

Politeness in using social media among teenagers from an islamic perspective

Khusnul Khotimah ^{a,1,*}, Arifiyah Tsalatsati AM ^{b,2}, Ali Fauzan ^{c,3} Hero Prayogo ^{d,4} Ouedraogo saidou ^{e,5}

^{a,b,c} STAI Brebes, Indonesia;

^d Universitas Wahid Hasyim Semarang, Indonesia;

^e International Islamic University Malaysia (IIUM), Malaysia;

¹ khusnulkhotimah@staibrebes.ac.id; ² arifiyahtsalatsati@staibrebes.ac.id; ³ alifauzan@staibrebes.ac.id

⁴ prayogohero@gmail.com; ⁵ baymadin1990@gmail.com.

*Correspondent Author

Received: 27 Maret 2024

Revised: 20 Mei 2024

Accepted: 12 Juni 2024

KEYWORDS

Polite;
Social Media;
Teenager;
Islam.

ABSTRACT

Social media is a modern digital platform that can help users wherever they are. One of them is Tiktok. Tiktok is a visual and audio communication forum containing a variety of videos used by mostly millennial teenagers. How to use Tik Tok is similar to other social media: first create an account, then play by scrolling from the top to the bottom of the screen, and the current information will be displayed as a video. Tiktok has many fans, especially teenagers. The rise of this application may cause a change in the values of civility in social media. Because a significant number of teenagers watch parody videos that they watch in order to answer questions from their parents or elders. This study is about: 1) How can teenagers be polite when using social media? 2) Polite usage of social media from an Islamic perspective. The purpose of this study is to 1) practice civility in social media use among teenagers and 2) demonstrate the importance of civility in social media use from an Islamic perspective.

The type of study is qualitative and based on a field research approach. The purpose of field research is to uncover the meaning and actual behavior of the surrounding community. Field research methods are used when survey or experimental methods are considered impractical or when the research area is still very broad. Based on the research objectives and using the methods and techniques of this field, it is carried out using various suitable methods and approaches.

The results and discussion of the study are as follows. 1) A young person may spend 2 to 8 hours a day using social media to influence language. It's polite if it doesn't sound pushy or arrogant, gives the person a choice, and makes the person feel at ease. 2) The concept of politeness in language based on Al-Quran and Hadith, i.e. Qs. In Tawbah verse 114, Qs. Hud verse 87, Qs. Ali Imran verse 155 and Qs. al-Hajj verse 59. Verses 1 and 2 state that two prophets were patrons: Prophet Ibrahim and Prophet Shuaib. On the other hand, verses 3 and 4 say that Allah is Forgiving.



This is an open-access article under the CC-BY-SA license.

Introduction

Indonesia is a country with many languages. Every region in the Indonesian archipelago, from Sabang to Muurokeu, and from Aceh to Tritori, has its own linguistic characteristics. In Indonesia, polite and polite language is very important, especially among village youth, and village youth have a very strong ability to express good behavior and speech. Language life in society is a key to improving or straightening out communication procedures. Nowadays, quite a few people use language freely without being based on moral, value or religious

considerations (Egi Rizqi Fitri Ardiani:2021). The politeness values that teenagers should have are in line with the idea that politeness is related to language placement and word choice (Moeliono:1984). Speakers of a language use standard grammar and choose words that are appropriate to the content or message they want to convey, as well as in accordance with the values that apply in society. Abusive language is language that goes against traditions and politeness values in the surrounding environment, hurts someone's feelings, or is unpleasant to hear because of the choice of words. Therefore, polite language is related to the feelings, values and morals of a society.

Geertz (1972: -282) states in his book that politeness adapts to the position of the language speaker and has the effect of creating intimacy between the speaker and the person he is speaking to. These norms can be seen in the principles of language politeness put forward by one of the linguists, namely Leech ((Muhammad Arif Anugrah:2022). In the Islamic religion there is a law that regulates Muslims to submit and obey Allah and His Messenger, which is also called Islamic law (Renny Novita: 2022). In general, ethics can be interpreted as a systematic effort to shape individuals through an understanding of morals that can position themselves and regulate behavior and norms that exist in social life (Didi Maslan, et al. 2023). Apart from that, polite language is of course a characteristic of people's social status. As Allah says in Surah an-Nisa verse 5:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

It means: "Do not give your wealth to people who are not yet perfect, because Allah has made them the basis of your life". (An-Nisa'/4:5)

Therefore, the verse above contains a message conveyed in language that is in accordance with the polite values of the local community. Speaking politely is not only important in the real world, but also in the virtual world such as social media. Social media is a modern digital platform that allows users to interact and communicate using polite language and search for the latest information: procedures, habits, customs, etc.

