THE ETHICS OF DAKWAH ON SOCIAL MEDIA AS SEEN IN BUYA HAMKA'S TAFSIR AL-AZHAR THROUGH THE STUDY OF THE QUR'AN SURAT AN-NISA' VERSES 148-149

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Abstract

This study aims to explore various values of Islamic teachings that can be used as a code of ethics for dakwah on social media through the study of the Qur'an, Surat an-Nisa, verses 148–149 in Tafsir al-Azhar by Buya Hamka. This is a qualitative study conducted in the form of library research. The primary data sources used are the Qur'an and Buya Hamka's Tafsir al-Azhar. While the secondary data sources used are various scientific journals relevant to the study's main topic, This research includes conceptual research with a philosophical-normative approach. While the nature of this research approach is descriptive-analytical and prescriptive, The results of this study show that there are various values in Islamic teachings that can be used as ethical values for dakwah on social media. These ethical values prioritize language politeness in dakwah by implementing the Qawlan Layyinan concept with courtesy and courtesy without displaying violence and hatred to the community, having a good and beautiful temperament in both speech and deeds.

Keywords: Ethics of Da'wah, Social Media, Tafsir al-Azhar.

A. INTRODUCTION

Islam is the perfect religion because it contains teachings that are always relevant to the times and are needed by mankind, including to build technological advances. However, the perfection of Islam will have no impact if its teachings are not conveyed. Therefore, efforts to convey or indict his teachings to the wider community are urgent and mandatoryd are needed by mankind, including to build technological advances. However, the perfection

of Islam will have no impact if its teachings are not conveyed. Therefore, efforts to convey or indict his teachings to the wider community are urgent and mandatory. Even if it is only one verse, Prophet Muhammad SAW commanded Muslims to always convey the message of dakwah. as mentioned in the Hadith of Prophet Muhammad SAW below.

The hadith is the basic basis of the command to proselytize. The dakwah applies to every Muslim, both male and female. There is no reason not to fulfill the obligation of dakwah. It is symmetrical with the command to deliver dakwah, even if it is only one verse. Preaching is a command from Allah Almighty directly to every individual Muslim from various walks of life.[1]

One of the most important media in Islamic dakwah is communication. Dakwah activities are regarded as the most important and fundamental aspect of communication from an Islamic perspective. Islam is a Rahmatan lil' Alamiin religion that encourages its followers to spread kindness in order to be a mercy to all nature and to foster a communication free of various forms of intimidation and discrimination. As a result, Islam presents itself as a religion that must be charged. That is, the arrival of Islam in this world is broadcast through dakwah activities.[2] As a result, Islam and Dakwah are inextricably linked. Islam requires dakwah so that its teachings can be conveyed, while dakwah requires Islam as its guideline.[3]

Today, the development of information and communication technology is increasingly evolving in a more modern direction. As a result, the dakwah system and techniques evolve. One of them is the use of the internet and social media in preaching. According to research conducted by We Are Social, a British company in collaboration with Hootsuite, a social media management platform released in January 2019, social media users reach

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1 Eneng Sri Wulan, "Hadis-Hadis Tentang Keutamaan Dakwah", Fakultas Ushuluddin dan Adab UIN Sultan Maulana Hasanuddin Banten, 2018.

2 Aziz, A., dan Bobby, R.S. "Nahi Mungkar dalam Dakwah (Konstruksi Hadis Dakwah Terhadap Pengembangan Dakwah)", Tasamuh, Vol. 18, No.2, 2020, hlm. 189-210.

3 Muhammad Nawa Syarif Fajar Sakti, Moslem Sosial Media 4.0 (Argumentasi Islam Terhadap Fenomena Sosial Media di Era Industri 4.0, (Jakarta: PT Elex Media Komputindo, 2020), hlm. 129.

