

## **Hate Speech and Social Disintegration: A Normative Response to the Hadith in the Hermeneutical Study of Muhammad Al-Ghazali**

Harel Bayu Paizin

[harelbayupaizin@uinpalopo.ac.id](mailto:harelbayupaizin@uinpalopo.ac.id)

Ahmad Tri Muslim HD

[ahmadtrimuslimhd@uinpalopo.ac.id](mailto:ahmadtrimuslimhd@uinpalopo.ac.id)

Muh Alimin

[muh.alimin@uinpalopo.ac.id](mailto:muh.alimin@uinpalopo.ac.id)

Syamsul Ma'arif Ilyas

[syamsulma'arifilyas@uinpalopo.ac.id](mailto:syamsulma'arifilyas@uinpalopo.ac.id)

UIN Palopo

### **Abstract**

*The phenomenon of hate speech has become a global epidemic in the digital era, spreading at an extraordinary speed through social media platforms such as Facebook, X, WhatsApp, TikTok, and Instagram. This is a crucial problem that requires a solution to prevent social disintegration in society. The purpose of this article is to identify and examine the normative relevance of hadith as an ethical and practical response to hate speech through the hermeneutics of Muhammad al-Ghazali's hadith. This type of research is qualitative with a phenomenological analysis approach. Primary data sources come from hadith books and secondary data from related journals and books. Data were collected through observation and document study techniques and analyzed using content analysis techniques. The results of this study indicate that al-Ghazali did not view hadith merely as literal texts, but rather as social ethical doctrines oriented towards the goals of sharia, namely maintaining the welfare of the community. His hermeneutics places hadith as a normative foundation that firmly rejects hate speech, because it is considered contrary to the basic principles of Islam such as unity, justice, and human dignity.*

*Keyword : Hate Speech, Social Disintegration, Hermeneutics Muhammad Al-Ghazali.*

### **Abstrak**

Fenomena Hate Speech telah menjadi epidemi global di era digital, menyebar dengan kecepatan yang luar biasa melalui platform media sosial seperti Facebook, X, WhatsApp, Tiktok dan Instagram. Permasalahan yang krusial untuk di carikan solusi agar tidak menciptakan disintegrasi sosial di masyarakat. Tujuan artikel ini adalah untuk mengidentifikasi dan mengkaji relevansi normatif *Hate Speech, Social Disintegration, Hermeneutics Muhammad Al-Ghazali* hadis sebagai tanggapan etis dan praktis terhadap ujaran kebencian melalui melalui

hermeneutika hadis Muhammad al-Ghazali. Jenis penelitian ini adalah kualitatif dengan pendekatan analisis-fenomenologis. sumber data primer bersumber dari kitab-kitab hadis dan data sekunder dari jurnal dan buku terkait. data dikumpulkan melalui teknik observasi dan studi dokumen dan dianalisis dengan teknik analisis konten. hasil penelitian ini menunjukkan bahwa al-Ghazali tidak memandang hadis hanya sebagai teks literal, melainkan sebagai doktrin etika sosial yang berorientasi pada tujuan syariat yaitu menjaga kemaslahatan umat. Hermeneutikanya menempatkan hadis sebagai fondasi normatif yang secara tegas menolak ujaran kebencian, karena dianggap bertentangan dengan prinsip-prinsip dasar Islam seperti persatuan, keadilan, dan martabat manusia.

Kata Kunci : Hate Speech, Disintegrasi Sosial, Hermeneutika Muhammad Al-Ghazali.

### **A. Introduction**

In today's era of globalization, various aspects of human life have been greatly assisted and simplified by various technological discoveries and developments. Among these many discoveries, the most rapidly developing is Information and Communication Technology, particularly internet-based social media. In 2000, the number of internet users in Indonesia was only 1 percent of the total population, or around 2 million people. However, now, according to the latest report from the Indonesian Internet Service Providers Association (APJII), the number of Indonesian internet users will reach 80 percent of the total population, or around 229 million people, by the first half of 2025. <sup>1</sup>This phenomenon has shifted people's communication methods, from the physical world to online communication through social media. Even today, the existence of a person or institution is considered active if all of its activities are shared with the public through its social media. <sup>2</sup>This is actually positive as a form of transparency for the institution. However, like a double-edged sword, this condition has also become a space that is misused by some groups to spread negative things, one form of which is the emergence of the phenomenon of *hate speech*.

---

<sup>1</sup> Kompas Cyber Media, "The number of internet users in Indonesia in 2025 will reach 229.4 million," Kompas.com, August 11, 2025, <https://tekno.kompas.com/read/2025/08/08/16110007/jumlah-pengguna-internet-di-indonesia-tahun-2025-tembus-2294-juta>.

