

HADITHS RELATED TO THE ETHICS OF HONEST AND RESPONSIBLE COMMUNICATION

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ABSTRACT

The Prophet (peace and blessings of Allah be upon him) said: "The dirty word shows the dirty habits and the dusty habits in hell." (HR Al-Bukhari and At-Tirmidzi) In today's advanced internet world, interpersonal communication is as far away as possible. People in one country can communicate with other people in different countries at the same time. Especially with social media. In short, the problem of interpersonal communication in this century is relatively no obstacle, it is considered something less if no communication funds talk about things that are not important and have interest. And the problem is the content or material of that communication which then becomes a discussion among the wider community. Islamic communications include all the teachings of Islam, including Akidah (belief), Shariah (Islam), and Akhlak. (ihsan). In the Qur'an and Hadith there are guidelines for good and effective communication. We can describe it as a rule, principle, or ethics of communicating in the perspective of Islam.

Keywords: Hadiths, honest, responsible communication

I. INTRODUCTION

The Prophet (peace and blessings of Allah be upon him) said in the first verse of the Qur'an, "Allah does not like those who speak unclean words in the language of the Scriptures." To say dirty here is to say that the content of which is, among other things, blasphemy, mocking, or exaggerating what is commonly called bullying, up to defamation. It is different if the content is criticism, correction, input, and the like positive.

This is included in the ethics of communication, explained in the hadith mentioned, "Surely Allah hates those who speak dirty." (HR Ath-Thahawi). God does not like the words of evil because they affect the perpetrators and their victims. For the perpetrator will become accustomed, then consider it no problem. In other words, he underestimates sin, and then slowly launches because he is already addicted, the perpetrator will regard it as not a sin. This is what is happening at this time. People, especially teenagers, are not ashamed and hesitant in using social media. For them as long as it can earn and be fun for them, they feel they will not care about others.

The problem that will also arise is the failure to explain about the real life on social media becomes a public lie. A person will be forced to exist while his life is not in accordance with what is described on a daily basis. The truth is what every person has to have. One person can easily be trusted by others. Honest nature will bring someone to luck. Because of the importance

of righteousness, in the Hadith of the Prophet there is a lot of reference to the benefits of honesty. The Prophet (peace be upon him) said: “Be honest, for the truth will lead to good and the good will bring you to Paradise.

The above explanation gives an understanding of the concept of communication, indeed it is not possible to define just how a message is delivered, the duration of an interaction of a false nature, or to see the implications of what is associated with the presence of stimuli manifested in human behavior. Communication is indeed an event in which there is such a complex dynamic, but indeed it speaks of a simple thing, namely to animate a person in conducting his life authentically. Communication activity is the dialogue of a person to understand the reality that occurs in its context.

Self-communication is human activity and therefore has existed since human existence. God's communication with his creatures has taken place and is partly beautifully recorded in the media of communication. (termasuk kitab suci). Without communication, life would be possible. Without communication it is impossible for human civilization to develop. In the Qur'an, Adam is the creator of God, and the angels are the creators of God. At the same time, this indicates that communication is a certain condition with the existence of man himself on Earth.

II. LITERATURE REVIEW

A. Ethics of Communication

Speaking ethics means speaking of human actions or behavior. Because the material object of ethics is human behavior or actions. While the formal object is the good or evil or moral and immoral of such behavior. There is a view of Mustansyir and Munir (2001, h.30), who stated that “A. Ethics of Communication “When an act is committed unconsciously and not freely, then it cannot be subjected to moral or immoral judgment.”

As a social being, man in his life is not deprived of communication. In social life there is a system that regulates the way individuals or groups interact. The social system in society is designed for the following purposes:

- a. Protect the interests of those concerned so that no one feels hurt.
- b. To ensure that all acts, actions, and behaviors carried out by individuals or groups in society are in accordance with the customs applicable and are not contrary to human rights in general.

A good relationship between individuals, groups, or between individuals and groups within a society is a manifestation of communication ethics. Communication ethics is one of the special ethics, because it deals with certain parts of human life.

Related to communication, the ethics of communication encompasses all the values and norms that become the standard and reference of each person in communicating with others. Communication ethics judges which actions of communication are good and bad based on applicable standards. So the existence of communication ethics is to prevent the occurrence of unwanted things, such as misunderstandings, disputes, quarrels, etc. Communication ethics that are not applied in communion or in communication between individuals, groups, or between individuals and groups within a society can lead to poor relationships between them. Of course, this is not a good thing, because as a social being, humans will always need others.