191 million users, or approximately 56% of Indonesia's total population. That's up 20% from previous research.[4]

Then, in January 2022, active social media users in Indonesia increased by 12.35%, or equivalently, 20 million more users than in January 2021. When viewed from the perspective of the total population of Indonesia, it means that 69.8% of them are active users of social media. The use of social media in dakwah can facilitate the process of conveying information on a wider scale. Relatives or people from various walks of life who cannot attend a study can use social media such as Facebook, Instagram, YouTube, and others to watch or re-convey dakwah messages.[5]

However, it is an indisputable fact that communication on social media today still contains negative content. Referring to a study that revealed that as many as 80% of social media users in Indonesia experience cyberbullying every day, Then, based on data from the Ministry of Communication and Informatics, (Kemenkominfo)[6] in 2019, which showed that the Ministry of Communication and Information received 430,000 complaints of negative content on social media. Where content related to hate speech and slander causes the most complaints, Based on these findings, bullying and the spread of negative content, which are clearly and strictly prohibited in religion, appear to be commonplace in this social media era.

Nowadays, Da'wah and social media are two inseparable things. The need for social media is a positive platform for Da'i, Mubaligh, and Muslims in dakwah, because dakwah can be delivered easily and thoroughly, or

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4 Fitria Mayasari, "Etnografi Virtual Fenomena Cancel Culture dan Partisipasi Pengguna Media Terhadap Tokoh Publik di Media Sosial", Journal of Communication and Society, Vol. 1, Nomor 1, Juni 2022, hlm. 28.

5 Febri Afriani dan Alia Azmi, "Penerapan Etika Komunikasi di Media Sosial: Analisis pada Grup Whatsapp Mahasiswa PPKn Tahun Masuk 2016 Fakultas Ilmu Sosial Universitas Negeri Padang", Journal of Civic Education, Vol. 3, No. 2, 2020, hlm. 332.

6 Kemenkominfo, "Kominfo Terima Leboh Dari 430 Ribu Aduan Konten Negatif Sepanjang 2019. Diakses pada tanggal 6 Agustus 2022.

comprehensively. Therefore, the author is interested in studying how the ethics of dakwah through social media are based on the perspective of the Qur'an.[7]

Therefore, researchers tried to write a scientific article entitled "Ethics of Preaching on Social Media Through the Study of the Qur'an, Surat an-Nisa, Verses 148–149 in Buya Hamka's Tafsir al-Azhar," which aims to provide understanding to Muslims from various walks of life about the ethics of dakwah on social media. Whether to always be polite and use polite sentences, or occasionally use diction that contains sarcasm and harshness, Then, in this study, the researcher tried to study the Qur'an, Surat an-Nisa, verses 148–149 in Tafsir al-Azhar, which were then studied with other related verses, which were strengthened by literature studies from various books and scientific articles as a form of actualizing the ethics of dakwah on social media.

Based on the background above, in this scientific research, an explanation will be given on how Buya Hamka's brief biography, the discourse on communication ethics, dakwah, and social media will be carried out. Then, how is the ethics of dakwah actualized on social media by studying Surat an-Nisa verses 148-149 of the Qur'an in Buya Hamka's interpretation of al-Azhar?

B. METHODS

In this article, the research method used is a qualitative descriptive method, namely by utilizing qualitative data and described descriptively or by analyzing events, social activities, events, phenomena, perceptions and thoughts of people. Some descriptions are used to find explanations that lead to conclusions.[8]

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7 Aziz, A., dan Bobby, R.S. "Nahi Mungkar dalam Dakwah (Konstruksi Hadis Dakwah Terhadap Pengembangan Dakwah)", Tasamuh, Vol. 18, No.2, 2020, hlm. 189-210.

8 Nana Syaodih Sukmadinata, Metode Penelitian Pendidikan, (Bandung, PT Remaja Rosdakarya, 2009), hlm.34.

C. FINDING AND DISCUSSION

1. Discourse on Ethics of Communication, Da'wah, and Social Media
a. Communication Ethics

Etymologically, ethics comes from the Greek language, which has an ethos meaning "custom" or "customary." In Arabic linguistics, ethics means "morals." Morals here mean ethics, customs, temperament, character, disposition, and behavior. Meanwhile, Ki Hajar Dewantara, the Father of National Education, defines ethics as a science that studies the good and bad in human life, particularly the movements of thoughts and feelings that can be balanced and feelings to the point that can be an act of action.[9] Further, according to Abdurrahman[10] reveals that ethics is based on the concept of laa insan bighayr akhlaq: there is no human being without ethics, just as ethics is religion itself and there is no religion without man. Ethics becomes the spirit, while the spirit is what fills every religious teaching (aqidah) and obligation of worship (sharia).

