

Hate Speech in the Perspective of Islamic Law

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Keywords: Social Media, Hate Speech, Islamic Law

Abstract: The intensity of communications patterns between humans in the last few years has been increasing rapidly. Social media has become the new social interaction tool for people nowadays; it provides the users with limitless information and becomes an open space to respond to the news. It can develop a virtual community which is being a discussion forum in the virtual world. The discussion is covering a wide range of fields such as economic, social, and culture. However, the presence of social media does not always give positive contributions to the community. One of the negative impacts of social media is the appearance of hate speech behavior. Hate speech behavior is an intolerant act against person or group. There are numerous violence cases occurred as a result of provocation via social media. Islam is forbidding the hate speech behavior because of it against the principle of the Quran which calls for peace and love one another.

1 INTRODUCTION

This paper draws attention to the phenomenon of the act of speech sound hatred through social media in the viewpoint of Islamic law. The focus of this article is the role of Islamic value to restrict the hate speech behavior in the social network. It is inspired by the phenomenon of hate speech and foul language on social media platform which related to the law of information and electronic transaction (UUITE).

This writing will not debate the pros and cons of the hate speech instead will address the multi-interpretation made by some group of people who misused the essence of social media as the tool to spread hate speech. Some individuals consider the rules in this article must be kept although there is an increasing hate speech which contained SARA (Ethnicity, religion, race, and inter-group relations), and has been threatening the unity of the nation. This article emphasizes the action of hate speech from the perspective of Islamic law.

legal provisions that are used for hate speech as a behavior in the form of words both verbally and in letters which greatly affect the consequences. At this time most of the behavior included the use used in the use of internet media for conferences or to reinforce differences by using electronic media.

Each country has different access rights in the environment with other parties both oral and

electronic media. This is intended to convey by means of communication not done at will without the responsibility of the party receiving and receiving it. If there are no rules on how to deliver good intentions and objectives then it will not rule out the possibility that the community will freely communicate without a sense of responsibility such as doing hate speech. Based on the Kapolri circular letter No: SE / 06 / X / 2015 contained in Article 156, Article 157, Article 310, Article 311, then Article 28 jis. Article 45 paragraph (2) Law No 11 of 2008 concerning information & electronic transactions and Article 16 of Law No. 40 of 2008 concerning the elimination of Racial and Ethnic Discrimination about acts of hate speech . What happens with the complete Articles of the Law governing Hate Speech:

1. Criminal Code:

- a. Article 156 of the Criminal Code: Anyone in public expresses feelings of hostility, hatred or humiliation of one or more groups of the Indonesian people, threatened with a maximum imprisonment of four years or a fine of a maximum of four thousand five hundred rupiah.
- b. Article 157 paragraph (1) and (2) of the Criminal Code:
 - 1) Anyone who broadcasts, displays or attaches writings or paintings in public, whose contents contain statements of feelings of hostility, hatred

or humiliation between or against groups of the Indonesian people, with the intention that their contents be known by the public, threatened with a maximum imprisonment of two year six months or a fine of a maximum of four thousand five hundred rupiah.

- 2) If the guilty person commits the crime at the time of carrying out his search and at that time it has not been past five years since his conviction became permanent because of such a crime, he may be prohibited from carrying out the search.

c. Article 310 paragraph (1), (2) and (3) of the Criminal Code:

- 1) Anyone who intentionally attacks someone's honor or good name by accusing him of something, which means clearly so that it is publicly known, is threatened with pollution with a maximum imprisonment of nine months or a fine of four thousand five hundred rupiah.
- 2) If it is done by writing or describing it being broadcast, displayed or posted in public, then it is threatened because of written pollution with a maximum imprisonment of one year and four months or a fine of a maximum of four thousand five hundred rupiah.
- 3) Does not constitute pollution or written pollution, if the actions are clearly carried out in the public interest or because they are forced to defend themselves.

d. Article 311 Paragraph (1): If the person who commits a crime of pollution or written pollution is allowed to prove what is alleged is true, does not prove it and the allegation is contrary to what is known, then he is threatened with slander with a maximum imprisonment of four years .

