# ISLAMIC ETHICS IN SOCIAL MEDIA
## Protecting Harmony of Muslim Family

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## Abstract

*This article addresses social media, family life and its intersection with Islamic ethics. It particularly discusses the use of social media to protect harmony of family life as to which communication ethics on social media for married-couples to prevent family disharmony. A close look at sources ranging from Islamic sources, magazines, newspapers, official documents of the local religious court (Pengadilan Agama), this article argues that there are seven communication ethics through social media crucial to prevent disharmony. These seven are to take benefits and to leave losses, meaning that social media has benefits if used wisely; to practice fair time management; to be open with your partner; to select friends wisely; to say corresponding statement in posts and comments; to keep the couple's disgrace and not to indulge themselves on social media; and to look after self-esteem.*

*[Munculnya media sosial sangat membantu dalam ranah komunikasi antarkeluarga, teman dan berbagai kalangan. Untuk mewujudkan itu dibutuhkan etika komunikasi yang baik. Berangkat dari realitas itu, artikel ini mengkaji tentang bagaimana etika komunikasi di media sosial untuk*

*pasangan suami-istri agar tidak terjadi ketidakharmonisan keluarga. Artikel ini menggunakan studi literatur yang mengangkat dan menganalisa sumber-sumber primer, yaitu hukum positif, interpretasi, studi hadis dan referensi yang berkaitan dengan media sosial. Kemudian ditambahkan dengan data sekunder dari majalah, surat kabar, dokumentasi dari pengadilan agama setempat. Hasilnya menunjukkan bahwa ada tujuh etika komunikasi melalui media sosial: mengambil manfaat dan meninggalkan kerugian, artinya media sosial memiliki manfaat jika digunakan secara bijak; mempraktikkan manajemen waktu yang adil; terbuka dengan pasangan Anda; memilih teman secara bijak; mengatakan pernyataan yang sesuai dalam posting dan komentar; menjaga aib pasangan dan idak memanjakan diri di media sosial; serta menjaga harga diri.]*

**Keywords:** *Ethics, Communication, Social Media, Family Disharmony*

## Introduction

Communication forms as the basic component of social interaction as to which people can communicate and interact.[1] Face-to-face communication is the earliest form of human communication. The invention of digital technologies later transformed the ways people communicate with others. Social media, such as *Facebook, Instagram, WhatsApp, MySpace, LinkedIn, Flickr, YouTube, Twitter* and others, become crucial as the rising number of people communicating through these digital technologies. Scholars has been warned to the potent danger of digital technologies to society and family lives, partly for married couples, relatives and children.[2] It is said that social media that is not used wisely can trigger family disharmony, even lead to divorce. Ahmad Sahroji reported that there were five regions with the highest divorce rates in the Indonesian Pengadilan Agama (Religious Court), partly because of

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[1] Paula S. Tompkins, "Acknowledgment, Justice, and Communication Ethics," *Review of Communication*, Vol. 15, No. 3, 2015, pp. 240-57.

[2] Anupriya Kaur and Y. Medury, "Impact of the Internet on Teenagers' Influence on Family Purchases," *Young Consumers,* Vol. 12, No. 1, March 2011, pp. 27-38.

unwise-usage of social media. *First*, in Bekasi, 75% of divorce cases was social-media driven cases. *Second*, in Depok, 157 divorces were also because of social-media driven cases. A similar case also happens in Balikpapan where it was found 1.535 cases. *Fourth*, 211 cases in 2016 in Situbondo were also because of social-media and *fifth*, there were 891 divorce cases in 2017 in Lumajang.[3]