<sup>2</sup> Agustina Zubair, "Facebook Phenomenon: The Involvement of Communication Technology in the Development of Human Communication," *Aspikom Journal* 1, No. 1 (2017): hlm. 64.

The phenomenon of hate speech has become a global epidemic in the digital era, spreading at an extraordinary speed through social media platforms such as Facebook, X, WhatsApp, TikTok, and Instagram. Moreover, in our country, Indonesia can be a fertile ground for the spread of this phenomenon because Indonesia is a multicultural country that has around 13,000 islands and various cultures, tribes, religions, beliefs, races, and groups that are very easy to find differences that ultimately provoke hate speech. <sup>3</sup>The latest data from We Are Social (2024) shows that 59% of global internet users have been exposed to hate content, with Indonesia ranking 3rd as the country with the most spread of hate speech in Southeast Asia. <sup>4</sup>This condition always increases when approaching the years of political contestation, both at the central and regional levels. Hate speech seems to be used as a campaign method to attract support from the public, which basically all participants in the political contestation know that it is included in the form of prohibited campaigns (Black Campaign). This incident caused widespread unrest in Indonesia, and the government even issued a Law and Circular Letter on Hate Speech through Article 27 paragraph (3) of the ITE Law, Article 45 paragraph (1) of the ITE Law and Circular Letter (SE) of the Chief of Police number SE/6/X/2015 to stem this phenomenon.<sup>5</sup>

Hate Speech is an act of harm that is done intentionally, both verbally and non-verbally, by individuals or groups in the form of provocation, sarcasm, and insults aimed at individuals or groups of people with various aspects such as race, skin color, gender, religion, and others. <sup>6</sup>Hate Speech can damage the harmony of plurality that begins with freedom that is often misused, thus eroding ethics and low awareness of living peacefully together. Often people no longer consider the existence of others but hate them, which is in line with the statement of one of the existentialist philosophers Jean Paul-Sartre "others are hell". <sup>7</sup>This reflects a deep

---

<sup>3</sup> Anissa Rahmadhany et al., "The Phenomenon of the Spread of Hoaxes and Hate Speech on Social Media," *Journal of Technology and Business Information Systems* 3, no. 1 (2021): hlm. 31.

<sup>4</sup> Sofia maddalena, "digital 2024," *we are social singapore*, january 31, 2024, <https://wearesocial.com/sg/blog/2024/01/digital-2024/>.

<sup>5</sup> Rijal Abdillah et al., "Cyber psychology study on the impact of hate speech on social media users," *Sibatik Journal: Scientific Journal of Social, Economic, Cultural, Technology, and Education* 2, No. 11 (2023): hlm. 72.

<sup>6</sup> Putri Sabella, "The phenomenon of hate speech on social media on the psychology of adolescents in the plantation village of Aek Nagaga, Rahuning sub-district, Asahan district" (Undergraduate, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2024) hlm. 20.

<sup>7</sup> Natalius Andriyanto et al., "The Phenomenon of Hate Speech in Indonesia in the Perspective of Human Philosophy," *Sapientia Humana: Jurnal Sosial Humaniora* 4, No. 02 (2024): hlm. 197.

ethical crisis that needs to be found a way out so that it does not become a thorn in the flesh that will erode the unity and integrity of the Indonesian nation. Islam as a religion of rahmatan lil alamin and the religion embraced by the majority of Indonesian people should be able to be a coolant in reconciling the growing phenomenon of Hate Speech. One such effort is to offer a better character building system, through a hadith approach.

Referring to the explanation above, the author attempts to offer a solution using the hadith approach, which is a source of reference for Muslims in navigating life. To make this approach more measurable, the author uses the Hermeneutic method proposed by Muhammad Al-Ghazali, who, according to Quraish Shihab, is a figure whose thoughts provide solutions to current problems.<sup>8</sup> This paper aims to highlight the above issues as academic problems that are attempted to be resolved based on the epistemological framework of hadith studies, specifically using Muhammad al-Ghazali's hadith hermeneutics method.

### **B. Research methods**

This article uses a qualitative approach with *library research*, aiming to analyze the phenomenon of hate speech through an in-depth review of various related references.<sup>9</sup> This approach allows for an analysis that is not only descriptive but also relevant to a complex phenomenon. Primary data sources include various hadith books as the main references, while secondary data sources include journals and related news. Data collection techniques include observation and document study, and analysis using content analysis techniques.

