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Navigating Digital Challenges through Qur'anic Ethics: Insights from asy-Sya'rāwī's Interpretation of QS. An-Nūr/24

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Abstrak

Penelitian ini bertujuan menganalisis nilai-nilai etika interaksi sosial yang terkandung dalam QS. An-Nūr/24: 4, 19, dan 23 melalui *Tafsīr asy-Sya'rāwī*, dan mengeksplorasi relevansinya dalam menghadapi tantangan era digital. Jenis penelitian yang digunakan dalam studi ini adalah metode kepustakaan (*library research*) dan pendekatan tematik, yang memfokuskan pada sumber primer *Tafsīr asy-Sya'rāwī* dan literatur pendukung lainnya. Hasil penelitian menunjukkan bahwa asy-Sya'rāwī menekankan empat aspek etika interaksi sosial: menjaga kehormatan orang lain, menghindari penyebaran keburukan (fitnah), menghormati privasi individu, dan memikul tanggung jawab dalam berinteraksi. Implementasi nilai-nilai ini dalam era digital menjadi solusi untuk mencegah penyebaran hoaks, pelanggaran privasi, serta menciptakan ruang interaksi sosial yang sehat dan bermoral. QS. An-Nūr/24 tidak hanya membentuk tatanan hukum tetapi juga kesadaran moral yang melindungi kehormatan individu dan masyarakat. Kesimpulannya, implementasi nilai-nilai etika dari QS. An-Nūr/24 dapat memberikan panduan praktis dalam menciptakan lingkungan sosial yang sehat, adil, dan sesuai dengan ajaran Islam, baik di dunia nyata maupun di ruang digital.

Kata kunci: etika interaksi sosial, QS. An-Nūr/24, *Tafsir asy-Sya'rāwī*, tantangan digital.

Abstract

This study aims to analyze the ethical values of social interaction contained in QS. An-Nūr/24: 4, 19, dan 23 through Tafsīr asy-Sya'rāwī, and explore their relevance in addressing the challenges of the digital era. The type of research used in this study is library research with a thematic approach, focusing on the primary source Tafsīr asy-Sya'rāwī and supporting literature. The results of the study show that asy-Sya'rāwī emphasizes four aspects of social interaction ethics: preserving the honor of others, avoiding the spread of evil (slander), respecting individual privacy, and taking responsibility in interactions. The implementation of these values in the digital era serves as a solution to prevent the spread of hoaxes, privacy violations, and to create a healthy and moral social interaction environment. QS. An-Nūr/24 not only establishes legal frameworks but also fosters moral awareness to protect the dignity of individuals and society. In conclusion, implementing the ethical values from QS. An-Nūr/24 can provide practical guidance for creating a healthy, just, and Islamic-compliant social environment, both in the real world and in digital spaces.

Keywords: *social interaction ethics, QS. An-Nūr/24, Tafsir asy-Sya'rāwī, digital challenges.*

Introduction

The contemporary digital landscape has precipitated a profound transformation in human interaction, often at the expense of established moral and ethical boundaries. This shift is characterized by the rapid dissemination of misinformation, which poses a significant challenge due to the unprecedented velocity afforded by digital platforms. Irresponsible social media engagement frequently catalyzes the spread of false narratives that jeopardize the reputations of individuals and collectives alike. Consequently, there is an urgent imperative to reinstate the principles of *ṣidq* (truthfulness) and robust integrity within the sphere of content creation and sharing.[1] In alignment with this concern, Asan et al. observe that the accelerated pace of information flow often facilitates the propagation of unfounded conspiracy theories and rumors. Such phenomena do not merely pollute the global information ecosystem but also incite social tensions that may ultimately compromise national security.[2] From a theological perspective, Al-Qur'an, specifically in QS. Al-Aḥzāb/33: 70, commands humanity to consistently maintain "rectified speech" (*qaulan sadīdan*), emphasizing that every utterance—whether vocalized or digitized—carries systemic consequences for the social fabric.

In the contemporary virtual environment, the concept of speech has evolved beyond mere acoustic vibrations to encompass written digital footprints that possess an enduring and permanent impact. Muflihah and Hudaya argue that the "tongue" in the digital era has effectively expanded into virtual communication, where its influence is as substantial as, if not greater than, face-to-face interaction. This medium has unfortunately become a fertile ground for unethical behaviors such as *ġībah* (backbiting) and *fitnah* (slander). Their research underscores a critical paradox: many individuals risk moral and spiritual ruin not through a deficit in ritual worship, but through their failure to govern their "digital tongues" and prevent harm to others.[3] The preservation of an individual's honor constitutes a fundamental principle within Islamic ethics, yet it is frequently compromised on social media through the unsolicited exposure of private flaws or the circulation of malicious gossip.[4]

Furthermore, digital platforms are increasingly instrumentalized to provoke intergroup conflict. Social media has emerged as a conducive environment for the expression of discriminatory and derogatory statements targeting specific ethnic,

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[1] Rozanatush Shodiqoh, "Digital Ethics: Social Media Ethics in a Contemporary Islamic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 03 (August 2024): 215–26, https://doi.org/10.61455/sicopus.v2i03.153.

[2] Ate Andrew Asan et al., "Rethinking Social Media Ethics in Nigeria," *International Research Journal of Multidisciplinary Scope* 05, no. 02 (2024): 27–34, https://doi.org/10.47857/irjms.2024.v05i02.0177.

[3] Nisa Muflihah and Hairul Hudaya, "Etika Berbicara di Era Media Digital: Studi Maudhu'i terhadap Hadis-Hadis Tentang Bahaya Lisan," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 9, no. 4 (December 2025), https://doi.org/10.47006/er.v9i4.26948.