B. Communication Ethics in Hadiths

In the Qur'an and Hadith there are guidelines for good and effective communication. We can describe it as a rule, principle, or ethics of communicating in the perspective of Islam. The principle, principle or ethics of Islamic communication is a guide for Muslims in communicating, both in intra-personal communication, interpersonal in day-to-day communication, oral and written devotion, or in other activities.

C. Hadith's explanation is related to the ethics of honest communication.

Before the Qur'an is revealed, there is a small explanation in the Qur'an, which is referred to twice in the Quran. In the first instance, God instructed mankind. (perkataan benar). The truth or truth is in the Qur'an. The Quran letter. by An Nisa Verse 9 "And be afraid of those who, if they had left behind a weak descendant, feared it. So let them fear Allah and speak the truth".

Where in a hadith also explained about being honest, this is in the explanation that had told us Hannad, has told us Abu Mu'awiyah of A'masy of Shaiq bin Salamah of Abdullah bin Mas'ud he said; The Prophet shall sallallahu 'alaihi wasallam said: "Be honest, for honesty will lead to good, while good will bring to paradise. No one is honest and always honest until he is written with God as being honest. And keep away from lies, for lies lead to abomination, and abominations lead to the Fire. And no one is liar and liar until he is written with Allah.

This is also confirmed by the Qur'an. (Al-Bukhari no. 5559) Has told us Qutaibah bin Sa'id has told us Abu Al Ahwash of Abu Hashin of Abu Shalih from Abu Hurairah he said: The Prophet shall say, "Whoever commits to Allah and the Last Day must not disturb his neighbor; whoever believes in Allah and The Last Day should glorify his guest; and whoever believed in God and the last day should speak good or be silent." From this verse it is clear that we are commanded to speak good or noble words because good and true words are a communication that calls to good and is a form of pleasant communication.

Qaulan Layyinan (the polite words),

In the Qur'an it is explained (QS. Thaha verses 43-44)

"Go to Pharaoh, for he has transgressed. So speak to him with gentle words, so that he may be aware or afraid."

Had told us Abu Bakar bin Abi Syaibah and Ibnu Abu 'Umar all of Sufyan; Abu Baker said: Had told Us Sufya bin 'Uyainah of al-Walid bin Kasir of Wahb bin Kaisan that he heard from 'Umari bin Abu Salamah he said: Once I was on the shoulder of the Prophet saw, then my hand held a plate, then he said to me: "O son, call the name of God, and eat with your right hand and eat what is in front of you." (The Muslims no.5388)

The Qur'an tells us that in the Quran it is said that the voice of the prophet Muhammad (peace be upon him) is the sound of the word of the Prophet (pbuh). No one likes to talk to harsh people. The Prophet (peace be upon him) always spoke with weakness, so that every word he spoke touched the heart of anyone who heard it. In the Tafsir Ibn Katsir mentioned, the meaning of layina is the word sindiran, not with the word word clearly or lugas, even harsh.

D. Honest and virtuous

Has told us Hannad, has told us Abu Mu'awiyah of A'masy from Shaiq bin Salamah from Abdullah bin Mas'ud he said: The Prophet shall sallallahu 'alaihi wasallam said: "Be honest, for honesty will lead to good, while good will bring to Paradise. No one is honest and always honest until he is written with God as being honest. And keep away from lies, for lies lead to abomination, and abominations lead to the Fire. And no one is liar and liar until he is written with Allah as a liar. Abu Bakr Ash Shiddiq, Umar, Abdullah bin Asy Syikhkhir and Ibn Umar. Abu Isa said: This is the hadith of Hasan Shahih. by Mr. At-Tarmizi is not from 1894).