### **C. Discussion and Research Results**

#### **Hate Speech and Social Disintegration**

The term "*hate speech*" can be interpreted with a variety of complex meanings and definitions. As stated in *Black's Law Dictionary*, *hate speech* is defined as speech that expresses hatred toward a group, such as a particular race, especially in circumstances where the communication tends to provoke violence.<sup>10</sup> This definition provides a general description of the characteristics of hate speech as a form of communication based on hatred directed at a particular object and can trigger acts of violence.

---

<sup>8</sup> Sri Purwaningsih, "Critique of the reconstruction of Muhammad Al-Ghazali's method of understanding the hadith," *Jurnal Theologia* 28, no. 1 (2017): hl., 77.

<sup>9</sup> Rukin, M.Si. *Qualitative Research Methodology* (Ahmar Cendekia Indonesia Foundation, 2019). hlm. 50

<sup>10</sup> Muhammad Ridwan Siregar and Vesa Yunita Puri, "The Relevance of Religious Hate Speech via the Internet to Cyber Terrorism," *Justitia et Pax* 33, No. 2 (2017), hlm. 104.

Another definition attempts to mention a more specific scope of hate speech, namely; a communication expression in the form of speech made by a person or a certain group in public with the intention of spreading and inciting hatred and violence against other individuals or groups, whether based on differences in race, religion, gender/sexual orientation, nationality, skin color, disability, and so on.<sup>11</sup> In line with the previous explanation, this definition also emphasizes the existence of elements of hatred incitement that ignite cruel behavior and other immoral acts to identify the difference between hate speech and ordinary expressions of dislike.

A number of experts acknowledge the ambiguity of the terminology of *hate speech*. The conceptual problem faced is how to find the demarcation between the terms *hate*, *normal* dislike, and *disagreement*. Therefore, to distinguish between these terms, a speech can be categorized as hate speech if it contains elements such as: first, showing an expression of intolerance or an outburst of extreme hatred, and second, these feelings are directed at a particular group based on identity distinctions.<sup>12</sup>

Hate speech is fundamentally different from other forms of general speech, which are also negative. Not all forms of *speech* that indicate hatred, aggression, and are carried out on a massive scale can be classified as hate speech. A different argument put forward to identify this distinction involves considering the purpose or intent of a statement. Speech is considered *hate speech* if the intention is to cause a specific consequence, either directly (actually) or indirectly (beyond the intent). If the speech then inspires other individuals to commit violence or harm another person or group, it is also considered *hate speech*.<sup>13</sup>

Another perspective also emphasizes the importance of distinguishing between statements that are discriminatory but do not fall into the category of hate speech. For example, statements that contain stereotypes, bias, and negative attitudes, but do not reach the level of stigmatization, are highly demeaning, hurtful, or injurious to the target. In contrast, *hate speech* is considered worse than mere discriminatory statements. It uses traditional symbols to discredit someone

---

<sup>11</sup> Khudaefah, Hate Speech Crimes on Social Media Reviewed from Positive Criminal Law and Islamic Criminal Law: Analysis of Decision Number 45/PID.B/2012/PN.MR, Thesis (Faculty of Sharia and Law, UIN Syarif Hidayatullah Jakarta, 2018), hlm. 22.

<sup>12</sup> Sri Mawarti, "The Hate Speech Phenomenon: The Impact of Hate Speech", *Tolerance*, Vol. 10. No. 1 January-June (2018): hlm. 86.

<sup>13</sup> Tangguh Okta Wibowo, "Construction of Hate Speech Through Social Media Status," *Channel: Journal of Communication* 6, No. 2 (2018): hlm. 169.

because of their affiliation with a particular group and as an expression of contempt for its target, resulting in psychological distress.<sup>14</sup>

From this, we can then gather the elements that make an utterance categorized as *hate speech*, namely: first, Expressing extreme hatred and intolerance. Second, Discrediting to the point of stigmatization. Third, Using traditionalist symbols in the form of identity attached to a particular person or group as the aspect being highlighted. Fourth, The utterance is an attempt to incite hatred with the aim of influencing others to commit various forms of violence that are disliked by the object or target of the utterance.

The massive spread of Hate Speech has a negative impact, especially when it is often accompanied by hoax news that can threaten the unity and integrity of Indonesian society and nation. According to Karyono Wibowo (Executive Director of the Indonesia Institute) "In the long term, this Hate Speech phenomenon can cause a crisis of trust, extreme polarization in the midst of society, division of social relations, damage to harmony and togetherness, give rise to social conflict which ultimately results in division or disintegration of the nation. "In the long term, the spread of this hoax can cause a crisis of trust, extreme polarization in the midst of society, division of social relations, damage to harmony and togetherness, give rise to social conflict which ultimately results in social division (disintegration), namely the condition of social order, values, and norms that bind society to become loose or even destroyed. <sup>15</sup>In short, Hate Speech sows the seeds of hatred and division, which in turn erodes the foundation of unity and pushes society towards disintegration.

