



HOW ISLAMIC LAW IS CONSTRUCTED TO ADDRESS CONFLICT VULNERABILITY ON SOCIAL MEDIA

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ABSTRACT

The presence of social media which facilitates interaction and provides openness of information not only produces positive impacts, but there are also negative impacts, namely conflicts between social media users. This research aims to analyze the causes of conflicts easily occurring on social media and their implications as well as the response of Islamic law in providing solutions to conflicts on social media. By gathering information from online news sources along with relevant research findings, this study was conducted in a literary style. The collected data was then descriptively examined utilizing an Islamic legal framework. This study discovered that publishing about SARA topics, miscommunication, sensitivity, the propagation of misleading information, and cyberbullying were the main causes of conflict on social media. The conflict that occurred resulted in the

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opening of space for conflict and violence offline, loss of trust between social media users and the disintegration of the nation through the spread of fake news or mutual arguments, which had implications for the breakdown of unity and diversity in society. The construction of Islamic law exists as a response to conflicts that occur on social media, including mutual respect for fellow social media users, prioritizing tabayyun before receiving or forwarding news, being moderate towards differences of opinion and grounding the concept of Islamic social values as a construction of Islamic legal thought in answering problems based on digitalization.

Keywords: Conflict; Social Media; Islamic Law

INTRODUCTION

Advances in communication technology through the industrial revolution 4.0 and society 5.0 have made social media one of the products experiencing very rapid development. Through social media, everything can be reached within a short distance and time.¹ Today, social media is used not only to connect with other people, but also to spread ideas and opinions², work³, it is even used as evidence in resolving legal cases.⁴ The presence of social media has become an integral part of everyday life and influences human behavior in interacting.⁵ Ease and openness in communication means that what is on people's minds can be immediately

¹ Hanifah Nur Erma et al., "Dampak Media Sosial Terhadap Konflik Di Masyarakat," *EDUSOSHUM: Journal of Islamic Education and Social Humanities* 2, no. 1 (2022): 12–20, <https://doi.org/10.52366/edusoshum.v2i1.33>.

² Haerul Latipah, "Perilaku Intoleransi Beragama Dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital Di Masyarakat," *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 6, no. 2 (2023): 21–41, <https://doi.org/10.59027/alisyraq.v6i2.336>.

³ Fashuo Wang and Yue Li, "Social Media Use for Work during Non-Work Hours and Work Engagement: Effects of Work-Family Conflict and Public Service Motivation," *Government Information Quarterly* 40, no. 3 (2023), <https://doi.org/10.1016/j.giq.2023.101804>.

⁴ Hasbuddin Khalid, Jasmaniar Jasmaniar, and Andika Prawira Buana, "Value of Evidence of Arguments Via Whatsapp in Divorce Cases in Court," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 8, no. 2 (2023): 128–41, <https://doi.org/10.30863/ajmpi.v8i2.4376>.

⁵ Nathan Johnson, Benjamin Turnbull, and Martin Reisslein, "Social Media Influence, Trust, and Conflict: An Interview Based Study of Leadership Perceptions," *Technology in Society* 68 (2022), <https://doi.org/10.1016/j.techsoc.2021.101836>.



exposed, and sometimes without realizing that what is shared can cause offense to other people.⁶ Things like this can cause conflict on social media.

Some of the social media that have recently become popular are WhatsApp, YouTube, TikTok, Facebook, Instagram, Telegram and so on. For example, WhatsApp groups have become a necessity for social interaction with colleagues. Through WhatsApp groups, users can meet and gather in cyberspace to greet each other, exchange ideas, share information and even joke together.⁷ Apart from having a positive impact, there are also negative impacts caused by social media, namely that it can open up space for conflict between users.⁸ Social media as access to all information can play a role in the emergence of conflict.⁹ Thus, social media has become one of the media that can allow conflicts between netizens to occur.

