyono Antonisius Wibowo, “Communication Ethics Live Tiktok Interfaith Dialogue in The Perspective of Al-Ghazali ’ S Communication Ethics,” *Journal of Pragmatics and Discourse Research* 5, no. 1 (2025): 86–98, <https://jurnal.pjpb-sip.org/index.php/jpdr/article/view/1217>.

⁶ Angga Maulana Jaya Dewata et al., “Kerukunan Umat Beragama Sebagai Wujud Implementasi Toleransi,” *Moderation | Journal of Islamic Studies Review* 5, no. 1 (March 17, 2025): 1–10, <https://doi.org/10.63195/moderation.v5i1.123>.

⁷ Grace Stefani Manurung et al., “Analisis Ujaran Kebencian Netizen Di Media Sosial X Pada Postingan Akun ‘Habis Nonton Film’,” *JIIC: JURNAL INTELEK INSAN CENDEKIA* 2, no. April (2025): 7347–54, <https://jicnusantara.com/index.php/jiic/article/view/3190>.

⁸ Uswatun Hasanah and Busro Busro, “Hold Your Fingers: The Communication Ethics on WhatsApp Based on the Hadith,” *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 3 (September 30, 2023): 239–54, <https://doi.org/10.17576/JKMJC-2023-3903-13>.

unreliable information. Nur Zunda Zubaidah and Andris Nurita⁹ examined *Sunan al-Tirmidhi* No. 1977 and its relevance to hate speech on social media, arguing that the hadith contains no *shadh* (irregularity) or *'illah* (hidden defect) and can therefore be used as a normative basis for responding to hate speech. Krisnadi and Riswandi¹⁰ used *takhrij* (hadith source tracing) analysis and identified sixteen hadiths relevant to hate speech, including narrations from al-Tirmidhi, al-Bukhari, and Muslim. Although these studies have contributed to the discussion of Islamic communication ethics and hate speech, most remain general in scope and do not focus specifically on TikTok, a platform with distinctive communicative features. Existing studies in hadith scholarship also tend to emphasize textual meaning and have not always engaged sufficiently with the complex and contextual dynamics of digital communication. The novelty of this study therefore lies in its attempt to connect hate speech practices on TikTok with the *ma'anil al-hadith* approach, namely an interpretive approach that examines the meaning of hadith beyond its literal wording by considering linguistic, contextual, and ethical dimensions. Through this approach, the study seeks to formulate a hadith-based communication ethic that is applicable to the problem of hate speech on TikTok.

Based on this background, this study addresses three research questions. First, what aspects of hate speech appear on TikTok? Second, how do hadiths related to communication ethics respond to hate speech? Third, how are hadith-based communication ethics relevant for addressing hate speech on TikTok? The discussion is limited to Prophetic hadiths that contain central principles of communication ethics, especially *Sahih al-Bukhari* No. 6476 and *Sunan al-Tirmidhi* No. 1977. These narrations warn against careless speech, prohibit verbal conduct that harms others, and remain relevant to contemporary digital communication, particularly the rise of hate speech on TikTok. Accordingly, this study aims to analyze forms of hate speech on TikTok, including insults, verbal attacks, and statements that undermine the dignity of individuals or groups. It also examines the ethical values contained in Prophetic hadiths on communication and evaluates their relevance for responding to hate speech practices on contemporary social media, particularly TikTok.

Method

This study employs a qualitative method with a library research design.¹¹ The research focuses on examining Prophetic hadiths related to communication ethics and relating their ethical meanings to the phenomenon of hate speech on TikTok. The primary data consist of selected hadiths that directly address speech ethics, especially *Sahih al-Bukhari* No. 6476 and *Sunan al-Tirmidhi* No. 1977. A hadith encyclopedia database was also used to trace related narrations and identify supporting hadiths relevant to the ethics of speech, verbal harm, and social responsibility. The secondary data include books, scholarly articles, and other relevant

⁹ Nur Zunda and Andris Nurita, "Pemahaman Hadis Riwayat Sunan Al-Tirmidhi Nomor Indeks 1977 Dan Relevansinya Terhadap Fenomena Hate Speech Di Media Sosial," *Musnad: Jurnal Ilmu Hadis* 01, no. 01 (2023): 1–23, <https://garuda.kemdikisaintek.go.id/documents/detail/5048660>.

¹⁰ Krisnadi Krisnadi and Agus Riswandi, "Takhrij Hadis Tentang Hate Speech Perspektif Islam," *Quality: Journal Of Islamic Studies* 2, no. 1 (2023): 51–69, <https://jurnal.staiserdanglubukpakam.ac.id/index.php/qjis/article/view/188>.

¹¹ Muhammad Rijal Fadli, "Metode Penelitian Kuantitatif: Konsep, Jenis, Tahapan Dan Kelebihan," *Humanika* 21, no. 1 (2021): 917–32.

literature on hadith studies, Islamic communication ethics, hate speech, and social media communication.¹²

The study applies the *ma'anil al-hadith* approach, namely an interpretive approach that examines the meaning of hadith through linguistic, textual, and contextual analysis.¹³ This approach is used to understand the ethical messages of the selected narrations beyond their literal wording and to relate them to contemporary communication practices. In this study, the analysis also draws on classical hadith commentaries, especially Ibn Hajar al-'Asqalani's *Fath al-Bari*, as well as relevant discussions in *Sunan al-Tirmidhi*. Al-Ghazali's ethical reflection in *Ihya' 'Ulum al-Din*, particularly the discussion of *Afat al-Lisan* (the harms of the tongue), is used as a supporting ethical framework for understanding the moral consequences of speech.