What are some interesting facts about the 30 million minors and teenagers who use the internet in Indonesia? According to the findings of a study conducted by the Ministry of Communication and Information to study online learning with UNICEF support, there are 400 knowledgeable people on social media. This happens to children and teenagers aged 10 to 19 years, spread throughout Indonesia, both urban and rural. The majority of respondents have been using social media for online learning for more than a year, and nearly half said this was their first time learning about the internet.

An interesting fact is that there are 30 million children who are classified as minors, more than 50% of whom use smartphones to connect to the Internet, 21% use smartphones, and 4% use tablets. Some of the facts above are possible shows that this country has great potential to be invaded and misused by irresponsible parties. Therefore, the use of the Internet can be misused to harm and exploit its users. Therefore, it is very important for this country to know and understand social media wellshows that this country has great potential to be invaded and misused by irresponsible parties. Therefore, the use of the Internet can be misused to harm and exploit its users. Therefore, it is very important for this country to know and understand social media well (Intan Yanuarita dan Wiranto, 2017: 14).

Social media has made it easier for users to exchange information, create activities and so on. Social media allows users to access information, photos and videos via the internet network easily and quickly ((Endis Citra Pradinda Rahmawati et al. 2020). On social media. Millennials want to be informed about current events. They seek, learn, and work in innovative environments that rely heavily on technology to transform many aspects of their lives. Millennials trust user-generated content (UGC) more than unsolicited information, social media should be a place for social media, dislike traditional reading, are tech-savvy, and tend to be dishonest but effective (Ainil Khuryati:2023).

One of the social media that is currently popular among the public and even children is

Tik-Tok. In the Tik-Tok application, users can hone their creativity, watch various kinds of videos made by other people and provide entertainment when they are bored (Izza Nabilah Agustyn:2022). Tik-Tok application users can also interact directly by utilizing features such as comments and like buttons provided in this application. Apart from that, this application is very interesting because users can make short videos with various songs and filters that can be selected according to their wishes. On Playstore, this application has been downloaded by more than 100 million users worldwide and received a rating of 4.5/5.0 from 12 million reviews (accessed on 18 December 2021). One of the social media platforms that is widely used by Indonesian people today is TikTok. The TikTok application has been downloaded more than 2.6 billion times by people around the world. TikTok social media users often interact with each other by replying to each other's comments. Nowadays, almost everyone can share information and communicate with each other through social networks, because communication is something that cannot be separated from everyday life. When communicating via TikTok social media, many people forget etiquette in communicating, such as commenting by writing sentences that hurt other people. This can be seen in the presence of bad words that should not be used in comments. As Muslims, you should not talk about disgrace and offend other people when commenting on TikTok social media (Rikeu Ainul Fadilah: 2023).

From the explanation above, we can see how important it is to be polite and wise when using social media, especially in village life where the character and traits of village people are more prominent than city people. Changes in values and norms of politeness resulting from the use of social media can change the way everyone in the village thinks and speaks kindly, especially teenagers. The importance of polite language is explained in Qs. Asy-Syu'ara' /26:84:

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨﴾

It means: "Make me a good speaker among the people (who come) later". (Asy-Syu'ara' /26:84).

Study conducted by (Juminem: 2019) recommends that Muslims act wisely when playing social media, which is characterized by paying attention to ethics, logic and emotions, as well as providing good, wise and honest advice. This is in accordance with QS. an-Nahl ayat 125 that is:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, it is He who knows better who goes astray from His path and He who knows better who is guided.." (QS. an-Nahl ayat 125).

This opinion is different from research (Eraskha Paskhalia Christalant Diestoni: 2022) who found that almost all Millennials failed to practice basic principles and principles of politeness in using social media; Principles and basic principles are important guidelines in social life. If these basic principles are not adhered to when using social media, many disputes can arise due to misunderstandings and insults. (Sri Hapsari Wijayanti: 2022) that words are still considered written, this is in line with research conducted by (Sri Hapsari Wijayanti: 2022) that people still pay attention to word choice when playing on social media. several respondents in the survey.

Like what happened on social media (Tik Tok), one of the content creators, Alif Cepmek or Alif Dilan KW, went viral on TikTok, creating content in the form of videos about young people's jokes which were packaged in a joking language style using distinctive tones so that it went viral. and 'Kamu Nanya' fever and is watched a lot by teenagers so they parody the video to answer questions from parents, friends, neighbors and older people because teenagers prefer contemporary words rather than looking at the politeness of the language used.