So far, research related to conflict has been widely discussed by scholars in various contexts and points of view. Toha Andiko¹⁰ and St Aisyah¹¹ focuses his attention on social conflicts between religious communities. Febby Febriyandi emphasized that throughout history there have been several conflicts in the name of religion, either between adherents of different religions or between adherents of the same

⁶ Jarir Jarir, "Solusi Konflik Agama Di Media Sosial," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 10, no. 2 (2019): 106–16, <https://doi.org/10.24014/trs.v10i2.7080>.

⁷ Dony Arung Triantoro, "Konflik Sosial Dalam Komunitas Virtual Di Kalangan Remaja," *Jurnal Komunikasi* 13, no. 2 (2019): 135–50, <https://doi.org/10.20885/komunikasi.vol13.iss2.art2>.

⁸ Yuan Sun et al., "Dark Side of Enterprise Social Media Usage: A Literature Review from the Conflict-Based Perspective," *International Journal of Information Management*, 2021, <https://doi.org/10.1016/j.ijinfomgt.2021.102393>.

⁹ Thomas Zeitzoff, "How Social Media Is Changing Conflict," *Journal of Conflict Resolution* 61, no. 9 (2017), <https://doi.org/10.1177/0022002717721392>.

¹⁰ Toha Andiko, "Melacak Akar Konflik Dalam Islam Dan Solusinya Bagi Kerukunan Umat Beragama Di Indonesia," *Madania: Jurnal Kajian Keislaman* 17, no. 1 (2020): 39–52, [https://download.garuda.kemdikbud.go.id/article.php?article=1643848&val=14679&title=Melacak Akar Konflik dalam Islam dan Solusinya bagi Kerukunan Umat Beragama di Indonesia](https://download.garuda.kemdikbud.go.id/article.php?article=1643848&val=14679&title=Melacak+Akar+Konflik+dalam+Islam+dan+Solusinya+bagi+Kerukunan+Umat+Beragama+di+Indonesia).

¹¹ Aisyah St. B.M., "Konflik Sosial Dalam Hubungan Antar Umat Beragama," *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 189–208, <https://journal3.uin-alauddin.ac.id/index.php/tabligh/article/view/348>.

religion.¹² According to Firdaus M. Yunus, one of the triggers for conflict is caused by stereotypes from one group towards another group with a different religion.¹³ Furthermore, conflicts and tensions from an Islamic legal perspective are discussed comprehensively in the research by Rusdin Muhalling,¹⁴ Satriani et al.¹⁵ Hamzah Hasan¹⁶ and Sukardi Paraga.¹⁷ Meanwhile, conflicts and tensions in the era of digitalization are studied in real time by Atad et al.,¹⁸ Jarir¹⁹ and Dony Arung Triantoro.²⁰ However, research related to conflict on social media has not been discussed further from an Islamic legal perspective. Considering that the majority of people in Indonesia are Muslim and almost everyone uses social media to interact. So this research is presented as a solution in preventing conflict in digital media based on Islamic law.

The vulnerability of conflict on social media is an actual problem that is interesting to study, especially from an Islamic legal perspective. The threat of conflict that occurs on social media needs to be responded to based on the concept of Islamic law so that it can contribute to efforts

¹² Febby Febriyandi, "Agama, Ritual, Dan Konflik: Suatu Upaya Memahami Konflik Internal Umat Beragama Di Indonesia," *Handep: Jurnal Sejarah Dan Budaya* 2, no. 2 (2019): 123–42, <https://doi.org/10.33652/handep.v2i2.41>.

¹³ Firdaus M. Yunus, "Konflik Agama Di Indonesia Problem Dan Solusi Pemecahannya," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (2014): 217–28, <https://doi.org/10.22373/substantia.v16i2.4930>.

¹⁴ Rusdin Muhalling, "Konflik Dan Ketegangan Dalam Hukum Islam (Antara Wahyu Dan Akal)," *Al-'Adl* 6, no. 1 (2013): 102–18, <https://doi.org/10.31332/aladl.v6i1.192>.