Data were collected through documentation by identifying, selecting, and classifying hadiths and scholarly literature relevant to communication ethics and hate speech. The analysis was conducted in several stages. First, the study identified hadiths related to guarding the tongue, avoiding harmful speech, and exercising ethical restraint in communication. Second, it examined the *sanad* (chain of transmission) and the scholarly assessment of the selected narrations to establish their reliability as normative sources. Third, it analyzed the *matan* (text of the hadith) through linguistic interpretation and by considering *asbab al-wurud* (the circumstances related to the emergence of a narration) when available. Fourth, it contextualized the ethical values contained in the hadiths in relation to hate speech practices on TikTok, particularly speech that attacks religious, ethnic, racial, and intergroup identities. Through these stages, the study seeks to formulate a hadith-based communication ethic that is relevant to contemporary digital communication.

Results and Discussion

1. Aspects of Hate Speech on TikTok

Hate speech has become an increasingly visible communication practice in digital spaces, including TikTok. It does not simply express dislike or disagreement. It often targets the social identities of individuals or groups. In Indonesia's multicultural society, religious, ethnic, and racial identities occupy a sensitive and important place in public life.¹⁴ For this reason, hate speech may be categorized according to the identities it targets.

Religion-based hate speech refers to expressions of hostility that invoke, attack, or demean religion, religious symbols, religious authorities, or religious communities. Such speech may occur both online and offline¹⁵ and may appear within a single religious community or between different religious groups.¹⁶ Its effects can be personal and social,

¹² Marinu Waruwu et al., "Metode Penelitian Kuantitatif: Konsep, Jenis, Tahapan Dan Kelebihan," *Jurnal Ilmiah Profesi Pendidikan* 10, no. 1 (February 28, 2025): 917–32, <https://doi.org/10.29303/jipp.v10i1.3057>.

¹³ Lalu Muhammad Fazlurrahman, *Ma'anil-Hadits: Melihat Seputar Perkembangan Kajian Hadits Dalam Berbagai Pendekatan Metodologi* (Yogyakarta: CV Pustaka Egaliter, 2024).

¹⁴ Lidia Indah Sari, "Analisis Ujaran Kebencian Bahasa Di Media Sosial Tik Tok" (Universitas Muhammadiyah Sumatera Utara, 2021), <http://repository.umsu.ac.id/handle/123456789/17540>.

¹⁵ Yani'ah Wardhani and Ekawati Ekawati, "Ujaran Kebencian Berbasis Agama: Kajian Persepsi, Respon, Dan Dampaknya Di Masyarakat," *Buletin Al-Turas* 26, no. 1 (February 10, 2020): 153–71, <https://doi.org/10.15408/bat.v26i1.13698>.

¹⁶ Najahan Musyafak and Hasan Asy'ari Ulama'i, *Agama & Ujaran Kebencian: Potret Komunikasi Politik Masyarakat, Researchgate.Net* (Semarang Jawa Tengah: CV Lawwana, 2020).

including shame, reputational damage, tension between religious communities, and the weakening of interreligious harmony.¹⁷

This form of hate speech can be observed in TikTok communication practices. In 2024, the TikTok account @kusumasaid888 was reportedly filed with the Indonesian National Police for alleged hate speech against Islamic boarding schools, as reported by Tribun Lampung and Kompas Lampung. The post allegedly contained degrading language toward female students and insults directed at kiai, thereby causing public concern and potentially disturbing social and religious harmony.¹⁸ The act was considered to fall under Article 28 paragraph 2 of Law No. 11 of 2008 on Electronic Information and Transactions.

Hate speech involving ethnicity, race, and intergroup identity, often referred to in Indonesia as SARA (suku, agama, ras, dan antargolongan, or ethnicity, religion, race, and intergroup affiliation), attacks identities that are deeply attached to individuals and communities.¹⁹ Because these identities are often inherited or socially embedded, attacks against them may have serious psychological, social, and cultural consequences. In communication studies, this form of expression may be understood as group-targeted hate speech because it attacks both an individual and the collective dignity of a community.

On TikTok, SARA-based hate speech often appears through negative labeling, stereotyping, and degrading references to ethnic or regional groups. Provocative SARA content can trigger horizontal conflict, either between individuals or between communities. Public attention has been drawn to several such cases. The TikTok account @prog3330 was reportedly filed with the Riau Regional Police on June 13, 2025, after uploading a video that described Riau as a “primitive” province, as cited by the account @PortalBeritaInvestigasi86. Another case involved the account @Presiden_Ono_Niha on December 30, 2023, as cited by @RoOPS_PoldaPapua. The upload used coarse expressions such as “primitive” and “stupid” during the funeral procession of the late Lukas Enembe. The statements were considered degrading to the dignity of the local community and capable of provoking ethnic tension. Both cases were linked to Article 28 paragraph 2 of the Electronic Information and Transactions Law, which carries a potential prison sentence of up to six years.