Based on the facts and phenomena above, the problems found in research on politeness in

using social media among teenagers from an Islamic perspective are:

1. How to be polite in using social media among teenagers?
2. How to be polite when using social media from an Islamic perspective?

Some of the problems above are the aims of this research, namely:

1. Can implement politeness in using social media among teenagers.
2. Can express the meaning of politeness in social media from an Islamic perspective

Method

In research, a method is needed to collect data. This research uses qualitative methods to obtain data. Qualitative is a derivative of the word quality, which means that qualitative research places more emphasis on the essential properties of a particular phenomenon or object. Research using qualitative methods explains a phenomenon by direct observation and finding patterns and themes. (Helaluddin dan Wijaya, 2019:5). In the qualitative method, finding data from the source's point of view. Therefore, the approach is usually with Qualitative methods are widely used to solve problems regarding humans and culture. In the qualitative method, finding data from the source's point of view. Therefore, the approach is usually with Qualitative methods are widely used to solve problems regarding humans and culture.

The nature of the research is qualitative, namely a field research approach. Field research is a research concept that aims to reveal the meaning of society and the actual behavior of the surrounding environment. The field survey method is an experimental research method with a practical concept, and field research is still open to all possibilities.

Data collection will be carried out in writing or orally regarding the research topic. This means that young people only observe their own behavior, so numbers are not important. Combined data collection includes observation, interviews and documentation. The target audience is teenagers.

Data collection is a strategic step in this research because without understanding and knowledge of the method, data that matches the specified data cannot be obtained. (Sugiyono, 2020: 78). Data collection is the most important step in research because the main aim of research is to obtain data. To obtain data related to existing problems, researchers used several data collection methods to ensure that these methods complement each other.

- a. Observation : observing teenagers' activities when using social media. Seeing directly the parties responsible for politeness in using social media among teenagers from an Islamic perspective
- b. Documentation : collect and document documents, images related to research. Such as interviews between teenagers, portraits of teenagers using their polite language, portraits of teenagers using social media, and so on
- c. Wawancara: As part of the research, we will obtain information directly from sources, namely teenagers, as well as primary data needed for this research such as teenagers' manners in using social media from an Islamic perspective.

The data sources for this research are primary data and secondary data. The primary data source in question is teenagers, and the secondary data source is village government observations.

The research instrument is in the form of a grid used for data collection to facilitate data collection and facilitate processing of satisfactory, accurate, complete and systematic results (Arikunto Suharsimi, 2006: 160). The research variable is politeness in teenagers' use of social media from an Islamic perspective. This research uses interview techniques to obtain data and information from the younger generation, community leaders, local government and religious leaders. The interview format is about the ethics of using social media by the younger generation from an Islamic perspective.

Qualitative data analysis is used as a data analysis method. Analysis is a series activities of studying, grouping, describing and proving data to prove the truth of an event (Mamik, 2014). Because the analysis is qualitative research, the data is obtained from various sources and different collection techniques, and the saturation point is reached continuously based on

continuous observations, resulting in large data variations. The data collected is usually qualitative in nature.

The analytical method is a descriptive method which aims to present observed facts and phenomena. Because this analysis was carried out in the field, it can be concluded that all the data collected can be described systematically and accurately. Therefore, qualitative research requires steps to use research tools.

Results and Discussion

1. Be polite when using social media among teenagers

It is nothing new today that people can connect with each other through social media wherever they are. Social media also plays a very important role in village life, especially among teenagers.

Weak parental supervision of children also contributes to the negative effects of social media on children. If parents do not strictly supervise their children's use of social media, it is not impossible that children will access something that is inappropriate for children their age to see. Weak parental supervision also has an impact on children's dependence on playing gadgets. Children who are allowed to play on gadgets without supervision usually lose track of time and often neglect their obligations (Adisaputra, 2020:3)

The use of social media Tik-Tok has had various impacts on children's polite character. Among these impacts, they can be classified into positive impacts and negative impacts (Hendery dan Firdaus, 2021:36). These two impacts have an influence on children's polite character as follows:

1. Tik-Tok does not have much of an impact on the positive impact of children's good manners. Children's good manners have already been developed and accustomed to by parents and teachers. Rather than having a positive influence on polite character, Tik-Tok has a more positive impact on children's cognitive and psychomotor skills by becoming a means of education and creativity. (Larasati, 2020:2). Tik-Tok influences cognitive aspects in terms of increasing knowledge. Children gain a lot of new knowledge through Tik-Tok in a fun and easy way of conveying it accepted by the child. Psychomotor aspects are affected by Tik-Tok because children make a lot of movements when dancing, imitating the trends on Tik-Tok. Apart from that, Tik-Tok is also a means of entertainment to relieve boredom and fatigue for children. Some of them even made new friends from the application.
2. According to Kasetyaningsih (2017:2) Social media can hypnotize children to continue opening and using it. In this research, social media Tik-Tok can make children forget time if they are engrossed in playing Tik-Tok. Children can spend hours a day accessing this application. Because of this, strict restrictions and supervision from parents are needed so that children do not become addicted to playing Tik-Tok. The negative impact of Tik-Tok on children's good manners occurs if children are busy playing TikTok, they will ignore or delay orders and calls from other people. Apart from that, children also ignore other people if they are spoken to while they are busy opening Tik-Tok. This indifferent attitude occurs because they find the content they open interesting and according to their tastes. So that interesting content on the one hand can be a means of education and relieve stress, but on the other hand it can be a reason for children to be indifferent to the world around them.

By knowing the impact of TikTok social media on children's development, parents can make efforts to eliminate negative impacts while maintaining positive impacts on children. This can be done by limiting the maximum time children play gadgets. This is so that children don't get addicted to social media and forget about the real world and become engrossed in the virtual world on social media.

Some facts in this area are that teenagers use social media starting from sending messages, creating and viewing statuses on the home page to watching several videos that appear on it, including social media Tiktok, which means you can spend 2 to 8 hours per day using it. Created by content creators such as Alif Cepmek or popularly known as Dilan KW (lelucon, naanya) and

others that have attracted a lot of attention. This gets a lot of attention among teenagers, and is even parodied or translated into real life, such as when parents ask questions and they practice and answer them, like Dilan KW (jokes that make them ask questions). If left unchecked, this can have an impact on the way young people speak in their daily lives, because Of course, it can violate the norms and values of language politeness towards elderly people. The above facts do not match the following theory:

Behavior and language that follow cultural norms are called language ethics and language procedures. Many experts have written about language politeness. According to a book (Abdul Chaer, 2010) which provides several definitions of politeness, among others Robin Lakoff (1973), Bruce Fraser (1978), Brown dan Levinson (1978), Leech (1983), Pranowo (2009).

a. Robin Lakoff

According to (Robin Lakoff: 1973), Communication sounds polite if three rules are met: The three rules are formality, hesitation, and equality or friendship. Explaining these three rules, the first is formal. In other words, don't be pushy or overbearing. Second, non-assertion means allowing the other person to have choices, and third, equality or friendship means whether you and the other person are the same.

Therefore, according to (Robin Lakoff: 1973), a linguistic utterance is said to be polite if it does not sound pushy or arrogant, the utterance gives the interlocutor a choice, and the interlocutor feels calm.

b. Bruce Fraser

According to (Bruce Fraser: 1978), Politeness is a characteristic related to language, in which, in the opinion of the interlocutor, the speaker does not exceed his rights or refuse to fulfill his obligations..

c. Brown dan Levinson

Other experts (Brown dan Levinso: 1978) states that linguistic politeness theory revolves around facial nouns. Every rational person has a face (metaphorically, of course). And that face needs to be protected and cared for. Indonesian phrases such as "losing face", "hiding face", "saving face", and "dropping face" may be better able to explain the concept of face in linguistic politeness..

d. Geoffrey Leech

Another expert who provides politeness theory in polite language is Geoffrey Leech (1983). He proposed a theory of politeness based on the principles of politeness which are translated into maxims (rules, doctrines). The six maxims are (1) wisdom (tact); (2) Acceptance (generosity). (3) Rahmat (approval). (4) humility towards results (humility); (5) agreement, (6) empathy.

e. Pranowo

Pranowo, Professor at Sanata Dharma University, Yogyakarta, does not offer a theory of language politeness, but rather a guide to polite language. According to Pranowo (2009), Speech is said to be polite if it pays attention to the following things:

- 1) Maintain the mood of the person you are saying so that he or she is willing to talk to us
- 2) Bringing together our (the speaker's) feelings with the feelings of the person we are saying so that the content of the speech is equally desired because they are both desiredMenjaga agar tuturan dapat diterima oleh lawan tutur karena dia sedang berkenan di hati
- 3) Ensure that the speaker's incompetence is visible in the speech in front of the interlocutor
- 4) Ensure that in speech it is always visible that the position of the person speaking is always in a higher position
- 5) Ensure that in speech it is always visible that what is said to the interlocutor is also felt by the speaker.