¹⁵ Indra Satriani, Marilang Marilang, and Kurniati Kurniati, "Konflik Dan Ketegangan Antara Moral Dan Hukum Dalam Hukum Islam," *HERMENEUTIKA : Jurnal Ilmu Hukum* 5, no. 2 (2021): 217–25, <https://jurnal.ugj.ac.id/index.php/HERMENEUTIKA/article/view/5689>.

¹⁶ Hamzah, "Konflik Dan Ketegangan Dalam Hukum Islam Antara Stabilitas Dan Perubahan," *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan* 4, no. 2 (2015): 264–78, https://journal3.uin-alauddin.ac.id/index.php/al_daulah/article/view/1481.

¹⁷ Sukardi Paraga, "Penyelesaian Konflik Dan Ketegangan Sosial Perspektif Hukum Islam," *Ash-Shahabah: Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2015): 79–91, <https://doi.org/10.59638/ash.v1i2.28>.

¹⁸ Erga Atad, Azi Lev-On, and Gal Yavetz, "Diplomacy under Fire: Engagement with Governmental versus Non-Governmental Messages on Social Media during Armed Conflicts," *Government Information Quarterly* 40, no. 3 (2023), <https://doi.org/10.1016/j.giq.2023.101835>.

¹⁹ Jarir, "Solusi Konflik Agama Di Media Sosial."

²⁰ Triantoro, "Konflik Sosial Dalam Komunitas Virtual Di Kalangan Remaja."



to prevent conflict or even online-based violence. To arrive at the construction stage of Islamic law in responding to the vulnerability of online social conflict, several research questions were formulated, namely, how to identify things that make it easy for conflict to occur on social media. Then what are the implications of the vulnerability of conflict on social media to the unity of society, as well as how Islamic law is constructed as an effort to prevent conflict on social media. The answers to several of these questions will provide important information in an effort to be wise in using social media and its contribution to preventing conflict on social media based on Islamic law is expected to create good social interaction.

METHODS

This research is library research which is included in the descriptive qualitative type based on data collection and data analysis methods. The approach used is an Islamic law approach as a constructive step in responding to conflict vulnerabilities on social media. The data used is secondary data obtained from online news, literature and research results that are relevant to the problem discussed. Data management is carried out by grouping the collected materials based on their discussion so that the factors that cause conflict, the implications of conflict and the response of Islamic law to the vulnerability of conflict on social media can be classified. The data analysis technique uses qualitative descriptive analysis, namely analyzing things that might cause conflict on social media and their impact on the unity and diversity of society. The results of the analysis of the causes and impacts of conflict on social media will present efforts to prevent conflict based on Islamic law.

RESULTS AND DISCUSSION

Reasons Why Conflicts Easily Occur on Social Media

Social conflict on social media is initiated by at least five causal factors, namely the spread of fake news, misunderstanding, sensitivity, posting of SARA issues and cyberbullying.

Table 1. Factors causing conflict vulnerability on social media

Causative factor	Form of Action	Source
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Spread of fake news	Spread of fake news by irresponsible parties	Irawan et al. (2021) Erma et al. (2022)
Misunderstanding	Misuse of symbols or words Dissent Differences in text interpretation	Triantoro (2019)
Sensitivity	Freedom of opinion Negative comments or responses Heterogeneity of attitudes	Wang et al. (2021) Triantoro (2019)
Post about SARA issues	Discrimination Differences in character, ethnicity, race and customs Differences in political flow Cultural gaps, ethnic and religious sentiments	Sukardi Praga (2015) B.M. St. Aisyah (2014)
Cyberbullying	Bullying or mocking each other Excessive jokes	Triantoro (2019)

Source: Secondary data, 2023 (Edited).

1. Spread of Fake News

Social media, which is full of open information and wide access, has a negative impact on life due to the emergence of fake news.²¹ The spread of fake news on social media occurs due to the actions of irresponsible individuals who use social media. Fake news and various slanders spread widely in society and quite a few people swallowed news that was not clear where it came from.²² The spread of fake news can cause tension and lead to conflict, especially if the truth of the news is not found. In the end, people who spread false news are ridiculed and even bullied until the situation escalates and conflict cannot be avoided.

