



The Urgency of Communication Ethics in Social Media in Perspective of The Quran and Hadith

^{a,1}Muhammad Aufakumara Sucipta*, ^{b,2}Muhammad Dede Puja Kusuma

^a Faculty of Islamic Studies, Master of Islamic Religious Education, Universitas Ahmad Dahlan, Indonesia

^b Office Administration Lecturer, Politeknik Madyathika Purbalingga, Indonesia

¹12307052032@webmail.uad.ac.id ; ² mdpkusuma@gmail.com

ARTICLE INFO

ABSTRACT

This article has undergone peer review and was presented at the Islam in World Perspectives Symposium 2024 on August 14, 2024

Keywords

Communication Ethics,
Social Media,
Al-Quran,
Hadith

The presence of information and communication technology is inevitable, its development is also getting faster and faster. Proven by the birth of social media as a "tool" for society to interact, share and consume various types of content. However, like a double-edged sword, the presence of social media can bring benefits and harms. It is useful to facilitate people's needs, have global connectivity, and explore information. On the other hand, it can bring harm such as desocialization, pornography, the spread of hoax news, and especially the degradation of communication ethics. The massive growth of social media users if not balanced with good communication ethics will have a negative impact on life. This is an urgency that cannot be normalized, so the purpose of the Author to conduct research is to determine the importance of communication ethics in using social media according to the views of the Qur'an and Hadith, where the Qur'an and Hadith are guidelines for life, especially for adherents of Islam. This study uses a literature review method with data collection techniques through journals. The results of the study show that the Qur'an and Hadith have shown the importance of ethics in communicating and have relevance to be the basis for using social media. Reflected in several verses of the Qur'an that show the importance of communication ethics, namely through Surah Al-Hujurat verse 6 and verse 13, Surah An-Nahl verse 125, Surah Al-Ashr verse 1-3, and Surah Az-Zumar verse 33. Then the ethics of communication in social media based on the hadith can be seen from the hadith of Sahih Muslim No. 4721 which explains that honesty is the basis of goodness which is rewarded with heaven. The conclusion is that the Qur'an and hadith provide guidelines, directions and relevant solutions to deal with various problems and always be in goodness. There needs to be an awareness of the importance of communication ethics, especially from the perspective of the Qur'an and Hadith. Ethics in social media should have been taught from an early age considering the massive and rapid development of technology so that it must be balanced with good use and ethics that are in accordance with religious rules and the values contained therein.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

The presence of information and communication technology is inevitable, its development

is also getting faster and faster. Proven by the birth of social media as a "tool" for people to interact, share and consume various types of content. However, like a double-edged sword, the presence of social media can bring benefits and harms. It is useful to facilitate people's needs, have global connectivity and explore information. On the other hand, it can bring harm such as desocialization, pornography, the spread of hoax news, and especially the degradation of communication ethics which are important things to pay attention to. Poor communication ethics in using social media are an urgency that cannot be normalized because they will have a broad impact on life. Interactions on social media can take place without having to know, meet and know the identity. Based on the latest social media facts and statistics, the use of social media platforms continues to grow rapidly. Currently, over 4.74 billion people use social media worldwide, with the majority of users accessing their accounts every day. Social media users are projected to grow to 6 billion by 2027 (Statista, 2024). This rapid growth also occurred in Indonesia, where there was an increase in internet and social media users in 2023 as follows.