To clarify these patterns, the aspects of hate speech on TikTok may be categorized as follows:

No.	Category	Form of Hate Speech	Characteristics	Impact
1	Religion	Insults against teachings, symbols, religious figures, or adherents of a religion	May occur within or between religious communities	Can trigger religious conflict, weaken harmony, and intensify intolerance
2	Ethnicity,	Negative labeling,	Group-targeted	May provoke horizontal

¹⁷ Harda Armayanto and Pocut Milkya Muda Cidah, “Ujaran Kebencian Berbasis Agama: Kebebasan Berbicara Dan Konsekuensi Terhadap Kerukunan Umat Beragama,” *Al-Adyan: Journal of Religious Studies* 4, no. 1 (June 30, 2023): 38–50, <https://doi.org/10.15548/al-adyan.v4i1.5885>.

¹⁸ Yusri, “FKP Bandar Lampung Laporkan Akun TikTok @Kusumasaid888 Terkait Ujaran Kebencian,” *Pelawanan Pos*, 2025, <https://pelawananpos.co/news/detail/3309/hina-ulama-dan-pesantren--fkpp-bandar-lamp>.

race, and intergroup identity	stereotyping, or degrading expressions directed at ethnic or racial groups	hate speech that attacks collective identity	conflict, discrimination, and damage to collective dignity
-------------------------------	--	--	--

This categorization shows that the study does not stop at classifying hate speech practices. It proceeds to a deeper analysis of these practices through the principles of communication ethics derived from *hadith*. The aim is to recover the normative meanings embedded in the *hadith* and to read them contextually so they can illuminate the dynamics of digital communication.

2. *Hadiths* on Communication Ethics in Responding to Hate Speech

Hadiths on communication ethics include the sayings, actions, and approvals of the Prophet Muhammad. As the second source of Islamic teachings, *hadith* guides Muslims in matters related to worldly life and preparation for the hereafter.²⁰ The *hadith* tradition gives serious attention to ethics and moral conduct, yet many communication practices among Muslims still do not reflect these teachings.²¹

Hate speech content may generate conflict and hostility, undermine harmony between religious and ethnic communities, and damage the reputation of individuals or groups. In this context, *hadith* offers important guidance for guarding the tongue. This instruction appears in *Sahih al-Bukhari*, Kitab al-Iman, the chapter on the best practice of Islam:

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ الْقُرَشِيِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning: Sa‘id ibn Yahya ibn Sa‘id al-Qurashi narrated to us, saying: my father narrated to us, saying: Abu Burdah ibn ‘Abd Allah ibn Abi Burdah narrated to us, from Abu Burdah, from Abu Musa, may God be pleased with him, who said: The Companions asked, “O Messenger of God, which Islam is best?” He replied, “The one from whose tongue and hand the Muslims are safe.” (HR. al-Bukhari).

This *hadith* instructs Muslims to guard their speech and conduct so that others are protected from harm, whether verbal or physical. A Muslim is therefore expected to restrain speech that contains insult, defamation, hatred, or any form of verbal disturbance that conflicts with communication ethics. The principle of *tabayyun* (verification of information) is also a central principle of communication ethics.²² It is highly relevant to preventing hate speech because one root of hate speech is the circulation of information that has not been properly verified. Disseminating unclear information, especially when it contains slander, provocation,

²⁰ Abdul Ganif Herlambang et al., “Analisis Tentang Kedudukan Al-Qur’an Dan Hadits Sebagai Dasar Pendidikan Islam,” *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 2 (May 6, 2024): 702–13, <https://doi.org/10.60126/maras.v2i2.246>.

²¹ Muh Syauqi Malik et al., “Etika Komunikasi Dalam Perspektif Al-Qur’an Dan Hadis,” *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 6, no. 2 (2024): 24–40, <https://www.ejournal.maarifnajateng.or.id/index.php/asna/article/view/515>.

²² Muhammad Taufiq and Hasnida Hasnida, “Konsep Tabayyun Sebagai Prinsip Dasar Manajemen Pendidikan Islam,” *Indo-MathEdu Intellectuals Journal* 7, no. 1 (January 17, 2026): 614–21, <https://doi.org/10.54373/imeij.v7i1.4954>.

or attacks on a particular group, is addressed in *Fath al-Bari* in the chapter on guarding the tongue, which cites al-Bukhari No. 6476:

حَدَّثَنِي إِبرَاهِيمُ بْنُ حَمَزَةَ حَدَّثَنِي ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ
بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ عَنِ أَبِي هُرَيْرَةَ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ
بِالْكَلِمَةِ مَا يَتَّبِعُنَّ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Meaning: Ibrahim ibn Hamzah narrated to me, Ibn Abi Hazim narrated to me, from Yazid, from Muhammad ibn Ibrahim, from ‘Isa ibn Talhah ibn ‘Ubayd Allah al-Taymi, from Abu Hurayrah, who heard the Messenger of God say: “Indeed, a servant may utter a word without clarifying it, and because of it he slips into the Fire farther than the distance between the east and the west.” (HR. al-Bukhari No. 6476).²³

The *sanad* of al-Bukhari No. 6476 shows a strong continuity of transmission from the Companion to the later generation of transmitters. The narration originates from Abu Hurayrah, whose reliability and memory are widely recognized in *hadith* scholarship. It then passes through ‘Isa ibn Talhah ibn ‘Ubayd Allah, Muhammad ibn Ibrahim, Yazid ibn ‘Abd Allah ibn Usamah ibn al-Had, ‘Abd al-‘Aziz ibn Abi Hazim, and Ibrahim ibn Hamzah. The narrators are generally assessed as *thiqah* by major scholars of narrator criticism. The continuity of generations, the shared scholarly environment, and the plausibility of transmission support the conclusion that the *sanad* is connected and sound.²⁴