2. Misunderstanding

The ease of expressing opinions on social media is not limited to personal interactions, but can be done more widely in public spaces through comments on posts that can be accessed by everyone. So that any

²¹ Hendri Irawan Hendri and Krisbaya Bayu Firdaus, "Resiliensi Pancasila Di Era Disrupsi: Dilematis Media Sosial Dalam Menjawab Tantangan Isu Intoleransi," *Jurnal Paris Langkis* 1, no. 2 (2021): 36–47, <https://doi.org/10.37304/paris.v1i2.2509>.

²² Nur Erma et al., "Dampak Media Sosial Terhadap Konflik Di Masyarakat."



comments made in public spaces can be responded to by anyone according to their understanding. Posts and comments issued can be interpreted differently by other people. This can cause misunderstandings and lead to conflict due to differences of opinion in responding to posts. Conflicts due to misunderstandings can be found in prolonged debates and mutually attacking arguments that give rise to harsh words or hate speech that can cause offense.

3. Sensitivity in Social Media

Openness in accessing all information on social media means that every user can express their comments freely. This freedom sometimes makes social media users feel sensitive to posts or comments from other users.²³ This is because social media users also maintain their dignity and self-respect so that they will be offended if they are humiliated or receive less favorable treatment.²⁴ Sensitive people will easily be provoked by the noisy atmosphere in the comments room and attack comments or posts that make them sensitive. Comments from sensitive people usually use harsh words and result in people who read them being provoked into arguing.

4. SARA Issue Post

Social conflicts that often occur are caused by several factors such as discrimination, differences in race, ethnicity or character.²⁵ A similar opinion was also expressed by St. Aisyah said that the causes of social conflict can be political factors, cultural gaps, economic gaps, ethnic and religious sentiments.²⁶ SARA (ethnicity, religion, race and custom) issues are very familiar on social media, so sometimes these issues become a topic of conversation for netizens. Posts or comments that tend to corner an indigenous, racial or religious group are very likely to cause offense to the group that is being discriminated against. Being offended will lead to conflict and does not rule out the possibility of continuing in the real world.

5. Cyberbullying

²³ Triantoro, "Konflik Sosial Dalam Komunitas Virtual Di Kalangan Remaja."

²⁴ Mengyun Wang, Quan Xu, and Ning He, "Perceived Interparental Conflict and Problematic Social Media Use among Chinese Adolescents: The Mediating Roles of Self-Esteem and Maladaptive Cognition toward Social Network Sites," *Addictive Behaviors* 112 (2021), <https://doi.org/10.1016/j.addbeh.2020.106601>.

²⁵ Paraga, "Penyelesaian Konflik Dan Ketegangan Sosial Perspektif Hukum Islam."

²⁶ B.M., "Konflik Sosial Dalam Hubungan Antar Umat Beragama."



Social media is not only used as a means of sharing information, but also as a means of joking and entertaining oneself with other users. Jokes in comments are usually vented by mocking or spreading images that embarrass other people, which ultimately leads to mutual bullying or ridicule of each other. The behavior of making fun of each other on social media is called cyberbullying. Cyberbullying is a form of oppression or violence by mocking, humiliating, telling lies, degrading, using harsh language or spreading rumors via social media.²⁷ People who are bullied may feel offended and not accept it because they think they are being humiliated. Ultimately, an attitude of offense will result in conflict if the person being bullied utters harsh language or responds to the bullying and there is prolonged bullying.

Implications of Conflict Vulnerability on Social Media for Community Unity

Conflicts that occur through social media can threaten the unity and unity of society with several implications from the conflicts that arise. There are at least three crucial impacts, namely opening up space for offline conflict, loss of trust between users and the disintegration of the nation.