Several points of view from the theories above, related to various facts in the field, can be used as a basis for the younger generation to acquire speaking skills that fall within the scope of cultural values and norms, language codes of ethics, and language methods. Use Increased politeness in using social media has not changed, especially among rural youth. They naturally do better than teenagers among the city.

2. Be polite in using social media from an Islamic perspective

The value of politeness is a guideline in maintaining relationships between people and maintaining good communication at all times. Politeness is judged not only by appearance, but also by the words spoken in language, as well as actions. Indonesia is famous for its good character, especially for teenagers in rural areas. Teenagers really appreciate good manners and good manners and have integritas. The teenagers in the village are very friendly and have strong personalities.

Social media must be used wisely, lest social media become a place for backbiting, su'udzan, ria (showing off), lying, and even saying bad/dirty words to other people (Novita Nur 'Inayah: 2022). For this reason, it is necessary to understand society 5.0 which is based on spirituality and culture as a provision for the process of developing a millennial generation that is ready to face problems and challenges ((Kemenristek dan Jl Raya Puspittek, Kota Tangsel, Provinsi Banten, 2020).

There are several social media etiquettes in Islam (Nadila Putri Saharani, 2022) including:

- a. Straightening Intentions
- b. Spreading Goodness and Preventing Evil

Allah SWT said in his firm Q.S Ali Imran [3]: 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَاهَلُ الْكُتُبِ لَكَانَ خَيْرًا لَّهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

For example: the verse above explains the requirements for being the best ummah or human being, namely three things: calling for good and preventing evil, and these two things are based on faith in Allah SWT. These three things must be considered and practiced by all Muslims in their various activities, especially their social media activities. If we want to be included in the category of the best people, we also have to pay attention to the social media we use. For example, disconnecting from relatives, creating a community where you can help others, or doing things in need or positive things that social media contributes to each person's personal reward. Don't use social media as a source for gossiping about people, spreading slander, connecting with someone who could cause slander or watching videos that are not educational..

- c. Do not insult or spread hatred

Muslims must be good ambassadors of Islam to respond to this. It's best to think carefully before retweeting, sharing, or commenting on something that causes an argument or, worse, slander. Islam teaches to always be careful in providing news or receiving news whose origin is unclear. As in surat Al-Hujurat [49]: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

It means: "You who believe, if a wicked person comes to you with news, then examine it carefully so that you do not cause any harm. disaster to a people without know the circumstances that cause you to regret your actions.

(Ari Rosita Putri: 2022) in his journal stated that social media is digital/online media that supports social interaction. When using social media, there are ethics/manners that must be known. Ethics are moral values and norms that guide a person or group in regulating behavior. Adab is norms or rules regarding manners that are based on religious rules. Norms regarding

etiquette are used in interactions between people, between neighbors and between races. Even though you interact via online media, you must pay attention to existing ethics/adab.

The following are social media etiquette from an Islamic perspective, namely:

1. Tabayyun (Check & Ricek)
2. Convey information correctly
3. It is haram to spread slander, hatred, etc
4. Social media is used to preach ma'ruf nahi munkar
5. Not used to make fun of other people
6. Prohibition of spreading hatred and fake news

As a Muslim, you know Etiquette when using social media is a must, wherever and whenever you are, etiquette is very important to apply, including social media.

There it is very clear that we must be careful in receiving news. Examples: news that defames a person or group, spreading memes, images or videos that criticize a person, a particular group, or even religion. This can all stop if we join together to stop carrying out activities that harm other people on social media.

The concept of language politeness is based on the Al-Quran and Hadith. The Qur'an has many verses that explain good manners. Specifically:

- a. Qs. At Taubah ayat 114

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَاهَا آيَاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

It means: "As for Ibrahim's request for forgiveness (from Allah) to his father, it was nothing but a promise that Ibrahim had conveyed to his father. When he (Ibrahim) realized that he (his father) was an enemy of Allah, he left him (Ibrahim). In fact, Ibrahim is a very kind and polite person. Please forgive Prophet Ibrahim. Because his father is between others are inside Surat Ibrāhīm/14: 41 dan Maryam/19: 47". (At-Taubah/9:114)

- b. Qs. Hud ayat 87

أَلَوْأَ يَشْعَبُ أَصْلُوْتِكُ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِيْ أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الرَّشِيدُ

It means: "They said, "O Syu'aib, is it your prayer (your religion) that tells you that we abandon what our grandmother worshiped? our ancestors or prohibit us from managing our assets in the way we want? (Is that true, even though) actually you are a very polite and intelligent person" (Hud/11:87)