Ibn Hajar al-‘Asqalani, in *Fath al-Bari*, explains that this *hadith* emerged in an Arab social setting where speech carried great social weight. Words could provoke conflict between tribes, damage a person’s honor, or even lead to war. The Prophet therefore emphasized that careless speech could spread slander or hurt others, and such speech carries serious moral and spiritual consequences. The narration also responds to the tendency to speak spontaneously without considering the effects of one’s words. In a society strongly tied to honor, *izzah*, and *‘ird*, unguarded speech could fracture social relations.²⁵

The phrase “*inna al-‘abda la-yatakallamu bi al-kalimah*” indicates that a servant may utter a single statement with far-reaching consequences. The term *al-kalimah* is general and includes all forms of speech, whether seemingly light or serious, brief or extended, good or harmful. The *hadith* therefore affirms that every utterance carries moral value before God.²⁶ The phrase “*ma yatabayyanu fiha*” means that the statement is uttered without adequate scrutiny or thought. A person speaks without understanding the meaning, implications, or consequences of the statement and without considering whether it contains benefit or harm.²⁷ The phrase “*fa-yazillu biha*” means that the person slips or falls into sin because of that utterance. The

²³ Al mughfirah Abu Abdillah Muhammad bin Ismail, *Shahih Al-Bukhari Al-Jāmi‘ Al-Shahih Al-Musnad Min Ḥadīth Rasūl Allāh Ṣallallāhu ‘Alayhi Wa Sallam Wa Sunanihi Wa Ayyāmihi (Ṣaḥīḥ Al-Bukhārī)*, Dalam *Fath Al-Bari Bi Syarh Shaiḥ Al-Bukhari Karya Ibn Hajar Al-Asqalani* (Maktabah al- Rusyd, 2014).11:308, no. 6476.

²⁴ Muhammad bin Ismail bin Al-Mughian Al-Bukhari, *Shahih Al-Bukhari Fath Al-Bari Bi Syarh Saḥīḥ Al-Bukhari Karya Ibn Hajar Al-Asqalani* (Riyadh: Maktabah Al-Rusyd, 1982).

²⁵ Rizkiyadi Jumadi, “Etika Komunikasi Muslim Dalam Kajian Hadis Nabi, Panduan Menciptakan Masyarakat Yang Harmonis,” *JUPSI: Jurnal Pusat Studi Islam* 1, no. 2 (2025): 112, <https://ejournal.tmpublisher.id/index.php/JPSI/article/view/21>.

²⁶ Ibnu hajar Al Ashqalani, *Fath Al-Bari Bi Syarḥ Ṣaḥīḥ Al-Bukhari Kitab Al-Adab* (Beirut: Dār al-Ma‘rifah, 2016).

²⁷ Ibnu hajar Al Ashqalani, *Fathul Baari*, ed. K.Iqbal Abu Rania, Keempat (Jakarta: Pustaka Azzam, 2016).

expression “farther than the distance between the east and the west” functions as a kinayah, or figurative expression, for the severity of the consequence. Ibn Battal and al-Karmani explain that the mention of the east already indicates a vast distance, because the point of sunrise differs across seasons. This imagery underscores how grave the impact of a single careless statement can be. Scholars differ in identifying the precise type of speech intended by the *hadith*, but the ethical meaning remains clear. ‘Izz al-Din ibn ‘Abd al-Salam emphasizes that the narration prohibits speech whose moral value is unclear to the speaker. Al-Nawawi similarly states that the *hadith* commands believers to guard the tongue. If speech contains benefit, it may be spoken. If it does not, silence is safer and more ethical.²⁸

Another narration directly relevant to hate speech is *Sunan al-Tirmidhi* No. 1977, found in the chapter on cursing. It addresses the prohibition of blaming, cursing, and vulgar speech, practices that now frequently appear in social media interaction. The *hadith* reads:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ عَنِ الْأَعْمَشِ عَنْ
إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ
وَلَا اللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبِذِيِّ

Meaning: Muhammad ibn Yahya al-Azdi al-Basri narrated to us, Muhammad ibn Sabiq narrated to us, from Isra’il, from al-A‘mash, from Ibrahim, from ‘Alqamah, from ‘Abd Allah, who said: The Messenger of God said, “The believer is not one who frequently attacks others, curses, speaks obscenely, or uses foul language.” Abu ‘Isa said: This is a *hasan gharib hadith*, and it has also been narrated from ‘Abd Allah through another route. (HR. al-Tirmidhi No. 1977).²⁹

A similar narration is also transmitted from ‘Abd Allah in *Musnad Ahmad* No. 3752:

حَدَّثَنَا أَسْوَدُ أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَانِ وَلَا الطَّعَانِ وَلَا الْفَاحِشِ
وَلَا الْبِذِيِّ

Meaning: Aswad narrated to us, Abu Bakr informed us, from al-Hasan ibn ‘Amr, from Muhammad ibn ‘Abd al-Rahman ibn Yazid, from his father, from ‘Abd Allah, who said: The Messenger of God said, “A believer is not one who curses, attacks others, speaks obscenely, or uses foul language.” (HR. Ahmad).³⁰

The *sanad* of al-Tirmidhi No. 1977 originates from ‘Abd Allah ibn Mas‘ud, a Companion known for reliability and moral authority. It continues through ‘Alqamah ibn Qays, Ibrahim ibn Yazid, Sulayman ibn Mihran al-A‘mash, Isra’il ibn Yunus, Muhammad ibn Sabiq, and Muhammad ibn Yahya ibn ‘Abd al-Karim. These transmitters are generally evaluated as *thiqah*. The continuity of generations, the compatibility of locations, and the strong possibility of meeting between transmitters support the authenticity of the narration.³¹

²⁸ Joko Susanto, “Etika Komunikasi Islami,” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (September 19, 2020): 24, <https://doi.org/10.51590/waraqat.v1i1.28>.