Figure 1. Social media destroys national unity
Media Sosial Merusak Persatuan Bangsa



Source: <https://dinsos.bengkuluprov.go.id/media-sosial-merusak-persatuan/>

1. Opening Space for Conflict to Occur Offline

On the one hand, the presence of social media can provide convenience for society, but on the other hand it can destroy national unity

²⁷ Triantoro, "Konflik Sosial Dalam Komunitas Virtual Di Kalangan Remaja."

and diversity.²⁸ The use of social media continues to increase, especially during the Covid-19 pandemic, which has brought many changes in various fields²⁹ so that Indonesian people use social media more to access various information and use it as a place for discussion. However, quite a few parties actually abuse the use of social media. Misuse of social media can have implications for the unity and integrity of society.³⁰ Conflicts that occur on social media, even though they are only visible online, can open up space for conflict and violence offline or what is known as internet bagging, which has a greater impact.³¹ Even though on social media people cannot attack each other physically, conflict can continue until they attack each other in the real world. The implications of conflict on social media have an impact on the breakdown of relationships between social media users.

2. Loss of Trust between Social Media Users

Another implication arising from conflict on social media is the loss of trust between users. Social media removes barriers to interaction and will have an impact on human life. This can be caused by the emergence of fake news related to political issues³², health³³, religion or more sensitive

²⁸ Abubakar M. Nur, "Konflik Sosial Berbasis Covid-19 Dalam Perspektif Teori Sosial Social Conflict Based On Covid-19 In Social Theory Perspective," *Journal of Ethnic Diversity and Local Wisdom* 3, no. 1 (2021): 11–22.

²⁹ Supriadi Supriadi, "Marriage Contract Through Teleconference During the Covid-19 Pandemic: An Overview of Maqashid Syariah," *Al-Bayyinah* 5, no. 2 (2021): 157–71, <https://doi.org/10.35673/al-bayyinah.v5i2.1780>.

³⁰ Raissa Nurul Ilmi and Fatma Ulfatun Najicha, "Bahaya Pemanfaatan Media Sosial Bagi Integrasi Bangsa Di Masa Pandemi," *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 4 (2022): 135–39, <https://doi.org/10.56393/decive.v2i4.593>.

³¹ Caitlin Elsaesser et al., "Small Becomes Big, Fast: Adolescent Perceptions of How Social Media Features Escalate Online Conflict to Offline Violence," *Children and Youth Services Review* 122 (2021), <https://doi.org/10.1016/j.childyouth.2020.105898>.

³² Iswandi Iswandi and Gibran Abdullah, "Religious Issues in the 2019 Presidential Election of Indonesia," *Jurnal Al-Dustur* 3, no. 1 (2020), <https://doi.org/10.30863/jad.v3i1.523>.

³³ Alwi Jaya et al., "Implications of Early Marriage on Health and Household Harmony," *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 2 (2023): 818–22, <https://comserva.publikasiindonesia.id/index.php/comserva/article/view/989>.



matters such as intolerance³⁴ or terrorism³⁵ so that this will threaten the integrity of the nation. This happened because of the actions of several irresponsible individuals in disseminating information and intending to divide community unity. Like the spread of hate speech and various slanders, quite a few people swallow information raw where it comes from and the truth is not yet clear.³⁶ Ultimately, public trust in information circulating on social media decreases. When people's trust in information on social media decreases, they will ignore even true and important news. This happens because they are worried about consuming news that is not true, especially if the truth of the news is difficult to identify.³⁷ With the loss of mutual trust, conflict can easily open up, especially if netizens are accusing each other.

3. The Occurrence of National Disintegration

National disintegration can occur due to hate speech and harsh language that is widespread on social media. Hate speech or harsh words on social media can trigger conflict in the real world.³⁸ Social media has become an avenue for open conflict between groups, including community organizations, considering that social media users have different backgrounds.³⁹ Apart from that, there is often misuse of social media, namely the spread of hoax news. The spread of false information, especially during a pandemic, can cause conflict which has implications for the disintegration of the nation. During the pandemic, information related to Covid-19 was very much sought after by the public. The public's need for news and information about Covid-19 is an effort to be more aware of

³⁴ Hendri and Bayu Firdaus, "Resiliensi Pancasila Di Era Disrupsi: Dilematis Media Sosial Dalam Menjawab Tantangan Isu Intoleransi."