[4] Shodiqoh, "Digital Ethics," 219–20.

religious, or political demographics.[5] The complexity of this challenge is exacerbated by the fact that definitions of "hate speech" are often ideologically charged or politically biased. According to Pohjonen, in contexts such as Ethiopia, hate speech is frequently deployed as a political instrument to destabilize the socio-political order. This necessitates a more culturally flexible ethical approach, such as the conceptual framework of "extreme speech," which seeks to understand the specific local contexts and cultural nuances underlying such messages rather than applying a universalized Western legal standard. This transition from universal definitions to contextual understanding is vital for managing digital discourse in multicultural societies. [6]

The pervasive anonymity afforded by cyberspace often serves to diminish the user's sense of moral accountability and restraint. Neumann and Rhodes highlight that amoral behaviors, including cyberbullying, public shaming, and "ghosting," represent deliberate actions intended to inflict harm, necessitating rigorous analysis from the perspective of moral psychology.[7] The victims of such digital aggression—particularly women—often endure severe psychological distress, pervasive fear, and the systematic destruction of their personal and professional reputations. This erosion of accountability suggests that the digital interface acts as a shield, distancing the perpetrator from the human empathy usually present in physical encounters. Without the immediate feedback of a victim's presence, the moral weight of one's actions is often dangerously underestimated.[8]

Moreover, the perceived freedom of social media often encourages users to disregard the sanctified boundaries of personal privacy. A lack of awareness regarding the risks of oversharing personal data can lead to criminal activities and physical violence.[9] Islamic ethics places a heavy emphasis on the necessity of safeguarding privacy and explicitly forbids *tajassus* (prying or spying into the affairs of others). An Islamic digital ethic would prohibit the unauthorized sharing of private information and uphold the dignity of every individual within the digital public square. Simultaneously, the exposure of the younger generation to content that contradicts religious and moral values presents a significant pedagogical challenge. Muslim communities are encouraged to circumvent negative content, such as gratuitous violence and pornography, which are viewed as detrimental to the development of *akhlāq* (character).[10]

Finally, a significant theoretical lacuna exists in the current discourse on media ethics, which remains largely dominated by Western epistemologies. Much of the extant

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[5] Asan et al., "Rethinking Social Media Ethics in Nigeria," 28.
[6] Matti Pohjonen, "A Comparative Approach to Social Media Extreme Speech: Online Hate Speech as Media Commentary," *International Journal of Communication* 13 (July 2019): 3099.
[7] Dominik Neumann and Nancy Rhodes, "Morality in Social Media: A Scoping Review," *New Media & Society* 26, no. 2 (February 2024): 1099, https://doi.org/10.1177/14614448231166056.
[8] Asan et al., "Rethinking Social Media Ethics in Nigeria," 28.
[9] Nor Zaina Zaharah Mohamad Ariff et al., "Ethics and Integrity in Social Media," *International Journal of Academic Research in Business and Social Sciences* 11, no. 5 (May 2021): Pages 310-318, https://doi.org/10.6007/IJARBSS/v11-i5/9775.
[10] Shodiqoh, "Digital Ethics," 220.

research on social media morality is US-centric, failing to account for the reality that moral norms are deeply embedded in diverse cultural and religious frameworks.[11] This geographical and ideological bias necessitates further scholarly inquiry into social ethics derived from Al-Qur'an. Such research is essential to provide an alternative moral framework that is both intellectually rigorous and culturally relevant for the global Muslim community. By exploring these theological foundations, scholars can offer a universal ethic that addresses the digital crisis while remaining sensitive to local values. This ensures that digital interactions are governed by principles that transcend secular or localized paradigms, fostering a more ethical global digital society.

Substantive and methodical efforts are essential to integrate Islamic ethical education into the fabric of contemporary daily life, ensuring that religious values remain a functional compass in a rapidly evolving world. QS. An-Nūr/24 provides a profoundly relevant framework for this endeavor, emphasizing the preservation of personal honor, the systematic avoidance of hoaxes or misinformation, and the cultivation of social interactions rooted in high moral standards. In the current digital landscape, where the boundaries of communication are increasingly blurred, the application of these Qur'anic values is vital for fostering a harmonious and resilient society. The classical scholar Ibn Taimiyyah characterized this surah as a fundamental guide for social etiquette, highlighting its role in regulating the intricacies of human conduct within a community. The name of the surah itself, *an-Nūr* (The Light), serves as a metaphorical and literal guide for humanity, illuminating the path toward a virtuous life characterized by benevolence and disciplined social behavior. The theological assertion in the verse, *"Allah is the Light of the heavens and the earth"* (QS. An-Nūr/24: 35), reinforces the notion that Divine guidance is the ultimate source of clarity, preventing individuals from succumbing to moral disorientation.[12] By anchoring social behaviors in the lofty principles of QS. An-Nūr/24, the Muslim community can refine their interactions to align with Islamic tradition, thereby achieving a necessary equilibrium between rapid technological advancement and enduring spiritual values.

Muḥammad Mutawalli asy-Sya'rāwī (1911-1998), a preeminent Egyptian mufassir of the late 20th century, remains a towering figure in the field of Qur'anic exegesis. His intellectual legacy is primarily encapsulated in *Tafsīr asy-Sya'rāwi*, a comprehensive work derived from his widely popular television lectures and sermons. Despite its oral origins, this tafsir is celebrated for the profound originality of its ideas and its rigorous exploration of the semantic nuances of the Qur'anic text. Asy-Sya'rāwī possessed a unique ability to bridge classical linguistic scholarship with the practical needs of the modern world, earning him a reputation as a reformer within the contemporary Islamic

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[11] Neumann and Rhodes, "Morality in Social Media," 1113.

[12] Wahbah az-Zuḥailī, *at-Tafsīr al-Munīr fī al-'Aqīdah wa asy-Syarī'ah wa al-Manhāj* (Damaskus: Dār al-Fikr, n.d.).

intellectual tradition. His influence is vast, manifesting in both his pedagogical *da'wah* and his extensive corpus of written and recorded works that continue to inspire scholars and laypeople alike. His ethical reflections, particularly those concerning Al-Qur'an's moral imperatives, offer critical insights into the challenges posed by modernity, including the complex socio-technical dynamics of today's digital existence.[13]

Specifically, QS. An-Nūr/24—through verses 4, 19, and 23—delineates pivotal guidelines regarding the ethical management of social interactions. These verses address the gravity of false accusations and the spread of moral corruption, which find new expressions in the digital era. *Tafsīr asy-Sya'rāwī* delves into the deeper implications of these verses, offering a robust interpretative framework that addresses the moral vulnerabilities inherent in modern life. By examining these specific texts through asy-Sya'rāwī's lens, one can discern a clear pathway for navigating the ethical dilemmas presented by virtual communication and social media engagement.[14]

The body of research concerning digital ethics from an Islamic perspective has expanded significantly as a response to the pervasive disruption caused by information technology. Aziz (2020) established a foundational argument that social ethics serve as an indispensable instrument for maintaining communal harmony and integrity, particularly through the implementation of the *isti'żān* (seeking permission) norm as articulated in QS. An-Nūr/24.[15] The relevance of this norm is increasingly urgent in cyberspace, where the culture of uninhibited expression often leads to the infringement of privacy and a decline in basic courtesy. Furthermore, Turnip and Siahaan (2021) analyzed this phenomenon through a sociological lens, illustrating that a deficit in moral consciousness allows social media platforms to become breeding grounds for the dissemination of hoaxes and privacy violations.[16] These findings are complemented by the research of Zonyfar et al. (2022), which identifies that negative behaviors such as cyberbullying are frequently the result of an individual's failure to manage emotional impulses in virtual spaces. Consequently, the application of structured ethics is vital for the protection of personal reputation and individual dignity in the digital realm.[17]

Within the normative Islamic framework, there have been numerous attempts to formulate operational standards for digital communication. Rinwanto et al. (2021) identified six core principles of Qur'anic communication, such as *qaulan sadīdan* (truthful

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[13] Hikmatiar Pasya, "Studi Metodologi Tafsir Asy-Sya'rawi," *Studia Quranika* 1, no. 2 (August 2017): 145–60, https://doi.org/10.21111/studiquran.v1i2.841.

