FORMS OF GHIBAH, ISRAF, AND FITNAH BEHAVIOR ON FACEBOOK SOCIAL MEDIA IN SINJAI REGENCY

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Abstract

The behavior of ghibah, israf, and fitnah is disgraceful behavior that can be found in almost all aspects, including on social media. This research aims to provide an understanding of the forms of ghibah, israf and fitnah behavior on Facebook social media. This research uses a descriptive analysis approach using a phenomenological approach. Based on the research results, it can be concluded that forms of ghibah, israf and fitnah behavior on Facebook social media can be found in the form of statuses (stories), homepage posts and comments. In the form of status (stories), ghibah and fitnah behavior usually contains elements of verbal violence directed at individuals or certain parties, whereas israf behavior usually contains elements of excessive living culture. In the form of home page posts, ghibah and fitnah behavior also contains elements of verbal violence or hatred which are more explicitly expressed in intent and purpose, whereas israf behavior in home page posts usually refers to things that are done excessively, such as when eating, dressing, worshiping. In the form of comments, ghibah and fitnah contain hatred towards a particular person or party.

Key words: *Ghibah behavior, israf behavior, fitnah behavior, social media facebook..*

INTRODUCTION

Islam teaches to always uphold morals or good deeds, not only among fellow humans, but also includes the entire environment in which humans exist. For this reason, it is an obligatory duty for every Muslim to persuade good things and prevent bad things (Irdawati et al., 2022).This is the main reason why Islam is also called the religion of *rahmatan lil-'alamin*. Looking from the perspective of Islam, a person's morals and attitudes play a vital role in religious life. It cannot be separated from this that Islam as the most noble religion provides several guidelines, rules, instructions and peace to its followers through the Al-Qur'an, Hadits and others.

Humans are the most complex, ideal, perfect and best creatures created by Allah *Subhahu wa Ta'ala* because they are accompanied by reason (Suriyati et al., 2022). Naturally, humans will look for other parties who have interaction patterns that allow for a one-way relationship. Humans are social creatures, because humans are unable to live alone without feeling like they need anyone's help. The goal is to understand communication in order to foster good social relations and

maintain social relations between fellow humans. Then this can be a way to build strong social relationships through a strong foundation, so that in the end these relationships will remain strong and will not be easily damaged or disturbed (Soejonto, 2019).

In establishing relationships between people, humans are then required to always be kind to fellow humans, in this case by not telling and spreading bad news to other people. Unfortunately, the facts that emerge in the field show the opposite because sometimes people are found telling bad things about other people (Dhulkifli, 2019). This kind of behavior is commonly known as ghibah. This is indeed appropriate based on the results of research by (Suriyati et al., 2019) that character values nowadays have experienced a decline.

Ghibah is talking to someone else about something that the person doesn't like hearing. This is a disgraceful behavior that is contrary to religious law which is based on the Al-Qur'an dan Hadits because it will pose a big risk to people and society. Ghibah has a negative impact by hurting someone's feelings which can give rise to hostile attitudes. Furthermore, another negative impact is cutting ties within the family, community and brotherhood, giving rise to mutual suspicion (Ilyas, 2018).

However, if what is conveyed is not based on existing facts, it is known as fitnah. Fitnah is the attitude of spreading false/fake news from a person or certain party, either secretly or openly. This fitnah is caused by several things, namely hypocrisy, displeasure and cheating. Fitnah exists with the aim of lowering dignity and causing a feeling of misery for a certain person/group (Suriyati et al., 2020).

Ghibah or fitnah against others can have a very fatal effect on relationships between human beings. Worse yet, this behavior can lead to arguments for those involved. Regarding the dangers of quarrels between human beings, the Prophet Muhammad *Shallallahu Alaihi wa Sallam* actually gave a message previously that human speech is one of the main causes of despicable behavior that can damage the friendly relations between human beings.

Apart from the two reprehensible behaviors above which harm relationships between humans, there are also other reprehensible behaviors which injure humans themselves. One of them is what is commonly known as israf. Israf is excessive behavior that goes beyond appropriate limits in all aspects, for example in eating, drinking, dressing, etc (Suriyati et al., 2020).