Based on the definitions above, it can be understood that what is meant by ethics is the human nature to determine whether something should be done or not done; this is the basis of behavior for humans to be accepted and in accordance with the norms as well as the rules that apply.

As for communication, it means the activity of participation and interaction with others.[11] The Qur'an mentions that communication is one of the fitrahs of man. Through communication, a person can express himself and

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9 Inayatun Haniah, "Konsep eEtika Menuntut Ilmu Menurut Syekh Muhammad Syakir Dalam Kitab Washaya Al Abaa 'I Li Abnaa'i", Skripsi UIN Sultan Thaha Saifuddin Jambi, 2021.

10 Muhammad Rizky, "Fundamental Ethics in Islamic Political Thought", Sophist: Jurnal Sosial Politik Kajian Islam dan Tafsir, Vol. 3, No. 1, Januari-Juni 2021, hlm. 36.

11 Ahmad FarajAllah, Suliman A. El Talla, Samy S. Abu-Naser, dan Mazen J. Al-Shobaki, "The Nature of Work and Its Relation to the Type of Communication among Employees in Pslestinian Universities- A Comparative Study between Al-Azhar and Al-Aqsa Universitises", International Journal of Academic Multidisciplinary Research (IJAMR), Vol. 2, No. 6, Juni 2018, hlm. 10.

form a network of interactions to communicate in order to broaden his horizons.[12]

Reflections on communication in the Qur'an are reflected in the fragments of surah ar-Rahman ayat 1-4:

$$اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَّ خَلَقَ الْاِنْسَانَ عَلَّمَهُ الْبَيَانَ$$

"The all-gracious God (1) Who has taught the Qur'an (2) He created man (3) Teaches articulate (4)."[13]

"Al-Shaukani, in Fath al-Qadir's interpretation, interprets al-Bayan in Surat ar-Rahman as the meaning of communicating." To know how people are supposed to communicate correctly (Qawlan Sadidan), that must be traced through the key that the Qur'an uses to communicate. Besides, al-Bayan also has another key in the Qur'an, namely al-Qowl. In the context of amr, it can be concluded that there are six principles in the Qur'an, namely "Qawlan Sadidan, Qawlan Balighan, Qawlan Maysuran, Qawlan Layyinan, Qawlan Kariman, and Qawlan Mar'ufan."[14]

Based on these various definitions of communication, it can be understood that communication is the process of conveying a message from a communicator to a communicant through a medium that causes certain consequences. This communication is the potential that Allah SWT gives so that humans are able to express what comes to mind and formulate ideas, as well as the ideas they have. Thus, communication ethics is a behavior in the interaction between the communicator and the communicant, both in the real and virtual worlds.

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12 Nurul Hakim Rinwanto, Hidayatus Sholihah, dan Mufid Syakhlani, "Etika Komunikasi dalam Media Sosial Sesuai Tuntutan AL-Qur'an", Journal of Communication Studies, Vol. 1, No. 1, 2021.

13 QS. ar-rahman [55]: 1-4. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 843.

14 Nurul Hakim Rinwanto, Hidayatus Sholihah, dan Mufid Syakhlani, "Etika Komunikasi dalam Media Sosial Sesuai Tuntutan AL-Qur'an", Journal of Communication Studies, Vol. 1, No. 1, 2021.

b. Dakwah

Etymologically, da'wah comes from Arabic in the form of isim masdar which comes from fi'il or the verb "da'a-yad'u-da'watan" which means to invite, exclamation, or invitation. [15] Meanwhile, according to Sheikh Ali Mahfuz, dakwah is an attempt to raise people up to always be in goodness, 'Amar Ma'ruf and Nahi Munkar, in the hope of achieving salvation in the world and the hereafter. [16] The concept of dakwah is not only carried out sporadically and just following trends, but requires systematic and holistic management and approach to achieve the ideal goal of dakwah, namely change from good to better. [17] In the Qur'an surah an-Nahl verse 125, Allah Almighty says.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ

"Call (men) to the ways of your Lord with good wisdom and lessons and refute them in a good way. Verily it is your Lord He who knows of who is lost in His path and It is He who knows better those who get instructions." [18]

In the above verse, the word "ud'u" means the command to make an exclamation of dakwah. The word "ud'u" here is fi'il amr, which means command. Based on the rule of "al-Ashlu fi al-Amri li al-Wujuh," an order is mandatory and must be carried out as long as there is no proposition to turn it away. Then, it can be concluded that carrying out dakwah is mandatory for Muslims. However, dakwah is not allowed to use violence but rather to use

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15 Achmad Sunarto, Kamus Arab Indonesia Al-Kabir, (Surabaya: Karya Agung, 2010), hlm. 178-179.

