Religion In Cyberspace: Islamic Religious Education In Social Media

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ABSTRACT

Technology can give students more knowledge but can reduce moral values and social behavior. This phenomenon is a challenge faced by Islamic educators. Islam is not against the current development of digital media but provides teachings to use digital media wisely, which pays attention to morals and character. This research aims to analyze the role of Islamic religious education in social media. This research method is qualitative through a phenomenological approach. The results of the research show that through digital technology, it is hoped that it can instill religious values, and educators will continue to develop Islamic religious learning through the Internet media. The process of interaction through social media needs to pay attention to good communication ethics. Providing Islamic Religious Education is essential to avoid the behavior of Gibah, Su'udzon, Tajasuss, Slander, and Sukhriyah to provide understanding so that cyberbullying does not occur. The vulnerability of provocations through social media is that Islamic Religious Education is urgently needed to control negative provocations through social media. This research contributes to providing knowledge of the importance of Islamic religious education in social media in cyberspace.
Keywords: Social media, Islamic religious education, Cyberspace, Technology.

A. INTRODUCTION

The development of the times changes the pattern of economic, social, and cultural life in society in a country. At present, technology has developed rapidly and can change human life (Goralski and Tan 2020). Computer and internet technology can radically change a country's economic, social, and cultural life in society. In Sharma et al.'s (2021) opinion, technology brings about innovative developments and further drives the nation's economic progress on a higher path. The economic growth of a country depends on the sophistication of technology (Fatmasari, Harjadi, and Hidayat 2022). In social relations, according to Lee, Ferraro, and Kim (2021), the effect of using digital technology is to strengthen social relations for adults with long-distance contacts. In education, according to Huriyah and Hidayat (2022), the use of technology by teachers determines the success of achieving learning outcomes. Computer and internet technology have changed the way of education, the way of learning, the way of communication, the way of politics, and most aspects of human interaction (Battro and Fischer 2012; Supriatin et al. 2022). The modern education system is focused on implementing educational strategies that meet technological development standards (Shutaleva, Kerimov, and Tsiplakova 2019).

Although technological advancements assist students by increasing their knowledge (Ratnaningsih and Gumiandari 2022; Suteja and Setiawan 2022), they can also have a negative impact on moral principles and social conduct (Hidayat, Fatimah, and Rosidin 2022; Pratomo and Kuswati 2022). For example, teenagers of school age are currently feeling the phenomenon of cyberbullying. Cyberbullying perpetrators and victims feel the psychological impact, resulting in a decline in moral values and social behavior (Llorent et al. 2021; Sriati, Lumbantobing, and Haqi 2022; Eyuboglu et al. 2021). Due to increased social media use brought on by the COVID-19 epidemic, there have been more instances of cyberbullying in Malaysia (Kee, Al-Anesi, and Al-Anesi 2022). According to Rajbhandari and Rana (2022), cyberbullying among instructors and students has used Facebook as a social media tool in Nepal. Harassing behaviors like questioning even the effectiveness of qualified teachers cause them to lose interest in their work. Abaido (2020) said that in the United Arab Emirates, social media as a platform causes cyberbullying among students. Nearly all of the student participants in Sam et al.'s (2019) study in Ghana reported having encountered cyberbullying. In terms of psychological health, cyberbullying victims and non-victims were little distinguishable. The occurrence of cyberbullying is due to a lack of understanding of the use of social media. It is crucial to create a new conceptual definition of workplace cyberbullying since this definition might serve as the foundation for new

instrument development and theoretical research into operational notions (Symons, Di Carlo, and Caboral-Stevens 2021). The importance of studying Islamic religious education in social media aims to provide psychological control for social media users so that there is no increase in irregularities in their use.

In addition to Islam, internet media helps provide religious information to adherents of religions. For example, Hindu religious education conveys religious messages through online comic media because it thinks that the power of writing and images on social media makes it easy to convey religious teachings (Pratyaksa 2020). Buddhist religious education utilizes social media to periodically distribute digital cards containing Buddhist meditation teachings to its adherents (Santoso, Bangsa, and Yudani 2013). Christian religious education utilizes the MESDA lifetime android application to discuss Bible verses (Lengkong et al. 2018).

The development of educational technology has resulted in Islamic education being faced with many challenges for advancing Islamic education (Tolchah and Arfan Mu'ammar 2019; Agustin 2022; Hidayat, Fatimah, and Rosidin 2022). Digital technology is not only a medium for teaching Islam but is expected to be used to instill religious values. The challenge for Islamic religious educators is the effort to develop Islamic religious learning through the Internet.