Figure 1.1

Data (Trends) of Internet and Social Media Users in Indonesia in 2023



Source : We Are Social, 2023

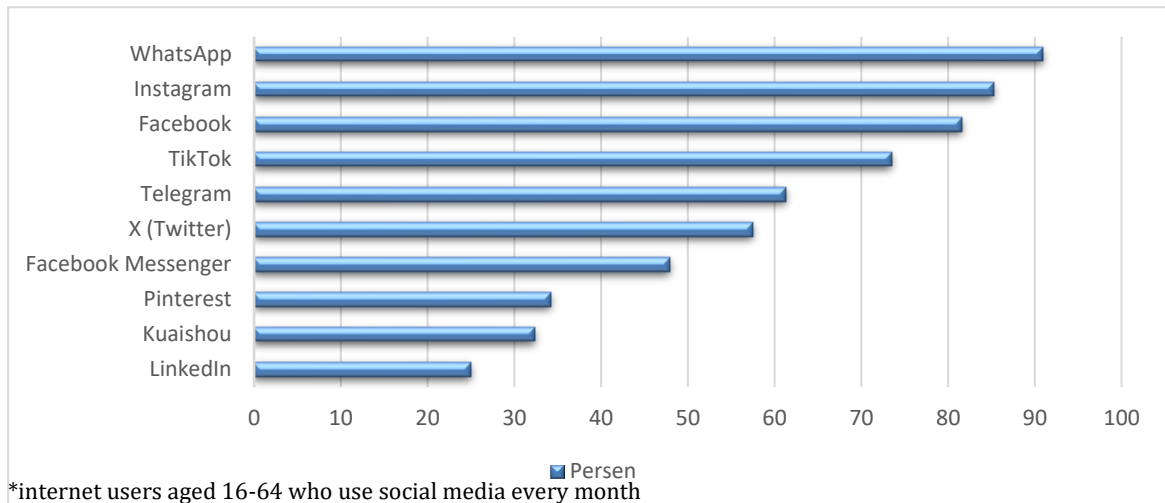
Based on the data above, it shows that the total population (number of residents): 276.4 million, connected mobile devices: 353.8 million (128% of the total population). Internet users: 212.9 million (77% of the total population) and active social media users: 167 million (60.4% of the total population) (Riyanto, 2023). The widespread use of social media reaches people of all ages and socio-cultural backgrounds, raising concerns about ethics (Barrett-Maitland & Lynch, 2020). Communicating basically must have ethics which means having principles to regulate interactions

between humans.

In the context of using social media, humans must have an ethical responsibility in communicating to build a moral and ethical foundation between each other. The use of social media, especially in Indonesia, is also very massive and the social media applications used vary, as can be seen in the data below.

Chart 1.1

Most Used Social Media Applications by Internet Users* in Indonesia (January 2024)



Source : We Are Social, 2024

WhatsApp became the most widely used social media application in Indonesia in January 2024. Of all internet users in Indonesia aged 16-64 years, the majority or 90.9% were recorded as using the application. Instagram was in second place with a proportion of 85.3% of users, followed by Facebook 81.6%, and TikTok 73.5%. Then those who use Telegram are 61.3%, and X (Twitter) 57.5%. There are also those who use Facebook Messenger, Pinterest, Kuaishou (Kwai and Snack Video), and LinkedIn with a smaller proportion as seen in the graph. Overall, We Are Social recorded that there were 139 million social media user identities in Indonesia in January 2024. The number is equivalent to 49.9% of the total national population (Databoks, 2024).

This high use of social media is accompanied by various characters and behaviors of its users, one form of which is giving each other comments on what users see and feel in a content. The absence of restrictions on good and bad considerations in commenting is the beginning of the misuse of social media in the gadget era (Ningrum et al., 2019). There are many phenomena of communication ethics in social media that occur that are not in accordance with its principles. The impact is very detrimental, causing victims to feel stressed, depressed, and even commit suicide. This is in accordance with the research findings of the Ministry of Communication and Information (Kominfo), which found that throughout 2021 there was a decline in digital ethics in Indonesian society compared to 2020, this digital ethics includes ethics in the digital space including on social

media (Rossa & Efendi, 2022)

Nuraeni et al., (2022) said that comments on social media turn into polite but unethical discussions because many people use them to comment and interact in unethical ways, regarding netizen comments including the following, namely (1) forms of insults, (2) forms of spreading fake news, (3) forms of provocation, (4) forms of defamation, (5) forms of blasphemy, and (6) forms of incitement.

The author here wants to see and examine communication ethics from an Islamic perspective, especially based on the holy book of the Quran and Hadith. The Quran and Hadith are present as guidelines and instructions in living the lives of Muslims so that they are more organized and within the corridor of sharia. There are so many verses of the Quran and authentic hadith that instruct and encourage us to adhere to them. Among them is the word of Allah ta'ala:

أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ [الأعراف: 3]

“Follow what has been revealed to you from your Lord and do not follow leaders other than Him. You have learned very little (from it).” [Al-A'raaf/7: 3].

Then an authentic Hadith as narrated by Imam Muslim and al-Hakim from Jabir bin Abdillah radhiyallahu 'anhuma, he narrated: "That the Prophet Muhammad sallallahu 'alaihi wa sallam once said:

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اغْتَصِمْتُمْ بِهِ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ « [أخرجه مسلم والحاكم]

“Indeed I have left you with something that will not lead you astray as long as you hold fast to it, namely the Qur'an and the Sunnah of His Prophet.” HR Muslim no: 1218.

