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ANALYSIS OF HADITH UNDERSTANDING OF SOCIAL MEDIA PHENOMENA AS A COMMUNICATION TOOL IN THE DIGITAL ERA

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Abstract

Social interaction is not only done face to face communication but also social interaction can be done online through the sophistication of information technology called social media. The development of social media is becoming a necessity in the 21st century. This research aims to analyze hadith understanding of social media phenomena as a communication tool in the digital era. The formulation of this research problem is how to understand hadith to the phenomenon of social media as a communication tool in the digital era. This study aims to discuss the analysis of hadith understanding of the phenomenon of social media as a means of communication in the digital era. This research is a literature study that focuses research on social media. This research study uses a qualitative approach by applying literature study methods. The formal object of this research is the science of hadith, while the material object is hadith against the phenomenon of social media as a means of communication in the digital era. The results showed that Tirmidhi Hadith Number 2432 contains the importance of good social interaction. Understanding hadith encourages good interaction with social media phenomena. As a means of communication in the digital age, social media has a good and bad influence on social change. This study recommends more in-depth hadith research into the phenomenon of social media.

Keywords: Digital, Hadith, Media, Interaction, Social

Abstrak

Analisis Pemahaman Hadis Terhadap Fenomena Sosial Media sebagai Alat Komunikasi di Era Digital. Interaksi sosial tidak hanya dilakukan secara *face to face communication*, tapi juga interaksi sosial dapat dilakukan secara *online* melalui kecanggihan teknologi informasi yang disebut sosial media. Perkembangan penggunaan sosial media menjadi sebuah kebutuhan di abad ke-21. Penelitian ini bertujuan melakukan analisis pemahaman hadis terhadap fenomena sosial media sebagai alat komunikasi di era digital. Rumusan masalah penelitian ini adalah bagaimana pemahaman hadis terhadap fenomena sosial media sebagai alat komunikasi di era digital. Kajian ini bertujuan untuk membahas analisis pemahaman hadis terhadap fenomena sosial media sebagai alat komunikasi di era digital. Penelitian ini merupakan penelitian kepustakaan yang memfokuskan penelitian terhadap sosial media. Kajian penelitian ini menggunakan pendekatan kualitatif dengan menerapkan metode studi literatur. Objek formal penelitian ini adalah ilmu hadis, sedangkan objek materialnya hadis terhadap fenomena sosial media sebagai alat komunikasi di era digital. Hasil penelitian menunjukkan hadis Tirmidzi Nomor 2432 berisi tentang pentingnya interaksi sosial yang baik. Pemahaman hadis mendorong adanya interaksi yang baik terhadap fenomena sosial media. Sebagai alat komunikasi di era digital, media sosial memiliki pengaruh yang baik dan buruk terhadap perubahan sosial. Penelitian ini merekomendasikan penelitian hadis yang lebih mendalam terhadap fenomena media sosial.

Kata Kunci: Digital, Hadis, Media, Interaksi, Sosial

Introduction

Humans are social creatures (Mutiah, Akbar, & Rafiq, 2019). A social being means a creature that needs others to support his life as a human being (Hantono & Pramitasari, 2018). Among supporting factors, the interaction between humans is the basis of all social relations (Sudariyanto, 2010). Social interaction is not only done face to face communication but also social interaction can be done online through the sophistication of information technology called social media (Alyusi, 2016). The development of social media use becomes a necessity in the 21st century (Nabila, Elvaretta, Zahira, & Syarif, 2020). The media is very popular because the scope of its reach is very wide even to the corners of the world. In addition to the scope of its reach, the speed of the process of information exchange and interaction makes social media an influential media in today's technological age (Halim, 2019). But the more sophisticated the technology the freer the interaction is done, it tends to be bad. Though the Prophet (peace be upon him) had given a warning in the hadith of Tirmidhi No. 2432 to stay away from bad social interaction because it can be destructive.