²⁹ Muhammad bin isa bin saurah Al-Tirmidzi, *Sunan Al-Tirmidzi*, ed. Shu‘aib al-Arna’uţ Dkk, cetakan ke ((Beirut: Mu’assasah ar-Risalah al-‘Alamiyyah, 2019).

³⁰ Nasiruddin Al-Khattab, “Kitab Musnad Ahmad,” *Maktaba Dar-Us-Salam* 3 (2012): 263.

³¹ Zunda and Nurita, “Pemahaman Hadis Riwayat Sunan Al-Tirmidhi Nomor Indeks 1977 Dan Relevansinya Terhadap Fenomena Hate Speech Di Media Sosial.”

Al-Tirmidhi classifies this narration as *hasan gharib*. The term *hasan* indicates that the chain satisfies acceptable standards of reliability and continuity, while *gharib* in this case is relative because one route contains a singular transmission through Isra'il from Muhammad ibn Sabaq from al-A'mash. This singularity does not weaken the *hadith*, since Isra'il is regarded as *thiqah* by major scholars, including Ibn Hajar al-'Asqalani in *Taqrib al-Tahdhib*. The narration is also supported by another route from 'Abd Allah ibn Mas'ud, which functions as *mutaba'at*, or corroboration. It can therefore be used as *hujjah* in discussing Islamic communication ethics.³² In relation to *asbabul wurud*, this narration does not appear to have a specific historical cause. It belongs to the Prophet's broader program of *ta'dib*, or moral education, through which he shaped the character of the Muslim community and protected the social order of Madinah.³³

The phrase "*laysa al-mu'min*" is a negation of moral quality rather than an absolute denial of faith. It means that the behaviors mentioned in the narration do not reflect the completeness of a believer's character. The *hadith* therefore functions as a moral standard for social interaction, especially speech. The term "*al-ta'an*" comes from *ta'n*, meaning to attack, insult, or damage another person's honor through hurtful speech. This prohibition indicates that a believer should not make verbal attack a habit, whether directed at individuals or groups.³⁴

The phrase "*wa la al-la'an*" derives from *la'n*, meaning to curse or invoke harm. A believer should not direct curses or prayers for harm against others, because such speech contradicts the *rahmah* that characterizes Islamic ethics. The phrase "*wa la al-fahish*" refers to speech that is obscene, indecent, and contrary to norms of propriety, whether in wording or meaning. The phrase "*wa la al-badhi*" refers to a person who is coarse, impolite, and quick to use harmful words without considering their impact. *Sahih al-Bukhari* No. 6476 and *Sunan al-Tirmidhi* No. 1977 clearly warn against careless speech and prohibit insult, cursing, and vulgarity. These narrations show that every form of hate speech contradicts the ethical teachings of the Prophet. They therefore provide a foundational Islamic framework for rejecting hate speech and promoting communication oriented toward social benefit.

3. The Relevance of *Hadith*-Based Communication Ethics for Responding to Hate Speech on TikTok

Sahih al-Bukhari No. 6476 and *Sunan al-Tirmidhi* No. 1977 provide ethical guidance for responding to hate speech on TikTok. The alleged hate speech against kiai and pesantren through the TikTok account @kusumasaid888 is one example of religion-based hate speech that requires serious attention. The uploaded content reportedly contained degrading language toward female students and insults directed at kiai. Its impact was therefore not limited to individual offense. It also touched religious symbols and institutions that carry sacred value in

³² Menurut Syaraf Mahmud al-Qudah Hadis Garib adalah hadis yang dalam periwayatannya terdiri dari satu orang perawi Sulidar, "Kedudukan Hadis Garib Sebagai Hujjah Dalam Ajaran Islam," *Journal Analytica Islamica* 3, no. 2 (2014): 349–66, <https://jurnal.uinsu.ac.id/index.php/analytica/article/view/455>.

³³ Syawal Kurnia Putra, Erwin Hafid, and Arifuddin Ahmad, "Etika Berkomunikasi Dalam Prespektif Hadis," *Jurnal Ilmu Pendidikan Dan Sosial* 2, no. 2 (May 26, 2023): 79–89, <https://doi.org/10.58540/jipsi.v2i2.218>.

³⁴ Krisnadi and Riswandi, "Takhrij Hadis Tentang Hate Speech Perspektif Islam." *Quality: Journal Of Islamic Studies*, 2 no 1 (2021):51-69

society.³⁵

This practice conflicts with the principles of communication ethics taught by the Prophet Muhammad. In the narration of al-Bukhari, the Prophet identifies the best form of Islam as the condition in which Muslims are safe from a person's tongue and hand. The statement indicates that religious quality is not measured only by ritual devotion, but also by the capacity to protect others from harmful speech. In social media contexts, the "tongue" includes all forms of digital communication. Insults directed at religious figures or religious institutions therefore constitute a breach of communication ethics. This principle also affirms the need to protect honor, *hifz al-'ird*, and to uphold social responsibility in communication.³⁶