E. Talking to the elderly

Has told us Sulaiman bin Harb has told us Hammad namely Ibn Zaid from Yahya bin Sa'id from Busyair bin Yasar former slave of Ansar, from Rafi' bin Khadij and Sahal bin Abu Hatsmah that both of them told him that Abdullah bin Sahal and Muhayishah bin Mas'ud went to Khaibar, then the two of them split up in a date palm grove, suddenly Abdullah bin Sahal was killed, then Abdurrahman bin Sahl Huwayishah and Muhayishah bin Mas'ud went to meet the Prophet sallallahu 'alaihi wasallam to report about his brother's case, Abdurrahman spoke up even though he was the youngest among them, the Prophet sallallahu 'alaihi wasallam said: "The older, the older." Yahya said; "That means the oldest should speak first." Then they reported about his brother's case, then the Prophet sallallahu 'alaihi wasallam said: "Fifty of you should swear on one of them (Jews), then you have the right to demand the blood of your friend." They said; "This thing has never happened to us before, how are we going to swear?" he said: "If so, the Jews have been acquitted of your accusations, with fifty of them taking the oath." They said; "O Messenger of Allah, they are unbelievers." Then the Prophet sallallahu 'alaihi wasallam paid the diyat from himself to them." Sahal said; "So I found a camel from the camels, then I put it in their camel pen, suddenly I was kicked by the camel's leg. " Laits said; Have told me Yahya from Busyair from Sahal. Yahya said; I thought he said together with Rafi 'bin Khadij. Ibn 'Uyainah said; Have told us Yahya from Busyair from Sahal alone. (Hr. Al-Bukhari no .5677)

III. RESEARCH AND METHODOLOGY

A. forms of research

The research uses a qualitative method with a phenomenological research design to analyze the meaning of the social media platform TikTok as an online business marketing strategy.

Qualitative research seeks to understand and interpret a meaning to a particular event in a particular situation. In qualitative research, the researcher is a key instrument, so in collecting data must jump directly into the field. Qualitative research considers an object as something dynamic, the result of the construction of thought and interpretation of the observed symptoms, as well as holistic because each aspect of the object has an inseparable unity. by Sugiyono, 2013 Qualitative research aims to explain reality and develop an understanding of one or more of the phenomena faced. Research that uses qualitative research aims to understand the object studied in depth.

B. data collection

Data collection techniques used in this study include field work, techniques that may be used among other things:

- a. interview.
- b. observe

Library research (library research), collections of data that are assessed by reading, studying and quoting from the book literature, magazines, and other sources that are closely associated with this writing, such as:

- a. documentation
- b. bibliography

C. data analysis technique

In qualitative research, more data analysis is done in conjunction with data collection. The stage in qualitative research is the entry-entry stage with the grand tour and the question monitor, the data analysis with domain analysis. The second stage is to establish focus, the data collection technique with the question monitor, the data analysis is done with a taxonomic analysis. Moving forward at the selection stage, the question used is the selection question, the data analysis with the component analysis. After analysis of the exponential continues the theme analysis. (Sugiyono, 2008:294).

IV. RESULT AND DISCUSSION

A. Hadith's Explanation Relates to Building Criticism

When you find something less suited to the heart, there is a desire to criticize. In my opinion, giving critical input is a logical thing to remind one another. Of course, having constructive criticism doesn't hurt the feelings of those who are criticized. It is based on the book "99 Recipes for the Prophet's Life" by Abdillah F. Hasan, as the Prophet saw, He is not an anti-critic. He is an ordinary man who needs input from his friends. During the Badar War, the Muslim army stopped at a well called Badar and He ordered to control the water source before the enemy took over. Someone who is good at war strategy.

Khahab ibn Mundzir stood up to the Prophet and asked, "O Prophet, is this a revelation from God or is it just a strategy of war?" He replied, "I chose this place based on opinions and strategy of war." Then he said, "O Prophet, this is not a strategic place. It is better to move to the water that is closest to the enemy. We set up a headquarters there and closed the wells behind it." "We made holes near the camp and filled with water until it was full, so that we would fight and have sufficient water supplies. "The water is not drinking," he said. Has the Prophet (peace be upon him) been criticized by Khahab? No, he thought and accepted his criticism with a smile. "Your opinion is very good." That night, the Prophet (peace be upon him) and his companions followed him. In the end, the Muslims won the war.

The critic must know the wrong position of the party to be disputed. He must know the contents of the word of the party that is disputed that contradicts the *nash-nash syari'at* so that he does not deny something that *ma'ruf* and even justify the defeat, blame the truth and justify

wrong. Thus, it is not permissible to criticize and dispute without knowledge and bashirah. Syaikhul Islam Ibnu Taimiyah rahimahullah said. “Everyone who commits an amar ma’ruf wish mungkar is an ignorant of what he commands and he forbids.”