[14] Farisah Umni Syahidah, "Penafsiran Lafadz Ifk Dalam Tafsir asy-Sya'rāwī," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 5, no. 1 (August 2021): 1, https://doi.org/10.58438/alkarima.v5i1.41.

[15] Abd Aziz, "ETIKA INTERAKSI SOSIAL DALAM POLA MEMINTA IZIN: Studi Analisis Surat al-Nūr," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 20, no. 2 (December 2020): 179–96.

[16] Ezra Yora Turnip and Chontina Siahaan, "ETIKA BERKOMUNIKASI DALAM ERA MEDIA DIGITAL," *JURNAL EKONOMI, SOSIAL & HUMANIORA* 3, no. 04 (December 2021): 38–45.

[17] Candra Zonyfar et al., "LITERASI DIGITAL: PENGUATAN ETIKA DAN INTERAKSI SISWA DI MEDIA SOSIAL," *JMM (Jurnal Masyarakat Mandiri)* 6, no. 2 (April 2022): 1426–34, https://doi.org/10.31764/jmm.v6i2.7274.

speech), as a strategic guide to mitigate the moral crises currently observed on social media.[18] In a more specialized study, Shodiqoh (2024) proposed a digital ethics framework that integrates honesty and accountability as a form of *amānah* (trust) in the context of digital dakwah.[19] Beyond Al-Qur'an, ethical reinforcement is also drawn from the Prophetic tradition through thematic (*mauḍū'ī*) studies. Muflihah and Hudaya (2025) reconstructed Prophetic warnings regarding the dangers of the tongue, applying them to the modern context of digital writing and content creation. They argue that the spiritual and social safety of a Muslim in the modern age depends heavily on self-regulation within virtual public spaces.[20] Additionally, Judijanto and Barus (2025) positioned Al-Qur'an as a pillar of social transformation, capable of maintaining the *ḥabl min an-nās* (interpersonal relations) dimension amidst the challenges of information disruption through the practice of *tabayyun* (critical verification).[21]

Despite the significant contributions of existing scholarship, a distinct research gap remains. Previous studies have generally focused on broad mapping of digital ethics, sociological analysis, or thematic surveys involving various verses and *ḥadīš.* There is a noticeable scarcity of research that utilizes a single, authoritative tafsir to comprehensively dissect digital problematics. One notable exception is the study by Syahidah (2021), which examined the *ifk* incident (the false accusation against 'Ā'iṣyah *raḍiyallāhu 'anhā*) within *Tafsīr asy-Sya'rāwī.*[22] However, Syahidah's focus was restricted to a specific historical event and did not fully explore the broader ethical ecosystem within QS. An-Nūr/24 to address the more complex and multifaceted challenges of the digital age.

This study finds its novelty in its comprehensive approach. Titled *Navigating Digital Challenges through Qur'anic Ethics: Insights from asy-Sya'rāwī's Interpretation of QS. An-Nūr/24*, this research does not limit itself to a single historical narrative. Instead, it synthesizes asy-Sya'rāwī's thoughts on QS. An-Nūr/24 as a coherent "Digital Ethics Manifesto." The novelty lies in the application of asy-Sya'rāwī's distinctive linguistic and psychological methodologies to navigate contemporary digital issues—such as privacy management, visual ethics (*ġaḍḍ al-baṣar*), and information integrity—which have not been addressed with such integrative depth in prior literature. Consequently, this research aims to analyze the ethical values of social interaction found in QS. An-Nūr/24:

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[18] Rinwanto Rinwanto et al., "Etika Komunikasi Dalam Media Sosial Sesuai Tuntutan Al-Qur An," *Journal of Communication Studies* 1, no. 01 (February 2021): 49–61, https://doi.org/10.37680/jcs.v1i01.721.

[19] Shodiqoh, "Digital Ethics."

[20] Muflihah and Hudaya, "Etika Berbicara di Era Media Digital."

[21] Loso Judijanto and Syafril Barus, "TRANSFORMASI SOSIAL DI ERA DIGITAL DALAM PERSPEKTIF AL-QURAN: KAJIAN LITERATUR TENTANG MORAL DAN ETIKA INTERAKSI SOSIAL," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 4, no. 2 (November 2025): 203–12.

[22] Syahidah, "Penafsiran Lafadz Ifk Dalam Tafsir Asy-Sya'rawi."

4, 19, and 23 through the prism of *Tafsīr asy-Syaʻrāwī* and explore their direct relevance in confronting the moral challenges of the digital era.

Research Methodology

The deliberate selection of QS. An-Nūr/24: 4, 19, and 23 as the primary focus of this study is grounded in their strategic relevance to the preservation of personal honor *(ʻirḍ) and human dignity (karāmah) within* the volatile landscape of contemporary digital interactions. These specific verses serve as a cohesive ethical framework; verse 4 establishes the legal-ethical foundation necessary to address online character assassination and unsubstantiated accusations, while verse 19 offers a profound psychological diagnostic of the modern "pleasure of dissemination," which characterizes the viral spread of scandalous or indecent information (*fāḥisyah*) in virtual spaces. Furthermore, verse 23 is instrumental in exploring the ethics of protecting "unsuspecting" individuals (*al-ġāfilāt*) who are increasingly vulnerable to privacy violations and digital persecution. By narrowing the academic scope to these three pivotal verses, this research facilitates a deep dive into asy-Syaʻrāwī's unique linguistic-psychological methodology, allowing for a more rigorous and nuanced synthesis than a broad survey would permit. This focused approach enables the study to bridge the gap between classical exegesis and modern socio-technical challenges, effectively transforming these Qurʼanic imperatives into a functional islamic digital ethic principles that provides clear, operational standards for ethical communication in the 21st century. Thus, the limitation ensures that the analysis remains both intellectually deep and practically applicable to the specific moral crises of the digital age.