- c. Qs. Ali Imran ayat 155

نَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

It means: "Indeed, those who turned away among you on the day when the two armies met, they were only derailed by Satan because of some of the mistakes (sins) they had

committed. Allah has truly forgiven them. Indeed, Allah is Most Forgiving, Most Forgiving. Namely the Muslim troops and the polytheist troops in the Battle of Uhud". (Ali 'Imran/3:155)

d. Qs. Al Hajj ayat 59

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

It means: "Indeed, He (Allah) will surely admit them to their preferred entrance (heaven). Indeed, Allah is truly All-Knowing, Most Forgiving". (Al-Hajj/22:59)

In verses 1 and 2 it says that there were two prophets who were patrons, namely Prophet Ibrahim and Prophet Syu'aib. Meanwhile, verses 3 and 4 state that Allah is Most Merciful. If gentleness can be equated with politeness, then the following hadiths mention this

- a. Aisyah r.a. said that the Messenger of Allah said, "Indeed, Allah is gentle and loves gentleness in everything." (Muttafaq'alah).
- b. Aisyah r.a. said that the Prophet said, "Indeed, gentleness, if it is in something, will definitely decorate it, and if it is separated from something, it will definitely make it worse.." (HR. Muslim)
- c. Hairir bin Abdullah r.a. said, "I heard the Messenger of Allah say, 'Whoever does not have a gentle nature, then he will not get all kinds of goodness.'" (HR. Muslim)
- d. Ibnu Mas'ud r.a. said that the Messenger of Allah said, "... Hell is forbidden to people who are loved by others because of their kindness, humility, his gentleness, and his pleasure in helping others." (Hadis Hasan diriwayatkan Tirmizi)

The hadiths above provide an understanding of how important and meaningful gentleness is. The first hadith conveys that Allah loves all forms of gentleness in speaking. Likewise with other hadiths. In essence, people who always behave and speak softly when communicating always get good luck in this world and the hereafter.

The basis of politeness theory in the explanation above is not only a theoretical basis in real life, but also a reference in linguistics social media. All discussions about This modesty only occurs in Islam. What still needs to be discussed is the context of civility on social media.

Syaiful Abid (2019) stated in his research that social media has the following characteristics::

1. The quality of message distribution via social media has wide variations, ranging from very low quality to very high quality depending on the content;jangkauan teknologi media sosial bersifat desentralisasi, tidak berifat hierarki;
2. frequency describes the amount of time used by users to access social media each day;aksesibilitas menggambarkan kemudahan media sosial untuk diakses oleh pengguna;
3. usability describes anyone who has internet access can do various things using social media such as posting digital photos, writing online, etc.;
4. immediatly describes the time it takes for social media users to communicate with other people instantly; and
5. permanent describes that messages on social media can be edited according to needs.

Various institutions have proven this through studies and surveys. International was one of the organizations that conducted the survey, with 20,259 people from various countries providing responses. The survey asks how familiar you are with the local culture, including how friendly the local people are, how difficult the language is, and how easy it is to make friends. Indonesia is included in the 10 friendliest countries in the world out of 64 countries. Therefore, it is not surprising that Indonesia has become one of the popular tourist destinations for foreign tourists.

In the 4.0 era, technological progress is progressing very rapidly. People can use their intelligence in technology and knowledge to create applications designed to facilitate communication between people. Internet support has given rise to various media for delivering information on the Internet, such as forums and platforms known as social media, namely Tiktok. Tiktok is a social media platform that offers its users the ability to create short

videos up to three minutes long with support for music features, filters and various other creative features.

The social media TikTok is widely used among teenagers. Most of its users are teenagers because it has several modern features that other social media don't have.

Language politeness is directly related to the norms adopted in a society. When a society strictly applies norms and values, polite language becomes part of the community's customs. In the field of education, in a society that upholds the value of politeness, polite language will be an important part of the educational process, especially schooling. (Sofyan Sauri, 2003: 2).

The application of politeness norms and strictly adhered to values must not only be applied in society, but also applied in cyberspace. The rapid development of technology can affect all human life.

In the Islamic view, it is known as the science of morals. Moral knowledge functions as a guide in all aspects of daily life, including the concepts of ethics and manners. Ethics when talking about right and wrong. The concepts of good and evil in morality are contained in revelation, but reason also determines its consistency. Ethical practice is called good manners or modesty in Arabic and comes from the Al-Qur'an and Sunnah.

Communication ethics is closely related to politeness, avoiding being suggestive and causing negative emotions, avoiding SARA, and being careful in distributing unusual photos. (Rachman & Jakob, 2020). not being a bully, saying things nicely, rereading what is written, greeting someone, and checking messages before they are sent (Crystal, 2006; Johannesen et al., 2008).