16 Aziz, A., dan Bobby, R.S. Loc.Cit. h.190.

17 Latepo, Ibrahim, "Jama'ah Tagligh dan Penguatan Reliji di Masyarakat", al-Misbah, Vol. 12, No.1, 2016, hlm. 75-110.

18QS. An-Nahl [16]: 1-4. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 418.

wisdom and compassionate advice tailored to each other's capacities. There are three methods of dakwah taught by Prophet Muhammad SAW to Muslims, namely by hand, mouth, and heart.

"Whoever of you sees the impossibility then let him fox with his hands (deeds). If you are unable to use the oral. If you are incapable, change it with your heart and it is as weak as faith" (HR. Muslim)."

c. Social Media

The term "social media" comes from two words, namely "media" and "social." "Media" in the context of communication technology means a group of two or more computer systems connected together. While social refers to connecting with society and how to organize it, communication refers to how societies communicate with one another.[19] Another definition of social media is a service that allows individuals to build profiles within the system, interact with other users, and view various communication activities within the social media system.[20] Based on the understanding of social media above, it can be understood that social media is an online platform that allows users to actively participate in interactive openly to convey, receive, and discuss various things.

2. Actualization of The Ethics of Preaching on Social Media
a. Correlation of Da'wah and Social Media in the Digital Age

In today's digitalization era, the need for social media platforms is inevitable. This can be seen from the use of social media. According to We Are Social and Hootsuite research, users access social media in about 3 hours and 14 minutes.[21] With a fairly large duration, it will certainly be very effective if social media is used as a platform to spread kindness (dakwah). Preaching through social media from year to year is increasingly loved and in demand by

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19 Namaziandost, Ehsan, "The Impact of Social Media on EFL Learbners' Speaking Skill: A Survey Study Involving EFL Teachers and Sudents", Journal of Applied Linguistics and Language Research, Vol. 6, No. 3, 2019, hlm. 204.

20 Abed, Lowai G, "Motivation for WhatsApp Use Among Students at the University of Jeddah", Journal of Arts, literature, Humanities, and Social Sciences, Vol. 64, Februari 2021, hlm. 311.

21 Febri Afriani, dan Alia Azmi. Loc.Cit. hlm. 332.

the entire community. Apart from being easily accessible, the costs incurred are also relatively cheap.

According to Hosen, the challenge of dakwah in the current era of social media is how to ground the teachings of Islam stated in the Qur'an to all social media users. In the past, one had to go to the taklim assembly to listen to the preachers teach the Qur'an and its content. But now, the preachers come to the community through their smartphones, so that people can listen to dakwah anywhere and anytime. Various social media applications are used to preach, such as Facebook, Instagram, YouTube, Twitter, WhatsApp, and the Telegram Channel. These are new ways and techniques for dakwah.[22]

Afterwards, Hosen revealed that the use of social media still has a negative impact. Society will struggle to distinguish between true dakwah and heretical and insulting dakwah. between the true preacher and the preacher who teaches hatred.[23] In addition, from a social point of view, it is often found on social media invitations that have a discriminatory and confrontational context, such as the emergence of the word "heresy," "heretical," and so on, against groups that have different opinions. Of course, this can damage ukhuwah Islamiyah among Muslims and make the pattern of Islam a religion full of images of anger and hatred. As a result, social media is used to spread Islamic studies that contain hate speech and slander, are unfriendly, and even convey their message by offending and insulting others. Therefore, good ethics are needed in dakwah, so that the dakwah carried out is effective and efficient and can be well received by the wider community.

b. Buya Hamka's Perspective on the Ethics of Preaching on Social Media

In this section, researchers will outline Buya Hamka's perspective on the ethics of dakwah through social media. The verses in question are Sura an-Nisa, verses 148 and 149. Then the researcher correlates with other

22 Nadirsyah Hosen, Tafsir Al-Quran di Medsos, (Yogyakarta: Bunyan, 2018), hlm. 76.
23 Ibid. hlm. 76-77.

correlated verses, explains the views of the Mufasir, and complements them with several scientific works, both in the form of books and scientific articles.