Based on the verses of the Quran and Hadith above, it can be seen how important the Quran and Hadith are as a guide to life that leads to goodness. Of course, the Quran and Hadith have views related to communication ethics. If it is associated with the phenomenon of the degradation of communication ethics in social media which is urgent, the researcher wants to make it relevant to the Quran and Hadith because it contains verses and hadith that provide views on ethics. How do the Quran and Hadith view communication ethics in social media, considering the increasing growth of its users so that it is accompanied by good communication ethics as well.

Method

This study uses a literature review method with a descriptive qualitative method. For data collection techniques through journals. Related to the research theme about social media ethics and cyber crime in the Qur'an and Hadith.

Result and Discussion

1. The Urgency of Communication Ethics in Social Media

The origin of the word ethics comes from the Greek "ethos" (in singular) or "ta etha" (plural). The word ethos in singular means residence, pasture, enclosure, customs, morals, character, feelings, way of thinking. In plural form "ta etha" means customs. Ethics are also often referred to as ethics. Ethics are a reflection of society's views on what is good and bad, and distinguish between acceptable behavior or attitudes and those that are rejected in order to achieve goodness in life together. Ethics concern social and cultural values that have been agreed upon by society as norms that are adhered to together. Many ethical principles are universal, but care must be taken in studying ethical norms that come from outside (Dewi, 2019).

Communication ethics in social media is urgent because many users use social media without being accompanied by good ethics. This degradation of communication methods is implemented in the form of language with minimal politeness which is considered slang considering the absence of rules for using standard language, this causes social media users to ignore aspects of values, ethics and norms in communicating. In line with what Corry, (2009) said, this allows friction that may occur between social media users as a chat application, both personal and group, which results in ineffective communication. Communication ethics are not only related to good speech but also come from sincere intentions expressed from our calmness, patience and empathy in communicating.

Microsoft's research results stated that Indonesian netizens were among the most impolite throughout 2020. This is in accordance with the latest research findings of the Ministry of Communication and Information (Kominfo), which found that throughout 2021 there was a decline in the digital ethics of Indonesian society compared to 2020. From the Kominfo research in collaboration with the Katadata Insight Center, it was found that the digital literacy pillar, the digital ethics category in 2021 was at 3.53, down from 2020 which was at 3.72. This portrait is considered quite ironic at a time when digital culture or the culture of using the internet in everyday life has increased drastically from 3.55 in 2020 to 3.90 in 2021 (Rossa & Efendi, 2022).

This is a strong warning because of the decline in ethical manners in communication. Although the increase in internet culture has increased, unfortunately it is not balanced with the ethics of social media communication. This change will give birth to conformity where conformity

arises when individuals follow the behavior, perceptions, or opinions of others, due to pressure from others, both real and imagined (Yuniani et al., 2023). In a report entitled 'Digital Civility Index (DCI)', Indonesia is ranked 29th out of 32 countries surveyed for the level of politeness, as well as being the lowest in Southeast Asia. The online politeness score in Indonesia itself rose eight points, from 67 in 2019 to 76 in 2020.

In this research released by Microsoft, the level of politeness of Indonesian netizens worsened eight points to 76, where the higher the number, the worse the level of politeness. In addition, data released by databoks.id states that the level of dependence of Indonesian people on social media is very high, ranking second after the Philippines, which is 3.3 hours per day (Yuniani et al., 2023). This is an urgency that cannot be normalized because it will affect the attitudes and behavior of society. Good grammar comes from good ethics so that if it is based on ethics, then in direct communication or communication on social media, good grammar will be used and the importance of politeness will be understood.

2. Perspective of the Quran and Hadith in Social Media Communication Ethics

When discussing ethics in Islam, the science of morality cannot be separated. The science of morality is one of the branches of knowledge in the Islamic religion, and the term morality itself is considered a synonym for ethics. The similarity between the two is the science that discusses goodness to be done by humans and discusses bad things to be avoided as an application of the prohibitions that have been determined in religion (Al-Ayyubi, 2019). The basic principles of Islamic communication are the principle of honesty and the principle of reward and sin. The ethics of communication in social media have been regulated in the Qur'an through the Qur'an, Surah Al-Hujurat verse 6 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

“O you who believe, if a wicked person comes to you with important news, then ascertain its truth, lest you harm a people through ignorance, and then become regretful of what you have done.”

In this verse, Allah warns the believers, if a wicked person comes to them bringing news about anything, not to rush to accept the news before checking and examining its truth first. Before conducting a thorough investigation, do not quickly believe the news from a wicked person, because someone who does not care about his wickedness, certainly will not care about the lies of the news he conveys. The need to be careful in receiving news is to avoid regret due to news that is not examined or false news.