The presence of social media is very useful especially related to the dissemination of information and knowledge and the improvement of global connectivity. The transition from print media to online media has certainly impacted significant social changes. In this regard, social media reserves as a public sphere which is crucial to construct social reality, and adjust to the market type, which is popular among the society.[4] The development of science and technology give a significant impact on society or known as technical progress or technical change. Changes in technology progress in each discovery give impact on emotional or mental change of human. Therefore, it also gives an impact on social change in society from various dimensions social, educational, political, and cultural.[5] The impact of information and advanced technology development also affects changes in both social governance, rules, customs, social system meaning, institutions in society both formal and non-formal, patterns of community life, politics, economics, and culture.[6] Social media is indirect communication because it is not directly facing to face. Therefore, it is different from the real world. Technology developments such as the variety of sites offered and convince, added with intensity level and dependence on cyberspace, the higher the needs both personal and communal. Social media with the real world have

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[3] *https://news.okezone.com/read/2017 /10/05/337/ 1789295/angka-perceraian-akibat-medsos-di-5-daerah-ini-tinggi-bekasi-urutan-teratas.*, accessed March 12, 2019.

[4] Nora Elita, Israwati, and Rosmiati, "Pola Pengasuhan Anak Usia Dini pada Keluarga Pedagang di Gampong Lampaseh Kota Kecamatan Kuta Raja, Banda Aceh" *Jurnal Ilmiah Mahasiswa Pendidikan Anak Usia Dini*, Vol. 2, No. 3, 2017.

[5] H. Khairuddin, *Sosiologi Keluarga* (Yogyakarta: Nurcahaya, 1985), p. 86.

[6] *Ibid.*, p. 87.

their own characteristics. Face-to-face communication messages are more felt and understood. In contrast, social media always depends on the internet facilities, since the basis of the relationships in new media is a reflection of the relationships in the real world.[7] This article tries to explore Islamic ethics related to the digital media and family lives. It examines Islamic sources (Qur'an and *ḥadīth*) and other related date to offer the Islamic views and norms in digitally mediated communication within family sphere.

## Social Media, Communication Ethics, and Muslim Family

Family is the fundamental social institution which performs a variety of functions in society. Family is the smallest community which nurtures biological, psychological, spiritual and social of individual. The sociologists Ogburn and Nimkoff classified functions of family mainly into six types: affective, economic, recreational, protective, religious and educational functions.[8] Davis maintains that four functions of the family: reproduction, maintenance, placement and socialization.[9] Davis calls these functions as the basic roles of family and opines that family also performs some individual functions which are a corollary of its social functions. A family performs many educational functions for its members. As a primary educational institution family used to teach letters, knowledge, and life-skills to all family's members. It looks after the primary education of its members and molds their career and character.

Mother plays significant roles in the family. Besides acting as the first teacher for his children, a mother learns all sorts of informal education such as discipline, obedience, manners, and else. Despite the fact that formal educational institutions replace parts of educational

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[7] Rulli Nasrullah, *Komunikasi Antarbudaya di Era Budaya Siber* (Jakarta: Kencana, 2012), p. 133.

[8] W. F. Ogbrun, and M.F. Nimkoff, *A Handbook of Sociology* (Boston: Houghton Mifflin Co.. 1940).

[9] Kingsley Davis, *Human Society* (New York: The Macmillan Company, 1960).

function, family-life still continues to play an important role in providing the first lessons and primary education to its members. The most important basis of the family is to take care of and to provide protection to the others. The function of the family, not only continuing descent but also providing self-quality as a part of the community, as a social agent who plays a major role in life on psychological, biological and religious development. Therefore, the family is as the main equipment to establish a perfect individual personality.[10]

The internet is a technological product which is very useful and used by various groups in community. The internet is one of the advanced technological products in which we can communicate all over the world without having to meet face to face but through mediated communication and virtual contact. Many things can be done through social media including friendship, scientific studies and so forth.[11] Through the sophistication of information technology, people have other alternatives for social interaction. [12] As seen from a historical perspective, the internet had been used by people in 1969 when the US Department of Defense, U.S. Defense Advanced Research Project Agency (DARPA) conducted a research on how to connect a number of computers to form organic networks. This research program is known as the ARPANET.[13] Based on data from the Indonesian Internet Service Providers Association (APJII) on Penetration of Indonesian Internet Users in 2014, it reached 88.1 million users out of the total population of 252.4 million people and 132.7 million users in 2016 out of the total population of 256.2 million
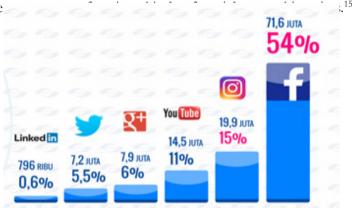
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[10] *http://www.yourarticlelibrary.com/family/7-important-functions-of-family-1698-words/6171,* accessed May 22, 2019.