### **Hermeneutics of Hadith of Muhammad Al-Ghazali**

Al-Ghazali is a scholar who is very concerned about the issues of contemporary Muslims, especially those related to da'wah and thought. <sup>16</sup>In his book *al-Sunnah al-Nabawiyyah Bayna ahl al-Fiqh wa Ahl al-Hadith* he explains his way of understanding hadith which is different from other scholars. According to him there are five criteria for the authenticity of hadith, three of which are related to the sanad and two are related to the matan. The three related to the sanad are

---

<sup>14</sup>Lidya Suryani Widayati, "Hate Speech: Limits of Understanding and Prohibitions", Info Pendek, vol. X. No. 6 March (2018): hlm. 3.

<sup>15</sup> Febriansyah Febriansyah and Nani Nurinia Muksin, "Social Media Phenomenon: Between Hoaxes, Democracy Destruction, and the Threat of National Disintegration," *Sebatik* 24, No. 2 (2020): hlm. 198, <https://doi.org/10.46984/sebatik.v24i2.1091>.

<sup>16</sup>Sri Purwaningsih, "Critique of the Reconstruction of Muhammad Al-Ghazali's Method of Understanding Hadith," *Jurnal Theologia* 28, No. 1 (2017): hlm. 82 <https://doi.org/10.21580/teo.2017.28.1.1189>

that the narrator must be a dhabit, 'adil and all narrators must have the first and second criteria. The two criteria related to the matan are the matan of the hadith that does not have *syaz* and the matan of the hadith that does not have '*illah qadihah*.<sup>17</sup> According to Muhammad Al-Ghazali's hermeneutics there are four steps in understanding hadith as concluded by Suryadi<sup>18</sup>, namely:

First: Analysis of the content of the hadith with the content of the Qur'an. The study of hadith with the verses of the Qur'an received the greatest portion of attention from Muhammad al-Ghazali compared to the other three benchmarks. Even M. Quraish Shihab believes that, although Muhammad al-Ghazali offered four benchmarks, the first principle was the only one Muhammad al-Ghazali used.<sup>19</sup>

Second: Analysis of the content of the hadith with other hadith. This test ensures that the text of the hadith used as the basis for the argument does not contradict the mutawatir hadith or other more authentic hadith. According to Muhammad al-Ghazali, religious law cannot be derived solely from isolated hadith. Rather, each hadith must be linked to the others. Then, the combined hadith are compared to what is explained in the Qur'an.<sup>20</sup>

Third: Analysis of the content of the hadith based on historical data. According to Muhammad al-Ghazali, hadith must be confirmed with historical truth, because it is inevitable that the emergence of hadith is based on a certain historical background. Therefore, hadith and history have a synergistic relationship that mutually reinforces each other. The compatibility between hadith and historical facts will give the hadith a solid basis for validity, and vice versa. Therefore, if there is a deviation between hadith and history, the veracity of one of them is questionable.<sup>21</sup>

Fourth: Analysis of the content of the hadith based on scientific facts. Authentic hadith that can be put into practice are those that do not conflict with scientific theories or scientific discoveries, and do not conflict with human rights or a sense of justice. If otherwise, then the hadith is not suitable for use.<sup>22</sup>

---

<sup>17</sup>Muhammad al-Ghazali, *al-sunnah al-nabawiyyah baina ahl-al-fiqh wa ahl-hadith* \ (cet. i. Cairo : dar al-syuruq, 1989), hlm. 19.

<sup>18</sup>Suryadi, *Contemporary methods of understanding the Prophet's hadith: the perspective of Muhammad al-Ghazali and Yusuf al-Qardhawi* (Yogyakarta: Teras, 2008), hlm. 82.

<sup>19</sup>Muhammad al-Ghazali, *critical study of the hadith of the Prophet SAW: between textual and contextual understanding* . Trans. Muhammad al-Baqir (Bandung: Mizan, 1996), hlm. 11.

<sup>20</sup>Muhammad al-Ghazali, *al-Sunnah al-Nabawiyyah*, hlm. 142.

<sup>21</sup>Suryadi, *contemporary methods of understanding the Prophet's hadith*, hlm. 85.