Several experts have conducted research related to social media hadith. One of them is a study researched by Saifuddin (2017), with the title "Understanding Ukhuwah Hadith in the Context of Social Media Efforts to Build Social Solidarity Ethics," In the discussion of this research there is a hadith that explains how to establish ukhuwwah (silaturahmi) between Muslims. This becomes an important point in social interaction between humans by prioritizing adab and also ethics in socializing. This study concluded that the presence of a hadith in the middle of the life of the millennial community as it is today not only contains religious science but also the importance of prioritizing adab and ethics when interacting socially (Saifuddin, 2017). Alhaf Husein Muzakky and Fahrudin (2020), with the title "Contextualization of Hadith in Social Media Interaction in the Millennial Era in the Book of Fath al-Bari Syarah hadith al-Bukhari." The discussion of this research illustrates and explains that hadith gives clues as to how to deal with the times, both from ancient times to the present day which is super sophisticated and all-around social media. This research concludes that in using social media we must be wise and put forward between adab and the ethics of interacting as an example that has been exemplified by the Prophets to be our knowledge in social interaction, especially in social media (Muzakky & Fahrudin, 2020). This research has something in common: discussing social media. But there is a difference, namely the understanding of hadith to the phenomenon of social media as a means of communication in the digital era.

Social media is one of the instant media that is used as a tool to communicate and explore various information that is open and allows interactivity anywhere and anytime (Amalia, 2021). It has become a fact that the global community cannot be separated from social media infiltration (Hidayat, 2020). Therefore, the understanding of hadith is also an important thing and very integrated with social media in building a self-image so that communication runs well between people, both directly and indirectly (through social media) can be well established (Saifuddin, 2017).

Based on the background description above, the main problem is that there is a hadith understanding of the phenomenon of social media as a means of communication in the digital era. The formulation of this research problem is how to understand hadith to the phenomenon of social media as a communication tool in the digital era. This study

aims to discuss the analysis of hadith understanding of the phenomenon of social media as a means of communication in the digital era. Theoretically, this research is useful as a reference for hadith science. Practically this research is useful as knowledge around understanding hadith to social media.

This research is a literature study that focuses research on social media. This research study uses a qualitative approach by applying literature study methods (Darmalaksana, 2020b). This research review is carried out by taking data sources sourced from literature both real data and data from reference journals. Data that has been collected, is then categorized according to research questions (Darmalaksana, 2020a). Furthermore, the data is arranged so that it becomes an explanation that is by facts, clear, and detailed so that it becomes real research. Data is processed by the author with the meaning of the source of the facts above as a reference to become a science and new and useful information. In the stage of meaning, the author uses a combination of two methods, namely the descriptive method of case analysis and the method of hadith syarah.

Hadith Syarah on Social Interaction

Syarah hadith is an explanation that explains the *matan* or content of the hadith. The syarah method can be done as an approach to hadith research. The classic or contemporary approach has a characteristic in the discussion. Classical or contemporary methods can support discussion in hadith (Rozi, 2019). Classical methods include *ijmali* (global), *tahlili* (critical), *maudhu'i* (thematic), and *muqaran* (comparison) methods are methods often found in hadith or Quranic research. Syarah hadith cotemporary is carried out with a cutting-edge approach or assisted by other sciences. Approaches taken can include anthropology, sociology, psychology, hermeneutics, or other sciences that are considered supportive in hadith syarah research (Akhyar, 2021).

Social interaction is an activity that affects each other between individuals and other individuals. In other terms, mutually attractive activities ask or given between individuals with groups, individuals with individuals, or groups with groups (Ancok, 2003). Interaction can be said to be the process of communication between communicants with the purpose of the message to be conveyed can be understood and

received. While social is a thing that has become a habit or in the form of nature in society. Then social interaction is an activity that has existed and becomes a habit in society and can be seen in everyday life (Nurfirdaus, 2019). Interactions that occur can be both verbal and non-verbal communication. The type of interaction carried out certainly affects the reception received by the communicant or communication actor. Interaction patterns can involve attitudes, emotions, beliefs, habits, and willpower. Social interaction can have systems that affect attention, perception, and way of thinking. A case in using social media users do not meet in person but use a variety of media or applications (Hamzah, 2015). The use of media or applications has the purpose of making it easier. However, it is found that in other cases the use of applications or meetings through the media leads to misunderstandings. Misunderstandings or acceptances in the later stages can lead to various perceptions.