The regret that will arise can actually be avoided if we are more careful. This verse provides guidelines for all believers to be careful in receiving news, especially if it comes from a wicked person. The intention contained in this verse is to first conduct research regarding its truth. Believing news without investigating its truth, will most likely result in wasted lives and property, which will only cause regret.

Then there is in the Surah Al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant."

In this verse, it is explained that Allah created humans from a man (Adam) and a woman (Hawa) and made them into nations, tribes, and different skin colors not to mock each other, but so that they know each other and help each other. Allah does not like people who show arrogance with their lineage, rank, or wealth because the most noble among humans in the sight of Allah is only the one who is most pious to Him. Indeed, Allah is All-Receiving of repentance and All-Knowing of what is hidden in the souls and minds of humans. At the end of the verse, Allah states that He is All-Knowing of everything hidden in the hearts of humans and knows all their deeds. Then there is in the Quran, Surah An-Nahl verse 125 which reads:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Call (people) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is the one who knows best who has gone astray from His path and He (also) knows best who has been guided."

In this verse, Allah SWT provides guidance to His Messenger on how to invite people (da'wah) to the path of Allah. The way of Allah here means the religion of Allah, namely the Islamic law which was revealed to the Prophet Muhammad saw. Allah SWT laid the foundations of da'wah to guide His people in the future in carrying out the task of da'wah. Then there is in the Al-Quran Surah al-Ashr verses 1-3 which reads:

وَالْعَصْرُ ﴿١﴾

"For the sake of time"

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

"In fact, humans are truly at a loss"

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٢١﴾

"Except those who believe and do righteous deeds and advise each other to truth and patience."

In general, this Surah indicates the urgency of time. This Surah contains an affirmation that everyone will suffer losses except those who believe and do righteous deeds and advise each other to adhere to truth and patience. Then another Surah in the Al-Quran which emphasizes the importance of ethics in communication is found in the Al-Quran, Surah Az-zumar verse 33, which reads:

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

"Those who bring the truth (Prophet Muhammad) and confirm it, those are the pious people".

As for the person who brought the truth, namely Muhammad saw and those who confirmed it, namely his friends and followers until the Day of Judgment. They always fear Allah, do not worship statues and idols, always fulfill their sharia obligations, and carry out the commandments of good and evil while hoping for reward and avoiding His punishment. They are what is meant by the group of pious people. The ethical view of communication in social media based on the hadith can be seen from the hadith of Sahih Muslim No. 4721:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ التَّمِيمِيُّ أَخْبَرَنَا ابْنُ مُسْهِرٍ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ فِي حَدِيثِ عَيْسَى وَيَتَحَرَّى الصِّدْقَ وَيَتَحَرَّى الْكَذِبَ وَفِي حَدِيثِ ابْنِ مُسْهِرٍ حَتَّى يُكْتَبَهُ اللَّهُ

"Has told us Muhammad bin 'Abdullah bin Numair; It has been told to us that Abu Mu'awiyah and Waki' both said; Has told us Al A'masy; Likewise it is narrated from another route, And Abu Kuraib has told us; Has told us Abu Mu'awiyah; Has told us Al A'masy from Shaiq from 'Abdullah he said; The Prophet sallallaahu 'alaihi wasallam said: 'You must act honestly, because honesty will lead to goodness. And that goodness will lead you to heaven. A person who always acts honestly and maintains honesty will be recorded as an honest person in the sight of Allah. And avoid lies, because lies will lead

to evil and evil will plunge you into hell. A person who constantly lies and maintains lies, then he will be recorded as a liar in the sight of Allah." Minjab bin Al Harith At Tamimi has told us; Ibn Mushir has informed us; Likewise it is narrated from other channels, And has told us Ishaq bin Ibrahim Al Hanzhali; Has informed us 'Isa bin Yunus both from Al A'masy through this path. However in the Hadith of Isa it is not mentioned the phrase; 'maintaining honesty and maintaining lies.' While in the Hadith of Ibn Mushir it is mentioned with the phrase ; Hatta yuktabahullah.' (until Allah records him as a liar)".

The Quran and Hadith have provided their views on communication ethics even thousands of years ago and when associated with social media communication today, it is still very relevant and can be applied because the view of communication ethics in the Quran and Hadith brings truth and goodness to humans. Relevant to research (Abdul Kadar, 2013) that Islam recommends the use of technology for good, this can include sharing useful knowledge and information, using technology for charitable purposes, and contributing positively in cyberspace.