[11] Caleb T. Carr and Rebecca A. Hayes, "Social Media: Defining, Developing, and Divining," *Atlantic Journal of Communication,* Vol. 23, No. 1, 2015, pp. 46–65.

[12] Shiefti Dyah Alyusi, *Media Sosial: Interaksi, Identitas dan Modal Sosial* (Jakarta: Kencana, 2016), p. 1.

[13] *Ibid.,* p. 2.

person.[14] Dealing with most frequently visited contents of Social Media by most Indonesians, the APJIII's survey tells that Facebook is the most popular social networking site. The data below can continue to change with the increasingly inseparable internet in today's people life, besides with the [...].[15]



*Source: Association of Indonesian Internet Service Providers*
*Picture 1 Social Media Content Frequently Visited*

The Indonesian government outlaws the virtual communication networks and transaction through the Informasi and Transaksi Elektronik (ITE) Law (Law Number 11 Year 2008 is changed to Law Number 19 of 2016). The law generally regulates information technology electronics and violations subjected to criminal sanctions, such as the following:

Article 3: Utilization of Information technology and Electronic Transaction is carried out based on the principles of legal certainty, benefits, prudence, good will, and freedom to choice technology or technology neutral.

Article 4: Utilization of Information technology and electronic transaction is carried out aimed at a) educating the nation's life as part of the world information society, b) developing national trade and economy in order to improve people's welfare, c) increasing the effectiveness and efficiency of

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[14] Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), Penetration of Indonesian Internet Users, in the 2016 Penetration and Internet User Behavior Infographics Survey, November 2016.

[15] *Ibid.*, p. 25.

public services, d) opening opportunities broadly to everyone to advance their thinking and abilities in using and utilizing information technology as optimal as possible and responsibly; and e) providing security, justice and legal certainty for users and providers of information technology. Article 27: 1) Everyone intentionally and without rights distributes and /or transmits and /or makes access to electronic information and/or electronic documents having contents that violate decency, 2) Everyone intentionally and without rights to distribute and/or transmit and/or make access to electronic information and/or electronic documents having contents of gambling, 3) Everyone intentionally and without rights to distribute and /or transmit and/or make access to electronic information and/or electronic documents having an insulting content and /or defamation, 4) Everyone intentionally and without rights distributes and/ or transmits and/or makes access to electronic information and/or electronic documents having a charge of extortion and /or threats. Article 28: 1) Everyone intentionally and without rights spreads fake news and misleading resulting in consumer losses in electronic transactions. 2) Every person intentionally and without the right to disseminate information intended to generate hatred or hostility of certain individuals and/or groups based on ethnicity, religion and race (SARA).

While the state's regulation mainly explains general rules on virtual communication, the ethical dimension seems to be overlooked. Thus, through this article, I try to offer general principles on ethics, particularly for married couples in digitalized world. As this below discussion, the article further tries to draw Islamic ethics in family-life as to which how to maintain harmony.