Conclusion

Every Muslim must uphold politeness or ethics in socializing with fellow humans anywhere, including when using social media. Every Muslim is obliged to respect other people as fellow creatures created by Allah because everything they do in this world will later be accounted for in the afterlife. Social media should be used wisely so that you can avoid actions that hurt other people or even make other people feel happy and entertained. There are many positive things you can get from social media, you can even get rewards and blessings from Allah depending on whether you use it well or not. In theory, this research supports the theory regarding Polite in language and ethics cannot be separated. You can find out whether someone is polite in the words they use. In fact, this research affects the biggest users of social media: the millennial generation. On social media, you should use polite and courteous language to show a polite personality. The use of this language, both spoken and written, can have an impact on the real and formal world. This may be caused by social media influencing the language learning process (Pikhart & Botezat, 2021).

References

- Abid, Syaiful (2019). Kesantunan Berbahasa Mahasiswa terhadap Dosen di Media Sosial WhatsApp. Prosiding Seminar Nasional Bulan Bahasa (Semiba) 2019. <https://ejournal.unib.ac.id/index.php/semiba>. ISBN: 978-623-707438-0230
- Ainil Khuryati. 2023. Altifani : Jurnal Pengabdian Masyarakat Fakultas Ushuluddin Adab dan Dakwah Volume3, No2, Tahun 2023.
- Adisaputra, F., Budyartati, S. dan HS, A. K. 2020. "Hubungan penggunaan aplikasi tik tok dengan degradasi karakter siswa SD." Prosiding Konferensi Ilmiah Dasar. Universitas PGRI Madiun
- Arikunto, Suharsimi. 1996. Prosedur Penelitian Suatu Pendekatan Praktek. Jakarta: Rineka Cipta

- Anugrah Muhammad Arif & Rahman Rahim. 2022. Kesantunan Berbahasa di Kalangan Remaja Parangloe Kabupaten Gowa. *Jurnal Konsepsi*, Vol.10, No. 4, Februari 2022. pISSN 2301-4059 eISSN 2798-5121. Copyright © Muhammad Arif Anugrah et al. 2022 *Jurnal Konsepsi*, Vol.10, No. 4, Februari 2022 <https://p3i.my.id/index.php/konsepsi>
- Brown, P., & Levinson, S. C. (1987). *Politeness some universals in language usage*. Cambridge University Press.
- Chaer, Abdul. 2010. *Kesantunan Berbahasa*. Jakarta: Rineka Cipta
- Chrystal, D. (2006). *Language and the internet*. Cambridge.
- Dani Habibi, et Al. 2023. *Jurnal Penelitian dan Pengabdian Masyarakat Jotika* Vol. 3, No. 1, Agustus 2023, 11-15. <https://doi.org/10.56445/jppmj.v3i1.102>
- Departemen Agama RI. 2007. *Al-Qur'a dan Terjemahnya Edisi 2002*. Jakarta: CV. Darus Sunnah
- Egi Rizqi Fitri Ardiani, Ima Noviana, Anggi Mariana, Siti Nurrohmah. 2021. *Sultan Agung Fundamental Research Journal* Volume 2, No. 2, July 2021 <http://jurnal.unissula.ac.id/index.php/safrej> DOI: <http://dx.doi.org/10.30659/safrej.2.2.65-76>
- Geneologi PAI Vol. 6, No. 1 (Januari-Juni) 2019 *Jurnal Pendidikan Agama Islam* p-ISSN: 2407-4616, e-ISSN: 2654-3575
- Hendri, H.I. dan Firdaus, K.B. 2021. "Resiliensi Pancasila Di Era Disrupsi: Dilematis Media Sosial Dalam Menjawab Tantangan Isu Intoleransi." *Jurnal Paris Langkis*. Universitas Negeri Semarang
- Izza Nabilah Agustyn. Dkk. 2022. Dampak media sosial (tik-tok) terhadap karakter sopan santun siswa kelas vi sekolah dasar. *JPGSD*. Volume 10 Nomor 4 Tahun 2022, 735-745. <https://ejournal.unesa.ac.id/index.php/jurnal-penelitian/pgsd/issue/view/2620>
- Larasati, 2020. "Peran Orang Tua dalam Membentuk Karakter Sopan Santun Anak atas Dampak Media Sosial (Studi Kasus Siswa Kelas IV di SDN 1 Jenangan)". Doctoral Dissertation. IAIN Ponorogo
- Leech, Geoffrey. 1993. *Prinsip-Prinsip Pragmatik*. Jakarta: Universitas Indonesia.
- Mamik, (2014). *Metodologi Kualitatif*. Penerbit Zifatama Publisher (Surabaya: Jawa Timur, Vol 1, No. 149/JTI/2014:6).
- Maslan Didi. Et al. 2023. <https://doi.org/10.51339/ittishol.v4i2.1041>
- Nadila Putri Saharani. Dkk. 2022. Penggunaan media sosial dalam perspektif islam. *Jurnal Riset Rumpun Agama dan Filsafat (JURRAFI)* Vol.1, No.2 Oktober 2022 e-ISSN: 2828-6820; p-ISSN: 2828-6944, Hal 116-125
- Novita Renny. Et al. 2022. *Pandangan Hukum Islam Terhadap Penggunaan Media Sosial di Era*