Hate speech on TikTok is not limited to religious issues. Ethnic and regional hate speech also appears, as illustrated by the reported accounts @prog3330 and @Presiden_Ono_Niha, which used degrading expressions such as "primitive" and "stupid" to refer to a region or ethnic community. Such speech attacks identities that are deeply attached to individuals and communities. Its impact is collective because it can reinforce discrimination, weaken social unity, and provoke conflict.³⁷ *Sahih al-Bukhari* No. 6476 offers a strong warning about the consequences of speech. A single utterance may appear trivial, yet it can produce serious moral and social consequences. On TikTok, negative labeling of ethnic or regional communities is often performed spontaneously in pursuit of viral content, without careful ethical consideration. A careless statement can therefore contribute to conflict, discrimination, and social fragmentation.³⁸

The communication ethic contained in this *hadith* emphasizes caution and *tabayyun*. *Tabayyun* requires clarification and verification before information is communicated to others, especially when it may produce harm. In digital communication, this principle is highly relevant because information circulates quickly and is often detached from reliable sources or adequate context.³⁹ The *hadiths* on communication ethics also emphasize emotional restraint and respect for human dignity. *Sunan al-Tirmidhi* No. 1977 prohibits insult, cursing, vulgarity, and harmful speech. These prohibitions show that communication that humiliates, degrades, or attacks others does not reflect the character of a believer. In social media spaces, such violations do not stop at the individual target. They can produce broader patterns of communication shaped by hostility and mutual degradation. Users of social media should therefore prioritize ethical language, avoid insult, and express criticism in ways that do not injure the dignity of others.⁴⁰

³⁵ Azka Zahid, Eti Kamala Sari, and Lukmanul Hakim, "Etika Media Sosial Dalam Tinjauan Hadis," *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 6, no. 2 (December 31, 2025): 96–107, <https://doi.org/10.19105/meyarsa.v6i2.20914>.

³⁶ Ahmad Muhamad Mustain Nasoha et al., "Etika Komunikasi Dalam Islam : Analisis Terhadap Konsep Tabayyun Dalam Media Sosial," *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora* 3, no. 2 (April 30, 2025): 224–32, <https://doi.org/10.59246/aladalah.v3i2.1315>.

³⁷ Budi Santoso et al., "Efektivitas Media Dakwah Islam Dalam Menanggulangi Berita Hoaks," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 5, no. 1 (September 19, 2025): 17–30, <https://doi.org/10.53888/alidaroh.v5i1.830>.

³⁸ Jaya Dewata et al., "Kerukunan Umat Beragama Sebagai Wujud Implementasi Toleransi."

³⁹ Gusnar Zain, "Konsep Tabayyun Dalam Islam Dan Kaitannya Dengan Informasi," *Shaut Al-Maktabah : Jurnal Perpustakaan, Arsip Dan Dokumentasi* 9, no. 1 (2021): 57–72, <https://rjfahuinib.org/index.php/shaut/article/view/104>.

⁴⁰ Syifaullah Syifaullah and Nandang Sunandar, "Ghibah Dalam Perspektif Hadis," *Karakter : Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (December 28, 2024): 192–204, <https://doi.org/10.61132/karakter.v2i2.564>.

Conclusion

This study suggests that hate speech on TikTok, particularly speech directed at religious, ethnic, racial, and intergroup identities, constitutes a serious violation of communication ethics in digital spaces. Such speech may produce broader social consequences, including conflict, discrimination, and the weakening of social harmony. The analysis shows that hate speech on TikTok frequently appears through insults, negative labeling, stereotyping, and degrading expressions directed at individuals, religious institutions, ethnic groups, or regional communities. Prophetic hadiths, especially *Sahih al-Bukhari* No. 6476 and *Sunan al-Tirmidhi* No. 1977, provide a normative foundation for responding to these communication practices. These narrations emphasize the obligation to guard one's speech, prohibit insult, cursing, vulgarity, and harmful language, and warn against statements made without reflection and *tabayyun* (verification of information). The ethical principles embedded in these hadiths are therefore contextually relevant for addressing hate speech on social media, particularly TikTok.

This study concludes that hadith-based communication ethics can serve as a moral framework for cultivating digital communication grounded in restraint, verification, respect for human dignity, and social responsibility. Its scope is limited to selected hadiths and does not cover the full range of narrations on communication and social ethics. Future research may expand the discussion by comparing several social media platforms or by examining other hadiths relevant to communication ethics in digital environments.