The Islamic ethical principle can be found in the Government Regulation Number 9/1975 concerning the Implementation of Law Number 1/1974 on Marriage. Article no. 19 mentions: a) One party commits adultery or becomes a drunkard, compactor, gambler, etc. which is difficult to cure. b) One party leaves another party for two years continuously without permission other party and without a legitimate reason or because of anything else, beyond his ability. c) One party gets a sentence of 5 (five) years of imprisonment or a severe sentence after ongoing marriage. d) One party commits atrocities or severe abuse which

endangers another party. e) One party gets a disability or illness caused unable to carry out its obligations as a husband or wife. f) Between husband and wife, there are continuing disputes and quarrels and there is no hope of living in harmony in their home.[16] Furthermore, it is also regulated in the Islamic Law Compilation (Presidential Instruction No. 1/1991 on Islamic Law Compilation) Article 116: a) One of the parties committed adultery or becomes a drunker, compactor, gambler, and others that are difficult to cure. b) One party leaves another party for 2 years continuously without permission of other party and without legitimate reasons or for any others beyond its ability. c) One party gets 5 (five) year imprisonment or severe penalties after ongoing marriage. d) One party commits cruelty or grave torture endangers each other. e) One party obtains a defect or illness with consequences that cannot perform his or her obligations as a husband or wife. f) Between husband and wife are continuously in disputes and there is no hope of living harmoniously at home. g) Husband violates taklik talak. h) Religious change or apostasy transfers that cause family disharmony.[17] Divorce can be still occurred by arguing on the provisions of the Presidential Regulation (Peraturan Pemerintah/PP) No. 9/1975 as article 19 letter f jo. Compilation of Islamic Law Article 116 letter f. This is a consideration of the judge in the decision of the Bantul Religious Court Number 691/ Pdt.G/2011/ PA Btl,[18] and the Decision of the Tegal Religious Court Number 0061/ Pdt.G/2011/PA.TG.[19]

Looking at the most important Islamic source, the Qur'an, communication ethics in general appears in sura an-Nisā '[4]: 19, which

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[16] Muhammad Amin Summa, *Hukum Keluarga Islam di Dunia Muslim* (Jakarta: Raja Grafindo Persada, 2005), p. 266–67.

[17] *Ibid.*, p. 316.

[18] Husni Latief, "Perselingkuhan melalui Jejaring Sosial Facebook sebagai Alasan Perceraian," *Thesis*, UIN Sunan Kalijaga Yogyakarta, 2012.

[19] Yuli Astuti, "Perselingkuhan melalui Jejaring Sosial Facebook sebagai Alasan Perceraian: Analisis Putusan Kasus Pengadilan Agama Nomor 0061/Pdt.G/2011/ PA.TG)," *Thesis*, UIN Syarif Hidayatullah, 2012.

tells "*Communicate them with good behavior. If you do not like them (be patient), Maybe you do not like something, but Allah makes much good in it.*" One part of the verse that reads *wa'āsyirūhunna bil-ma'rūf* means Muslim should communicate properly. In addition, the Majelis Ulama Indonesia/MUI (the council of Indonesian Ulama) issued a *fatwa* on social media, namely *Fatwa* Number 24/2017. This *fatwa* is a response to the proliferation of digital media. As the *fatwa* tells, the use of social media is also sometimes not accompanied with responsibilities, such as misinformation or incorrect news, hoax, slander, gossip, distortion of facts, hatred utterances, and social disintegration and disorder.[20] In essence, the *fatwa* is only related to the law and the communication guidelines through social media in general, not related to communication ethics through social networking for husbands and wives. The problem of family disharmony due to bad communication through social media which leads to divorce is no doubt a rising case. In the realm of law, despite the fact the call for "Social Media Islamic Jurisprudence (*fiqh* sosial media)", the family problem is still commonly overlooked. [21] Thus, as this article further elaborates, several relevant ethical principles are crucial as Islamic ethical foundation for married-couples to prevent family disharmony.

### *Take Benefits, Leaving Disadvantageous*

Islamic jurisprudence (*ushul al-fiqh*) provides an important legal maxim "*faedah*" on the foundation of social interaction. The Arabic word *faedah* refers "useful or advantageous" in contrast to the other Arabic word "*mafsadah*" which means "destruction or damage." The prophet tradition (*ḥadīth*) record this principle as the Prophet Muhammad instructed Muslims avoid something useless, as he said:

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ)).