<sup>22</sup>Suryadi, *contemporary methods of understanding the Prophet's hadith*, hlm. 86.

These four methods are the analytical tools used by Muhammad al-Ghazali to find the meaning and wisdom of a hadith that he is studying.

### **Hadiths Prohibiting Hate Speech Prevent Social Disintegration**

No explicit hadiths have been found that address *hate speech* in the sense described in the previous sub-chapter. However, upon closer examination, several thematic discussions within religious discourse, particularly within the context of hadiths, can be found that relate to the issue of hate speech.<sup>23</sup> These include themes concerning morality in general and specific topics such as communication ethics. Therefore, in this paper, the author uses several hadiths as material objects assumed to relate to elements of *hate speech*.<sup>24</sup> The hadiths in question are as follows:

(1) حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُخْبِرُكُمْ بِشَرِّ أَرْكَمٍ؟ قَالُوا: بَلَى. قَالَ: الْمُسَاوُونَ بِالْمَمِيَّةِ، الْمُسِيدُونَ بَيْنَ الْأَحِبَّةِ، الْبَاغُونَ الْبِرَاءَ الْعَتَى.

*Meaning: Musaddad told us, he said: Bishr bin al-Mufaddal told us, he said: Abdullah bin Uthman bin Khutsaim told us, from Shahr bin Hausyab, from Asma' bint Yazid, she said: The Prophet SAW said, "Shall I inform you of the worst of you?" They (the companions) said: "Of course." He (the Prophet SAW) said: "Those who walk spreading slander (namimah), those who damage the relations between those who love each other, and those who seek out the faults of the innocent."'<sup>25</sup> (H.R Bukhari, No. 323)*

(2) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَحْدُلُهُ، وَلَا يَحْقِرُهُ. النَّفْقَى هَاهُنَا، وَيُسِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ. بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعَرَضُهُ.

*Meaning: Abdullah bin Maslamah bin Qa'nab told us, Dawud, namely Ibn Qays, told us, from Abu Sa'id (maula Amir bin Kuraiz), from Abu Hurairah, he said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not envy one another, do not slander one another, do not hate one another, do not turn your backs on one another, and do not buy from one another what one of you is selling.*

<sup>23</sup> Sri hariyati lestari and muhammad alwi hs, "contextualization of the hadith 'speak well or remain silent' as a prohibition on hate speech on social media:: fazlur rahman's double movement application," *al-bayan: journal of Qur'anic and Hadith sciences* 3, no. 2 (2020): p. 117.

<sup>24</sup> Krisnadi Krisnadi and Agus Riswandi, "Takhrij Hadith on Hate Speech from an Islamic Perspective," *Quality: Journal of Islamic Studies* 2, No. 1 (2023): hlm. 58.

<sup>25</sup> Muhammad bin Isma'il bin Ibrahim bin al-mugirah al-bardizbah al-bukhari, *al-adab al-mufrad* (beirut : dar al-basya'ir al-islamiyyah, 1409 h/1989 m), hlm. 119.



## Hate Speech and...

Harel Bayu Paizin et al.

*Be, O servants of Allah, brothers." "A Muslim is a brother to another Muslim, he should not oppress him, should not neglect him, and should not humiliate him. Piety is here" he pointed to his chest three times "Enough evil for a person if he humiliates his fellow Muslim. Every Muslim is sacred to another Muslim, his blood, his property, and his honor."*<sup>26</sup>(H.R Muslim, No. 2564)

(3) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالَا: حَدَّثَنَا مَرْوَانُ يَغْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ: إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

*Meaning: Muhammad bin 'Abbad and Ibn Abi'Umar both told us; Marwan, al-Fazariyy told us from Yazid, namely Ibn Kaisan from Abi Hazim from Abi Hurairah said: It was said to the Prophet: "O Messenger of Allah, pray for the disbelievers." He replied: "Indeed, I was not sent to curse, but I was sent as a bringer of mercy."*<sup>27</sup>(H.R Muslim, No. 2599)

The first hadith narrated by Asma', as mentioned above, touches on several aspects of the concept of hate speech, namely the element of provocation or incitement of hatred. The terms *الْبَاغُونَ* , *الْمُفْسِدُونَ* , *الْمَأْوُونَ بِالنِّمِيمَةِ* The words and *الْعَنْتَ* mentioned by the Prophet as examples of immoral groups in the wording refer to communities that carry out acts of incitement, division and gossip, all of which are connotations of provocative actions.