Social media presents phenomena in education, predominantly Islamic religious education. For example, the phenomenon of radicalism education is spread via Youtube. Apart from the content, netizens' comments also emphasize radicalism (Harianto 2018). Of course, this phenomenon is a challenge faced by Islamic educators. Islam is not against the presence of digital media at this time but provides teachings to use digital media wisely, which pays attention to character and morals. Therefore, the aim of this article will discuss Islamic religious education in social media and the religious views of netizens regarding the current phenomenon.

B. METHOD

This research method is qualitative through a phenomenological approach. In Islamic studies, the phenomenological approach is to provide a clear explanation of the meaning of what is called religious behavior (Mujib 2015). The phenomenological approach helps analyze events in cyberspace, especially social media. This approach helps uncover the similarities in cyberspace with the essence of Islamic religious education.

C. RESULTS AND DISCUSSION

1. Views of Social Media as the "New Religion"

The facts exist in Indonesian society and worldwide that people give a considerable portion of using social media when carrying out their daily activities. For example, online applications for transportation, online shopping applications for shopping, and educational learning activities using online media. The phenomenon of the explosion in the number of social media users in Indonesia is extraordinary. Data for January 2021 shows that more than half of Indonesia's population, namely 61.8%, are active social media users (Kompas 2021).

In carrying out daily life activities, people who live in this digital era, or what is commonly called modern society, activities from waking up to going back to sleep, are accessing media through Android-based cellphones or other. Social media is excellent for providing Islamic religious education while staying focused. Even the phenomenon of dependence on social media influences religious life. The existence of the holy book application makes religious people more often hold handphones than holy books (Wahyuni 2017).

Almost all types of social media provide innovations in religious learning. For example, the social media Facebook provides many group and personal pages related to learning the Al-Quran. Youtube social media also provides content about the Al-Qur'an. Figure 1 below shows various learning tools helpful for learning Islam in cyberspace.
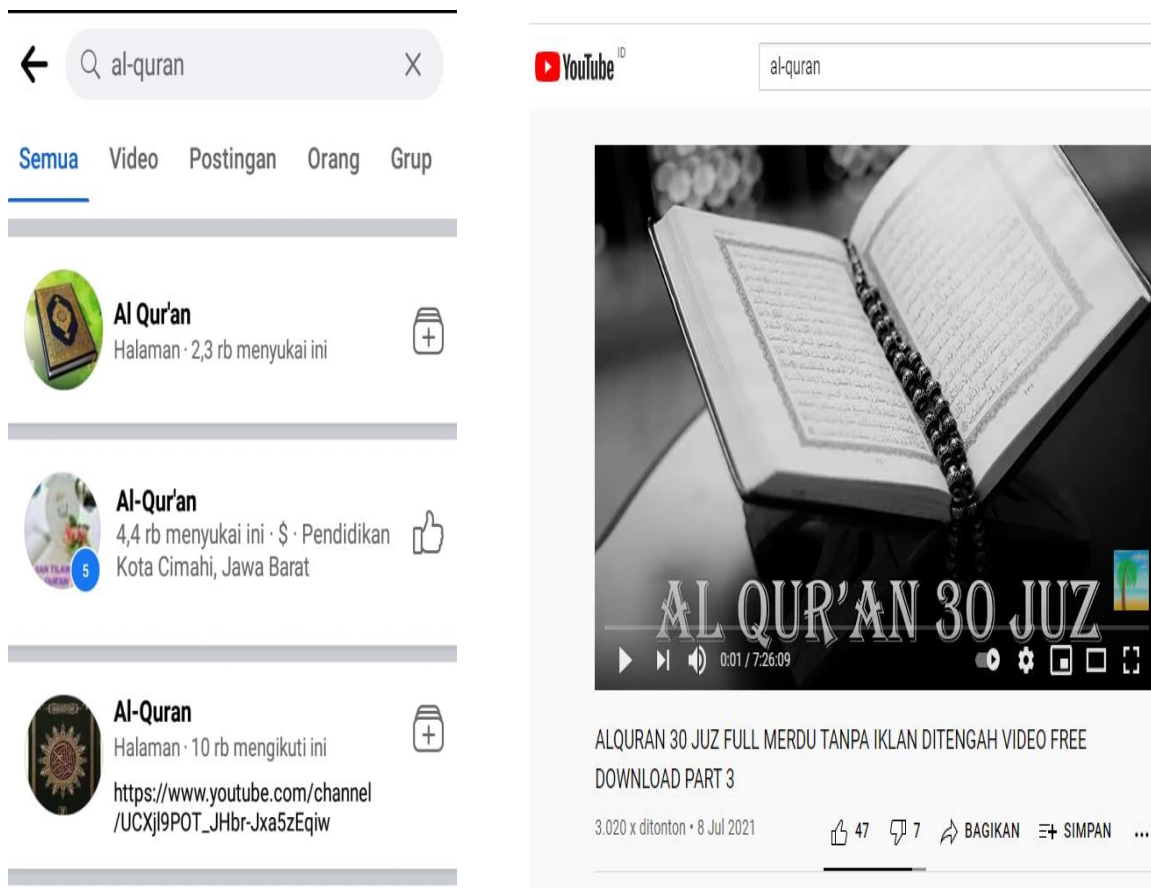
Figure 1. Learning Tools Helpful for Learning Islam in Cyberspace
Source: www.facebook.com & www.youtube.com