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[20] The Indonesian Ulema Council (MUI) *Fatwa* Number 24 of 2017 concerning Law and Guidelines for Communicating through Social Media (n.d.).

[21] *http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/17/12/16/p121gx396-exactly-akan-susun-fiqih-medsos-for-guidance-ummah riding,* accessed May 22, 2019.

*Qutaibah conveyed to us from Mālik bin Anas, from az-Zuhrī, from 'Alī bin ainusain that the Messenger of Allah , said, "Indeed, among the characteristics of a person's Islamic goodness is to leave something that is not beneficial to him." (HR. Tirmiẓī).*[22]

Through the above *ḥadīth,* we can conclude that social networking is double-sword edges. It could deliver benefits if used wisely; otherwise it can be harmful if used unwisely. Despite the fact that social networking can be medium of good deeds, it potentially also generates negative impacts, including in family affairs, mainly husband-wife relationship. In family affairs, the proper use of social media could lead to harmony and serves as a means to maintain, remind, and strengthen affection between husband and wife.

*Time Management*

As a couple, husband and wife can divide their time according to their portion, such as time for personal, worship, at home, and relations with community. In relation to communication through social media, husband and wife are supposed not to ignore their duties and family obligations. They need to wisely manage their time for the benefit of family life as the Prophet Muhammad SAW said:

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُوْلُ بَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَسْرُدُ الصَّوْمَ، وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ فَقَالَ: ((أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي؟ فَصُمْ وَأَفْطِرْ وَقُمْ وَنَمْ، فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظًّا))....

*Amrū bin'Alī has presented to us, Abū' Aṣim, from Abū Juraij who said, I heard' Aṭā', from Abū al-'Abbās asy-Syā'ir announcing that he heard' Abdullah bin' Amr said, "The Prophet had heard that I was fasting every day and perform qiyāmulail all night. So when he sent someone to call me or when I met him, he said: "I was told*

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    [22] Abū 'Īsā Muḥammad bin 'Īsā at-Tirmiẓī, *Ensiklopedia Hadits: Jamī' at-Tirmiẓī,* trans. Team of Darussunnah, Misbahul Khaer, and Solihin (Jakarta: Almahira, 2013), p. 774.

*that you always fast during the day and always do qiyāmulail all night. Do not do that! Please fasting, but sometimes you also must not fast; do the night prayer, but in part of the evening you also have to sleep, because your eyes have right to sleep, you and your family have right to get your time"....(HR. Bukhari). ²³*

The above *ḥadīth* clearly gives an understanding that the necessity to be fair to the rights, especially the family's rights. This principle applies to both husband and wife. Therefore, communication through excessive social media that neglects responsibilities as a husband or wife is an unauthorized act.

### *Be Open to Couples*

Honesty is one of the family's foundations. Openness between husband and wife can strengthen their relationship and prevent problems, such as misunderstandings and suspicions. The Prophet Muhammad as the best role model has taught Muslims to be honest, as he said:

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا)).

*Muḥammad bin' Abdullah bin Numair conveyed to us from Abū Mu'āwiyah and Wakī', from al-A'masy; in the other way, Abū Kuraib conveyed to us from Abū Mu'āwiyah, from al-A'masy from Syaqīq, from 'Abdullah that the Prophet said, "You must be honest, for verily honesty will lead you kindness and kindness will lead in heaven. A person who is always honest and maintains honesty will be recorded as an honest person in God's sight. Then, avoid lying, since lie will lead to evil and evil will plunge into hell. A person who always lies and carries will be recorded as a liar in the sight of Allah." (HR Muslim).²⁴*

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²³ Abū 'Abdullah Muḥammad bin Ismā'il al-Bukhārī, *Ensiklopedia Hadits: Ṣaḥīḥ al-Bukhārī*, trans. Masyhar and Muhammad Suhadi (Jakarta: Almahira, ٢٠١١), p. 441.