Takhrij and syarah research is part of the research of hadith science. Here are the takhrij and hadith syarah in the search for "Social interaction". The keyword "Social interaction" was chosen as a hadith analysis in examining the phenomenon of social media as a communication tool in the digital era. Takhrij is done to find out the address or purpose of the hadith in question. Starting from the rawi, the sanad path, to find the matan sought. After the search and research of the rawi it is known its existence. Furthermore, hadith began to be studied for quality. At the same time researching the content of hadith content (Luthfi, 2013). The takhrij and syarah methods became basic supporters in hadith research. To be able to be a material in research that can cause novelty of thinking. In this way, existing hadith is associated with contemporary issues or discussions that have a connection (Suryadilaga, 2020). The takhrij and syarah processes in this study are associated with "Social Interaction". To analyze the phenomenon of social media as a communication tool in the digital era.

As the initial stage is to find hadith assisted using the hadith application with the keyword "Social Interaction", then found hadith in the Book of Tirmidhi Number 2432.

حَدَّثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَغْدَادِيُّ حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَحْرَمِيُّ هُوَ مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنْ عَثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَسُوءَ ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمَعْنَى قَوْلِهِ وَسُوءَ ذَاتِ الْبَيْنِ إِنَّمَا يَعْنِي الْعَدَاوَةَ وَالْبُعْضَاءَ وَقَوْلُهُ الْحَالِقَةُ يَقُولُ إِنَّهَا تَحْلِقُ الدِّينَ

Having told us Abu Yahya Muhammad bin Abdur Rahim Al Baghdadi has told us Mu'alla bin Manshur, has told us Abdullah bin Ja'far Al Makhzumi he is the son of Al Miswar bin Makhramah, from 'Uthman bin Muhammad Al Ahnasi of Sa'id Al Maqburi of Abu Hurairah that the Prophet ﷺ said, "Stay away by you bad social interactions because it can be a destroyer." Abu Isa said, This Hadith is sahih gharib from this sanad path, as for the meaning of his word, "Bad social interaction" means hostility and hatred, while what haliqah means is that bad social interaction can cut one's religion.

Table 1 List of Rawi Sanad

No.	Rawi Sanad	Birth/Death		Country	Kunyah	Ulama's Comments		Circle
		B	D			-	+	
1.	Abdur Rahman bin Shakhr		57 H	Medina	Abu Hurairah		Shahabat	Shahabat
2.	Sa'id bin Abi Sa'id Kaisan		123 H	Medina	Abu Sa'ad		Tsiqah	Tabi'in middle circles
3.	Utsman bin Muhammad bin Al Mughirah bin Al Akhnas			Hijaz			Shaduq, lahu auham	Tabi'in (didn't meet shahabat)
4.	Abdullah bin Ja'far bin 'Abdur Rahman		170 H	Medina	Abu Muhammad		Tsiqah, shaduq	Tabi'ut Tabi'in among the middle
5.	Mu'allaa bin Manshur		211 H	Baghdad	Abu Ya'laa		Tsiqah, shaduq	Tabi'ut Tabi'in commons
6.	Muhammad bin 'Abdur Rahim bin Abi Zuhair		255 H	Baghdad	Abu Yahya		Tsiqah, shaduq mutqin dhobith alim hafidz	Tabi'in (didn't meet shahabat)

The list of rawi and sanad being studied is listed in table 1. This is to make it easier to find the position of the narration in the related hadith. Completing this exam the thought that hadith is a source of unequivocal lessons may be recognized whether it comes from the depiction of a trusted person (in hadith science called tsiqah which is a mixture of decency and dhabith) and there is a relationship between each storyteller as far as conveying the hadith (Nadhiran, 2014). The main point of view of the development of hadith and ulum al-hadith in the future is to always advance the exploration of hadith, in different books, considering the nature of hadith can be known through proper examination. Thus a hadith can be considered substantial (Sunusi, 2013).