The forms of provocative actions mentioned in the hadith are categorized as forms of communication with negative connotations. This is because these actions are intended for evil purposes. Such behavior contradicts the message of the Quran, which emphasizes the need to pay attention to intent in ethical communication. As stated in the verse of the Quran, Surah An -Nisa , verse 114 :

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

*Meaning: There is no good in much of their secret conversations, except the secret conversations of those who enjoin charity, or goodness, or to establish peace between people. Whoever does that seeking Allah's pleasure, We will soon give him a great reward.*<sup>28</sup> (QS an-Nisa' : 114).

<sup>26</sup>Abu al-husain muslim bin al-hajjaj bin muslim al-qusyairi al-naisaburi, sahih muslim, juz iv (beirut: dar ihya' al-turas al-'arabi, t.th.), hlm. 1986.

<sup>27</sup>Muslim, Sahih Muslim, volume IV, hlm. 2006.

<sup>28</sup>Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation (Jakarta: Lajnah Pentashihan Mushaf Al-Quran, 1431 H/2010 M), hlm. 127.

## Hate Speech and...

Harel Bayu Paizin et al.

This verse uses the term *najwahum* (their secret conversations) as a symbol of human communication. This term is chosen because it is generally human nature to like to display goodness and discuss it. Meanwhile, secret conversations usually contain evil and sin. Therefore, this verse educates humans that their communication should be accompanied by good motives, such as ordering people to give alms, do good deeds, or establish peace among people. Therefore, it can be understood as a persuasive argument that communication activities should be based on the intention and effort to achieve benefit and avoid harm.<sup>29</sup>

The next two hadiths narrated by Imam al-Muslim can be positioned as a rebuttal against *hate speech*. The first hadith, narrated by Abu Hurairah, mentions a number of prohibitions against envy, hatred, oppression, and various other discreditable acts. Considering the types of actions prohibited by the Prophet in this hadith, they can be included within the scope of hate speech, which, although not specifically leading to the level of stigmatization, can still be used as an argument against hate speech. This is based on the prohibitive nature of the hadith above, which does not specifically mention limitations or exceptions. Therefore, even if a *speech* containing elements of hatred does not reach the level of stigmatization as a measure of whether it is classified as *hate speech* or not it is still considered contrary to the principles explained in the hadith.

The same final hadith, sourced from Abi Hurairah, reaffirms the religious rejection of the phenomenon of *hate speech* itself. The text of the hadith in question describes how the Prophet rejected a request to pray for the harm of the polytheist community, while asserting that the mission of the Islamic teachings he conveyed actually brought universal good. This principle of mercy directly contrasts with expressions of hatred or extreme intolerance toward different groups, *which*, in the case above, are assumed to be a hope for the destruction of the polytheist community. This kind of intolerance also contradicts the values of the Quran, which emphasize the importance of messages of mercy toward all of nature, as quoted in Surah al-Anbiya' verse 107 :

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

---

<sup>29</sup> Ministry of Religion of the Republic of Indonesia, Communication and Information: Thematic Tafsir Al-Quran, (Jakarta: Lajnah Pentashihan Mushaf Al-Quran, 1430 H/2009 M), hlm. 173.

## Hate Speech and...

Harel Bayu Paizin et al.

*Meaning: And We have not sent you (Muhammad) except as a mercy to all the worlds..*<sup>30</sup>(QS al-Anbiya': 107).

Also as explained in QS. al-Hujurat verse 13 :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Meaning : O mankind , We have created you from a male and a female, then We have made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing, Aware .*<sup>31</sup>(Surah al-Hujarat: 13)

This verse states that differences in gender, race, and ethnicity are part of social reality and should not be used to discriminate against other communities. Islam teaches that humans are social creatures created in pairs to interact with each other without regard for distinctions of identity .<sup>32</sup>Therefore, all forms of intolerance must be rejected, as they contradict the values contained in this verse and trigger social disintegration and disharmony.

### The Normative Relevance of Hadith in Preventing Social Disintegration

Hate speech can arise from various factors, including religious, economic, political, and social issues. This can lead to conflict, increasing the potential for social disintegration. In this context, the Hadith, the second source of Islamic law, containing guidelines and practices for navigating life derived from the Prophet Muhammad (peace be upon him), can be used as a guide in addressing social disintegration.

Normatively, the above hadiths provide a strong moral and ethical framework to prevent social disintegration in society. Their application in the current context can be realized through: first, integrating the values of the hadith through formal and informal curricula in line with the concept of Quraisy Shihab, which emphasizes that Islamic teachings, including the hadith, must be down-to-earth to create a civilized society.<sup>33</sup>Second, applying the principles of *tasamuh* (tolerance) and *ukhuwah* (brotherhood) as a foundation for promoting interfaith

---

<sup>30</sup> Ministry of Religion of the Republic of Indonesia, *the Qur'an and its translation*, hlm. 461.