²⁴ Muslim bin al-Ḥajjāj al-Qusyairi an-Naisabūri, *Ensiklopedia Hadits: Ṣaḥīḥ Muslim ٢*, trans. Masyhari and Tatam Wijaya (Jakarta: Almahira, ٢٠١٢), p. 570.

Keeping too many personal secrets and hiding them from partner could provoke family problems. In this case, social media account should be shared together so that the husband and wife can be accessed the account each other. Nevertheless, the sharing account should prioritize good and mutual trust, but not the mutual suspicion and blind jealousy.

### Selecting Friends

The Quran provides guidance for Muslim on how to find good friends in everyday life. The Quran (*sura* an-Nisa: 69-70) dictates: "*And whoever obeys Allah and His Messenger, then they will be together with people who are blessed by Allah, namely: prophets, siddiqin, martyrs and pious people; and they are the best friends. That is a gift from God, and Allah is sufficient to know.*" This verse reserves as a message to Muslim to be more careful in selecting friends which also applies in mediated communication of virtual world. The Prophet Muhammad further also said:

$$...وَمَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِبْكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ، وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكِيرِ إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ$$

*... The model of a good friend is like a perfume seller. If you do not get a little of the perfume, at least you get the scent. But a friend's bad parable is like a blacksmith. If you are not exposed to black stains, at least you will be exposed to the smoke. (Abū Dāwud).* [25]

Islam has provided a guidance for Muslim in selecting good friends, mainly between different gender, such as a man befriend with his female counterpart without family relationship (*mahram*). This crucial guidance is indeed essential to develop trust between couple and to avoid misunderstanding that could lead to disharmony.

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[25] Abū Dāwud Sulaimān bin al-Asyʿats as-Sijistānī, *Ensiklopedia Hadits: Sunan Abū Dāwud, trans. Muhammad Ghazali* (Jakarta: Almahira, ٢٠١٣), p. 1009.

## *Saying Good Words*

The Quran has dictates the fundamental principle for Muslim to say truth and good saying. This principle is mentioned several times, such as through the concepts of *qaulan sadida* (al-Nisa: 9; al-Ahzab: 70), *quaulan ma'rufa* (al-Nisa: 5; al-Baqarah: 235; al-Anfal: 32), *qaulan baligha, qulan maysura, qaulan layyina and qaulan karima.*[26] These concepts draw a particular attention to Muslim ethics in communication as the Prophet Muhammad also said:

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَنْبَأَنَا ابْنُ وَهْب قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابن شهَابٍ، عَنْ أَبِي سَلَمَةَ بْن عَبْدِ رلْأحْمْن ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْم الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْم الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْم الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ)).

*Harmalah bin Yaḥyā conveyed to me from Ibn Wahb, from Yūnus who preached from Ibn Syihāb, from Abū Salamah bin 'Abdurraḥmān, from Abū Hurairah that the Prophet Muhammad said, "Whoever believes in Allah and Judgment Day, let him say good or silent words. Whoever believes in Allah and the Day of Judgment, let him glorify his neighbor. And whoever believes in Allah and the Day of Judgment, let him glorify his guests." (HR. Muslim).[27]*

These Islamic sources serve as the foundation of Muslim ethics in communication, both in direct communication and mediated ones. Muslim are supposed to communicate in good manners and to avoid mocking statement that could lead to disharmony. This fundamental principle applies also to the communication between husband and wife; that they should uphold the principles of honesty and respect. In virtual network where the posted comments are easily accessible and spreading, husband and wife must be careful in the postings and sharing.

## *Preserve Couple and Family from Disgrace*

Exploring family life is not only the status transition from single to married, but also there are rights and obligations bestowed upon each

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[26] Sofyan Sauri, *Pendidikan Berbahasa* (Bandung: PT Genesindo, 2006), p. 78-86.
[27] Muslim bin al-Ḥajjāj al-Qusyairi an-Naisabūri, *Ensiklopedia Hadits...*, p. 43.

partner; both husband and wife. In their relationship, husband and wife must maintain respect of each other. The Prophet Muhammad said:

حَدَّثَنِي عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ، حَدَّثَنِي أَبِي، عَنِ الْأَعْمَشِ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ)).