The library method is applied to collect and analyze data from various literary sources, including Quranic commentaries, books, scholarly articles, and related research. The primary data source is *Tafsīr asy-Syaʻrāwī*, which is deemed relevant for providing in-depth explanations of social interaction ethics, particularly regarding verses addressing the prohibition of slander, the preservation of honor, respect for individual rights, and the cultivation of a harmonious society.

Data were collected by identifying and examining relevant literary sources. The primary focus is *Tafsīr asy-Syaʻrāwī* as the primary data, supplemented by secondary literature such as scholarly articles discussing similar themes. The data analysis process was conducted qualitatively using a thematic approach to highlight asy-Syaʻrāwī's interpretation of QS. An-Nūr/24: 4, 19, and 23. This analysis focuses on the social ethical values inherent in these verses and how these values can be implemented in the digital age, specifically within the context of social media interactions.

This study is descriptive-analytical, aiming to provide profound insights into the exegesis of social interaction ethics according to asy-Syaʻrāwī and to explore its relevance in the modern era influenced by advancements in information technology. However, this study is limited by the absence of field data; therefore, further studies utilizing empirical

approaches are required to strengthen the findings and provide a more comprehensive overview of the implementation of social interaction ethics in digital life.

Results and Discussion

Social ethical values within the framework of Islam are articulated with profound clarity, particularly within the thematic structures of QS. An-Nūr/24: 4, 19, and 23. These specific verses provide indispensable normative guidance aimed at the prevention of interpersonal disputes, the preservation of individual and collective honor, and the strategic cultivation of a dignified societal structure. Prior to an extensive deliberation regarding the implementation of these values within the contemporary digital landscape, it is imperative to first establish a comprehensive understanding of the foundational concepts of ethics in social interaction, alongside the diverse manifestations as elucidated in the aforementioned verses. This conceptual understanding serves as a robust intellectual cornerstone for exploring the profound relevance of Islamic teachings in fostering a harmonious and respectful social order, particularly amidst the rapid advancements in modern technology and communicative paradigms.

A. The Conceptual Definition of Social Interaction Ethics

Etymologically, the term "ethics" is derived from the Greek language, comprising two primary linguistic roots: '*Ethos*' and '*Ethikos*'. '*Ethos*' refers to the fundamental nature, character, habitual patterns, or the customary space of an individual or group. Meanwhile, '*Ethikos*' signifies morality, virtuous behavior, and conduct that aligns with established norms and regulatory frameworks.[23] At its fundamental core, ethics is concerned with the standards of behavior and the moral evaluation of human actions. According to Driver, ethics functions as a practical guide regarding how an individual ought to live, how to make appropriate and justified decisions, and how to comprehend the specific conditions that contribute to a morally sound and flourishing life.[24]

Consistent with this perspective, Blackburn argues that ethics constitutes an "environment of ideas" that determines what is considered acceptable or unacceptable within a society. It further shapes our emotional responses toward the behavior of others. Ethics effectively creates a "web of norms" that sustains the fabric of social life and assists individuals in understanding the motivations and rationales underlying human actions.[25] In a broader teleological scope, Singer posits that ethics requires human beings to transcend purely egoistic interests—moving beyond the dichotomy of "I" and "you"—toward a universal perspective. In this view, an

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[23] Lorens Bagus, *Kamus Filsafat* (Jakarta: PT Gramedia Pustaka, 2000), 217.
[24] Julia Driver, *Ethics: The Fundamentals* (Malden-Oxford-Victoria: Blackwell Publishing, 2007), 1–2.
[25] Simon Blackburn, *Being Good: A Short Introduction to Ethics* (Oxford: Oxford University Press, 2001), 1–5.

individual must grant equal weight to the interests of all parties affected by their actions.[26]

Within the Islamic paradigm, the concept of ethics is often integrated with the term *akhlāq*. As Hafidz explains, ethics in Islam encompasses the habits, character, and individual behaviors that serve as a reflection of moral values and noble character.[27] This *akhlāq* becomes a primary instrument for social assessment. The morality of an individual is judged as either good or bad by society based on the degree to which their behavior aligns with shared communal values.

The Prophet Muhammad *ṣallāllāhu 'alaihi wa sallam* emphasized the central importance of *akhlāq* in the lives of Muslims through his statement:

اِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily, I was sent only to perfect noble character."[28]

This *ḥadīṡ* demonstrates that ethics is not merely a set of lifestyle guidelines but is an integral component of Islamic teachings designed to mold character and behavior in accordance with virtuous moral values.

Furthermore, social interaction represents the primary dynamic in societal life, involving reciprocal relationships. According to Soerjono Soekanto (n.d.), social interaction refers to the dynamic relations between individuals, between groups, or between individuals and groups, which ultimately establish the social structures that influence one another.[29]

Human beings are, by their very nature, social creatures who also function as "ethical animals." Blackburn notes that in the context of social interaction, humans do not simply act; they also evaluate, rank, and demand that their preferences be recognized and shared by others. The events that occur within these interactions continuously recalibrate our sense of responsibility, guilt, and shame, as well as our perceptions of self-worth and the dignity of others.[30]

The ethics of social interaction can thus be defined as a set of moral principles that govern interpersonal relationships to ensure the achievement of collective welfare. According to Driver, moral norms are fundamentally concerned with our interactions with others in ways that significantly impact their well-being. If an action possesses the potential to either harm or benefit another person, it inherently enters the domain

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[26] Peter Singer, *Practical Ethics* (Cambridge: Cambridge University Press, 2011), 11.

[27] Jawade Hafidz, "Cyberbullying, Etika Bermedia Sosial, Dan Pengaturan Hukumnya," *Jurnal Cakrawala Informasi* 1, no. 2 (December 2021): 15–32, https://doi.org/10.54066/jci.v1i2.147.

[28] Muḥammad Naṣīr ad-Dīn al-Albānī, *Ṣaḥīḥ Al-Adab al-Mufrad* (Dār aṣ-Ṣiddīq, 1997), 118.

[29] Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2012), 55.

[30] Blackburn, *Being Good: A Short Introduction to Ethics*, 4–5.

of moral concern.[31] Consequently, ethics in social interaction serves as a vital tool for guiding individual behavior within the corridors of "propriety"—recognized both universally and socially—to mitigate chaos and conflict within the structural framework of society.

B. Asy-Sya'rāwī's Exegesis of Surah An-Nur: Verses 4, 19, and 23

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ الْفَٰسِقُونَ ۝ ﴾

"And those who accuse chaste women and then do not produce four witnesses—lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient." (QS. An-Nūr/24: 4).