³⁵ Nur Paikah, "Kedudukan Dan Fungsi Badan Nasional Penanggulangan Terorisme (BNPT) Dalam Pemberantasan Terorisme Di Indonesia," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 4, no. 1 (2019): 1–20, <https://doi.org/10.35673/ajmpi.v4i1.214>.

³⁶ Nur Erma et al., "Dampak Media Sosial Terhadap Konflik Di Masyarakat."

³⁷ Johnson, Turnbull, and Reisslein, "Social Media Influence, Trust, and Conflict: An Interview Based Study of Leadership Perceptions."

³⁸ Muhammad Okky Ibrohim and Indra Budi, "Hate Speech and Abusive Language Detection in Indonesian Social Media: Progress and Challenges," *Heliyon*, 2023, <https://doi.org/10.1016/j.heliyon.2023.e18647>.

³⁹ Hasbi Aswar, Danial Bin Mohd. Yusof, and Rohana Binti Abdul Hamid, "Conflict Between Hizb Ut-Tahrir And Islamic Civil Society In Indonesia:A Countermovement Approach," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 5, no. 2 (2020): 183–203, <https://doi.org/10.35673/ajmpi.v5i2.892>.

Covid-19 which is a threat. However, this is being exploited by irresponsible parties to spread false news about Covid-19 and take advantage of this disaster.⁴⁰ The emergence of fake news continues in the vaccination program implemented by the government with the emergence of news regarding the safety and halalness of vaccines, vaccine content, fake vaccines and the impact of the Covid-19 vaccine circulating widely.⁴¹ Thus, the implications of conflict on social media through the spread of fake news can have an impact on the disintegration of the nation.

Efforts to Prevent Conflict on Social Media in the Concept of Islamic Law

Efforts to overcome conflict on social media from an Islamic legal perspective are an effort to generate new ideas in order to respond to current developments. By studying the social, political and cultural factors behind the birth of a product of Islamic legal thought, it is hoped that it can have a positive impact on society.⁴² Islamic law needs to be studied in an actual manner as a response to conflicts that occur on social media.

1. Mutual Respect Between Social Media Users

Social conflict can be prevented by implementing Islamic teachings, including respecting each other, not dividing each other, always fostering a sense of unity, compassion and humanity and seeing that humans are equal creatures in the sight of Allah.⁴³ Universally, Muslims believe that the Koran is a holy book that is appropriate for all times and places. Therefore, Muslims always use the Koran as a source of life and in order to develop social civilization in society.⁴⁴ Mutual respect in Islam is an attitude that must be developed regardless of time and place, including on social media. Thus, the commandment in Islam to respect each other's social media users can prevent conflict and tension between users.

2. Prioritizing *Tabayyun* in Responding to Information and News

⁴⁰ Ilmi and Najicha, "Bahaya Pemanfaatan Media Sosial Bagi Integrasi Bangsa Di Masa Pandemi."

⁴¹ Abdul Syatar et al., "Consequences for Counterfeiting and Distributing of Counterfeit Vaccines under Jināyah and Criminal Law: A Comparative Study," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 1 (2023), <https://doi.org/10.24090/mnh.v17i1.7654>.

⁴² Hamzah, "Konflik Dan Ketegangan Dalam Hukum Islam Antara Stabilitas Dan Perubahan."

⁴³ Paraga, "Penyelesaian Konflik Dan Ketegangan Sosial Perspektif Hukum Islam."

⁴⁴ Muhalling, "Konflik Dan Ketegangan Dalam Hukum Islam (Antara Wahyu Dan Akal)."