*"'Ubaid bin Asbāṭ bin Muḥammad al-Qurashī narrated to us, our father told us, al-A'masy narrated to us, he said: "I was given a story from Abū Shālih from Abū Hurairah from the Messenger of Allah saying:" Whoever expels the affliction of a Muslim from the anguish in the world, then Allah expounds them the anguish in the Judgment Day. Whoever facilitates the difficult person, then God makes it easy for him in this world and the hereafter. Whoever covers the Muslim' disgrace in the world, then God covers their disgrace in the world and the hereafter, God always helps His servants as long as His servants help their brothers." (HR. Tirmiżī).* [28]

Another *ḥadīth* further mentions:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا)).

*Abū Bakr ibn Abī Syaibah delivered to us Marwān bin Mu'āwiyah from 'Umar bin Ḥamzah al-'Umarī, from 'Abdurraḥmān bin Sa'd who said, I heard from Abū Sa'īd al-Khudrī that the Messenger of Allah said, Really, the worst human position in Allah's side on the Day of Judgment is a man who makes love with his wife and his wife serves him and then he spreads his wife's secrets." (HR. Muslim).* [29]

### Maintaining Self-Esteem

*Muruah* is an Islamic concept of "self-esteem." In virtual live and social media, husband and wife should not post their photos of intimacy

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[28]  Abū 'Īsā Muḥammad bin Īsā at-Tirmiżī, *Ensiklopedia Hadits:..,* p. 457-58.
[29]  Muslim bin al-Ḥajjāj al-Qusyairi an-Naisabūrī, *Ensiklopedia Hadits:…,* p. 688.

or other visual picture which is private. This is important to protect honor of family and dignity. The Prophet Muhammad called every Muslim to protect Muslim dignity, mainly husband and wife, as stating:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ
بِلاَلٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: ((الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ)).

*"Abdullah bin Mu'ammad delivered to us from Abū 'Amir al-'Aqadī, from Sulaiman bin Bilāl, from 'Abdullah bin Dinar, from Abū 'ali, from Abū Hurairah from the Prophet SAW who said," Faith has more than sixty branches, and shame is part of faith. "(HR. Bukhārī).*

Thus, it is important for both husband and wife to avoid posting photos which could lead to dishonor. The posted photos or pictures could trigger a variety of comments, both positive and negative. Generally, happy couples do not spit out their relationships in social networks, since it is not necessary for them to do so. More people have access those posted photos on social media, they will increasingly compare their own lives with those of others who look better. This can indeed be an inspiration, but it can also be a source of problems for oneself and family when faced with pessimism and not accompanied by gratitude and *qanā'ah*. Family life does not always go smoothly, and problems will emerge. Every person who has a family always faces such experience; it is unavoidable. The various kinds of social networking sites as a means of communication, besides having a positive impact also has a negative impact.

**Conclusion**

As the above discussion, this articles concludes that there are seven principles of Islamic ethics which are essential to maintain harmony between married couples. *First*, taking advantage of and leaving disadvantages, meaning that social media has some benefits if it is used wisely and vice versa. *Second*, using fair time management in family,

personal, and social relations, which is not excessive in social media. *Third*, be open to your partner. *Fourth*, selecting good friends. Remember, social media can trigger disputes even infidelity. *Fifth*, saying good words in posting and commenting. *Sixth*, keeping the couple's disgrace, including not indulging comments on social media. *Seventh*, keeping self-esteem. This article further suggests that Islamic ethics in communication through social media for married couples should be included in pre-marital course materials (*kursus pra Nikah*). The inclusion of communication ethics serves as an effort to avoid negative impacts of social media. In addition, this communication ethic should be mainstreamed through lecturing and sermons on Friday prayers. To do so, Muslim could maintain their harmonic-living in a family while protecting their dignity, honor, and respect.

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