<sup>31</sup> Ministry of Religion of the Republic of Indonesia, *the Qur'an and its translation*, hlm. 746.

<sup>32</sup> Muhammad Galib, *Ahl al-Kitab: Its meaning and scope in the Qur'an* (Yogyakarta: Ircisod, 2016), hlm. 252.

<sup>33</sup> M. Quraish Shihab, *"Grounding" the Quran: The Function and Role of Revelation in Community Life* (Mizan Pustaka, 2007). hlm. 59

dialogue and conflict media that are highly relevant in Indonesia's multicultural society. <sup>34</sup>Third, applying the principle of justice in formulating policies for all citizens so that all groups feel heard and cared for by their leaders.<sup>35</sup>

#### **D. Conclusion**

The hermeneutical reasoning of hadith is crucial because it leads to critical, comprehensive, and comparative thinking, thus achieving a comprehensive understanding. This understanding leads us to moderate thinking, meaning neither leaning to the right nor to the left, and it also makes human thought patterns in understanding the evidence of hadith, the Quran, news, and all of these things associated with the creation of a society that acts with wisdom and justice amidst the spread of hate speech.

This study emphasizes that the hadith, through the hermeneutics of the hadith of Muhammad al-Ghazali, can go beyond its function not only as a source of religious law but also relevant and practical to face the threat of social disintegration caused by Hate Speech. Where with a hermeneutic approach that focuses on the objectives of the hadith sharia provides a comprehensive solution to maintain the integrity of society from division, the hadith normatively prohibits hate speech because it damages the social order while providing a strong foundation for building a just, tolerant, and harmonious society. So the Hate Speech phenomenon can be addressed by filtering all information received from social media before sharing.

#### **Reference**

- Abdillah, Rijal, Amanda Aulia Ibrahim, Nadine Odelia Emmanuelha Sirait, et al. "a cyberpsychology study of the impact of hate speech for social media users." *sibatik journal: scientific journal of social, economic, cultural, technological, and educational fields* 2, no. 11 (2023): 3459–72. <https://doi.org/10.54443/sibatik.v2i11.1478>.
- Abu al-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qusyairi al-Naisaburi,. *sahih muslim* . dar ihya' al-turas al-'arabi, 1989.
- Al-Ghazali, Abu Hamid. *al-mustashfa min 'ilm al-usul* . dar al-qutub al-'ilmiyah, 1993.

---

<sup>34</sup> Yusuf Al-Qardhawi, *Fiqh Prioritas: Reexamining Priorities in Muslim Life* (Gema Insani Press, 2002). p. 78.

<sup>35</sup> Abu Hamid al-Ghazali, *Al-Mustashfa min 'ilm al-Usul* (Dar al-Kutub al-'ilmiyyah, 1993). h. 256.

## Hate Speech and...

Harel Bayu Paizin et al.

- Al-Ghazali, Muhammad. *al-Sunnah al-Nabawiyyah between the people of jurisprudence and the people of hadith*. dar al-syuruq, 1996.
- Al-Qardhawi, Yusuf. *Priority Fiqh: Reexamining Priorities in Muslim Life*. Gema Insani Press, 2002.
- Andriyanto, Natalius, Daniel Deky, and Septian. "The Phenomenon of Hate Speech in Indonesia in the Perspective of Human Philosophy." *Sapientia Humana: Jurnal Sosial Humaniora* 4, No. 02 (2024): 190–200. <https://doi.org/10.26593/jsh.v4i02.7988>.
- Rukin, M.Si. *Qualitative Research Methodology*. Indonesian Ahmar Cendekia Foundation, 2019.
- Febriansyah, Febriansyah, and Nani Nurinia Muksin. "Social Media Phenomenon: Between Hoaxes, Democracy Destruction, and the Threat of National Disintegration." *Sebatik* 24, No. 2 (2020): 193–200. <https://doi.org/10.46984/sebatik.v24i2.1091>.
- Ministry of Religious Affairs of the Republic of Indonesia. *Al-Qur'an and its translation*. Al-Quran Authentication Center, 2010.
- Khudaefah. "Criminal acts of hate speech on social media reviewed from positive criminal law and Islamic criminal law (analysis of decision number 45/pid.b/2012/pn.mr)." Bachelor's thesis, Faculty of Sharia and Law, UIN Syarif Hidayatullah Jakarta, 2018. <https://repository.uinjkt.ac.id/dspace/handle/123456789/42997>.
- Krisnadi, Krisnadi, and Agus Riswandi. "Takhrij Hadith on Hate Speech from an Islamic Perspective." *Quality: Journal of Islamic Studies* 2, No. 1 (2023): 51–69.
- Lajnahpentahsihanal-qur'an. "communication and information on thematic interpretation of the Quran." text. lajnahpentahsihan, 2011. [https://perpustakaan.laaroiba.com/index.php?p=show\\_detail&id=11045&keywords=](https://perpustakaan.laaroiba.com/index.php?p=show_detail&id=11045&keywords=).
- Lestari, Sri Hariyati, and Muhammad Alwi HS. "Contextualization of the Hadith 'Speak Well or Be Silent' as a Prohibition of Hate Speech on Social Media: Fazlur Rahman's Double Movement Application." *Al-Bayan: Journal of Quranic and Hadith Sciences* 3, No. 2 (2020): 117–30. <https://doi.org/10.35132/albayan.v4i2.87>.
- Maddalena, Sofia. "digital 2024." *we are social singapore*, 31 january 2024. <https://wearesocial.com/sg/blog/2024/01/digital-2024/>.