Tabayyun means trying to seek clarity on the information or news received until the source of the information is clearly known. The word *tabayyun* in the Qur'an can be found in surah al-Nisa verse 94 (*tabayyun* in prejudice) and al-Hujurat verse 6 (*tabayyun* in seeking information). Therefore, the right way to respond to fake news spread on social media is by *tabayyun*.⁴⁵ By *tabayyuning* the information or news received on social media, users can avoid misunderstandings and are not easily influenced by news whose truth is not yet clear.

3. Be Moderate towards Differences of Opinion

Religion is basically oriented towards achieving peace, tranquility and harmony for its adherents, as well as respecting all the differences that exist in other people without any elements of coercion, through multiculturalism and will maintain the unity, unity and integrity of the nation.⁴⁶ Through the program of the Ministry of Religion of the Republic of Indonesia, namely religious moderation which is oriented towards maintaining harmony between religious adherents, as well as rejecting ideas of radicalism, intolerance and mutual provocation between religious adherents which can lead to conflict.⁴⁷ This program is a joint mission of the government and society in maintaining togetherness amidst differences in religion, ethnicity, language and customs.⁴⁸ Religious Moderation can neutralize all forms of differences within a religious framework, including responding to the vulnerability of religious conflicts that occur on social media.⁴⁹

⁴⁵ Indah Siti Saidah, "Konsep Tabayyun Dalam Menyikapi Berita Hoax Di Media Sosial Perspektif Tafsir Al-Azhar Karya Buya Hamka," *Gunung Djati Conference Series* 19 (2023): 154–66, <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/1205>.

⁴⁶ A Basirun and K Kurniati, "Konflik Dan Ketegangan Antara Kesatuan Dan Keragaman Masyarakat Perspektif Hukum Islam," *Al-Mizan: Jurnal Kajian Hukum Dan Ekonomi* 8, no. 2 (2022): 117–28, <https://doi.org/10.59115/almizan.v8i02.85>.

⁴⁷ Husaini Husaini and Athoillah Islamy, "Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 51–73, <https://doi.org/10.35673/ajhpi.v7i1.2128>.

⁴⁸ Didik Hariyanto and Athoillah Islamy, "Religious Moderation in Islamic Groups in the History of the Basic Consensus of the Indonesian State," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 1, no. 1 (2023): 15–28, <https://doi.org/10.30863/ajmpi.v1i1.3282>.

⁴⁹ Hamzah Hamzah, "The Reflection of Medina Charter as a Basis for Religious Moderation in Indonesia," *Jurnal Al-Dustur* 5, no. 1 (2022), <https://doi.org/10.30863/jad.v5i1.2601>.



The important role of education and public awareness in preventing conflict was also emphasized. So it is very important to maintain harmony between moderate Islamic values, face challenges and maintain democratic principles in building an inclusive and sovereign society.⁵⁰ In order to strengthen a moderate attitude, there are four main values that must be considered, namely tolerance (*tasāmuḥ*), balance (*tawāzun*), equality and justice (*'adalah*).⁵¹ An attitude of tolerance is very important as a position that is able to neutralize all differences, especially in a pluralistic society. The plurality of society in religion, tribe, ethnicity, language and customs requires a sophistic attitude in measuring the vulnerability of conflict, so that conflict resolution will lead to peace and wisdom.⁵² Including social media, the diversity of society will be very easy to find because anyone can access it. Likewise, differences of opinion and ideology are very easy to find, so it is very important to be moderate in communicating on social media. A moderate attitude prevents a person from tending to one side or being biased in responding to opposing opinions without seeing the truth of each side.

4. Grounding Islamic Social Values in Accessing Social Media

In an effort to prevent conflict on social media, there are at least several Islamic legal values that must be applied to be wise in using social media, namely unity of the people, balance of the people and acting gently.

Table 2. Islamic values in accessing social media

Islamic Social Values	Source of the Qur'an
Unity of the people (<i>ummataṅ wāḥidah</i>)	QS. al-Hujurat/49:13 QS. al-'Imraan/3: 103
Balance of people (<i>ummataṅ washatha</i>)	QS. al-'Imraan/3: 191
Be gentle	QS. Al-'Imraan/3: 159

Source: Secondary data, 2023 (Edited).