So that the exploration related to the referred hadith is following the standards of hadith research. Abu Isa said: This hadith is sahih gharib from this link, in connection with the meaning of its words: "Bad association of friendship" signifies aggression and scorn, while what haliqah implies is that poor social communication can cut off one's religion.

Hadith Understanding of Social Media Phenomena

Social media consists of two combinations of words, namely social and media. Social means society in human groups, while media means intermediaries. Social media according to language is a means of human intermediary in society, while according to the term is a form of ease of communication and sharing information with others using electronic intermediaries (Azizan, Kariya, & Jasmi, 2019). Social media is a new means of human communication (Muzakky & Fahrudin, 2020). Social media or known as virtual media is a technology that is used as a means of exchanging news and a forum to provide information to the wider community (Setiadi, 2016). Social media can also be said to be a public media to share communication without any restrictions on individuals who can produce content (Sari & Lubis, 2017).

According to history, social media began in the 70s with the invention of the bulletin board system. In 1995 Geocities sites were born that serve web hosting or can also be referred to as website rental services. Social media first appeared in 1997-1999. And in

2003 until now other social media appears that have their character and advantages (Cahyono, 2016).

The presence of data innovation in people's lives is a sign of the emergence of life transformation in the current era. A social change to the most important level in man, especially after the advancement of media innovation. Innovation that was originally only a way to defeat the problem of human existence wisely, grounded, and effective, then transformed into a culture that regulates human existence. The presence of media innovation is like a knife that cuts both ways, from one perspective media innovation is a way to assemble social cohesiveness as a *ukhuwwah* beginner, but again media innovation makes a social ban (Saifuddin, 2017).

The phenomenon of social media as a means of communication has mixed implications. The implications in question are the consequences or impacts found by the use of social media as a means of communication and interaction (Bayuardi, 2019). The implication motives that can be found include social and psychological aspects. The social aspect of connectedness that occurs on social media has diverse media applications. The implication motives that can be found include social and psychological aspects. The social aspect of connectedness that occurs on social media has diverse media applications (Heryanto, 2022). Various applications are considered to be able to meet communication needs accompanied by using algorithms. If a social media app user likes something, the app's algorithm encourages the user to come up with more. Conversely, if it is not something that is needed by the user or disliked. The portion of things that do not like tends to be a little bit, it may not even appear. User occurrence or choice events are organized in the user's algorithm. Back to the social aspect, namely, the tendency to communicate or interact is ultimately adjusted to the habits of choice in the application system (Rahmatullah, 2021). Next is the psychological aspect or motive in the use of social media. The motive for using the medium is due to the user's encouragement or desire. Users can use social media as an escape from reality. For example, users who tend to be introverted or difficult to accept the reality of life will look for something by using social media. Another motive is curiosity encourages a person to use social media platforms. A person who wants to interact with something new will try to find everything through the

media platform. It does not close to someone finding or seeking purpose in life in the end through the media used (Komariah, 2021).

Social media is another option in a person's life to satisfy ego or lust. Ego to win alone or ego gratification in the form of narcissistic traits that can be displayed on social media pages owned. Psychologically a person will need interaction with friends to encourage the use of media to seek friendship (Bhakti, Safitri, & Dewi, 2018). Meeting with old friends or new friends can be helped by using social media. In addition to the value of kindness found, challenges can be found in the variety of social media. In some media, there are video games that can be played. Existing games make users feel challenged and want to use the media in these games (Nugroho, 2017). Because there is satisfaction and can be met needs that may not be found in the user's life in everyday life. Various accesses found in social media can also be found in pornographic content. For some media users, pornographic content may be used as a way to vent sexual fantasies (Ihsan, 2016). However, the need for love and acceptance for someone difficult to get in everyday life can turn to the use of social media. For example, when using social media someone finds a community or friend who is considered to have the same interests. The same interest encourages a good sense of acceptance for users (Nurhadi, 2017).