In Sura an-Nisa' verses 148 and 149, Allah Almighty explains that one must uphold the ethics of speaking and should not use harsh words that can offend a person.

﴿۞لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا

"God does not like bad words (which are spoken) frankly except by those who are disgraced. And Allah is All-Hearing and All-Knowing. If you ask a virtue, hide it or forgive someone else's mistake. Then truly Allah is Most Forgiving, All-Powerful."[24]

In Tafsir al-Azhar, Buya Hamka gives his view on the above verse, saying that Allah Almighty hates people who use bad, dirty, and indecent words. Allah Almighty only likes polite, beautiful words and does not spoil morals. Many words are understood but should not be spoken frankly. This is where human decency lies. Allah Almighty has words in the Qur'an that should be an example for people of faith. "The terms used by the Qur'an are always polite and indecent."[25]

From Buya Hamka's view, preaching should use polite words and not offend. Disrespectful and hateful comments on social media should be avoided. Likewise, in dakwah on social media, it should be done with courtesy and without displaying violence and hatred toward the community; this applies not only to the Da'i and Mubaligh but also to every Muslim who spreads dakwah content on social media.[26]

In this verse, Allah Almighty also affirms that a human being must have a good and beautiful temperament, both in terms of speech and deed. Allah

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24 QS. An-Nisa' [4]: 148-149. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 92.

25 Hamka, Tafsir Al-Azhar Jilid 2, (Singapura: Pustaka Nasional, 2003), hlm. 1492.

26 Ibid, hlm. 1492-1493.

Almighty explained the law of talking about ugliness blatantly, showing good deeds, and covering it up so that believers do not have a perception of shari'a or legality absolutely because this contains a form of exposure to ugliness and shortcomings and has a negative impact on the people.[27]

Indirectly, the paragraph confirms that the use of social media as a platform for dakwah should not contain hate speech and slander. A preacher should convey the content of the material with wisdom and good temperament. As for strict and harsh dakwah, it does not mean that it should not be done, but this condition can still be justified if it is still within a certain limit. This was illustrated during the war in the time of the Prophet Muhammad SAW, where the Musyrikins could not be counseled properly except by war.

Then, history records that most of the dakwah methods carried out by Prophet Muhammad SAW were far from violent; instead, Prophet Muhammad SAW used humane approaches. like the historical event that occurred in 622 AD when the Prophet Muhammad SAW and his troops tried to return to Makkah after an eight-year exodus in the city of Medina. The people of Makkah, who felt that they had done wrong by expelling the Prophet Muhammad SAW to Medina, feared the possibility of revenge that they might experience. When entering Makkah, Prophet Muhammad SAW made a speech: "What do you say and what do you think?" They replied, "We say and think well: Dear and generous brother, you are the one who gives the order." Then, Prophet Muhammad SAW also told them, "Verily, I say as the Prophet Yusuf AS said to his brethren: On this day no reproach is inflicted upon you; God will forgive you, and He is the Most Merciful among the merciful."[28]

Based on these events, it can be understood that the dakwah method used by the Prophet Muhammad SAW is a meek way that penetrates the hearts of others, far from violence and coercion. Then, in Sura al-Hujurat

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27Zuhaili, Wahbah, Tafsir al-Munir Jilid 3, (Depok: Gema Insani, 2016), hlm. 432.
28 Baidowi, Ahmad, "Prinsip Dakwah Tanpa Kekerasan Dalam al-Qur'an", Jurnal Hermeneutik, Vol. 9, No. 2, Desember 2015, hlm. 151-156.

verse 11, guidelines and ethics are explained on how to communicate or convey news and dakwah, especially through social media.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

"O people of faith, let not men and women make fun of others, may be better than them. And, don't like to reproach yourself and don't call out with titles that contain ridicule. As bad as the vocation is ungodliness after faith, and whoever does not repent then they are the ones who are zalim."[29]

The verse is closely related to Sura an-Nisa's verse 148, which says that blatant hate speech arises because users, in dakwah, demean each other. Furthermore, what is a phenomenon today is that many Muslims blame each other because of the high level of fanaticism towards their respective groups, and if they have different opinions, there will be mutual degradation without paying attention to the ethics of communicating.

Furthermore, in the tafsir al-Jalalain, it says that the verse was passed down with regard to a delegation from Bani Tamim while mocking poor Muslims, such as Ammar bin Yasir and Shuhaib ar-Rumi. Where the word as-Sukhriyah means to demean and insult a people, both men and women, that is, some of them to others, because those who are demeaned or insulted may be better than those who do so on Allah Almighty's side.

After that, there is a hint not to self-deprecate, where the meaning in question is not to have some of the people denounce some of the others and not some of the callers with bad titles, that is, calls that contain nicknames that are not liked by others, such as "O ungodly" or "O infidels." As bad as the nickname is, it is intended to mock others by denouncing and mocking them

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29QS. al-Hujurat [49]: 11. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 754.

with bad nicknames based on faith. Then, whoever does not repent of such despicable deeds belongs to those who are despotic.

c. Qawlan *Layyinan*

All Muslims are required by Allah Almighty to proselytize to others. Da'wah means practicing Amar Ma'ruf and Nahi Munkar. Whereas, a person who performs Amar Ma'ruf and Nahi Munkar in his dakwah activities is the one who gets the title from Allah Almighty as Khairu Ummah (the best people), as He said in Sura Ali-Imran verse 110.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ

"You (Muslims) are the best people born of mankind, (because you) tell (do) the ma'ruf and prevent the mungkar. As well as having faith in Allah Almighty. If the Scribes had faith, it would have been better for them. Among them there are believers, but most of them are ungodly people."[30]

Then, in the context of the actualization of the ethics of dakwah on social media, as an effort to produce the best people and as a form of implementing the letter An-Nisa' verses 148-149 in preaching on social media, the priority is to prioritize language politeness in preaching through the implementation of the Qawlan Layyinan concept.[31] Where language politeness is concerned on social media, it is very important because the characteristics of communication on social media make participants unable to meet face-to-face, thus impacting how speech is interpreted. Language politeness on social media includes two parts, namely verbal (oral), which is usually in video or audio format, and nonverbal (written), which can be in the form of comments or text on social media. This language politeness can be achieved by implementing

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30QS. Ali-Imran [3]: 110. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 52.

31 Fallianda, "Kesantunan Berbahasa Pengguna Media Sosial Instagram: Kajian Sosiopragmatik", Jurnal Etnolingual, Vol. 2, No.1, 2018, hlm.35-36.

the concept of Qawlan Layyinan. Qawlan Layyinan means to say with tenderness, subtlety, generosity, or tolerance.[32] The word Qawlan Layyinan contained in the Qur'an is found in the letter Tha ha verse 44.

$$ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ $$

"Then speak ye both to him with meek words, hopefully he remembers or is afraid."[33]

In the preceding verse, the preacher is given instructions on how to proselytize to others using the correct method of dakwah, namely the Qawlan Layyinan method. With meek speech (Qawlan Layyinan), the character of the disobedient people will become smooth and soft. With the concept of Qawlan Layyinan, the heart of the communicant will not be offended and will feel touched, and his soul is moved to receive messages sincerely and will easily accept the message conveyed by the communicator.[34]

D. CONCLUSION

From the discussion of Buya Hamka above, it can be concluded that the value of Islamic teachings can be used as a code of ethics for dakwah on social media. Through the study of the Qur'an, Surat an-Nisa, verses 148–149 in Tafsir al-Azhar by Buya Hamka, there are various values of Islamic teachings that can be used as ethical values for dakwah on social media. These ethical values prioritize language politeness in dakwah by implementing the Qawlan Layyinan concept with courtesy and courtesy without displaying violence and hatred to the community, having a good and beautiful temperament in both speech and deeds.

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32 Achmad Sunarto, Op.Cit. hlm. 570.

33 QS. Tha ha [20]: 44. Kementerian Agama RI, Al-Qur'an dan Terjemahannya, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 373.

34 Ikrar, "Konsepsi Etika Komunikasi Menurut Al-Qur'an (Suatu Kajian Tafsir Tematik)", Tesis, UIN Alauddin Makassar, 2012.

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