Asy-Sya'rāwī initiates his exegetical analysis of this verse by elucidating the lexical significance of *ar-ramy*, which fundamentally denotes the act of casting or throwing something at another party, and *al-muḥṣanāt*, the plural form of *muḥṣanah*. This term originates from the root *iḥṣān*, signifying protection, guardianship, or fortification. From this same root, the word *ḥiṣn* (fortress) is derived, symbolizing a robust structure that securely protects its contents. In this specific linguistic and theological context, the term *al- muḥṣanāt* refers to women who diligently preserve their honor and chastity, whether through the sanctity of marriage or by virtue of their status as free women. During the *jāhiliyyah* (pre-Islamic) era, enslaved women were frequently subjected to systemic exploitation, whereas free women were generally more afforded protection. Broadly speaking, women safeguard their dignity through marriage as a structured defense against reprehensible acts such as adultery.[32]

This interpretation provides a profound understanding that, fundamentally, individuals who are married or those who are free yet unmarried exist in a state of heightened protection from the act of adultery. In a contemporary framework, the phenomena of adultery or prostitution are often not merely the result of economic exigencies but are increasingly driven by the degradation of moral values and the pervasive influence of a permissive social environment.[33] The rapid proliferation of digital technology and social media platforms has significantly altered human interaction patterns, leading to a frequent disregard for religious and social norms.

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[31] Driver, *Ethics: The Fundamentals*, 1–2.

[32] Muḥammad Mutawalli asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir* (Cairo: Maṭābi' Akhbār al-Yaum, 1997), vol. 16, pp. 10203–4.

[33] Suci Marliana, Arri Handayani, and Siti Fitriana, "FAKTOR FAKTOR PENYEBAB REMAJA MELAKUKAN PROSTITUSI DI GAL PANAS DESA JATIJAJAR KABUPATEN SEMARANG," *Empati : Jurnal Bimbingan Dan Konseling* 5, no. 1 (April 2018): 1, https://doi.org/10.26877/empati.v5i1.2931.

This shift suggests that personal honor is no longer viewed as a paramount value by certain segments of modern society.[34]

This phenomenon of diminishing respect for honor in the digital age aligns with the findings of Zonyfar et al., who identified that an individual's failure to regulate emotions in cyberspace often triggers negative behaviors such as cyberbullying.[35] Such behavior is essentially a modern manifestation of *qaẕaf* (false accusation), which serves to dismantle the reputation and personal honor held in high esteem within asy-Sya'rāwī's tafsir.

The verse further dictates that if an individual accuses a free, chaste woman of adultery but fails to produce four witnesses to substantiate the veracity of the claim, the accuser must be subjected to a corporal punishment of eighty lashes. This legal sanction is recognized as *hadd al-qaẕaf*, a mandatory penalty for those who levy accusations of unchastity without legitimate evidentiary support, as explicitly commanded in the Divine word: *"Then they do not bring four witnesses, so whip them with eighty lashes"* (QS. An-Nūr/24: 4). The consequences for the perpetrator of *qadzaf* extend beyond physical punishment; they are also subject to a permanent disqualification from providing testimony, as stated: *"And do not accept from them testimony ever after".* This secondary punishment is imposed because the perpetrator of *qaẕaf* is deemed inherently untrustworthy, having transitioned into the status of the *fāsiq* (the defiantly disobedient or reprobate), as confirmed by the concluding clause of the verse: *"And those are the defiantly disobedient"*.[36]

In the Islamic legal tradition, a *fāsiq* individual does not meet the necessary ethical criteria to serve as a witness in legal or social matters. Consequently, the *syarī'ah* establishes a dual-layered penalty—comprising both corporal lashing and the permanent revocation of the right to testify—as a direct consequence of making unsubstantiated accusations. Furthermore, this punishment effectively strips the perpetrator of their honor within the eyes of the community, resulting in a total loss of social credibility. Such a rigorous sanction aims not only to penalize the specific offender but also to serve as a formidable deterrent and a stern warning to anyone who might be tempted to desecrate the honor of chaste individuals with baseless and malicious allegations.[37]

Ultimately, asy-Sya'rāwī's interpretation underscores the critical necessity of maintaining honor and justice within social interactions. QS. An-Nūr/24: 4 institutionalizes severe penalties for *qaẕaf* specifically to prevent the spread of *fitnah* (slander/social chaos) and moral decay. In the modern context, these teachings

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[34] Mia Amalia, "PROSTITUSI DAN PERZINAHAN DALAM PERSPEKTIF HUKUM ISLAM," *Tahkim (Jurnal Peradaban dan Hukum Islam)* 1, no. 1 (March 2018): 1, https://doi.org/10.29313/tahkim.v1i1.3265.

[35] Zonyfar et al., "LITERASI DIGITAL," 1427–28.

[36] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10204.

[37] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10205.

remain highly relevant in addressing the unchecked dissemination of groundless accusations, particularly across social media networks, as a means to reconstruct a dignified and harmonious societal order.

﴿اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِى الدُّنْيَا وَالْاٰخِرَةِۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝١٩﴾

"Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know." (QS. An-Nur: 19).

In his exegetical discourse, asy-Sya'rāwī posits that when Allah employs the phrase "They love..." (or "They like..."), it specifically highlights a group of individuals who derive a sense of gratification from the dissemination of vice and moral depravity. This predilection for the spread of immorality is fundamentally an internal disposition rooted within the heart, while the act of speaking or spreading such news serves as a linguistic externalization of these hidden inclinations.[38] This sociopsychological condition aligns with the sociological analysis provided by Turnip and Siahaan, who argue that in the absence of a robust moral consciousness, social media platforms inevitably transform into fertile grounds for the proliferation of hoaxes and systematic infringements upon personal privacy.[39] This inherent "pleasure" derived from the observation of moral failure functions as the primary catalyst for the viral nature of negative content in the contemporary digital landscape.

Consequently, an individual who harbors a secret delight in the propagation of evil—even if they do not explicitly articulate it—is nonetheless regarded as being in a state of sin. This is attributed to the sequential stages of behavioral manifestation: it begins as an internal affection within the heart, progresses into verbal communication, and ultimately culminates in a state of passive complicity, where one listens to such slander without offering a rejection. Due to the extreme gravity of this transgression, Allah *subḥānahu wa ta'ālā* specifically mentions only the primary stage—the internal action of the heart—even before it reaches the level of overt speech or physical action. This emphasis underscores the profound severity of the matter in the divine sight, suggesting that the mere intention and emotional alignment with vice is sufficient to warrant severe consequences.[40]

Furthermore, asy-Sya'rāwī offers an explanation that is highly pertinent to the contemporary reality regarding the devastating impact of disseminating moral scandals. Some individuals may erroneously believe that spreading reports of misconduct merely serves to humiliate the accused party. While it does indeed inflict

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[38] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10220.