2. Law No. 11 of 2008 concerning ITE (Information and Electronic Transactions):

a. Article 28 paragraphs (1) and (2):

- 1) Every person intentionally and without rights spread false and misleading news which results in loss of consumers in Electronic Transactions.
- 2) Every person intentionally and without rights distributes information intended to generate hatred or hostility of certain individuals and / or groups of people based on ethnicity, religion, race and intergroup (SARA).

b. Article 45 paragraph (2): Every person who fulfills the elements as referred to in Article 28 paragraph (1) or paragraph (2) shall be sentenced to a maximum of 6 (six) years of imprisonment and / or a maximum fine of Rp. 1,000,000,000. 00 (one billion rupiah).

3. Law No. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination:

Article 16: Anyone who intentionally shows hatred or hatred towards others based on racial and ethnic discrimination as referred to in Article 4 letter b number 1, number 2, or number 3, shall be sentenced to a maximum of 5 (five) imprisonment. year and / or a fine of a maximum of Rp. 500,000,000.00 (five hundred million rupiah).

Hate Speech has always had an impact on minor to severe violations that began only in words in internet media writing that led the reader to justify or blame those words whose effects were able to move the masses to trigger conflict among the community. Therefore, it is necessary to have an action from the apparatus and law enforcement, especially the Police to prevent by taking preventive and repressive actions in handling this Hate Speech case. If not handled effectively efficiently and in accordance with the provisions of the legislation will potentially lead to widespread social conflict, and potentially lead to acts of discrimination, violence and or loss of life.

The hate speech is arranged in the constitution number 11 years 2008 about information and electronic transaction article 28. Article 45 of the signs of (2). The content of article 28 verse (2) as follows:

“Anyone who purposefully and without the right to spread the information which is aimed for may cause resentment or hostility the individuals or group of a particular society by the tribe of, the religion of, a race, and inter-group relations (SARA).”

Following the implementation of ITE Law, the head of Indonesian police issued a letter-number: SE/6/X/ 2015 to notify the members of Indonesian Policemen to take a step in handling the phenomenon of speech hate on the social media. So the purpose of the circular is only for the internal use of the Indonesian police members. The Center Indonesian Law and Policy (PSHK) as an agency observer and the renewal of law, stated that the circular is not a product of legislation but as an internal administrative instrument. A circular letter was intended to provide guidance further information about general norm legislation. (Mangantibe Veisy, 2016)

Points of hate speech are stated in the number two of the head of Indonesian policy 's circular letter covering; contempt, defamation, blasphemy, provoke, incite, spreading a false rumor, and the tendency of discrimination, violence, life, and arising social conflict. The primary purpose of the Law making on hate speech is to restrict and eradicate negative effect that can harm the unity and peace of the nation.

The peace and unity in the social life and national life are in line with the Islam purpose. The hate speech behavior in social media will cause social conflict, for this reason, Islamic leaders need to find the solution.

2 METHOD

This study is qualitative descriptive research and uses documentary library research. The design is based on the qualitative descriptive namely collecting, processing, analyzing, and providing the data objectively.

3 DISCUSSION

As we know that the purpose of the law is to create a name called justice, certainty and benefit for the community. For this reason, it is hoped that every legal action applied in the community should always refer to the principle of legal legality that contains elements:

- a. An act cannot be said to be an unlawful act if the act is not regulated in the legislation. Provisions on the application of law must not be retroactive by using past legal rules.
- c. The making of legislation must not conflict with the hierarchy of laws and regulations that are higher above it.

Law enforcement in Indonesia is divided into positive laws and laws that live and grow in the community known as customary law.

Positive law has been made as regulation for social media users on some law breakings especially, the hate speech action. How is it related to Islamic law?. This article will try to describe the hate speech behavior according to Islamic law and the solution which is offered in Islam to prevent the hate speech behavior in social media.

In the sociology of law social change in society occurs because:

- a. There is an interaction between the culture of one community and another.
- b. Heterogeneous inhabitants of various tribes and professions
- c. There is tolerance for deviant minor deeds
- d. There is a change in the modern education system
- e. Excessive respect for the work of others
- f. There is motivation to become an advanced society
- g. There is dissatisfaction with public services in certain sectors.

The result of modernity is the development of the technology, people use social media every day, and it influences their daily life. It is including the Muslim community who often uses social media and is addicted to it. The development of information technology in the era of globalization has caused many changes that directly or indirectly have a positive and negative impact on its utilization. The positive impacts of globalization include the increasingly sophisticated means of communication and information, the ease of acquiring knowledge, more practical shopping, and so on.

However, it cannot be denied that globalization also has a negative impact. These negative impacts include waning friendship, weakening traditional culture, losing nationalism and patriotism, and increasing social media. One of the negative impacts of globalization is the increasingly widespread use of social media among people in various forms, from Facebook, Instagram, Twitter, WhatsApp, BBM, and many more.

Social media is one of the main factors in the changing lives of Indonesian people, especially for teenagers. Teenagers who do not have social media will feel embarrassed because only they do not have social media. Meanwhile, there are some teenagers who use social media only to show off or brag. The use of social media is often not accompanied by a sense of responsibility in terms of its use which ultimately has a negative impact on itself. It is hoped that the use of social media should be used correctly and contribute to the development of potential users.

Social media cannot be separated from everyday life. Social media can even change our way of life so that it can be said that social media becomes an important media in society. Social media has many benefits. However, social media certainly also has a negative impact, both for themselves and others. In social media, we can find various information from the old to the most popular. Social media is very important in our daily lives. For this reason, it is fitting that we maintain our ethics in social media.

Social media will benefit us and others if we use it correctly, wisely, and for positive activities. On the contrary, social media will have a bad impact on us if we are not responsible and use it for negative and useless activities.

Islam does not follow the enhancement of technology but embraces technology, as well as smartphones, use, and internet- just as the rest of the world has- and, even more. Though many people said that the internet is a world without limitation, one must follow the ethics of using the internet to interact with people. In the virtual world, people should not feel free to act without estimating others' feelings or responses to our action. In this regard,

beyond any formal world, there is special guidance known as netiquette, an abbreviation of the Internet Etiquette. Netiquette is the application of practical ethical principles in communicating through the internet. It applies to one to one and one to more than one, communication forms.

How is the implementation of the value of Islam in human activities in the context of interaction through social media platform? The essence of *akhlaq* is the key to how people socialize on a daily basis, *akhlaq* is the value taken from Quran and hadiths. It guides people to treat other people in a kind and respectful ways, this behavior known as a *muamalat* concept. Islam teaches *akhlaq* as guidance to use to interact and to develop a good interaction not only in reality but also the cyber world.

People use social media to interact and especially to post status which sometimes contains offensive content, attack other parties, or offend the issue of SARA. The reason behind these behaviors is the accessibility of internet that one can use as they please. Hence, people are easily triggered to do adverse action.

One of the downsides of the virtual world is the hate speech behavior, the act which people use to hurt even threaten other people, as envisaged in the article 28 of ITE law, contains the contempt, abuse, and aspiration of someone, defamation, bad deed, provocative, secretly instigated and instructed, spreading false news.

Hate is a gesture of avoiding something in if there is an unpleasant or despise event. Prophet forbids the Muslims to hate each other not for the sake of Allah, but as the basis of humanity. The Muslims are brothers and sisters who suppose to love each other without discriminating one another. Hate is a forbidden act in the Islamic law. A believer must be honest upon himself, and avoid to hate because of their lust. (Dieb Al-Bugha Mustafha, Mitsu Syaikh Muhyidin, 2012)

Allah said in Q.S Hujurat (49): 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
تُرْحَمُونَ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ أَتَّخِذُكُمْ

Translation:

“Only the believers (are) brothers, so make peace between your brothers, and fear Allah so that you may receive mercy.” (Departemen Agama RI, 2012)

One of the elements in an article about speech hate is the spread of false news. The teaching of Islam wants humans to convey only true news without manipulating the truth. People often see

some social media users quickly spread the word or writing which contains prevarication. Islam condemns those who speak untruth and hateful words. Allah, in QS .Al-hajj (22): 30

ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ
وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا قُتِلَ لَهُ عِنْدَ رَبِّهِ
فَاجْتَنِبُوا الرِّجْسَ مِنَ يَتَسَلَّى عَلَيْكُمْ
الْأَوْثَانَ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Translation:

“That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.” (Departemen Agama RI, 2012)

A prohibition to lie also found in some *hadiths*, one of which is in *Surah* Ash-Shahihain recited by Abi Bakrah the messenger, said:

“Shall I tell you about what the greatest among sins? We answer: sure, yes you. He said: do *syirik* to God and disobedience to both of parents in that time he sat relying on, and he sat up and continued: from his careful (against) falsely and perjury. He constantly repeated until we said: may he be quiet.” (Alu Syaikh Abdullah bin Muhammad, 2014)

A Muslim should check and search for the truth of information before saying it for rumors can lead to *ghibah* and result in big sin. It is stated in the aversion in Q.S Al-Hujurat (49): 6

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

Translation:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (Departemen Agama RI, 2012)

One should be careful in using social media as it can cause defamation as written in the ITE law. Islami firmly bans those who ridicule, slander, or spread hatred among human beings. In Q.S Al-Hujarat (49):11 mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّنْ
 وَتُوا خَيْرًا مِنْهُمْ وَلَا قَوْمٍ عَسَىٰ أَن يَكُونَ
 نِسَاءً مِّنْ نِّسَاءِ عَسَىٰ أَن يَكُونَ خَيْرًا
 وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا^ط مِّنْهُنَّ
 بِئْسَ الْإِسْمُ الْمُسْتَوْقُ بَعْدَ^ط بِالْأَلْقَابِ
 وَمَنْ لَّمْ يَتُوبْ فَأُولَئِكَ هُم^ط ۖ الْإِيمَانِ
 الظَّالِمُونَ

Translation:

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.” (Departemen Agama RI, 2012)

Q.S At-Taubah (9): 79 also tells us how the word of God prohibits to look down and despise other Muslims who are powerless. It increases them in aversion:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
 الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
 سَخِرَ اللَّهُ مِنْهُمْ ۖ فَيسَخِرُونَ مِنْهُمْ
 أَلَيْسَ لَهُمْ عَذَابٌ

Translation:

“Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.” (Departemen Agama RI, 2012)

An explanation of the believer also stated in Q.S At-Taubah paragraph 79: a group of people should not mock another group with either words or action and one may not denounce themselves to be better than others. Allah SWT mentions that it Muslims are obliged to remind other Muslims.

3.1 Sacred Religious Advice Commission of the MUI

Seeing the development of information and communication technology that can provide convenience for people to communicate and obtain information, among others, can strengthen friendship, for economic activities, education and other positive activities. The use of social media is certainly not only a positive impact, but can also have a negative impact in the community where the use of digital media, especially social media based in the community is often not accompanied by responsibility so that it is often a means of disseminating incorrect information, hoax, slander, harassment, name, gossip, distortion of facts, hate speech, hostility, confusion, false information, and other prohibited things that cause social disharmony. Based on the above considerations, the Fatwa Commission of the Indonesian Ulema Council has established a fatwa on laws and guidelines based on social media to be used as a guide for the community in the use of social media. In addition, the Indonesian Ulema Council provides fatwas on the utterance of hate based on the Qur'an, such as:

a. The Word of Allah SWT who commands the importance of tabayyun (clarification) when obtaining information, (QS. Al-Hujurat: 6)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ
 فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا
 عَلَيْهِ مَا فَعَلْتُمْ نَادِمِينَ

Translation:

“ O ye who believe, if the wicked come to you with a message, then examine carefully so that you do not cause a disaster to a people without knowing the circumstances that cause you to regret your actions.”

b. The Word of Allah SWT which forbids to spread prejudice and suspicion, seek bad people, and gossip, (Surat an-Nur 16)

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ
 نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

Translation:

“ And why don't you say, when you hear the hoax: "It is not appropriate for us to say this, Most Holy of You (Our Lord), this is a big lie". (Surat an-Nur 19)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
وَاللَّهُ ۖ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَنْتُمْ لَا تَعْلَمُونَ يَعْلَمُ

Translation:

“Surely those who wish that (the news) a very cruel act will be spread among those who believe, for them a painful punishment in the world and in the hereafter. And God knows, while, you don't know.”

- c. The Word of Allah SWT which affirms the ugliness of cursers and detractors and the prohibition of following them. (Surat al-Maidah: 8)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
ۖ أَلَّا تَعْدِلُوا ۖ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۖ
إِنَّ اللَّهَ ۖ وَاتَّقُوا اللَّهَ ۖ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
خَيْرٌ بِمَا تَعْمَلُونَ

Translation:

“O ye who believe! You should be the ones who always uphold (the truth) because of Allah, be witnesses justly. And do not your hatred for any people, encourage you to act unjustly. Apply is fair, because fair is closer to piety. And fear Allah, for Allah is the Knower of what you do.”

The Word of Allah SWT which explains that the act of hurting the believers without the mistakes they commit is sin, (Surah al-Ahzab: 58)

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا
اَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

Translation:

“And those who hurt the believers and aspire without the mistakes they make, then surely they have borne lies and real sins.”

Indonesian Ulama Council (MUI) has explained about hate speech following the MUI *fatwa* speech about the consequences of spreading hate speech: “Making and spreading hoax, hatred, *ghibah*,

provocation, disgrace, profanity and other things related to attacking someone's personal life is considered to be *haram* (prohibited). According to MUI, anyone who has done these things should seek forgiveness and repent to Allah SWT and to the person, people, and group that they hurt or attack.

MUI issued guidelines on how to use social media appropriately without harming by spreading hate speech, the guidelines published in number 24 the year 2017 about the regulation and law of social media use. The chairman of MUI, Ma'ruf Amin, said that the law is made based on the concern of the phenomenon of hate speech that happens every day and considered to be dangerous if the power of law does not restrict it.

Commission of MUI said every Muslim who use social media as a tool of communication, is not allowed to broadcast any action which related to provocative action, tendency to divide the nation, attacking another group of religion, and contribute in destructive action toward religion, race, and intergroup.

It is evident that hate speech through social media is not in line with the principles of Islam, It is far from the value of ideology in Islam. Muslims are expected to take advantage of social media as one of the means to expand and strengthen the relationship between each other. However, the use of social media nowadays is fragile and easily misused by certain people that is why MUI initiates a law to regulates the possible misconduct in the free of law platform such as social media.

3.2 Notch Friendships within Islam

Allah created humans with a definite purpose that is to spread love and kindness in the world as a reflection of God's greatness thus we, humans being are expected to love and cherish one another in a good, respectful way as it is emphasized in Q.S Ali-Imran (3):10:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَّ عَنْهُمْ أَمْوَالُهُمْ
وَأَوْلَادُهُمْ ۖ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَقُودُ النَّارِ

Translation:

“Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.” (Ministry of Religious Affair, 2012)

Social media can be a multi-function platform and a helping tool for people to make their work easier

only if it used wisely by its users. Thus, the use of social media in expressing opinions must be done wisely. How much better the thoughts conveyed are positive thoughts that can bring progress and goodness. Not to mutually drop and demean one another. Be a wise society in using social media by conveying positive thoughts.