With the increase in religious learning tools on social media, indirectly, the role of the Al-Qur'an physically is slowly being replaced by social media. Whether people realize it or not, modern society has made social media a "new religion." Even though their religion is Islam, their behavior has been contaminated by social media. If in life there are problems, where they complain is social media, not their religion. Complain and complain through status updates on Facebook, Twitter, IG, and WA, not to the Creator. Attitudes and behaviors dependent on social media like this can erode the meaning of religion within them. They are unknowingly turning social media into their new religion.

2. Providing Lessons on Islamic Ethics in Social Media

Al-Isra 'verse 36 is explained through Tafsir al-Misbah, that humans should always do what Allah commands and avoid actions that are not following His commands (Shihab 2002). The verse guides humans to avoid bad things. It means that humans must be intelligent and careful in doing something in the study of this paper, namely in using social

media that should not prioritize lust alone. Be careful in using social media by paying attention to the following matters.

In general, when communicating using social media, it is not recommended to be separated from the ethics that exist in society. Therefore, several ethics need to be considered when interacting through social media, which are as follows (Nurasih, Rasidin, and Witro 2020).

a. **Normative Ethics**

A judgment about what is good and evil is explained by normative ethics, which also illustrates what people should do (Purwadi 2020). Conceptions of moral truth, good, and value are central to the main normative moral theories in Western thinking, ranging from deontology to virtue and consequentialist ethics (Bella 2022). Cyberspace communication and normative ethics are being integrated to respect competing ethical principles. Such is the case with fake news (Stroud 2019). In communicating or interacting using social media, it is hoped that it will guide humans to do something good and avoid wrong actions which align with the norms that apply to the community. Through various communications using, social media have moral values in society.

Social media communication interactions that are not following the cultural values of society and religion can cause harm to oneself and society. Providing digital news that does not follow society's culture gives a bad image and moral perception. Therefore, the provision of normative ethics learning in Islamic religious education as a means of control in social media interactions.

b. **Descriptive Ethics**

Descriptive ethics are moral principles that describe something objectively, as it is, without modification or interpretation (Purwadi 2020). Descriptive ethics examines human beings' critical and rational behavior and what everyone pursues as something of value. In communicating on social media, pay attention to ethics that contain values to maintain human relations in social, religious, and state life. Social media communication brings something to be applied in life.

c. **Philosophical Ethics**

In the axiology of communication science, there will be action in understanding the message and reviewing the comic message so that misunderstandings do not occur in the communication process. With axiology, some of the functions of communication are as a means of information, entertainment, education, and

influence (Karisna 2019). However, receiving and processing the message during the communication process frequently results in misconceptions. Hence, a lack of communication might result in a dispute, and inaccurate information can result in fake news. The ethics of communicating on social media are expected to be about decency. They communicate while maintaining noble values in the social sphere of society.

In addition to paying attention to some of the ethics above, in the context of providing Islamic religious education learning in social media, it is also necessary to pay attention to how manners are used. As stated by Juminem (2019), the provision of Islamic religious learning that needs to be considered in social media is as follows.

d. **Information Conveyed Correctly**

The presence of social media provides an opportunity to spread good news related to education and socio-culture, but also hoax news (Ummah 2021; Salahudin et al. 2021). The Al-Qur'an shows hypocrites who spread lies, such as hoax news. It was used as a weapon to destroy Muslims. Al-Ahzab verses 60-61 explain that hypocrites use false news as capital to carry out bad intentions towards Muslims. Al-An'am verse 112, it is explained that the enemies of Allah and the Prophets are humans who often lie.