[39] Turnip and Siahaan, "ETIKA BERKOMUNIKASI DALAM ERA MEDIA DIGITAL," 39.

[40] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10220.

shame upon the targeted individual, the broader societal implications are far more catastrophic: beyond destroying the life and reputation of the individual, it actively encourages the normalization of reprehensible habits within the community, such as levelling accusations without evidence, which ultimately erodes the social order. The dissemination of scandalous news provides a deleterious blueprint for society. Allah subḥānahu wa ta'ālā provides an essential normative guideline: upon hearing information that compromises honor, touches upon sanctity, or violates His established boundaries, one must refrain from propagating it. Such dissemination exerts a negative psychological influence, as others who hear the news may rationalize their own potential misconduct by thinking, "If so-and-so committed this act, then why should I not do the same?" Consequently, they may be incentivized to emulate the reported vice. [41] To disrupt this cycle of mimetic misconduct, Judijanto and Barus propose a solution rooted in Al-Qur'an as a pillar of social transformation, namely through the adoption of *tabayyun* (systematic verification). This self-reflective vigilance is crucial for safeguarding the dimension of *hablun minannās* (interpersonal relations) amidst the challenges of information disruption, preventing the public from reflexively participating in the spread of unverified reports.[42]

When such conditions are allowed to persist unchecked, individuals begin to prioritize personal gain and self-interest over the ethical implications of their actions and their impact on others. As a result, the value of personal honor and the mutual preservation of reputation—which should be held sacred—become increasingly meaningless. Ultimately, the resulting decay of the social fabric will profoundly affect the future stability and moral integrity of the entire community.

﴿اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِى الدُّنْيَا وَالْاٰخِرَةِۖ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝﴾

"Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter, and they will have a great punishment." (QS. An-Nur: 23).

In the subsequent verse, Asy-Sya'rāwī explains that Allah *subḥānahu wa ta'ālā* declares: *"Indeed, those who accuse honorable women who are unaware of this act…"*. The term *al-muḥṣanāt* encompasses three distinct semantic dimensions within this exegetical framework. First, it refers to married women, as *al-iḥṣān* signifies a state of guardianship or protection, depicting a woman who safeguards her chastity through the sacred bond of marriage. Second, a*l-muḥṣanāt* can refer to women who diligently preserve their honor and personal integrity; even if they are unmarried, they are considered "protected" due to their inherent purity and moral uprightness. Third, *al-muḥṣanah* may denote a free woman (non-slave), reflecting a historical context where

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[41] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10221.
[42] Judijanto and Barus, "TRANSFORMASI SOSIAL DI ERA DIGITAL DALAM PERSPEKTIF AL-QURAN," 204–7.

acts of adultery and prostitution were more frequently associated with enslaved women due to their lack of social protection.[43]

The term *al-ġāfilāṭ* is the plural form of *ghāfilah*, which characterizes women who are entirely oblivious to or unaware of such reprehensible conduct. In this theological context, the word refers to women whose hearts are so pure that they do not even comprehend or contemplate the possibility of such a sin. This state of unawareness or innocence can be exemplified by a young girl who, when discussing marriage, expresses a desire for a future partner without possessing any actual understanding of the complex sexual responsibilities or potential scandals associated with it. An illustrative example of this *ġaflah* (unawareness) is preserved in a *ḥadīṡ* concerning the Prophet Muhammad *ṣallāllāhu 'alaihi wa sallam*. When he inquired of Barīrah, the maidservant of 'Ā'isyah *raḍiyallāhu 'anhu*: *"What is your opinion of 'Ā'isyah, O Barīrah?"* Barīrah responded: *"'Ā'isyah is but a young girl who busies herself kneading dough, then falls asleep beside it. Subsequently, the poultry come and eat the dough while she remains completely unaware."*[44]

Furthermore, Allah *subḥānahu wa ta'ālā* elucidates the repercussions for those who engage in the malicious act of levelling false accusations against honorable women: *"They will be cursed in this world and the Hereafter, and they will have a very severe punishment"* The logic presented here suggests that if a woman does not even grasp the fundamental nature of marital relations—such that the thought never even crosses her mind—it is logically impossible for the act of adultery to have been part of her reality. In this regard, an individual who accuses such an honorable woman without sufficient evidence will face rigorous legal and social sanctions, including the application of the prescribed *ḥadd* (punishment), the permanent disqualification of their testimony, and the systemic tarnishing of their social reputation. Allah *subḥānahu wa ta'ālā* visits ignominy upon the perpetrator of false accusations in this life through physical punishment and the erosion of social standing, followed by a significantly more agonizing retribution in the life to come.[45]

In the temporal world, some individuals may not perceive physical pain, such as lashing, as the primary source of suffering; rather, the overwhelming sense of shame and public humiliation they endure can constitute a far more devastating psychological torment. This is comparable to an individual who remains physically unharmed yet feels utterly shattered due to being publicly disgraced. Conversely, the punishment described as a "great punishment" in the Hereafter is an ordeal that transcends human imagination. If a localized flame has the capacity to burn, the punishment of the Hereafter is envisioned as a colossal fire of such magnitude that it

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[43] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10236.
[44] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10236.
[45] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10237.

consumes everything instantaneously. While worldly punishment is a sanction administered by humans with all their inherent limitations, the punishment of the Hereafter is a divine decree from Allah the Almighty, which knows no bounds. The comparison is akin to a faint, barely audible whimper contrasted with a thunderous scream echoing through a vast and terrifying silence. Such is the profound disparity between worldly and otherworldly retribution. Allah *subḥānahu wa ta'ālā* also describes how, on the Day of Resurrection, those who committed evil will be incapable of concealing their transgressions. Their own physical limbs will serve as witnesses against them. Their mouths, hands, and feet will testify to their actions, functioning like a record that exposes every falsehood. Though they may believe they can hide their deeds from fellow humans, everything will be revealed with absolute clarity before Allah. Consequently, the curse experienced in this world remains inextricably linked to a far more severe punishment in the Hereafter.[46]

Ultimately, Asy-Sya'rāwī's exegesis of these verses provides a robust intellectual foundation for understanding the ethics of social interaction within the Islamic tradition. The verses of QS. An-Nūr/24: 4, 19, and 23 emphasize the paramount importance of safeguarding honor and exercising profound caution in all social dealings. False accusations and the dissemination of vice—whether conducted through direct interpersonal communication or mediated via social platforms—possess the power to dismantle social cohesion and individual dignity. Asy-Sya'rāwī's interpretation teaches that Islam strictly prohibits any action that undermines the reputation of others, prescribing severe penalties to deter the habit of levelling accusations without evidence. In a contemporary context, these ethics of social interaction remain critically relevant for cultivating a more moral society, preserving the sanctity of honor, and mitigating the spread of slander, particularly within the rapid and often unchecked environments of the digital era.

C. Social Interaction Ethics in QS. An-Nūr/24: 4, 19, and 23

The ethics of social interaction within the Islamic framework are meticulously regulated in the Al-Qur'an, particularly within Surah An-Nur, which contains vital normative guidelines for maintaining societal harmony. Asy-Sya'rawi's exegesis of verses 4, 19, and 23 of QS. An-Nūr/24 provides profound insights into the practical application of these social ethics, both in traditional interpersonal settings and within the contemporary digital landscape. Based on asy-Sya'rawi's interpretation, several key principles of social interaction ethics can be identified:

1. Preserving the Honor (*'Irḍ*) of Others

Asy-Sya'rāwī's interpretation of QS. An-Nūr/24: 4 demonstrates that the term *al-muḥṣanāt* is derived from the root word *iḥṣān*, which linguistically signifies protection or guardianship. From this same linguistic root emerges the term *ḥiṣn*,

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[46] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10238.

meaning a fortress, which illustrates a robust structure capable of securing whatever lies within it. This semantic nuance indicates that women who are accused without legitimate evidence are essentially in an honorable and protected position; thus, such accusations represent a severe violation of their intrinsic dignity.[47] Consequently, safeguarding the honor of others entails respecting every individual by refraining from speech or behavior that could tarnish their self-worth. This orientation becomes increasingly critical in the digital era, where social media platforms frequently become venues for actions such as cyberbullying, aimed at defaming others.[48] Such behavior not only dismantles the victim's reputation but also fosters a toxic social environment. The relevance of preserving honor is further reinforced by Shodiqoh, who formulated a digital ethics framework based on honesty and responsibility as a form of *amānah* (divine trust). In this context, protecting the honor of others in digital spaces is part of fulfilling the mandate of *da'wah* and civilized social interaction, rather than merely complying with positive legal regulations.[49]

Asy-Sya'rāwī emphasizes in his tafsir that the act of accusing an individual without valid evidentiary support—such as levelling a charge of adultery without producing four witnesses—is a major sin that warrants the application of *ḥadd qażaf*. Accusations devoid of proof are clear manifestations of injustice (*żulm*) that must be addressed firmly to protect individual honor within the collective. In the current technological milieu, this principle serves as a warning against the casual dissemination of slanderous content.[50]

Upholding the dignity of others on social media is a significant responsibility for every individual. This can be achieved by actively avoiding the distribution of news, images, or videos that could potentially defame someone. Social media should ideally be utilized as a tool for disseminating positive and constructive content. Furthermore, high levels of vigilance are required before trusting or sharing information; ensuring proper clarification (*tabayyun*) is essential to avoid actions that could harm both oneself and others. By prioritizing verification over viral speed, individuals uphold the ethical standards of Al-Qur'an in a fragmented information age.

2. Exercising Restraint from Slander (*Buhtān*)

Fundamentally, *fitnah*—particulary in Indonesia—refers to the dissemination of information devoid of truth, strategically designed to inflict harm upon others. Avoiding such conduct constitutes a primary aspect of social ethics that every

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[47] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10203.

[48] Hafidz, "Cyberbullying, Etika Bermedia Sosial, Dan Pengaturan Hukumnya."

[49] Shodiqoh, "Digital Ethics," 215–26.

[50] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10204.

Muslim must uphold with the highest integrity.[51] Within the Al-Qur'an, the term *fitnah* appears in various verses, carrying nuanced meanings that shift according to their specific theological and linguistic contexts. One prominent verse addressing the concept of *fitnah* is QS. Al-Baqarah/2: 191:

﴿وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْۗ كَذٰلِكَ جَزَاۤءُ الْكٰفِرِيْنَ ۝﴾

"And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram unless they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers."

In his classical exegesis, al-Qurṭubī elucidates that *fitnah* in this particular context denotes the formidable trials or severe tribulations imposed by the adversaries of Islam upon the Muslim community, intended to coerce them into apostasy. Similarly, according to Mujāhid, *fitnah* in this verse refers to the acts of *syirk* (associating partners with Allah) and *kufr* (disbelief), which are considered ontologically more perilous than the act of physical murder itself. In this sense, *fitnah* serves as a profound form of misguidance and a rejection of faith that possesses the capacity to entirely dismantle an individual's spiritual foundation.[52]

Nevertheless, the present discussion focuses more specifically on the connotation of *fitnah* as unfounded accusations or the malicious spread of moral depravity concerning others (or more precisely called *buhtān*), a phenomenon that is pervasive in contemporary social life. Asy-Syaʿrāwī, in his interpretative analysis of QS. An-Nūr/24: 19, emphasizes that the active dissemination of *fitnah* or vice within the Muslim *ummah* invites divine retribution from Allah, manifesting in both this temporal world and the Hereafter.[53] This theological position aligns with the ethical communication principles proposed by Rinwanto et al., specifically the concept of *qaulan sadīdan* (speech that is truthful, upright, and directed toward the right end). The rigorous implementation of *qaulan sadīdan* functions as a vital strategy for the mitigation of moral crises, ensuring that any information shared is not a form of *fitnah* that could potentially fracture the social cohesion of the community.[54]

In the modern landscape, diverse manifestations of *fitnah*, such as hoaxes, hate speech, and intentionally distorted information, frequently emerge within digital

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[51] Muhammad Najmuddin and Kamaluddin Tajibu, "Avoiding Fitnah: A Review of Islamic Communication Ethics," *Palakka : Media and Islamic Communication* 4, no. 1 (July 2023): 15–24, https://doi.org/10.30863/palakka.v4i1.5081.

[52] Muḥammad ibn Aḥmad al-Qurṭubī, *Al-Jāmiʿ Li-Aḥkām al-Qurʾān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 351.

[53] asy-Syaʿrāwī, *Tafsīr Asy-Syaʿrāwī – al-Khawāṭir*, vol. 16, p. 10221.

[54] Rinwanto et al., "Etika Komunikasi Dalam Media Sosial Sesuai Tuntutan Al-Qur An," 49.

environments. If these trends remain unaddressed, the personal reputation of individuals remains under constant threat, and the moral values of society may progressively erode as a result of becoming desensitized to the consumption of falsehoods. One effective and pragmatic step toward resolving this issue is the proactive reporting of content containing *fitnah* or false allegations to the relevant legal authorities or social media platform administrators for formal investigation and takedown.

3. Respecting Individual Boundaries of Privacy

The preservation of individual honor, particularly concerning women who diligently maintain their dignity, represents a critical social obligation that must be upheld by every member of society. Islam places significant emphasis on the respect for the rights of others, as articulated in the prophetic tradition:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، مَالُهُ، وَعَرْضُهُ

"The blood, wealth, and honor of every Muslim are sacred to every other Muslim."[55]

This *ḥadīś* reaffirms that every Muslim bears a fundamental responsibility to safeguard the life, property, and honor of their fellow believers. This is not merely an ethical exhortation but is regarded as an inherent right belonging to every individual within the Islamic *ummah*. Consequently, engaging in derogatory speech about others without valid evidence constitutes a direct infringement upon these rights, as such conduct destabilizes social harmony and defames personal reputation. This respect for rights, specifically regarding privacy, is further underscored by Aziz, who highlights the urgency of the *isti'żān* (seeking permission) norm established in QS. An-Nūr.[56] In the digital sphere, where the boundaries of privacy are frequently obscured, the principle of *isti'żān* serves as an ethical foundation against the unauthorized dissemination of personal data or information—a concrete manifestation of the individual rights discussed by asy-Sya'rāwī.

The emphasis on respecting individual boundaries of privacy is further elaborated by Asy-Sya'rāwī in his commentary on QS. An- Nūr/24: 23. He asserts that believing women hold a distinguished position within Islamic society, and protecting their honor is a collective social responsibility rather than an isolated personal matter. False accusations against such women are framed not just as ethical lapses but as grave sins and direct violations of Divine law.[57]

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[55] Muslim ibn al-Ḥajjāj an-Nīsābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ād 'Abd al-Bāqī (Cairo: Dār Iḥyā' at-Turāś al-'Arabī, 1955), vol. 4, p. 1986, no. 2564.
[56] Aziz, "ETIKA INTERAKSI SOSIAL DALAM POLA MEMINTA IZIN," 179.
[57] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10236.

Therefore, Islam mandates that every individual exercise verbal restraint to avoid infringing upon the rights of others through slander or any speech that results in character assassination. Respecting individual boundaries of privacy—regardless of gender—is an essential pillar for constructing a society that is just, dignified, and aligned with Divine approval.

In the contemporary digital context, privacy and individual rights must be protected with profound seriousness. Respecting the privacy of others can be operationalized by refraining from sharing photographs, videos, or personal data without the explicit consent of the parties involved. Furthermore, these rights include protection against the dissemination of information that could potentially damage a reputation, whether the harm is intended or accidental. Such ethical actions not only protect the individual but also preserve the overall integrity and security of the digital space. It is imperative to transform digital platforms into safe environments for interaction by diligently monitoring one's speech and remaining consistently sensitive to the feelings and well-being of others.

4. Assuming Responsibility in Social Interaction

Social responsibility within interpersonal interactions entails a conscious awareness of fulfilling moral duties and accepting the consequences of one's words and deeds that affect others or society at large. Within this framework, Asy-Sya'rāwī, in his exegesis of QS. An-Nūr/24: 19, emphasizes the imperative of profound caution when disseminating information. Every individual is ethically mandated to verify the veracity of a report prior to communicating it to others. Negligence in transmitting information that has not been substantiated—particularly that which is slanderous or exposes the private flaws of others—does not merely inflict psychological harm upon the target, but also possesses the potential to destabilize the social order and incite widespread public discord.[58]

This awareness of consequences is particularly vital given the rapid transformation of modern communication media. Muflihah and Hudaya reconstruct classical prophetic warnings regarding the dangers of the tongue into the contemporary context of digital writing. They posit that the salvation of the modern Muslim hinges upon self-control—specifically the discipline of one's "digital fingers"—within virtual public spheres.[59] This observation reinforces Asy-Sya'rāwī's exegetical stance that accountability in the hereafter, as alluded to in verse 23, encompasses the digital footprints left by an individual during their lifetime. In the divine court of justice, these digital records serve as immutable evidence of one's social conduct.

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[58] asy-Sya'rāwī, *Tafsīr Asy-Sya'rāwī – al-Khawāṭir*, vol. 16, p. 10221.
[59] Muflihah and Hudaya, "Etika Berbicara di Era Media Digital," 343.

Social media has become an inextricable component of modern existence; thus, every individual must assume full responsibility for every post and interaction they initiate. Writing with wisdom, avoiding abrasive or inflammatory language, and ensuring that shared content does not disadvantage or marginalize others are essential preliminary steps in digital ethics. If an individual has inadvertently disseminated erroneous information, the immediate deletion of such content and a formal apology to the aggrieved parties serve as necessary manifestations of ethical accountability. Furthermore, enhancing digital literacy is critical for discerning truth from falsehood, mitigating the spread of hoaxes, and understanding the long-term ramifications of digital actions. Such literacy is fundamental to fostering a healthy, dignified, and harmonious interactional space in the digital age.

Conclusion

Based on the exegetical analysis of QS. An-Nūr/24: 4, 19, and 23 through the lens of asy-Sya'rāwī, this study concludes that Islamic social ethics are anchored in the preservation of individual honor, the necessity of rigorous information verification, and the assumption of moral responsibility for every interaction. Asy-Sya'rāwī's interpretation reveals that the Quranic principles of *iḥṣān* (protection) and *tabayyun* (verification) provide vital normative frameworks for navigating the challenges of the digital era, particularly in mitigating cyberbullying, the spread of hoaxes, and the viral dissemination of slander. These verses underscore that ethical conduct in virtual spaces is an extension of spiritual accountability, where digital footprints are treated with the same moral gravity as physical deeds in the sight of Allah.

This study is limited by its exclusive focus on the interpretation of a single scholar, asy-Sya'rāwī, which may not encompass the full spectrum of classical or contemporary exegetical perspectives on social ethics. The analysis is restricted to only three specific verses within Surah An-Nur, potentially excluding other significant Quranic injunctions that could further enrich the discourse on digital interaction. The exploration of digital relevance is primarily theoretical and interpretative, lacking empirical data to measure the actual behavioral implementation of these ethical values by modern social media users.

Future studies should adopt a comparative exegetical approach, contrasting Asy-Sya'rāwī's insights with those of other modern commentators to broaden the synthesis of Islamic digital ethics. It is recommended that subsequent research utilize empirical or phenomenological methods to investigate how Muslim digital communities practically apply the concepts of *tabayyun* and *isti'dzan* in their daily online interactions. Further investigation is needed into the development of digital literacy curricula that integrate these Quranic ethical values within Islamic educational institutions to foster a more

dignified and responsible virtual society. Researchers may also explore the intersection of these Quranic social ethics with contemporary legal frameworks governing digital communication to offer a more holistic approach to social media regulation.

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