3.3 Noble Moral as Solution

Noble attitude has an essential to prevent hate speech through social media. What is meant by noble attitude is the ability of a person to refrain themselves from saying the hateful statement, protecting their tongue from hurting one another, and always spread positivity into their daily lives.

Prophet Muhammad SAW (PBUH) has commanded people to learn to practice the act of nobility; he said: Fear Allah SWT, and follow him for He will bestow you the virtue of morality. Satan loves to lurk the man who talks too much, and when one cannot control themselves from talkativeness, Satan will drag them into misbehavior.

People need to be aware that God watches all of His servants in every single activity they do on a daily basis, including in the social media. Therefore, one should be aware of not spreading hatred which can lead to other harmful things and tear humanity apart. Like said in the Q.S Qaf (50):18 regarding the supervisions of Allah:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ
عَتِيدٌ

Translation:

"Man does not utter any word except that with him is an observer prepared [to record]." (Departemen Agama RI, 2012)

Hence, the messenger reminds us of lust in our utterance, as is in hadith below:

"Abu Hurairah listened the messenger said, indeed servant saying the words without thought as a result. And that is because of the sentence; he threw up into fire further of the east end of. (Bukhari and Muslim)". (Abdul Baqi Muhammad Fuad, 2013)

Islam teaches us to continue to maintain moral noble and establish in our lives. In cyberspace, we as users of social media are always required to include a good moral value to interact with people.

One hadith mentioned about Umar, the son of Hafsh, deliver his father talk, from Al-Amasy, from Syaqq Masruq, said, you are not a bad nor people who like to teach vile things, and the best among

you are the one who loves to do good things (Bukhari). (Abu Abdullah Muhammad bin Ismail al-Bukhari, 2012) Al-Ghazali said, according to some clergy, among the characteristics of attitude, noble is an act of preventing self to do evil, hates to hurt other people, always do good deed, telling the truth, to talk less but work more, is not repeating the same mistake, and not bother other people businesses.

Syaikh, son of Sadi, said, morality is an attitude that is built over patience, tenderness, the ability to praise other rather than look other people down, and enjoy to share. Human is a social creature that is why they need one another to make social interaction. Thus, it will be beautiful if people can live side by side without judging and attacking each other. (Fathullah Ahmad Lutfi, 2014) To create harmony in human interaction, one must consider applying courtesy and morality because the key to a healthy relationship is investing respect among each other.

4 CONCLUSION

The existence of social media does not always have a positive impact because social media contributes to the increasing cases of cybercrime in the form of hate speech. Hate speech has been regulated in the law number 11 the year 2008 about information and electronic transaction (ITE Law) article 28 section 2: "Any person who knowingly and without authority disseminates information aimed at inflicting hatred or dimension on individuals and certain groups of community-based on ethnic groups, religions, and inter-groups (SARA)."

POLRI has issued a circular letter number: SE /6/X/ 2015 on the handling of hate speech. According to the letter, resorting to insults, smearing, blasphemy, provocations, slander, instigation, spreading of lies aimed at provoking discriminatory actions, violence, murder, and social conflicts are categorized as hate speech.

- All kinds of deeds which contain hate are against Islamic values.
- Indonesian Ulema Council (MUI) has issued a *fatwa* about prohibiting hate speech acts.
- To stem or prevent the rise of hate speech in social media, Islam offers a critical solution that is to practice the noble character towards human beings which the value is taken from the Qur'an and hadith.
- Majelis Ulama Indonesia (MUI) issued about religious advice commission of the extravagant people perform the act of hate speech.

To prevent the hate speech from happening in the social media, Islam offers the critical name to a practice that is *akhlaq* to be possessed by each one of a human being.

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