- Mawarti, Sri. "The phenomenon of hate speech: the impact of hate speech." *Tolerance: Scientific Media for Interfaith Communication* 10, no. 1 (2018): 83–95. <https://doi.org/10.24014/trs.v10i1.5722>.
- Media, Kompas Cyber. "The number of internet users in Indonesia will reach 229.4 million in 2025." *Kompas.com*, August 11, 2025. <https://tekno.kompas.com/read/2025/08/08/16110007/jumlah-pengguna-internet-di-indonesia-tahun-2025-tembus-2294-juta>.
- Muhammad al-Ghazali, *critical study of the hadith of the Prophet SAW: between textual and contextual understanding*. Trans. Muhammad al-Baqir, Bandung: Mizan, 1996
- Muhammad al-Ghazali, *al-sunnah al-nabawiyyah baina ahl-al-fiqh wa ahl-hadith* \, cet. i. Cairo: Dar Al-Syuruq, 1989
- Muhammad bin Isma'il bin Ibrahim bin al-mugirah al-bardizbah al-bukhari. *al-adab al-mufrad*. dar al-basya'ir al-islamiyyah, 1989.
- M uhammad galib. *ahl al-kitāb: its meaning and scope in the Qur'an*. ircisod, 2016.
- Purwaningsih, Sri. "Critique of the reconstruction of Muhammad Al-Ghazali's method of understanding the hadith." *Jurnal Theologia* 28, no. 1 (2017): 75–102. <https://doi.org/10.21580/teo.2017.28.1.1189>.
- Rahmadhany, Anissa, Anggi Aldila Safitri, and Irwansyah Irwansyah. "The Phenomenon of the Spread of Hoaxes and Hate Speech on Social Media." *Journal of Technology and Business Information Systems* 3, No. 1 (2021): 31. <https://doi.org/10.47233/jteksis.v3i1.182>.
- Sabella, putri. "the phenomenon of hate speech on social media towards adolescent psychology in the plantation village of aek nagaga, rahuning district, asahan regency." undergraduate, uin syekh ali hasan ahmad addary padangsidempuan, 2024. <https://etd.uinsyahada.ac.id/10934/>.
- Shihab, M. Quraish. *"Grounding" the Quran: The Function and Role of Revelation in the Life of Society*. Mizan Pustaka, 2007.
- Siregar, Muhammad Ridwan, and Vesa Yunita Puri. "The Relevance of Religious Hate Speech via the Internet to Cyber Terrorism." *Justitia et Pax* 33, No. 2 (2017). <https://doi.org/10.24002/jep.v33i2.1598>.
- Suryadi, suryadi. *contemporary methods of understanding the hadith of the prophet from the perspective of muhammad al-ghazali and yusuf al-qardhawi*. teras, 2008.

## **Hate Speech and...**

*Harel Bayu Paizin et al.*

- Wibowo, Teguh Okta. "Construction of Hate Speech Through Social Media Status." *Channel: Journal of Communication* 6, No. 2 (2018): 169. <https://doi.org/10.12928/channel.v6i2.11578>.
- Widayati, Lidya Suryani. *Hate speech: the limits of its meaning and prohibitions*. 06, x (2018): 2.
- Zubair, Agustina. "Facebook Phenomenon: The Involvement of Communication Technology in the Development of Human Communication." *Aspikom Journal* 1, No. 1 (2017): 60–70. <https://doi.org/10.24329/aspikom.v1i1.8>.