- Modern(Akhlak dalam Bermedia Sosial). <https://doi.org/10.58707/jipm.v2i2.200>
- 'Inayah Novita Nur. 2022. Penguatan Etika Digital Melalui Materi "Adab Menggunakan Media Sosial" Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0. DOI : <https://doi.org/10.56404/jels.v3i1.45>
- Jurnal Ilmu Komunikasi Dan Media Sosial Vol. 2 No. 1 Juli 2022 Hal. 8-21 DOI : <https://doi.org/10.47233/jkomdis.v2i1.36>
- Jurnal Ilmu Komunikasi P-ISSN: 1907-848X, E-ISSN: 2548-7647 Volume 16, Nomor 2 April 2022, Hal 129-146 DOI: 10.20885/komunikasi.vol16.iss2.art3
- Johannesen, R. L., Valde, K. S., & Whedbee, K. E. (2008). Ethics in human communication. Waveland Press Inc.
- Kasetyaningsih, S.W. and Hartono, H., 2017. "Dampak Sosial Media Terhadap Akhlaq Remaja". DutaCom. STMIK Duta Bangsa Surakarta
- Dewi, B. K. (2021). Netizen Indonesia Paling Tidak Sopan Se- Asia Tenggara, Pengamat Sebut Ada 31 Faktor Penyebab, akses online 19 Maret 2021. URL: <https://amp.kompas.com/sains/read/2021/02/26/194500523/netizen-indonesiapaling-tidak-sopan-se-asia-tenggara-pengamat-sebut-ada-3>
- Pikhart, M., & Botezat, O. (2021). The impact of the use of social media on second language acquisition. *Procedia Computer Science*, 192, 1621–1628. <https://doi.org/10.1016/j.procs.2021.08.166>
- Penelitian Ilmu Pengetahuan dan Teknologi -Kemenristek, P., & Jl Raya Puspiptek - KotaTangerang Selatan -Banten, B. (2020). Industri Konten Digital dalam Perspektif Society 5.0 Digital Content Industry in Society 5.0 Perspective Shiddiq Sugiono. *Jurnal Ilmu Pengetahuan Dan Teknologi Komunikasi*, 22(2), 175–191. <http://dx.doi.org/10.33164/iptekkom.22.2.2020.175-191>
- Putri Ari Rosita, et al. 2022. Literasi: Jurnal Pengabdian pada Masyarakat licensed under a Creative Commons Attribution-Share Alike 4.0 International License.All Rights Reserved e-ISSN 2775-330 <https://doi.org/10.58466/literasi.v2i1.1316>
- Pranowo. (2012). Berbahasa secara santun. Pustaka Pelajar.
- Rahmawati Endis Citra Pradinda et al. 2020. Media DanPerkembangan Budaya(Malang: Intrans Publishing Group, 2020),
- Rachman, E., & Jakob, E. (2020). Social media: Friend or foe? Kompas, 7.
- Rikeu Ainul Fadilah. 2023. Etika Komunikasi N etizen di Media S osial pada Akun TikTok @Chikakiku dalam P erspektif Islam. DOI :<https://doi.org/10.29313/jrkpi.v3i2.3029>
- Sauri, Sofyan. 2003. Pengembangan Strategi Pendidikan Berbahasa Santun di Sekolah"

(Bandung: Pengembangan Strategi, No. 1/XII/2003).

Sugiyono, (2020). *Metode penelitian kuantitatif*, Bandung : Alfabeta

Wijaya, H., 2019. *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik*. Jakarta : Sekolah Tinggi Theologia Jaffray

Yanuarita, Intan dan Wiranto, (2017). *Mengenal Media Sosial Agar Tidak Menyesal.*, cet. Ke1, Jilid II, (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan)