

CYBER ETHICS IN THE QUR'AN: A PROPHETIC VALUE INTERPRETATION OF CONTEMPORARY DIGITAL BEHAVIOR

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Abstract: *The development of digital technology has created a complex cyberspace and raised new ethical challenges in the lives of humanity, including Muslim societies. In this context, the Qur'an as a universal source of values offers prophetic moral principles that are relevant to guide contemporary digital behavior. This study aims to explore prophetic values in the Qur'an such as honesty (ṣidq, QS. Al-Aḥzāb: 70), justice ('adl, QS. Al-Naḥl: 90), compassion (raḥmah, QS. Al-Anbiyā': 107), and trustworthiness (QS. Al-Mu'minūn: 8), and interpret their relevance to cyber ethics. This study uses the thematic interpretation method (mawḍū'ī) to identify and examine verses that contain prophetic ethical principles. The analysis is complemented by a normative ethics approach to relate the Qur'anic message to digital phenomena such as hate speech, hoax spreading, privacy violation, and online identity manipulation. The results show that the Qur'anic prophetic values have strong normative potential in forming a holistic cyber ethics framework. The Qur'an not only emphasizes legalistic aspects, but also builds spiritual awareness and social responsibility in interacting online. The discussion in this paper offers a Qur'anic-based cyber ethics model that is contextual, inclusive, and transformative to be applied in education, digital policy, and new media-based da'wah. This study contributes.*

Key Words: *Quran, Ethics, Cyber, Tafsir, Prophetic, Digital, Contemporary.*

INTRODUCTION

In recent decades, the world has witnessed rapid advances in information and communication technology. The internet, artificial intelligence, social media and other digital ecosystems have transformed many aspects of human life, including the way we interact, learn, preach and trade. This change is not only a technological phenomenon, but also changes social, cultural, and even religious structures. Muslims as part of the global community are inseparable from this great flow of digitalization. As noted by Hassan (2024), digital platforms such as Islamic websites, YouTube, and mobile applications have become the main means of disseminating religious knowledge and practices in Bangladesh, demonstrating the significant impact of digitalization on the spiritual lives of Muslims. (Hassan, 2024)

Digitalization provides a great opportunity to spread Islamic values widely, quickly and across borders. Da'wah activities, Islamic education, and sharia transactions can be carried out through digital platforms. However, at the same time, this development also poses new challenges that have not been fully anticipated ethically and spiritually. This is where the need arises to frame the digital space in the corridor of noble Islamic values. As expressed by E-sor et

al. (2025), Islamic communication must adapt to modern platforms while maintaining its ethical foundations, emphasizing the importance of integrating Islamic principles in digital interactions. (E-sor et al., 2025)

The Qur'an emphasizes the importance of humans to utilize science and technology as a means of understanding the signs of Allah's power (QS. Al-'Alaq: 1-5). This verse shows that openness to scientific progress is part of the spirit of revelation. However, the development of science and technology must not detach humans from divine values and moral responsibility, as reminded in QS. Al-Rahmān: 7-9 about the importance of maintaining balance and justice (al-mīzān) in life. In this context, Khan et al. (2018) emphasized that technological adaptation should be done by considering Islamic ethical principles, including justice and moral responsibility. (Khan et al., 2018)

The Prophet ﷺ has also signaled that the times will continue to change and Muslims are required to continue to adapt to the challenges of the times without losing principle values. He said: "Wisdom is the lost property of the believer. Wherever he finds it, he is more entitled to have it." (HR. Tirmidhi). This hadith provides a legitimate basis for utilizing digital technology creatively and responsibly. Advances in digital technology have opened up both opportunities and risks in human life. In the context of Muslims, there is deep concern about the rise of immoral content, misuse of social media, and online behavior that is not in line with Islamic moral principles. Therefore, there is a need for a digital ethics framework that is not only secular or legalistic, but also rooted in spiritual values and revelation.

The Qur'an provides a strong foundation in building ethics, both in human relationships with God and fellow humans. QS. Al-Nahl: 90 is one of the most comprehensive verses in this regard: "Verily, Allah enjoins you to be just, to do good, and to give to your relatives, and forbids you from doing evil, wrong, and enmity." This verse emphasizes three dimensions of ethics: social justice, interpersonal kindness, and the prohibition against destructive actions—all of which are relevant in the context of cyberspace. Digital ethics is not enough to rely on technical rules or platform policies; it requires a moral consciousness that stems from faith and prophetic values. When a person feels supervised by Allah in every online action, he or she will be more careful in disseminating information, commenting on social issues, or maintaining the privacy of others. The concept of murāqabah (the awareness that Allah is always watching) is important to be applied in digital practices. (Hakim, 2020)

The Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day, let him speak well or keep quiet." (HR. Bukhari and Muslim). This principle is very applicable in the era of social media, which is full of hate speech and slander. Spiritual ethics demands self-control in communication, not only for the sake of maintaining social relationships, but also as a form of obedience to Allah.

By referring to the values of revelation, digital ethics will have stronger normative legitimacy and transcendent nature. This is important to create a digital ecosystem that is not only technologically smart, but also morally healthy. As stated by Nur Mohammad et al. (2022), the integration of Islamic values in digital education can shape the character and spirituality of individuals in the digital era. Juwairiyah (Azis, 2013)

One of the biggest ironies in today's digital age is the gap between a person's religious identity and their online behavior. It is not uncommon to find individuals who are known as religious figures or Islamic activists in the real world, but are rude, spread hate speech, or humiliate others on social media. This phenomenon indicates a dissonance between Qur'anic values and digital behavior. In this regard, the Qur'an emphasizes the importance of moral integrity, both in speech and action. QS. Al-Hujurat: 11-12 reminds us not to criticize, ridicule, or prejudice each other, and even forbids us to find fault with others and talk about them (ghibah). This verse is very relevant in the context of behavior on social media, where slander and insults often occur without control.

Furthermore, QS. Al-Hujurāt: 6 emphasizes the principle of *tabayyun*, which is the need to verify information before disseminating it. In the digital world, hoaxes and disinformation spread quickly due to the lack of critical thinking and responsibility in sharing. Without a strong ethical filter, a Muslim can easily fall into serious digital sins.

A Hadith of the Prophet ﷺ also warns: “It is a sin for a person to say everything he hears.” (HR Muslim). This hadith is a strong criticism of the culture of ‘just share’ without clarification, which not only harms others, but also tarnishes Islamic ethics in the public sphere.

This gap shows that digital literacy alone is not enough. What is needed is Qur'anic ethical literacy in the digital context, which is the ability to translate Qur'anic moral values in the use of technology. Without it, religiosity can be symbolic in the real world but contradictory in the virtual world. As noted by Hassan (2024), digital platforms such as Islamic websites, YouTube, and mobile applications have become the primary means of disseminating religious knowledge and practices in Bangladesh, demonstrating the significant impact of digitalization on the spiritual lives of Muslims. (Hassan, 2024)

The main methodology in this study is *tafsir mawḍūʿī* (thematic interpretation), which is a *tafsir* approach that seeks to collect, study, and systematize Qur'anic verses related to a particular theme, (Sukiya, Miftah Ulya, Nurlaina, Edi Hermanto, 2022) In this case, cyber ethics and prophetic values. In this approach, researchers refer to various verses that explicitly or implicitly contain ethical principles such as honesty, justice, responsibility, compassion, and piety.

The initial step begins with the identification of relevant verses through thematic induction based on ethical keywords such as *ṣidq* (honest), *ʿadl* (fair), *amānah* (responsibility), *taqwā* (piety), and others. For example, QS. Al-Naḥl: 90, which talks about the command to do justice and good deeds, as well as the prohibition of abomination and evil; this verse is the main reference for interpreting the normative ethical framework in social and digital interactions. After the verses are collected, the context of the verses' revelation (*asbāb al-nuzūl*) and the interrelationship between verses (*munāsabah*) are examined to understand the integration of values.

The researcher also used references from classical *tafsir* books (such as *Tafsīr al-Ṭabarī*, *al-Qurṭubī*, *Ibn Kathīr*) and contemporary *tafsir* (such as *al-Miṣbāḥ* by M. Quraish Shihab) to obtain a variety of interpretations and relevance of the times. This thematic interpretation method is important because it is able to formulate the ethical framework of the Qur'an comprehensively, which is not fixated on one verse but as a whole, so that it can answer the challenges of new phenomena in the digital world integratively.

RESEARCH METHODS

This study employs a qualitative approach using *tafsir mawḍūʿī* (thematic interpretation) to analyze Qur'anic verses related to digital ethics and prophetic values. The data sources consist of primary Qur'anic texts and secondary sources, including classical and contemporary *tafsir* literature, peer-reviewed journal articles, and relevant scholarly works on Islamic ethics and digital communication. Data collection was conducted by identifying Qur'anic verses thematically associated with ethical concepts such as honesty (*ṣidq*), justice (*ʿadl*), trustworthiness (*amānah*), compassion (*raḥmah*), and piety (*taqwā*). The data were analyzed through contextual and descriptive analysis by examining *asbāb al-nuzūl*, inter-verse relations (*munāsabah*), and scholarly interpretations to formulate a comprehensive Qur'anic ethical framework applicable to digital behavior.

RESULTS AND DISCUSSION

1. Prophetic Value and Normative Ethics of the Qur'an

Prophetic values in the Qur'an are an emanation of the character of the Prophet Muhammad SAW who is enshrined by Allah as “*uswah ḥasanah*” (good example) in QS. Al-Aḥzāb: 21. These values reflect the foundation of prophetic ethics that are not only spiritual, but

also operational in shaping social behavior, including in the digital world. Among these core values are al-ṣidq (honesty), al-'adl (justice), al-raḥmah (compassion), al-amānah (responsibility), and al-taqwā (piety).

- a) Al-ṣidq (honesty) is the main basis of all social interactions. In QS. Al-Tawbah: 119, Allah calls out, "O you who believe! Fear Allah and be with the truthful (ṣādiqīn)." In the cyber context, honesty means conveying true information, not manipulating digital identities, and maintaining integrity in online communication.
 - b) Al-'adl (justice) is a pillar of Islamic ethics that is universal. QS. Al-Nahl: 90 states that Allah commands justice and goodness. In the digital space, this principle leads to fair treatment of fellow internet users, impartiality in information dissemination, and avoiding algorithmic bias that oppresses certain groups.
 - c) Al-raḥmah (compassion) is the hallmark of the prophetic message as Allah says, "And We have not sent you, (Muhammad), but as a mercy for all the worlds." (QS. Al-Anbiyā': 107). This value leads to empathetic digital interactions, avoiding abusive comments and rejecting the practice of cyberbullying.
 - d) Al-amānah (responsibility) is a social foundation guarded by the Prophet. Rasulullah ﷺ said, "Each of you is a leader, and each leader will be held accountable for his leadership" (HR. Bukhari and Muslim). In cyber ethics, this value includes the responsibility of disseminating information, safeguarding personal data, and avoiding misuse of digital platforms. (Amalia Anggraini & Sri Rahayu, 2022)
 - e) Al-taqwā (piety) is a comprehensive spiritual value that balances all aspects of ethics. QS. Al-Hujurāt: 13 states that the noblest in the sight of Allah is the most pious. In the digital space, piety guides users to feel watched over by Allah in every click, upload, and comment.
2. The concept of al-mā'rūf and al-munkar in the digital public sphere and the relevance of maqāṣid al-sharī'ah in cyber ethics regulation.

The concepts of al-mā'rūf (goodness, positive social norms) and al-munkar (evil, moral deviation) are the principles of social control in Islam. Both concepts are enshrined in QS. Āli 'Imrān: 110, "You are the best people born for mankind, enjoining the ma'rūf, and forbidding the munkar, and believing in Allah." This verse suggests that the ideal Muslim community is one that actively maintains ethical values in public spaces-including digital spaces.

In the context of social media and digital platforms, al-mā'rūf includes educational, motivational, and positive content; while al-munkar can refer to the spread of hoaxes, pornography, hate speech, and manipulation of public opinion. The responsibility of amar ma'rūf nahi munkar does not only apply offline, but also online.

Digital space has expanded the public sphere of Muslims. Thus, the collective responsibility in maintaining media ethics has also increased. QS. Al-A'rāf: 199 advises, "Be forgiving, enjoin the ma'rūf, and turn away from the ignorant." Qur'anic ethics teaches politeness in advising fellow citizens.

The Messenger of Allah ﷺ said: "Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart." (HR Muslim). This hadith provides a flexible space for digital intervention against negative content, whether through education, constructive criticism, or boycott of unethical content. Through this concept, the digital space becomes a new arena for social da'wah, where al-mā'rūf should be promoted and al-munkar corrected. This principle is also important to maintain the honor of individuals and communities from the distortion of values due to liberal digital culture.

Meanwhile, Maqāṣid al-Sharī'ah is a concept in Islam that refers to the main objectives of the Shari'ah, namely protecting religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), offspring (ḥifẓ al-nasl), and property (ḥifẓ al-māl). This concept is not only important in classical fiqh, but also very relevant in regulating modern life, including cyber ethics. In the digital world, ḥifẓ al-dīn requires Muslims to maintain the purity of teachings and reject blasphemy through

online content. *Ḥifẓ al-nafs* leads to the protection of users' selves from harmful content, cyber bullying, and exploitation. *Ḥifẓ al-'aql* demands information verification and digital literacy education to prevent the spread of hoaxes and the degradation of common sense. (Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, 2024)

Ḥifẓ al-nasl, in the cyber context, may include the protection of children from pornographic content and online violence. Meanwhile, *ḥifẓ al-māl* demands security in digital transactions and protection from online fraud. In other words, *maqāṣid al-sharī'ah* can be a normative foundation in formulating ethical digital policies and regulations.

In the Qur'an QS. Al-Baqarah: 185 states, "Allah wills ease for you and does not will hardship for you." This verse shows that Islamic law is designed for benefit. Therefore, the *maqāṣid* principle must be applied adaptively in responding to the challenges of the cyber world, not just legal-formalistically. The integration of *maqāṣid* in digital ethics will prevent us from a narrow textual approach, while directing people to a responsive and *maslahat*-oriented ethics. In this context, *maqāṣid al-sharī'ah* is not just a legal framework, but an Islamic moral vision that guides people to live in health, justice, and integrity in the technological era. (Ulya & Helmi, 2024)

3. Prophetic Value Interpretation of Digital Behavior

a. QS. Al-Aḥzāb: 70 - ṣidq as the foundation of digital communication

In QS. Al-Aḥzāb: 70 states: that this verse presents a direct command to believers to speak "qawlan ṣadīdan", which literally means straight, honest, and unbiased speech. In the context of digital communication, this principle is the basis for building ethical and responsible communication. Research by Irma Puja'ini et al. (2025) emphasizes that values such as *ṣidq* (honesty) and *tabayyun* (information verification) are very relevant in facing communication challenges in the digital era, including the spread of hoaxes and hate speech. (Puja et al., 2025) According to al-Ṭabarī in *Jāmi' al-Bayān*, "qawlan ṣadīdan" means speech that is true and in accordance with reality, not containing lies, deception, or injustice. Al-Qurṭubī expands this meaning by linking "straight speech" as part of the communication mandate that will be held accountable. Research by Irma Puja'ini et al. (2025) also highlights the importance of these values in digital broadcasting practices, emphasizing that principles such as *ṣidq* and trustworthiness should be integrated in digital communications to maintain integrity and public trust. (Puja et al., 2025)

Quraish Shihab in *Tafsir al-Miṣbāḥ* emphasizes that "qawlan ṣadīdan" is not only about honesty, but also about appropriateness, politeness, and good intentions in conveying messages. The value of *ṣidq* (honesty) is one of the prominent prophetic values and becomes the moral basis in all aspects of life, including in the digital ecosystem. In online communication-whether in posts, comments, or opinions-*ṣidq* becomes a measure of personal integrity. In an era where the line between fact and opinion is blurred, and algorithms reinforce bias, QS. Al-Aḥzāb: 70 becomes the main guideline to keep presenting honesty and accuracy of information. He also sees this verse not only in the context of communication between individuals, but also in the framework of public communication. In the digital world, every individual has the potential to become an information producer (prosumer). Therefore, "qawlan ṣadīdan" demands that every post, tweet and comment reflect the integrity of truth not for the sake of virality, but for the sake of benefit.

The practical application of this verse is in an effort to counteract the spread of hoaxes. This is where the relevance of this verse meets other verses such as QS. Al-Hujurat: 6 (*tabayyun*). "Qawlan ṣadīdan" requires a Muslim not to be an agent of spreading news without verification. In the perspective of information jurisprudence, delivering news without honesty can be categorized as *ghibah*, *buhtān*, or even slander, all of which are prohibited in Islam. This verse also invites social media users to build ethical communication awareness. In real-life applications, this includes how one not only avoids hate speech, but also thinks before speaking

or sharing something. The principle of “qawlan sadīdan” leads to communication that aims to reconcile, not divide; build, not destroy. This is in line with the hadith of the Prophet ﷺ: “Whoever believes in Allah and the Last Day, let him speak well or be silent.” (HR. Bukhari and Muslim).

The digital age presents a double face: real identity and virtual identity. Many build personal branding based on false imagery, visual lies, or narrative manipulation. QS. Al-Aḥzāb: 70 rejects this kind of practice, because “qawlan sadīdan” is a manifestation of authenticity and honesty, not fabrication. Therefore, the value of ṣidq demands consistency between what is displayed in the digital space and one's true character. This verse also has important implications in developing a Qur'an-based digital literacy curriculum. Research by Irma Puja'ini et al. (2025) recommends the development of digital ethics guidelines based on Islamic principles, including honesty and responsibility, to face communication challenges in the digital era. (Puja et al., 2025). The value of ṣidq from QS. Al-Aḥzāb: 70 can be used as a learning module for young Muslims to form a responsible and moral digital character. Qur'anic digital literacy is not just recognizing devices and platforms, but also educating awareness of the ethical impact of every word typed.

Taken as a whole, this verse is not only an individualized moral call, but also a normative framework for Islamic cyber ethics regulation. QS. Al-Aḥzāb: 70 is not only an individual moral call, but can also be used as a normative framework in formulating Islamic cyber ethics regulations. Research by Irma Puja'ini et al. (2025) emphasizes the importance of integrating Islamic values in digital policies and regulations to prevent abuse of freedom of expression and maintain social harmony. It demands honesty, prudence, and justice in conveying information in the digital public sphere. In the context of policy, this verse can be a reference in building an Islamic digital code of conduct that prevents abuse of freedom of expression.

It can be summarized that the instructions in QS. Al-Aḥzāb: 70, above, offers more than just moral guidance; it is a Qur'anic manifesto for Muslims in facing the challenges of digital communication. Contemporary commentaries emphasize that in a sea of distracting information, “qawlan sadīdan” is the guiding light-making honesty and civility the cornerstones of digital interaction ethics. With this, digital communication is not only a social activity, but also part of worship and spiritual accountability.

b. QS. Al-Naḥl: 90 - 'adl and ihsan as directors of cyber justice

In QS. Al-Naḥl: 90, it is clear that this verse is the Qur'an's most comprehensive moral declaration, ofte quoted in sermons and fatwas. In the digital age, its normative content serves as a foundation for realizing cyber justice and preventing information anarchy. The above verse also establishes the principle of justice as the moral foundation of Muslims. In the digital context, this principle requires fair and unbiased treatment of information, as stated by Awan, Fatima & Zia (2022) who emphasize the importance of information justice and verification in online communication, especially to prevent disinformation that violates shar'i ethics. (Dwiyanti & Jati, 2019); (Fadhil yusuf, n.d.)

Tafsir al-Miṣbāḥ by M. Quraish Shihab explains that al-'adl in this verse not only includes legal justice, but also includes social, information, and communication justice. In the digital context, al-'adl means respecting the digital rights of others, such as the right to privacy, data security, and balanced treatment of information-including not spreading slander or hate speech. In al-Tafsīr al-Kabīr, Fakhr al-Dīn al-Rāzī interprets al-'adl as acting in accordance with objective truth and balanced rules, not following lust. In a digital world full of opinions, algorithmic biases, and polarization, this tafsir warns Muslims not to get caught up in an unequal information ecosystem, but to strive to be a balancer and upholder of justice.

Still from al-Miṣbāḥ, Quraish Shihab emphasizes that iḥsān is doing good not out of obligation, but out of faith and love. In the digital context, iḥsān encourages media users to not

only avoid evil, but also actively spread goodness, educate, and create a cool and constructive virtual space.

Another explanation of Muhammad 'Abduh in Tafsīr al-Manār sees QS. Al-Nahl: 90 as a framework for social reform based on morals, not merely law. He associates al-'adl with a just social structure and ihsān with social concern. In the digital landscape, this means active engagement to fight for information justice, counter digital access inequality, and correct voice inequality on social media.

Al-'adl in the digital space includes the protection of individuals' digital rights, including the right not to be digitally spied upon, defamed or criminalized. Conversely, al-ihsān entails a moral responsibility to maintain healthy public discourse. When users spread useful content, clarify hoaxes, and do not embarrass others, they are practicing ihsān in cyberspace. This verse can be a normative basis for building regulative ethics on Islamic digital platforms. The government, da'wah institutions, and technology communities can make the values of al-'adl and al-ihsān as references in creating community guidelines, verifying content, and taking action against misuse of information. (Miftah Ulya, 2024)

In the digital realm, the principle of ihsān is not only avoiding evil, but actively spreading goodness. Research by Baraka & Rammal (2021) highlights that Islam encourages digital media users to contribute to a harmonious and constructive space, where every digital action has spiritual content and social responsibility. (Baraka, 2021)

Digital da'wah is also required to follow this principle. It is not allowed to deliver da'wah by demonizing others, leaking disgrace, or creating disproportionate fear. As stated by Quraish Shihab, "preaching with ihsān will generate sympathy, not controversy". Therefore, QS. Al-Nahl: 90 is a guideline for preaching fairly and ethically in cyberspace. On the other hand, this verse also prohibits al-munkar (moral turpitude) and al-baghy (injustice). In the digital world, this includes cyberbullying, online pornography, manipulation of information, and abuse of algorithmic power. A Muslim must not be a perpetrator or sympathizer of these practices, and must be part of efforts to prevent them. The context of the prohibition against "evil" and "injustice" in this verse translates into the rejection of cyberbullying, hate speech, deepfakes, and hacking. Asgar (2021) states that the application of Qur'anic norms in the digital world should emphasize "zero tolerance" towards information violence and online harassment, in accordance with the principles of maqāsid al-syarī'ah. (Mohammad A. Asgar, 2021)

From the above commentary, it is clear that the instructions contained in QS. Al-Nahl: 90 as the Constitution of Islamic Cyber Ethics, which explains that QS. Al-Nahl: 90 provides a solid foundation of values to bring digital justice. The value of al-'adl guides users to be fair in conveying information, respecting others, and being objective. As emphasized by Hossain & Mollah (2020), QS. Al-Nahl: 90 can be a reference for formulating Islamic social media regulatory ethics, by making the values of al-'adl and al-ihsān the main principles of regulation, supervision, and self-governance on digital platforms. Meanwhile, al-ihsān inspires to beautify the digital space with empathy, care, and positive contributions. (Dwiyanti & Jati, 2019) Contemporary commentaries such as those of Shihab and 'Abduh harmonize these values with social reality, showing that revelation remains relevant in regulating human life including in the digital realm.

c. QS. Al-Anbiyā': 107 - mercy and empathy narratives on social media

In the guidance of QS. Al-Anbiyā': 107, it clearly states that this verse confirms that the main mission of the Prophet Muhammad ﷺ's apostolate is to bring mercy, namely compassion, gentleness, and defense of human interests. In the context of today's digital life, the principle of mercy should be the main basis in building communication, content, and social media interaction. (Heidi Anksorus & Courtney L. Bradley, 2020). A study by Hosen (2022) emphasized that the value of rahmah in QS. Al-Anbiyā': 107 is an important framework in

building digital social ethics based on compassion, empathy, and inclusiveness in online communication. (DwiYanti & Jati, 2019)

M. Quraish Shihab in *Tafsir al-Miṣbāḥ* interpreted that “rahmatan lil-‘ālamīn” is not only for Muslims, but for all humanity and even other creatures. Hosen (2022) states that rahmah is not just a theological principle, but also an ethical basis in the governance of public communication, including social media, which demands empathy across identities and civility in virtual interactions..(Seyyed Hossein Nasr, n.d.) In contrast, Muhammad 'Abduh in *Tafsir al-Manār* relates this verse to the prophetic role as a gentle agent of social and moral transformation. He explains that the message of Islam is solutive, not repressive. In the digital space, the mercy approach encourages us to approach differences with dialogue, not conflict, and prioritizes education over condemnation.

The principle of mercy is in line with Islamic communication patterns that avoid verbal violence, insults, and blasphemy. Based on this value, *da'wah* on social media should not contain hate speech, one-sided judgment, or dehumanizing others. Instead, it should build a narrative of strengthening human values, social care, and global solidarity. In the context of digital content production and consumption, mercy becomes the ethical parameter of content curation. A Muslim must consider whether the content shared brings goodness or hurts others. Content that is excessively sarcastic, traumatizing, or demonizing certain groups goes against the principle of mercy as proclaimed in this verse. When disasters, social crises or online conflicts occur, the value of rahmah guides us to position ourselves empathetically, not as provocateurs. For example, in the case of online bullying or public figure misconduct, Muslim responses should contain educative and solutive elements, not pouring gasoline on the conflict.(Ulya, n.d.)

The explanation in *Taysīr al-Karīm al-Rahmān* by al-Sa'dī, states that the Prophet's mercy is seen in protecting the rights of the weak and marginalized. This principle also applies in the digital space, where online identities being attacked, doxing, or spreading personal disgrace is a form of violation of the principle of mercy. Thus, the protection of digital identity is part of the implementation of prophetic compassion. Social campaign content wrapped in a narrative of mercy will better touch public awareness. Emphasizing human suffering, social justice, and hope for the future in environmental, humanitarian, or health campaigns is much more effective than angry narratives. This is in line with the Prophet's mission to be a mercy to all creatures. From here it appears that mercy has de-escalative potential in digital social conflicts, because it encourages communication based on mutual recognition, and is able to break down tensions through dialogical approaches and strengthening shared values. (Rosnani Hashim dan Hasan Langgulang, 2008)

This principle was exemplified by the Prophet in his dialog with the Quraysh, People of the Book, and even with the enemy. Therefore, Muslim users on social media should actively build a narrative of reconciliation, not exacerbate conflict. However, by referring to QS. *Al-Anbiyā'*: 107, Qur'anic digital ethics places mercy as the ultimate value in all online communication activities. Interpretations from Quraish Shihab, Muhammad 'Abduh, and al-Sa'dī emphasize that mercy is not just a personal attitude, but a public ethical framework that must become the spirit of interaction in cyberspace: from words, memes, videos, to comments. Islam sees digital power not as an opportunity to humiliate each other, but as an opportunity to spread God's love to all His creations. (Arhanuddin Salim, 2023)

d. QS. *Al-Mu'minūn*: 8 - amānah in data protection and privacy

The explanation in QS. *Al-Mu'minūn*: 8 explains that this verse is included in the list of traits of true believers. Amanah here is interpreted as any form of trust and responsibility that must be maintained with integrity, both material and non-material. In the context of the digital world, trust includes the protection of personal data, sensitive information, and commitment to the privacy of other users. (S. Al-Ghamdi, 2018)

Quraish Shihab in *Tafsir al-Miṣbāḥ* emphasizes that trust is a test of one's honesty and moral maturity. He interpreted that the form of trust is very broad and touches the realm of public responsibility, including information management. In cyberspace, this means that maintaining data confidentiality, not misusing personal information, and not disseminating content recklessly are part of carrying out trust. (Ahmed K. Al Rawi, 2017). However, in *Tafsir al-Marāghī*, it is mentioned that trust also includes things entrusted to a person through social interactions. Thus, if one accesses or possesses another person's personal information-such as through social media, online groups, or communication apps-then one must not divulge or utilize that information without permission, as it is a form of betrayal of trust.

In the digital age, ethical responsibility lies not only with end users, but also with system developers, platform owners and data managers. They all have a mandate to safeguard people's privacy, security, and digital rights. Violating people's privacy by leaking private chats, sharing contact numbers without permission, or storing user data without encryption, goes against the Qur'anic principle of trust. The value of *amānah* is an important normative basis in the formulation of data protection law. From the perspective of *maqāṣid al-syarī'ah*, safeguarding information and privacy rights falls under the protection of *al-nafs* and *al-'irdh* (honor). The state and digital institutions are responsible for public trust, and misuse of data by corporations or institutions is a serious breach of trust.

In daily use, such as sharing private photos, conversations, or online venting, the recipient of that information is obliged to uphold the principle of confidentiality. The act of redistributing such content without permission, even if it is not confidential, is still a betrayal of the social trust and is strongly condemned in Qur'anic ethics. This is also in line with the Prophetic hadith:

“Each of you is a leader, and each of you will be held accountable for his leadership.” (HR. Bukhari and Muslim). The principle of trust also encourages transparency. For example, applications that access user data should honestly state its purpose, duration, and protection mechanisms. When users are not given clear information about how their data is being used, it is a violation of the contractual trust between the service provider and the user. (Mahfudz, n.d.)

In the case of identity theft, the perpetrator has betrayed the collective trust and undermined public trust. In the *Taysir al-Karim al-Rahman* commentary by al-Sa'di, trust is described as a condition of public virtue that if violated will cause social damage. Thus, maintaining the integrity of online identities and not stealing personal accounts or information is a concrete form of maintaining trust. (As-Sa'diy, 1988) It is clear that the instructions in QS. Al-Mu'minun: 8 provides a strong moral foundation for the development of Qur'anic cyber ethics. The value of trust is not simply a matter of individual trust, but concerns the digital social structure as a whole-from system design to user behavior. Contemporary interpretations show that data protection, privacy and commitment to information integrity are direct reflections of a Muslim's faith and spiritual responsibility.

d. QS. Al-Hujurat: 6, 11-12 - tabayyun, prohibition of gossip, and ethics of information verification

Then the explanation in QS. Al-Hujurat: 6, discussing these verses continues the discussion of social ethics: In verse 11: The prohibition of criticizing and calling people bad names. In verse 12: The prohibition of prejudice, fault-finding, and gossip. In *Tafsir al-Miṣbāḥ*, Quraish Shihab explains that the command of *tabayyun* is a strong warning not to rush to spread information without clarification. This is particularly relevant in today's digital age, where information circulates very quickly and is often unvalidated. The behavior of spreading hoaxes on social media, chain messages without clear sources, or manipulative narratives are all against the principle of *tabayyun*. This verse contains a noble epistemological principle: the moral obligation to check the truth before reacting to it or spreading it.

In Faṣl al-Khiṭāb, al-Ghazali highlights the importance of this verse in the context of social conflict. He states that the spread of misinformation can destroy the fabric of society and divide the ummah. In the digital context, this applies to cyber propaganda, the spread of edited videos, or misleading memes. Verification becomes a form of worship and social responsibility. In the online space, each individual bears the moral burden not to become a chain of spreading information whose truth is unclear.

The prohibition of gossip and spreading disgrace in social media is stated in QS. Al-Hujurāt: 12: affirms that gossip does not only occur in direct communication, but also in digital content such as posts, comments, memes, and even screenshots that corner someone. Tafsir al-Sa'dī emphasizes that gossip is a form of reputation destruction, whether overt or implied, which remains prohibited even if the facts are true. (As-Sa'diy, n.d.)

So the existence of digital ethics and privacy is contained in the same verse that also mentions: "avoid prejudice, for it is a sin." The meaning of this verse is closely related to excessive skepticism or cynicism towards other users on social media. In digital culture, this is seen in cancel culture, doxing, or slander without evidence. Tafsir al-Marāghī explains that prejudice is the root of conflict, and Allah forbids us to infer evil without any real evidence.

The principle of the Prohibition of Reproach and Cyberbullying as stated in QS. Al-Hujurāt: 11 prohibits mocking and calling people bad names. Tafsir al-Baghawī explains that this behavior destroys the self-esteem of others and creates enmity. In digital practice, this is seen in malicious comments, insulting memes, cyber-bullying, and negative labeling of certain groups. Together, these three verses form the architecture of Qur'anic communication ethics: (1) clarifying information (tabayyun), (2) maintaining honor (lā yaghtab), (3) not denouncing or labeling badly (lā yaskhar). These principles can be used as the basis for Islamic digital behavior guidelines that are relevant to modern regulations on privacy, hate speech, and hoaxes. Each of these actions is a violation of the Qur'anic values that advocate caution, civility, and protection of human honor. (Ulya & Makhfudz, 2023)

From this it appears that the explanation of QS. Al-Hujurāt as Qur'anic Cyber Ethics and confirms that the three verses in this surah form a framework of communication ethics that can be applied directly in social media behavior. Contemporary scholars emphasize that the reinterpretation of these verses in the digital context is an urgency of the times, not just an academic ijtihad, but an ethical necessity to maintain the dignity of the ummah in the era of information technology. (Moh. Rivaldi Abdul et al., 2023)

4. Qur'anic Cyber Ethics: A Conceptual Model and Practical Recommendations

Qur'anic digital ethics rests on prophetic values that are universal and transformative. Values such as al-ṣidq (honesty), al-'adl (justice), al-raḥmah (compassion), al-amānah (responsibility), and al-taqwā (piety) become the moral foundation in interacting in the digital space. (Rosidi et al., 2022) As explained in QS. Al-Aḥzāb: 21, the Prophet ﷺ is a prime example in applying these values in daily life, including in the digital context.

The concepts of al-mā'rūf (good) and al-munkar (evil) are also relevant in regulating online behavior. QS. Āli 'Imrān: 110 emphasizes the importance of amar ma'rūf nahi munkar as a collective responsibility of Muslims, including in producing and disseminating ethical digital content. (Amalia Anggraini & Sri Rahayu, 2022) Furthermore, maqāṣid al-sharī'ah provides a normative framework in formulating digital ethics. Principles such as ḥifẓ al-dīn (preserving religion), ḥifẓ al-nafs (preserving the soul), ḥifẓ al-'aql (preserving the intellect), ḥifẓ al-nasl (preserving offspring), and ḥifẓ al-māl (preserving property) can be applied in the digital context to protect users from harmful content, hoaxes, and privacy violations. (Rosidi et al., 2022)

So to implement Qur'anic values in cyber ethics must start from the world of education. Qur'anic digital education needs to integrate spiritual and ethical values in the information technology curriculum. This includes teaching digital literacy based on Islamic principles, such as honesty in

disseminating information, responsibility in communication, and awareness of the social impact of online behavior. (Arsanti & Nurzannah, 2024)

Training programs and workshops for educators and students can be designed to raise awareness of the importance of digital ethics. In addition, the development of learning modules that combine contemporary case studies with Qur'anic values can help learners understand the practical application of Islamic digital ethics.

It is also important to involve families and communities in digital education, so that Qur'anic ethical values can be consistently applied in various aspects of life, both online and offline. (Khan et al., 2018)

Therefore, it is expected that the government and related institutions need to formulate policies that support the implementation of digital ethics based on Islamic values. This includes social media regulations that encourage platforms to implement content moderation policies that are in accordance with Qur'anic ethical principles, such as the prohibition of hate speech, the spread of hoaxes, and content that damages public morality. (Rosidi et al., 2022)

In the education sector, the Islamic online ethics curriculum can be integrated into information and communication technology subjects. This aims to equip students with the ability to critically assess digital information and form a responsible character in the use of technology. Collaboration between scholars, academics and technology practitioners is also important to develop contextualized and applicable digital ethics guidelines and ensure that the policies implemented are aligned with Islamic values and the needs of today's digital society. (Miftah Ulya, Nurliana, 2023). Rapid digital transformation requires Muslims to actualize the values of revelation in virtual life. The Qur'an as a source of transformative and futuristic ethics provides relevant guidelines to face ethical challenges in the digital era.

By integrating prophetic values and *maqāṣid al-sharī'ah* in digital ethics, Muslims can build a digital ecosystem that is civilized, just, and oriented towards the common good. (Alya J. AlNuaimi & Abderrahmane Azzi, 2022). Thus, the reactualization of revelation in the digital context is not just an option, but a necessity to ensure that technological progress is in line with Islamic spiritual and moral values. In turn, Muslims can become pioneers in creating an ethical and sustainable digital space.

CONCLUSION

In the midst of massive digitalization and the penetration of information technology into all aspects of life, there is an urgent need to reformulate the ethical foundation that is able to navigate this new reality. This paper asserts the importance of revitalizing the ethics of revelation, especially prophetic Qur'anic values, as a guide for behavior in virtual space. Cyber ethics is not just a matter of laws and regulations, but concerns the formation of Muslim digital characters based on honesty (*ṣidq*), justice (*'adl*), compassion (*raḥmah*), trustworthiness (*amānah*), and piety (*taqwā*) as the main values in the media.

There is a systematic effort to explore the Qur'an as a source of transformative and futuristic ethics, which not only regulates the present, but also provides direction for a progressive digital civilization. Using a thematic interpretation approach (*tafsīr mawḍū'ī*) and contextual analysis, this article outlines how Qur'anic verses are relevant to dynamics such as information verification (*tabayyun*), personal data protection, hate speech, and empathetic and humane social media ethics..

The Qur'an, in this framework, is not just a normative holy book, but also a dynamic and applicable digital ethics guideline. Through the reactualization of revelation values in the form of conceptual models and practical recommendations, this paper makes an original contribution in building the foundation of Qur'anic cyber ethics that is compatible with the challenges of the digital era, as well as offering an alternative to the secular paradigm in technological ethics. Therefore, the reactualization of revelation is not only a theological task, but also a historical call to make divine values the light of an ethical and civilized digital civilization.

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