In addition, bad communication ethics can be minimized by studying and applying knowledge and being guided by the Quran and Hadith. Communication ethics in social media have basically been regulated in the Quran through Surah al-Hujurat verses 6 and 13, the Quran Surah an-nahl verse 125, Surah al-Ashr verses 1-3, and Surah Az-zumar verse 33. Then the ethics of communication in social media based on the hadith can be seen from the hadith of Sahih Muslim No. 4721 which explains that honesty is the basis of goodness, the reward of which is heaven.

Conclusion

Communication ethics in social media are very important and urgent for all of us considering that many bad phenomena occur because ethics give birth to behavior. The Qur'an and hadith provide guidelines, directions and relevant solutions to deal with various problems and always be in goodness. Communication ethics in social media have basically been regulated in the Qur'an through Surah al-Hujurat verses 6 and 13, Surah An-Nahl verse 125, Surah Al-Ashr verses 1-3, and Surah Az-Zumar verse 33. Then the ethics of communication in social media based on the hadith can be seen from the hadith of Sahih Muslim No. 4721 which explains that honesty is the basis of goodness whose reward is heaven.

There needs to be an awareness of the importance of communication ethics, especially from the perspective of the Qur'an and Hadith. Ethics in social media should have been taught from an early age considering the massive and rapid development of technology so that it must be balanced with good use and ethics that are in accordance with religious rules and the values contained therein.

Acknowledgements

The author would like to express his deepest gratitude to my family, especially Almarhum Mr. Subarman Bin Adang Sumantri, Al-Fatihah, and my partner who always support me everytime, Sri Purwo Pujihastuti and people who give encouragement to the author.

References

- Abdul Kadar, M. M. (2013). Ethical Issues in Computer use : A Study from Islamic Perspective. *Global Journal of Computer Science and Technology Interdisciplinary*, 13(2), 5–11. https://globaljournals.org/GJCST_Volume13/2-Ethical-Issues-in-Computer.pdf
- Al-Ayyubi, M. Z. (2019). Etika Bermedia Sosial Dalam Menyikapi Pemberitaan Bohong (Hoax) Perspektif Hadis. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 19(2), 148. <https://doi.org/10.14421/qh.2018.1902-02>
- Barrett-Maitland, N., & Lynch, J. (2020). Social Media, Ethics and the Privacy Paradox. *Security and Privacy From a Legal, Ethical, and Technical Perspective*, 1–14. <https://doi.org/10.5772/intechopen.90906>
- Corry, A. (2009). Etika berkomunikasi dalam penyampaian aspirasi. *Komunikasi*, 1(1), 14–18.
- Databoks. (2024). *10 Aplikasi Media Sosial yang Paling Banyak Dipakai Pengguna Internet di Indonesia (Januari 2024)*. <https://databoks.katadata.co.id/datapublishembed/168291/ini-media-sosial-paling-banyak-digunakan-di-indonesia-awal-2024>
- Dewi, M. S. R. (2019). Islam dan Etika Bermedia (Kajian Etika Komunikasi Netizen di Media Sosial Instagram Dalam Perspektif Islam). *Research Fair Unisri*, 3(1), hal.140.
- Ningrum, D. J., Suryadi, S., & Chandra Wardhana, D. E. (2019). Kajian Ujaran Kebencian Di Media Sosial. *Jurnal Ilmiah KORPUS*, 2(3), 241–252. <https://doi.org/10.33369/jik.v2i3.6779>
- Nuraeni, I., Harisanti, N. L. R., & Maksum, H. (2022). Tuturan Kebencian dalam Komentar Warganet Pada Akun Instagram @obrolanpolitik: Kajian Pragmatik. *Ranah: Jurnal Kajian Bahasa*, 11(1), 189. <https://doi.org/10.26499/rnh.v11i1.4198>
- Riyanto, A. D. (2023). *Hootsuite (We are Social): Indonesian Digital Report 2023*. <https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2023/>
- Rossa, V., & Efendi, D. A. (2022). Hasil Riset: Etika Masyarakat Indonesia di Media Sosial Menurun Sepanjang 2021. *Suara.Com*. <https://www.suara.com/lifestyle/2022/01/20/145932/hasil-riset-etika-masyarakat-indonesia-di-media-sosial-menurun-sepanjang-2021>
- Statista. (2024). *Mobile social media worldwide - statistics & facts*. Mobile social media worldwide - statistics & facts
- Yuniani, H., Indarsih, M., Diah Astuti, F., & Bakiyah, H. (2023). Revitalisasi Etika Komunikasi Media Sosial Dalam Membangun Budaya Indonesia Yang Luhur dan Beradab. *Jurnal Public Relations (J-PR)*, 4(1), 23–30. <https://doi.org/10.31294/jpr.v4i1.1957>