REFERENCES

- Abu Abdillah Muhammad bin Ismail, Al mughfirah. *Shahih Al-Bukhari Al-Jāmi' Al-Shahih Al-Musnad Min Ḥadīth Rasūl Allāh Ṣallallāhu 'Alayhi Wa Sallam Wa Sunanihi Wa Ayyāmihi (Ṣaḥīḥ Al-Bukhārī), Dalam Fath Al-Bari Bi Syarh Shaih Al-Bukhari Karya Ibn Hajar Al-Asqalani*. Maktabah al-Rusyd, 2014.
- Adhitama, Roselina Fumi, Arsillana Nurmuhkina, and Difa Rizky Aulia Kadar. "Etika Berkritik Dalam Penggunaan Komentar Di Media Sosial Pada Platform Tiktok." *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora* 3, no. 1 (2025): 1–25. <https://journal.forikami.com/index.php/nusantara/article/view/907>.
- Ahmad Muhamad Mustain Nasoha, Ashfiya Nur Atqiya, Hilmi Khoiri Thohir, Natasha Aurelia Ramadhani, and Rosya Ahya Sabilaa. "Etika Komunikasi Dalam Islam : Analisis Terhadap Konsep Tabayyun Dalam Media Sosial." *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora* 3, no. 2 (April 30, 2025): 224–32. <https://doi.org/10.59246/aladalah.v3i2.1315>.
- Al-Bukhari, Muhammad bin Ismail bin Al-Mughian. *Shahih Al-Bukhari Fath Al-Bari Bi Syarh Saḥīḥ Al-Bukhari Karya Ibn Hajar Al-Asqalani*. Riyadh: Maktabah Al-Rusyd, 1982.
- Al-Khattab, Nasiruddin. "Kitab Musnad Ahmad." *Maktaba Dar-Us-Salam* 3 (2012): 263.
- Al-Tirmidzi, Muhammad bin isa bin saurah. *Sunan Al-Tirmidzi*. Edited by Shu'aib al-Arna'ut Dkk. Cetakan ke. (Beirut: Mu'assasah ar-Risālah al-'Ālamiyyah, 2019).

- Anita Trisiana, Dela Ayu Kaswadi, Eko Wulandari &. “Pentingnya Komunikasi Sosial Budaya Di Era Globalisasi Dalam Perspektif Nilai Pancasila.” *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 6, no. 2 (January 7, 2019): 574–77. <https://doi.org/10.33061/glc.v6i2.2551>.
- Armayanto, Harda, and Pocut Milkya Muda Cidah. “Ujaran Kebencian Berbasis Agama: Kebebasan Berbicara Dan Konsekuensi Terhadap Kerukunan Umat Beragama.” *Al-Adyan: Journal of Religious Studies* 4, no. 1 (June 30, 2023): 38–50. <https://doi.org/10.15548/al-adyan.v4i1.5885>.
- Ashqalani, Ibnu hajar Al. *Fath Al-Bari Bi Syarh Sahih Al-Bukhari Kitab Al-Adab*. Beirut: Dār al-Ma‘rifah, 2016.
- . *Fathul Baari*. Edited by K.Iqbal Abu Rania. Keempat. Jakarta: Pustaka Azzam, 2016.
- Delliana, Santi, Agustrijanto, and Mulyono Antonisius Wibowo. “Communication Ethics Live Tiktok Interfaith Dialogue in The Perspective of Al-Ghazali ’ S Communication Ethics.” *Journal of Pragmatics and Discourse Research* 5, no. 1 (2025): 86–98. <https://jurnal.ppjbsip.org/index.php/jpdr/article/view/1217>.
- Fadli, Muhammad Rijal. “Metode Penelitian Kuantitatif: Konsep , Jenis , Tahapan Dan Kelebihan.” *Humanika* 21, no. 1 (2021): 917–32.
- Fazlurrahman, Lalu Muhammad. *Ma’anil-Hadits: Melihat Seputar Perkembangan Kajian Hadits Dalam Berbagai Pendekatan Metodologi*. Yogyakarta: CV Pustaka Egaliter, 2024.
- Ganif Herlambang, Abdul, Fathurrahman Fathurrahman, Muhammad Iqbal Ramadhan, Muhammad Taura Zilhazem, and Wismanto Wismanto. “Analisis Tentang Kedudukan Al-Qur’an Dan Hadits Sebagai Dasar Pendidikan Islam.” *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 2 (May 6, 2024): 702–13. <https://doi.org/10.60126/maras.v2i2.246>.
- Hasanah, Uswatun, and Busro Busro. “Hold Your Fingers: The Communication Ethics on WhatsApp Based on the Hadith.” *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 3 (September 30, 2023): 239–54. <https://doi.org/10.17576/JKMJC-2023-3903-13>.
- Jaya Dewata, Angga Maulana, Ganang Pratama Bagaskara, Dzikrul Muttaqin, Akhmad Mushlihuiddin Salam, Abdul Rahman Fauzan, Uswatun Khasanah, and Sadari Sadari. “Kerukunan Umat Beragama Sebagai Wujud Implementasi Toleransi.” *Moderation | Journal of Islamic Studies Review* 5, no. 1 (March 17, 2025): 1–10. <https://doi.org/10.63195/moderation.v5i1.123>.
- Joko Susanto. “Etika Komunikasi Islami.” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (September 19, 2020): 24. <https://doi.org/10.51590/waraqat.v1i1.28>.
- Jumadi, Rizkiyadi. “Etika Komunikasi Muslim Dalam Kajian Hadis Nabi, Panduan Menciptakan Masyarakat Yang Harmonis.” *JUPSI: Jurnal Pusat Studi Islam* 1, no. 2 (2025): 112. <https://ejournal.tmpublisher.id/index.php/JPSI/article/view/21>.
- Krisnadi, Krisnadi, and Agus Riswandi. “Takhrij Hadis Tentang Hate Speech Perspektif Islam.” *Quality: Journal Of Islamic Studies* 2, no. 1 (2023): 51–69. <https://jurnal.staiserdanglubukpakam.ac.id/index.php/qjis/article/view/188>.
- Malik, Muh Syauqi, Lutfiyatun Nikmah, Ika Febriana Wati, Vit Ardhyantama, Muhammad Imaduddin, Hana Andringrum, and Maslahah. “Etika Komunikasi Dalam Perspektif Al-Qur’an Dan Hadis.” *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 6, no. 2 (2024):