The Indonesian government stipulates Article 28 of the ITE Law to provide rules that social media must convey information following the truth. The need to take into account the rules is clarified by data from the Ministry of Information on how high social media or internet sites are as hoax spreaders, namely around 800 thousand internet sites (Yunita 2017).

e. **Stay Away from** *Gibah*, *Suudzon*, *Tajassus*, *Fitnah* **and** *Sukhriyah*

The phenomenon of cyberbullying is currently being felt by school-age youth. Cyberbullying perpetrators and victims feel the psychological impact, resulting in a decline in moral values and social behavior. The occurrence of cyberbullying a silent enemy is caused by a lack of understanding of the use of social media (Cuesta Medina et al. 2020)

Ghibah (backbiting) is talking about other people's disgrace or ugliness (Raihan et al. 2022). Gibah's action with direct communication has remained among the public. However, cases of *Ghibah* in electronic communication have become a significant phenomenon in the digital era. Today's phenomenon of *Ghibah* in the real world and

cyberspace needs to be minimized through Islamic religious education, which provides positive energy to stay away from *Ghibah*, especially in cyberspace.

Suudzon is prejudiced against other people (Setiawan et al. 2022). The phenomenon of prejudice against other people is often posted in cyberspace. This post raises news that is not true. Therefore, social media users must be able to be smart, selective, and careful when receiving information. The strategy of reducing news based solely on *Suudzon* to others is the need for Islamic religious studies, which recommend staying away from *Suudzon*. Through this learning, social media users will be more careful and not immediately receive news about the bad things of others.

Tajassus is looking for something that is hidden by others in the form of their disgrace and shortcomings (Septianti, Habibi Muhammad, and Susandi 2021). The phenomenon in cyberspace is that not a few social media users like posts that are a disgrace to others. Unlimited freedom of information through social media encourages users to search for information about disgrace, gossip, and ugliness of other people, groups, and public figures, which are very dominant at this time (Arif, Nugroho, and Millatina 2019). Even though every Muslim is prohibited from looking for other people's disgrace and mistakes (Darussalam and Maspupah 2019), strengthening to avoid this *Tajassus* attitude can be through learning the Islamic religion. Therefore, the curriculum for Islamic religious education contains a discussion of *Tajassus* (Nafiah Z 2022).

Fitnah is a behavior that can harm other people through actions, words, and fake news. In Parhan, Jenuri, and Islamy (2021) research, 54.1% of respondents received hoax news on social media. It shows that more than half of social media users accept the phenomenon of fake news and defamation. This phenomenon is very worrying. Therefore. it is necessary to prevent the spread of slander through education. With education, people are given an understanding of the dangers of spreading slanderous news. The Islamic religious education curriculum provides a strategy by incorporating an understanding of staying away from *Fitnah* in the subject matter.

Sukhriyah is a behavior that demeans other people, which is done by berating, making fun of, and insulting someone so that, in the end, it creates hatred in a person. Which in the end allows for *Ghibah* or backbiting.(Parhan, Jenuri, and Islamy 2021). Keeping verbal means avoiding bad and dirty words, making fun of, and demeaning others. Guarding the verbal is a matter that should not be taken lightly because every

human being will be held accountable for every word that is listed in QS. Qaf verse 18.

The importance of studying the provision of Islamic Religious Education to avoid *Gibah*, *Su'udzon*, *Tajasuss*, *Fitnah*, and *Sukhriyah* behavior is to provide understanding so that cyberbullying does not occur in cyberspace.

f. **Stay Away from *Namimah* (Fighting Against Each Other)**

Al-An'am verse 153 explains that humans adhere to God's commandments and do not use lust that will distance them from *Taqwa*. Like provoking, pitting one against the other for personal and group interests. This is not justified in Islamic teachings. Sharing news that triggers pitting against one another, both groups and society, threatens the stability of human life.

The phenomenon of fighting against each other through social media has led to brawl behavior, for example, between football fans, students, and hate speech (Julianto 2018). In 2018 in Ciracas, East Jakarta, the behavior of pitting one against the other and ridiculing each other in cyberspace led to a brawl between students that killed two students (Rusnali 2020). KPAI (Indonesian Child Protection Commission) also released data that cases of student brawls reached 144 cases or 32.35 percent (Efianingrum, Dwiningrum, and Nurhayati 2021). The data provides a national picture of the occurrence of cases of violence and bullying in the world of education that multiply students. Students who are vulnerable to provocation must be given Islamic education regarding the danger of *Namimah*.

D. CONCLUSION

The results of the research show that through digital technology, it is hoped that it can instill religious values, and educators will continue to develop Islamic religious learning through the Internet media. The process of interaction through social media needs to pay attention to good communication ethics. The importance of providing Islamic Religious Education is to avoid *Gibah*, *Su'udzon*, *Tajasuss*, *Fitnah*, and *Sukhriyah* behavior to provide understanding so that cyberbullying does not occur. The vulnerability of provocations through social media is that Islamic Religious Education is urgently needed to control negative provocations through social media. This research contributes to providing knowledge of the importance of Islamic religious education in social media in cyberspace.

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