The Prophet (peace be upon him) said: “Why is it worthy of every man who commands good and disbelieves, that he be honest in his deeds, and that he know that he is obedient to God. He intends to improve the condition of others and to argue over them, not to seek a position for himself and the group, nor to harass others.” Second, criticism must be accompanied by science. That is to say, his criticism is based entirely on science in his field. We cannot criticize without science and passion. The Prophet (peace be upon him) said in the Qur’an, “Everyone who commits an affliction is worthy of what he commands and forbids.”

Third, express criticism with gentleness and compassion. Being gentle and gentle is the law of origin in criticizing, especially when the critic is a figure who has followers or has a great chance to refer to the truth. Smoothness and gentleness will make everything easier.

B. Hadiths are related to respect for each other.

Humans are social beings, creatures that change and grow, need each other and affect each other. Human relationships are the actions that must be done so that the gender of silaturahmi becomes more harmonious. The guidance of the Prophet (peace and blessings be upon him) after the Qur’an is the guidance for the prophet Muhammad (s.a.w.) as a guide to the revelation and interpretation of the Quran as a source of law and of knowledge. Hadith is what comes from the Prophet (peace be upon him), that which comes from friends, even there is one who thinks that hadith is that which is communicated by the Habib. Definition and understanding of the hadith, adapted sources of reference and the way of view used. In this understanding, the researcher uses the definition of ulama' hadith, as the function of hadith is to give detailed explanations, when the explanation is not explained in the Qur'an. Hadith is the interpretation of the Qur'an. The Qur'an and the Hadith are two eyes of coins that cannot be separated.

The main thing in improving relationships with one another begins with the relationship with the neighbor. In general, a neighbor is a person whose house is very close or next to it, a neighbor is someone whose home (home) is nearby. Whereas in the Indonesian Great Dictionary, a neighbor is a person who lives next to the house, someone who lives close to the home, meaning neighbors are living nearby because nearby the house.⁴ Neighbours are very close people and become the first to know if we are hit by disaster. Therefore, the relationship between neighbors cannot be considered underestimated because they are brothers. Neighbors must visit each other because it is a praiseful act, from the encounter that gives birth to true love.

The Prophet (peace be upon him) said: “He who believes in Allah and the Last Day should say good or be silent, and he who believeth in God and the last day should not hurt his neighbor, and whoever believes on Allah and on the Last day should blaspheme his guest.” Hadith is an example of the Prophet (peace be upon him) when he lives, so that honour of fellow human beings can be shown from the day of the prophet. The purpose of man is to want to be respected, although sometimes only himself wants to be honored, but it is very difficult to respect others.

V. CONCLUSION

As social beings, we must know that ethics is an integral part of human life. Moreover, as an Indonesian conscious little, we have been taught about politeness, chastity, and customs. About how to behave with others, and so on.

Ethics itself is the main branch of philosophy that studies the values of right, wrong, good, bad, and responsibility that become the standard and moral judgment in society or the public. Ethics is derived from the ancient Greek word *ethikos*, which means originating from habits.

In the Hadith of the Prophet also found the principles of ethics of communication, how the prophet saw taught us to communicate. Here are the hadiths:

- a. Qulil haqqa walaukana murran (Say what is true, even if it feels bitter)
- b. falyakul khairan au liyasmut (If you can't say it, be silent)
- c. laa takul qabla tafakur (Don't talk before you think first.)

The Prophet (peace and blessings of Allah be upon him) said: "Speak what is good about your friend who is not present at the meeting, especially what you like about his friend as your friend brings good to yourself when you are not present."

The Fifth Prophet (peace be upon him) said: "Allah does not like those who turn the truth with their tongue like a cow chewing the grass with its tongue." The message of the prophet means broadly that in communicating it should be in accordance with the facts that we see, we hear, and we experience. These ethical principles can indeed serve as a foundation for every Muslim, when doing the process of communication, either in daily communion, devotion, or other activities. As the name implies, general ethics is the ethics that deals with the basic and general conditions of human action ethically. This standard acts ethically which then becomes a reference for humans in acting and behaving. General ethics has been applied as a general measure in judging good or bad and right or wrong of a thing or action. Some standards that include general ethics are applicable customs, social norms, and religious norms.

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