- 24–40. <https://www.ejournal.maarifnajateng.or.id/index.php/asna/article/view/515>.
- Manurung, Grace Stefani, Dea Kristin, Debby Sukma Ayu, Eliana Sitorus, Jesika Simanjuntak, Evi Fildawati, and Lasenna Siallagan. “Analisis Ujaran Kebencian Netizen Di Media Sosial X Pada Postingan Akun ‘Habis Nonton Film’.” *Jiic: JURNAL INTELEK INSAN CENDEKIA* 2, no. April (2025): 7347–54. <https://jicnusantara.com/index.php/jiic/article/view/3190>.
- Musyafak, Najahan, and Hasan Asy’ari Ulama’i. *Agama & Ujaran Kebencian: Potret Komunikasi Politik Masyarakat*. Researchgate.Net. Semarang Jawa Tengah: CV Lawwana, 2020.
- Purnamasari, Dian Dewi. “Ujaran Kebencian Terkait Pilkada Marak Di Tiktok.” [kompas.id](https://www.kompas.id/artikel/ujaran-kebencian-terkait-pilkada-marak-di-tiktok), 2024. <https://www.kompas.id/artikel/ujaran-kebencian-terkait-pilkada-marak-di-tiktok>.
- Santoso, Budi, Rochman R, Totok Yuswiyanto, and Lallo Hamid. “Efektivitas Media Dakwah Islam Dalam Menanggulangi Berita Hoaks.” *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 5, no. 1 (September 19, 2025): 17–30. <https://doi.org/10.53888/alidaroh.v5i1.830>.
- Sari, Lidia Indah. “Analisis Ujaran Kebencian Bahasa Di Media Sosial Tik Tok.” Universitas Muhammadiyah Sumatera Utara, 2021. <http://repository.umsu.ac.id/handle/123456789/17540>.
- Siregar, Rahmawati. “Strategi Dakwah Dan Edukasi Di Media Sosial Untuk Generasi Z: Analisis Konten Dakwah Kreatif Di TikTok.” *Al Huda Jurnal of Islamic Education and Society* 1, no. 1 (2025). <https://ejournal.maronpublishing.com/index.php/alhuda/article/view/43>.
- Sulidar. “Kedudukan Hadis Garib Sebagai Hujjah Dalam Ajaran Islam.” *Journal Analytica Islamica* 3, no. 2 (2014): 349–66. <https://jurnal.uinsu.ac.id/index.php/analytica/article/view/455>.
- Syawal Kurnia Putra, Erwin Hafid, and Arifuddin Ahmad. “Etika Berkomunikasi Dalam Prespektif Hadis.” *Jurnal Ilmu Pendidikan Dan Sosial* 2, no. 2 (May 26, 2023): 79–89. <https://doi.org/10.58540/jipsi.v2i2.218>.
- Syifaullah Syifaullah, and Nandang Sunandar. “Ghibah Dalam Perspektif Hadis.” *Karakter : Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (December 28, 2024): 192–204. <https://doi.org/10.61132/karakter.v2i2.564>.
- Taufiq, Muhammad, and Hasnida Hasnida. “Konsep Tabayyun Sebagai Prinsip Dasar Manajemen Pendidikan Islam.” *Indo-MathEdu Intellectuals Journal* 7, no. 1 (January 17, 2026): 614–21. <https://doi.org/10.54373/imeij.v7i1.4954>.
- Wardhani, Yani’ah, and Ekawati Ekawati. “Ujaran Kebencian Berbasis Agama: Kajian Persepsi, Respon, Dan Dampaknya Di Masyarakat.” *Buletin Al-Turas* 26, no. 1 (February 10, 2020): 153–71. <https://doi.org/10.15408/bat.v26i1.13698>.
- Waruwu, Marinu, Siti Natijatul Pu`at, Patrisia Rahayu Utami, Elli Yanti, and Marwah Rusydiana. “Metode Penelitian Kuantitatif: Konsep, Jenis, Tahapan Dan Kelebihan.” *Jurnal Ilmiah Profesi Pendidikan* 10, no. 1 (February 28, 2025): 917–32. <https://doi.org/10.29303/jipp.v10i1.3057>.
- Yusri. “FKP Bandar Lampung Laporkan Akun TikTok @Kusumasaid888 Terkait Ujaran Kebencian.” *Pelawanan Pos*, 2025. <https://pelalawanpos.co/news/detail/3309/hina-ulama-dan-pesantren--fkpp-bandar-lamp>.

- Zahid, Azka, Eti Kamala Sari, and Lukmanul Hakim. "Etika Media Sosial Dalam Tinjauan Hadis." *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 6, no. 2 (December 31, 2025): 96–107. <https://doi.org/10.19105/meyarsa.v6i2.20914>.
- Zain, Gusnar. "Konsep Tabayun Dalam Islam Dan Kaitannya Dengan Informasi." *Shaut Al-Maktabah : Jurnal Perpustakaan, Arsip Dan Dokumentasi* 9, no. 1 (2021): 57–72. <https://rjfahuinib.org/index.php/shaut/article/view/104>.
- Zunda, Nur, and Andris Nurita. "Pemahaman Hadis Riwayat Sunan Al-Tirmidhi Nomor Indeks 1977 Dan Relevansinya Terhadap Fenomena Hate Speech Di Media Sosial." *Musnad: Jurnal Ilmu Hadis* 01, no. 01 (2023): 1–23. <https://garuda.kemdiktisaintek.go.id/documents/detail/5048660>.