

The Impact of Hate Speech on the Dakwah of the Tabligh Jamah on Social Media

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Abstract. *Social media is a means of spreading news from and to the wider community. However, this technological progress is not accompanied by wisdom in using it. Hate speech is often found, which is very dangerous and contradicts the teachings of Islam, which encourages its followers to always respect each other's creatures. This research aims to determine the impact of hate speech on the Tablighi Jama'ah's preaching on social media. Researchers used a qualitative approach with a literature study. Data sources include reports, news, religious lectures, articles, and other documents relevant to the topic of this discussion. The data collection method was carried out through library research on writings related to hate speech from an Islamic perspective. The data analysis used is content analysis using an inductive and deductive approach. The result of the discussion is that hate speech is speech that violates religious rules. Because hate speech can hurt other people. Types of hate speech according to Islam are backbiting, lying, namimah, or provocation, and slander. The factors that cause hate speech to occur are internal and external factors. The principles that must be possessed in order to avoid hate speech behavior are honesty, fairness, accuracy, and straight motives. The solution is the need for cooperation from all parties, open discussion about clear boundaries between hate speech and freedom of speech, and a comprehensive and intensive view of human nature.*

Keywords: *hate speech, da'wah, jama'ah tabligh, social media*

1. Introduction

Indonesia is known as a country whose majority population is Muslim; therefore, in the last two decades, Indonesia has become home to the development of various transnational Islamic group movements with various ideologies, practices, and affiliations. Among the groups in question are Hizbut Tahri Indonesia (HTI), Salafi Wahabi, Jama'ah Islamiyah (JI), ISIS, Ikhwanul Muslimin (IM), and Jama'ah Wa Tabligh (JT). Some people consider all of these groups to be carrying out radical movements.

The Islamic radicalism movement cannot be separated from the Islamic fundamentalism movement. Both are Islamic movements that are of one mind and in harmony. Likewise, with Islamic fundamentalism, the term and concept of Islamic radicalism did not originate in the womb of Islam but were imported products from the West. Until now, there has been no agreement among Islamic observers regarding the correct term to describe the Islamic radicalism movement. Fazlur Rahman labelled this movement neo-revivalism or neo-fundamentalism, namely a movement that has an anti-Western spirit.

In their movement, they engaged in a series of religious activities involving militant Islamic groups. This militant group has very high political awareness and is hostile to the state, its ruling elements, and state institutions. There is a symbiotic relationship between supporters of the wider revival movement and militant groups, where militant groups will easily recruit new members, and it will also be easy to hide behind the Islamic revival movement when in confrontation with the ruling authorities. Therefore, it is not surprising

that the Islamic revival movement is considered a dynamic continuum between passive-apolitical spiritualism, militancy, and radicalism. In fact, not all transitional Islamic movement groups can be categorized as radical.

Radicalism is a threat to the security and peace of social life, even a threat to the survival of a nation. Experience in a number of countries shows that radicalism can encourage conflict, both horizontally and vertically. Radicalism is understood in various ways, depending on the person or group who defines it or the perspective used. Radicalism is a deviant attitude where this behavior is not in accordance with the values of decency or propriety, both from an individual humanitarian (religious) perspective and its justification as part of social beings. In understanding radicalism, deviant behavior is determined by how well a society is able to create harmony between the aspirations of its citizens (Bina, 2021). If there is no harmony between the aspirations of community members and existing legal methods, deviant behavior will give birth.

Jamâ'ah Tablîgh is a Jamâ'ah Islamiyah whose dawah is based on conveying the virtues of Islamic teachings to everyone who can be reached. This Jama'ah emphasizes that each of its followers spends some of their time conveying and spreading da'wah by staying away from party forms and political issues.

In Aziz's (1996), it is explained that the Tablîgh Jama'ah was first born in the city of India, which at that time was led by Shaykh Muhammad Maulana Ilyas, most of whose followers at that time belonged to the Imam Hanafi school of thought. Delhi is the capital of India. In the third period of the 13th century AH, the Tablîgh Jama'ah grew with the help of Allah through the efforts of Shaykh Muhammad Maulana Ilyas bin Muhammad Ismail Al-Kandahlawy. May Allah give maghfiroh to us and him. This jama'ah was founded by Shaykh Muhammad Ilyas Kandahlawi. He was born in Kandahlah, a village in Saharnapur, India. First, he studied in his village, then moved to Delhi until he successfully completed his studies at the Deoband school. This school is the largest school for followers of Imam Hanafi in the Indian subcontinent. It was founded in 1283 H/1867 AD by the famous Shaykhs of the Tablîgh Jam'ah.

Meanwhile, in the book translated by Teungku H. Hasanoel Bashry HG (Abu Mudi), it is explained that this movement was founded by Muhammad Ilyas ibn al-Mawlawi Isma'il (1303–1363 H). Here it is explained that Muhammad Ilyas founded this Jama'ah because he had received a revelation from Allah SWT. through their dreams, and all the work that Muslims do at this time is no longer in line with what was practised by the Prophets, according to whom this religion must be preached (Abdillah, 2018).

Regarding the Tablighi Jamaah, Bahar (2010) said that he did not have enough references to know and understand the Tablighi Jamaah as a whole. However, from several sources that I have read, it is clear that the Tablighi Jamaah is a transnational Islamic organization. Its congregation is spread across various countries throughout the world and is especially growing rapidly around South Asia. India, Pakistan, and Bangladesh became centers of preaching for Tablighi Jamaah activists. It is Sheikh Muhammad Ilyas bin Sheikh Muhammad Ismail who is the founder. A cleric of the Hanafi madzhab. He had a record as a member of the military before finally choosing to pursue religion at the Dioband School, with a concentration in Sharia Science (Dewi, 2020). The Dioband School itself is the largest school for followers of the Hanafi madzhab in the Indian subcontinent (Al Hakim, & Anshori, 2021).

Still, in the same book, he continues that there are several basic doctrines regulated in this organization, but for the purposes of this article, I will only quote four doctrines. First, they believe that the door to Ijtihad is closed; therefore, they choose the path of

Taklid. They believe that the quality of the current ulama does not meet the standards of being a mujtahid. As a result of implementing this first principle, the Tablighi Jamaah is often the target of criticism from progressive Islamic groups, especially from Wahhabi and Salafi clerics (Ash-Shidiq & Pratama, 2021). We will easily find blasphemy or misleading comments from Wahabi and Salafi figures in the various media they manage, whether in the form of writing or video.

In general, the Tablighi Jama'ah da'wah movement has had a significant influence on social transformation in Muslim society. Since its presence on mainland India several decades ago, the Jama'ah Tabligh da'wah movement has expanded across continents and countries throughout the world, with millions of followers spread across various regions, including. The study focuses more on one of the transnational Islamic movement groups, namely Jama'ah Tabligh (JT), and especially how this group develops moderate Islamic education both through formal Islamic educational institutions such as Islamic boarding schools and through informal and non-formal educational activities such as halaqah Islamic studies and *khuruj fisabilillah (da'wah wa tabligh)*.

The Tablighi Jama'ah (JT) movement aims to refine Islamic teachings in accordance with the Qur'an and Sunnah by improving the understanding of the three early generations of Islam, namely the friends, tabi'in, and tabi'in-tabi'in. Therefore, the JT da'wah movement has the same goals as other transnational Islamic group movements such as the HTI, Salafi, and Jama'ah Islamiyah (JI) movements, namely that they both promote religious revivalism and puritanism (Briandana et al., 2021).

Tablighi Jama'ah itself is a transnational da'wah movement centered in India, Pakistan, and Bangladesh, commonly known as the IPB. These similarities then give rise to generalized attitudes, stigma, and prejudice that all transnational Islamic movement groups promote, including intolerant religious narratives and even violent extremism. Because of this, JT's preaching is also suspected of carrying an exclusive religious narrative and understanding, like that of other conservative Islamic groups.

However, on the other hand, this stigma is in contrast to the facts on the ground, where both the movement and the religious understanding of JT's preaching are very inclusive and moderate. This is shown by the religious doctrine preached by the JT group, which is easily accepted by all levels of society (Effendi et al., 2021). Therefore, in JT membership, it is very easy to find individuals from different cultural backgrounds, education, economic strata, organizational affiliations, and even ethnicity and race. The JT group, in a socio-political context, plays an active role in facilitating the Pattani Muslim conflict with the Thai government.

2. Method

The method used in this study is virtual ethnography to review digital activities and explore user entities (Genot, 2018). The implications of digital communities are also represented in virtual ethnography to identify how social reality in the digital world is constructed (Abidin & Rachma, 2018). The social interpretive paradigm views social reality as a particular form of meaning. This paradigm will explore the complexity and dynamics of social reality in the virtual world. The interpretive paradigm considers social reality as dynamic, processed, and subjective. Therefore, this paradigm can be used in the social sciences and humanities (Briandana et al., 2021).

3. Results and Discussions

Hate speech on social media the increase in internet access has led to a paradigm

shift in the study of crime. The negative impact that often occurs is the spread of news that has negative content, such as insults or defamation. It is not surprising that social media users abuse social media as a means to express their emotions, spread fake news, bring down other people, and even spread hatred towards other people or groups. The attitude of intolerance is the epilogue of cleverly designed propaganda in the media. The choice of vocabulary and sentences is often dominated by insulting phrases, making acts of hate speech crimes even more massive. Hate speech causes injury to others, either directly by intimidating or harassing identifiable members of a group or indirectly by convincing a more general audience that members of the group are dangerous or undesirable and should be treated accordingly. Research conducted by scientists from the National Institutes of Health (2011) reveals that cyber violence has a greater impact, compared to physical violence. Hate speech can cause emotional distress to individuals or members of certain groups.

In the recent dynamics of society, hate speech has become something of great concern. In Indonesia in particular, hate speech is increasingly widespread with the use of social media, making it easy for people to express their opinions. 14 Incidents of hate speech on social media have the potential to quickly spread among online users and escalate into acts of violence and hate crimes due to incitement. Also explained by the acting director of information application control at the Indonesian Ministry of Communication and Information, Irawan (2018), in a discussion forum with the theme religious conflict and identity politics in Indonesia, the internet has become one of the most popular ones and is often used to spread narratives related to hate speech.

Almost all countries around the world have laws that regulate hate speech. In Indonesia, the articles that regulate actions regarding hate speech against a person, group, or institution are based on the National Police Chief's circular letter no. SE/06/X/2015, which contains articles 156, 157, 310, 311, and article 28. Article 45 Paragraph (2) of Law No. 11 of 2008 concerning the elimination of racial and ethnic discrimination. And in UUD 1945 chapter VIII, article 28, paragraph (2), Actions included in hate speech in this article are: "Every person intentionally and without right disseminates information aimed at causing hatred or hostility towards certain individuals and/or groups of society based on religion, ethnicity, race, and intergroup (SARA).

The discussion regarding hate speech is increasingly serious, as seen from the many cases of division and hostility that have occurred as a result of provocation via the media. Many hateful comments dominate the social media space, one of which is currently topical: issues related to da'wah by the Tabligh congregation community. These preaching comments sometimes contain explanations and corner one party, which raises pros and cons in society.

A video was uploaded on 13/12/20 at 13.15 WIB on the personal Twitter account @abi_Leumarpy with the caption "Why is this? Can it be explained? The video shows Habib Riziq being angry with the KPK. In the video, both KPK officers and Habib Riziq can only be seen arguing with each other without any clarity as to the cause and effect of the argument. However, netizens were seen in the comment's column criticizing both parties. I tweeted @jaya_linu, commenting, "You don't have manners; you forgot you are a habib," followed by another netizen, @Rafif40297526, who commented, "The video was cut by the KPK??".

These comments show how easy it is for them to speculate. This is very dangerous because they will be very easily provoked. Apart from that, there were several cases of hate speech that ended in prison, one of which was the case of AH (a supporter of Anies

Baswedan), who was reported after being deemed to be carrying a banner containing hate speech aimed at Ulama.

The center for cultural studies and social change found that of the 310 Facebook accounts studied in 2018, 9 (4%) were identified as producers, 108 (60%) as distributors, and 64 (36%) as both producers and distributors of radical messages. Of the 200 Instagram accounts, 79 (39.5%) were producers, 43 (21.5%) were distributors, 58 (29%) were producers and distributors, and 20 (10%) were consumers. Of the 57 Twitter accounts, 25 (44%) are distributors, 30 (53%) are producers and distributors, and 2 (4%) are consumers. These radical messages are produced and distributed by social media users using pseudonyms and group or organization names. Judging from the results of this research, there is a high percentage of producers and distributors. This is very dangerous because, as time goes by, there will be a very significant increase in internet use. If this is not addressed, it will become even more massive.

Hate Speech on Social Media

Hate speech spreads hatred and hostility towards SARA (tribe, religion, race, between groups). In the legal sense, hate speech is any word, action, or writing that is prohibited because it can result in acts of physical and psychological violence that impact the victim, Maidin (2020). Hoaxes are very closely related to hate speech because hoaxes can trigger hate speech. Speech that encourages hatred will have a dangerous impact on individuals or groups, especially if it spreads through social media, which has a wide reach and an unlimited audience.

According to the Islamic perspective, in Islam, hate speech is classified as disgraceful morals. Allah forbids actions that touch a person's honor, and this is also the agreement of the ulama. As in a hadith from Anas, Rasulullah said, "Don't hate each other, envy each other, turn your backs on each other, and break the ties of brotherhood. It is not halal for a Muslim not to greet his brother for more than three days." (Muttafaq "alaihi) A Muslim must not hate or justify other people, because Allah has calculated every action of his creatures (Marwa & Fadhlan, 2021). Often, someone who spreads hatred toward others is no better than God. Therefore, Allah commands us to spread sincerity and piety and avoid hatred towards other people. Imam Al Ghazali states in his book Ihya Ulumuddin that the best situation is that you guard your words from all the dangers of swearing, pitting yourself against each other, being hostile, lying, arguing, and so on, and that you speak about what is permissible, which is not dangerous for you or for other people. muslim at all. And if you speak unnecessarily, So actually, you have wasted your time, and you have replaced what was good with what was bad.

Because, in fact, if you use your time to think, God's enormous grace will open to you. In the legal sense, hate speech is words, behavior, writing, or performances that are prohibited because they can trigger acts of violence and prejudice, both on the part of the perpetrator of the statement and the victim of the act (Malik, 2022). Islam itself strictly prohibits discrimination on any basis, whether among Muslims or non-Muslims. Islam highly upholds human rights on the basis of respect for differences. As explained in Surah al-Maidah, verse 8, "And let your hatred against people never encourage you to act unjustly. Be fair, because justice is closer to piety.

In another verse, Allah also explains. O you who believe, stay away from most prejudices (suspicions), because some of them are sins. And don't look for the bad in people, and don't gossip about each other. Is there anyone among you who likes to eat the flesh of his dead brother? Then, of course, you feel disgusted with him and fear Allah;

indeed, Allah is the Most Accepting of Repentance, the Most Merciful (QS Al Hujarat: 12).

Apart from the Koran, there is also the Hadith of the Prophet Muhammad SAW, which emphasizes the prohibition of hate speech. As Ibn Umar RA said, Rasulullah SAW said that if someone says to his brother "O infidel," then that name will befall one of them. If the words are true, then it will happen to the person accused, but if not, then disbelief returns to the accuser (Muttafaq "alaih). Judging from the verses of the Qur'an and Hadith above, it can be concluded that Islam strictly prohibits hate speech or saying words that can hurt other people, both Muslims and non-Muslims.

Types of hate speech There are several types of hate speech in the Islamic view, including backbiting, lying, provocation, and slander. The Prophet Muhammad SAW explained in his hadith that Ghibah is you calling your brother something he doesn't like. Then the Apostle was asked, "What if your brother did what I said?" The Apostle answered, "If your brother agrees with what you say, it means you have done backbiting to him, and if not, it means you have lied to him." (HR. Muslim). Imam Ghazali also explained, in accordance with the consensus of the ulama, that backbiting is mentioning something to another person that he does not like.

Gibah behavior, of course, has consequences both in this world and in the afterlife (Rieza, 2022). In the world, it is very possible for hostility to occur between those who gossip and those who are gossiped about. If feelings of hostility have grown, it can result in a loss of affection and, at the same time, destroy peace.

Meanwhile, about the impact on the afterlife, Abi Bakrah said that I once walked with the Prophet SAW, then we passed two graves, and then he said, Who will give me dates (Sari, 2016). Then Abi Bakrah said, I and someone else brought him a date palm branch, then he cut it in half and stuck one piece of the branch in each grave. Then he said, Hopefully this date palm branch can ease the torment of both of them as long as the date palm branch stuck to both of them is still wet. Then he said again: In fact, both of them were tormented because of backbiting and urination (HR Ahmad). In other narrations, it is also mentioned. The Prophet SAW said: Those who like to fight against each other will not enter heaven (HR Bukhori).

a. Lying

The essence of lying is telling something that is contrary to existing reality, and the form of reporting is not only limited to speech but also includes actions such as hand gestures, shaking the head, and sometimes also silence. The phenomenon of lies that is currently occurring is the spread of fake news. The consequences of lying behavior will not be believed by people; even though he is telling the truth, people will still not believe what he says. In line with the opinion of Aristotle, who stated, "People will not believe what you say even if you speak the truth,".

In Islam, lying is a disgraceful act and will result in wrath and punishment from Allah SWT. As Allah says in Surah Annur verse 11, which reads, "Indeed, those who bring false news are from your group too. Don't think that fake news is bad for you; in fact, it is good for you. Each of them received retribution for the sins he committed (Aziz, 2004), and whoever among them takes the biggest part in broadcasting false news will have a great punishment".

b. Namimah or Provocation

Provocation is inciting, pitting, or provoking. Namimah is complaining about someone's words. Namimah aims to pit one person against another. As from Hudzaifah,

the Prophet said, "Those who like to fight against each other will not enter heaven" (HR Bukhori & Muslim). He was resurrected from the grave in the form of a monkey's face. "People who like to pit themselves against each other will be resurrected and brought to their court in the form of a monkey" (Mu'ad hadith). Another hadith mentions the shape of a dog's face (Kamaruddin & Tullah, 2022). "People who like to swear, criticize, pit themselves against each other, and find fault with others will be led to their mahsyar later with the faces of dogs" (HR Abu Sheikh, from Ali bin Harith).

c. Slander

Fitnah is derived from Arabic, which means test or trial. Slander is information that is spread with the aim of building a negative stigma about an event carried out by another person based on false facts so that it can affect a person's respect, authority, or reputation. Factors that cause hate speech to occur, Sazali (2022). There are two factors that cause hate speech to occur against other people, namely: internal factors and external factors.

1) Internal Factors

- a. According to Elisabeth, a psychologist from Swiss German University, individuals who engage in hate speech are usually impulsive individuals whose emotional management is messy and lacks self-confidence, which can damage their optimism.
- b. There are three aspects of self-esteem: feelings of worth, feelings of capability, and feelings of acceptance.

2) External Factors

- a. Environment. The environment is a factor that greatly influences an individual's behavior patterns. If the environment in which an individual grows up is not healthy or good, it will give the individual the opportunity to commit a crime.
- b. Lack of social control. This lack of social control factor is caused by a lack of reasonable internal control from the family or environment, where the family does not care about the condition of the family, and from external parties, where the community does not care about the crimes that occur around them, with the loss of with this control, the social norms that have been passed down by our ancestors are lost.
- c. Community interests. This hate speech occurs because people are irresponsible and do not think about the consequences that will occur from what they have done on social media. In general, people who use hate speech do so because they have certain goals, including personal, political, racial, or just wanting to be known by many people.

d. Public Ignorance

The factor of public ignorance is also the cause of hate speech (Bina, 2021). The lack of socialization about the dangers of hate speech to society is what causes this crime to occur in communities that are classified as not knowing the rules regarding hate speech crimes.

- 1) Facilities. In the current era of globalization, facilities greatly influence the development of electronic media, especially Internet media, so that the dissemination of information becomes easier, faster, and more effective.

- 2) Economics. Economics is a factor that greatly influences the occurrence of hate speech crimes; in general, it is triggered by the perpetrator's low economic condition, unemployment, lack of income, and pressure from high and urgent needs, thus encouraging the perpetrator to commit hate speech (Al Hakim, & Anshori, 2021). However, this does not rule out the possibility that hate speech is also carried out by upper-class people.

Principles that An Individual Must Have to Avoid Hate Speech Behavior

According to Islam, the principles that every individual must have in order to avoid hate speech behavior are as follows:

a. Be honest

Allah and His Messenger commanded us to always be honest, to always speak something that does not contain sin or evil but contains elements of goodwill and evil and is conveyed gently and well. What is meant here is not being biased in communicating and conveying information so that it does not harm certain parties and benefits other parties. The Qur'an strongly emphasizes that the delivery of information must be precise and accurate and not based on mere prejudice.

b. Straight Motives

The Qur'an teaches the need to straighten out motives, including in communication activities. That is, it is not intended to harm other people or reveal their disgrace. Solutions were offered to overcome hate speech on social media. To reduce the massive amount of hate speech on social media, it is necessary: There is a need for cooperation between law enforcement officials, community organizations, and the community to carry out outreach activities in every area where the community still does not understand what hate speech is, the laws that regulate hate speech, and the impacts caused by perpetrators who carry out hate speech. There is still a need for a more open discussion about the clear boundaries between hate speech and freedom of speech (Adli, 2022).

Providing a comprehensive and intensive view and study of human nature. It is hoped that, with adequate views and studies, awareness will arise to better appreciate human values, at least reducing destructive actions against humans. As Aristotle stated, "Correct knowledge is the basis for appropriate action."

4. Conclusions

The development of communication technology, coupled with the proliferation of social media, has changed the communication paradigm in today's society. The formation of virtual society has also allowed humans to be whatever they want in cyberspace. More than that, life in cyberspace makes a significant contribution to social change in the real world. Social media content is able to shape new social realities in society. So, the author concludes that hate speech in the Tabligh Jamaah's preaching on social media and intolerant attitudes displayed through social media content could become a new social construct in society. The rise of hate speech content in preaching and intolerance on social media occurs because of sophisticated technology, which is not balanced by the culture of literacy and emotional intelligence of social media.

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