This excessive behavior is completely contrary to Islamic teachings, because this behavior is a dishonorable behavior that does not provide any good value at all but only brings harm. This israf behavior is described as being like a disease in life,

which then gradually becomes a disaster for the perpetrator. Excessive behavior or crossing this limit is strictly prohibited according to religion, Islam itself strongly opposes this dishonorable behavior. Furthermore, the Qur'an itself has explained and given clear warnings regarding despicable behavior because it can undermine a person's faith little by little which will ultimately damage life in all aspects, in the family as well as in social life.

Therefore, based on the explanation above regarding the disgraceful behavior of ghibah, israf, and fitnah, the author is then interested in researching Forms of Ghibah, Israf, and Fitnah Behavior on Facebook Social Media in Sinjai Regency. The hope is to understand the basic picture regarding the behavior of ghibah, israf and fitnah along with understanding that this behavior of ghibah, israf and fitnah is something that can also be found on social media so that you always remain careful in using it. Islam teaches to always uphold morals or good deeds, not only among fellow humans, but also includes the entire environment in which humans exist. For this reason, it is an obligatory duty for every Muslim to persuade good things and prevent bad things (Irdawati et al., 2022).This is the main reason why Islam is also called the religion of *rahmatan lil-alamin*. Looking from the perspective of Islam, a person's morals and attitudes play a vital role in religious life. It cannot be separated from this that Islam as the most noble religion provides several guidelines, rules, instructions and peace to its followers through the Al-Qur'an, Hadits and others.

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METHOD

This research is a qualitative descriptive analysis research, which uses a phenomenological approach in this case the researcher plays a direct role as a key informant (key instrument) (Febriani et al., 2022) to investigate facts in the field related to forms of ghibah, israf and fitnah behavior on Facebook social media in Sinjai regency. The process/stages in collecting data were carried out through participant observation, unstructured and in-depth interviews. In using these two techniques, researchers then prepare themselves with interview sheets and observation instruments. Furthermore, to make this technique more efficient, researchers also reviewed documents that were relevant to the title of the research.

RESULT AND DISCUSSION

Based on the results of the exploration of interview data, several similarities were found related to forms of ghibah, israf and fitnah behavior on Facebook social media in the form of statuses, homepage posts and comments. Further, this is explained as follows:

1. *Ghibah, Israf, and Fitnah in the Form of Status (Story) on Facebook*

This behavior of ghibah, israf, and fitnah in the form of status on Facebook is one of the things that is most commonly found when surfing in cyberspace. Regarding ghibah, it was found that several Facebook users in creating statuses embedded hate speech against other people. The sound was varied, one source stated that it was gibah with harsh words that attacked certain individuals (not mentioned). Another source stated that sometimes they found satire embedded in Facebook statuses which had the same content as before, namely vilifying certain individuals.

Furthermore, related to israf behavior, it was found that there are also several Facebook users who really enjoy showing off their wealth. The assets here are not only in the form of money, but also other possessions which are classified as things that have high value. One of the sources stated that regarding israf behavior, sometimes you find people who like to update their status every time they do an activity. When he wakes up he updates his waking status, when he eats

he updates his eating status, sometimes even when he prays he updates his status. This is clearly israf behavior, where doing something is too excessive.

Finally, related to fitnah behavior, Facebook users are sometimes found embedding fitnah statements when creating statuses. More or less the same as the previous ghibah behavior, where in this case it is found in the status in the form of hate speech, insults, curses, etc. towards certain individuals.

The three facts above are in accordance with previous research by (Zaenal et al., 2020) that it is true that Facebook is a medium where negative things are often found, including in statuses, home posts and comments. One example is cyberbullying which contains blasphemous expressions, ridicule towards a party or person. Because this contains expressions that are in the nature of ghibah, israf or fitnah, it can be said that these three rights are things that are commonly found on social media, not only on Facebook but on other social media.

2. *Ghibah, Israf, and Fitnah in the Form of Homepage Posts on Facebook*

Furthermore, the behavior of ghibah, israf, and fitnah in the form of homepage posts on Facebook. If the previous one is related to status, then this one is in the form of a homepage post, which is different from status which automatically disappears after 24 hours. This homepage post will not disappear unless deleted by the person who made the homepage post themselves. This makes it very easy to find, especially homepage posts that are not private. Regarding ghibah behavior in the form of posts on Facebook, we also sometimes find the same nature, in the form of hate speech towards a particular party. One of the sources stated that sometimes things like this are found, especially when there is a big event taking place, for example a democratic general election party. Moreover, sources say that it is cammon to meet supporters of a couple who speak ill of another partner, who are scattered all are scattered all over facebook.

Regarding israf behavior, on social media Facebook, in this case via homepage posts, it is still common to find users who like to show off their wealth. Apart from that, based on the results of interviews, users are sometimes found who like to post videos of themselves doing something that is excessive and mubazir. Some even go so far as to make a pool full of luxurious food for themselves, eat a few bites, then throw the next sip away. This is clearly an israf behavior that is contrary to religious norms.

Then it is related to fitnah behavior, which in this case is also commonly found through home posts on Facebook. Things that are in the nature of hate speech or insults if they go too far to the point of not being in accordance with the facts on the ground are what are said to be fitnah. There are also users who make

homepage posts, but the homepage post is something that is shared. According to one of the sources, similar to ghibah behavior, fitnah behavior is commonly found on Facebook, especially when large events occur that involve all citizens. For example, the same as previously related to the celebration of the democratic party. In order to support their chosen candidate pair, sometimes there are people who speak ill of them, of course many of which are then categorized as fitnah.

This coincides with a recent study conducted by (Hamzah et al., 2022) that there have been a lot of posts on facebook that revolved around his main verbal abuse on the home page of social media. It also found that there are various forms of verbal violence, among which are very closely related to ghibah, israf and fitnah behavior.

3. *Ghibah, Israf, and Fitnah in the Form of Comments on Facebook*

Lastly, the behavior of ghibah, israf, and fitnah in the form of comments on Facebook. This comment is closely related to the homepage post described previously because it is commonplace that wherever there is a homepage post, there will definitely be comments following it. Related to ghibah behavior in the form of comments on Facebook is also sometimes found. It contained the same speech of hate, personalizing, or otherwise. Based on the results of interviews, it was found that comments containing backbiting were sometimes found in homepage posts that contained sensitive elements. One of the sources stated that taking the example of homepage posts related to the political situation in our country, sometimes in the comments there are netizens who highlight the work of the government, but with inappropriate expressions.

Furthermore, it is related to israf behavior, although its intensity when compared to the other two can be said to be less. However, this is still a common occurrence. Based on the results of interviews, sometimes there are netizens who comment excessively, for example comments whose content is quite long without clear context and meaning between the home post and comments (some even contain fraudulent content). Another thing is that sometimes people comment in the form of walking pictures (.gif) which contain something that is not appropriate.

And related to fitnah behavior in the form of comments on Facebook. More or less the same as before in the ghibah section, comments containing fitnah are still often found, especially if the issue discussed in the homepage post it a sensitive matter. One of the sources stated that it is common to find comments whose content is badmouthing a party, especially if it has something to do with government performance. Almost all official homepage posts are flooded with

comments from Facebook users. And sometimes we find comments that smell like fitnah.

The above appears to be in accordance with the results of previous research by (Utoro et al., 2020) that in comments on Facebook we still often find users who use inappropriate language, ranging from rude, unclear language, even to insulting individuals or certain parties. Furthermore, coupled with the absence of filters or restrictions for netizens to comment, the intensity of comments directed towards these matters increases.

CONCLUSION

Based on the research results, it can be concluded that forms of backbiting, israf and slander behavior on Facebook social media can be found in the form of statuses (stories), home posts and comments. In the form of status (stories), backbiting and slander behavior usually contains elements of verbal violence directed at certain individuals or parties, while israf behavior usually contains elements of excessive living culture. In the form of homepage posts, backbiting and slander behavior also contains elements of verbal violence or speech, while israf behavior in homepage posts usually refers to things that are done excessively, such as when eating, dressing, worshiping. In the form of comments, the behavior of backbiting and slander contains brief and implied hate speech which is usually found in homepage posts which also contain elements of backbiting and slander.

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