⁵⁰ Rijal Arham, "Islam, Radikalisme, Dan Demokrasi: Analisis Interkoneksi Dan Implikasinya," *Al Kasyaf (Jurnal Pendidikan Dan Dakwah)* 1, no. 2 (2023): 1–11, <https://jurnal.arrisalah-jakarta.com/index.php/alkasyafjpd/article/view/11>.

⁵¹ Basirun and Kurniati, "Konflik Dan Ketegangan Antara Kesatuan Dan Keragaman Masyarakat Perspektif Hukum Islam."

⁵² N A Sustiono, M Marzuki, and S Sidik, "Multikulturalisme Beragama Di Indonesia Dalam Tinjauan Hukum Islam," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES) 5.0* 1, no. 1 (2022): 509–13, <https://jurnal.uindatokarama.ac.id/index.php/kiiies50/article/view/1130>.



a. Unity of the people (*ummattan wāhidah*)

Allah created humans into tribes and nations so that they could know each other (QS. al-Hujurat/49:13). On the other hand, ethnic and national diversity can trigger competition to meet life's needs and maintain existence. For this reason, the concept of *ummattan wāhidah* is based on the unity of faith and the unity of the Motherland, namely a form of agreement between humans and God that all human activities are forever under His supervision. This is reinforced by the command to unite and prohibit division in Islam as in the QS. al-'Imran/3: 103 which means "and hold all of you to the rope (religion) of Allah, and do not separate yourself, and remember Allah's favor upon you when you were enemies (during Jahiliyah), then Allah will unite your hearts, then become ye by the grace of Allah, brethren; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided." (Qur'an Kemenag in Word).

b. Balance of people (*ummattan washatha*)

Allah created the earth and its contents in full balance, no creation is in vain (QS. al-'Imran/3: 191). God does not differentiate between treating His creatures unjustly. Islamic law aims to form a society with a harmonious social order. Every individual is bound by brotherhood and affection within the family environment, a brotherhood that is universal and not bound by distance. Muslims are placed as a people who are able to position themselves as mediators, can become a people who provide a sense of peace, security, coolness, provide benefits and prosperity to fellow people.

c. Be gentle

In Islamic law, humans are commanded to be gentle towards others as in the QS. al-'Imran/3: 159 which means "so it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Allah." (Qur'an Kemenag in Word).

Several verses above show that social values in Islamic law must be applied as an effort to prevent and resolve social conflicts, namely being gentle, rejecting violence, forgiving each other towards fellow humans and



deliberating in various matters.⁵³ Being gentle can make social media users liked and not judged negatively by other users. Forgiving each other if there are mistakes in opinions or posts will build harmony in communication. Thus, applying the value of order can prevent social media users from conflict and tension.

CONCLUSION

It is easy for conflicts to occur on social media starting from small things such as misunderstandings, sensitivity and cyberbullying, as well as actions that have an impact on cracking public relations such as the spread of fake news and posts about SARA issues. This is a reminder that small things on social media can have a big impact so that all causes of conflict must be avoided. Conflicts that occur on social media can result in the opening of space for conflict and violence offline, loss of trust between social media users and the disintegration of the nation which is characterized by the emergence of intolerant attitudes, especially if the matters discussed are quite sensitive, such as religion and radicalism. The construction of Islamic law exists as a response to conflicts that occur on social media through an attitude of mutual respect between social media users, prioritizing *tabayyun* in responding to information and news, being moderate towards differences of opinion and grounding Islamic social values in accessing social media. This response is a solution to the threat of conflict that still frequently occurs on social media and should be applied especially to Muslims. However, this research is still limited in the diversity of data presented and only concentrates on analyzing relevant research results. For this reason, further research needs to be carried out empirically so that the resulting data can be more diverse.

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⁵³ Paraga, "Penyelesaian Konflik Dan Ketegangan Sosial Perspektif Hukum Islam."



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