Nowadays many people are bad at utilizing online media, they are too oppressed to spend their time. Even though time is very important and wasted, it is the kind of peak misfortune that is much riskier than death. As Ibn al-Qayyim Al-Jauziyah rahimahullah said:

إضاعةُ الوقت أشدُّ من الموت ؛ لأنَّ إضاعةَ الوقت تقطعك عن الله والدار الآخرة، والموتُ يقطعك عن الدنيا وأهلها

"Wasting time is more dangerous than death because wasting time will cut you off from Allah and the land of the afterlife, while death only cuts you off from the world and its inhabitants," (Al-Fawaid p.44).

However, if social media is used according to portions and doses and is intended because of God such as to worship and share various knowledge that can provide benefits

and be useful for many people, then social media can also be a field of merit and be good. The Prophet said in HR. Tirmidhi No. 2431

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ شَيْخٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ إِذَا كَانَ مُحَالِطًا لِلنَّاسِ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُحَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ قَالَ أَبُو عَيْسَى قَالَ ابْنُ أَبِي عَدِيٍّ كَانَ شُعْبَةُ يَرَى أَنَّهُ ابْنُ عُمَرَ

Has told us Abu Musa Muhammad bin Al Mutsanna has told us Ibn Abi 'Adi of Syu'bah from Sulaiman Al A'masy of Yahya bin Watsab from a sheikh one of the Prophet's companions ﷺ from the Prophet ﷺ he said, "If a Muslim gets along (socially interacting) with others and is patient with their disorder, it is better than a Muslim who does not associate (not interacting socially) with others and is not patient over the disturbance they are." Ibn Abi Adi said, Sha'bah argued that the sheikh was Ibn Umar.

The Prophet (saw) also said in Ibn Majah Hadith No. 4022

حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الَّذِي يُحَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَكْبَرُ مِنَ الْمُؤْمِنِ الَّذِي لَا يُحَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

It has been reported to us That Ali bin Maimun Ar Raqqi has told Abdul Wahid bin Shalih has told us Ishaq bin Yusuf of Al A'masy from Yahya bin Watsab from Ibn Umar he said, "The Prophet ﷺ said, "Believers who mingle (interact) with humans and are patient with their bad deeds, the reward is greater than a believer who does not mingle (interact) with humans and cannot be patient for their bad actions."

Hadith Understanding of the Phenomenon of Social Media as a Communication Tool in the Digital Era

In the current era, the development of communication and information science is developing rapidly (Budiman, 2017). Therefore, people began to turn to social media to carry out activities (Prasanti, 2017). In this sophisticated era, the media plays a very influential role in providing the latest information. A wide variety of news that is present

in the media, both real media, and virtual media, can be recognized by the wider local region as reality. Even though there are still some informants and also the audience has a fundamental insight, so they digest based on what they watch on social media without knowing the truth. But not a few informants and audiences are still less able to understand the use of social media. Indeed utilizing online media freely and not following the morals of utilization that have been described in the hadith (Zainuddin, 2020).

How much correspondence in life is due to the amount of information presented by social media that affects people's creativity and behavior. The wealth of correspondence this time is seen as having brought new inconsistencies and made a new struggle in the public eye. Every religion gives tremendous consideration to the moral part of human behavior. This extraordinary consideration is given because morals play an important role in forming a moral person who is the most essential capacity of religion (Zainuddin, 2020).

Hadith becomes a reference for human behavior to do good. Interacting using social media becomes a means of further communication in the digital age (Dewi, 2019). Adjustments in the use of various media platforms are increasingly massive. The encouragement of needs in everyday life becomes attachment when there is no control over the use of social media. The emergence of problems is caused by poor interaction (Estikasari & Pudjiati, 2021). While in the digital era users experience rapid changes that can be beyond the control of their understanding. Changes that are difficult to adjust will cause new problems. The need for alignment with changes in attitude and understanding is needed to minimize problems. The hadiths about good morals and behavior, especially in good interactions, have a new space. The application of a wise and conscious attitude to the needs of social media use requires awareness of all parties (Anisah, 2017). Because in social media the information presented is diverse, it needs a critical and careful attitude (Siregar, 2017).

Along with the rapid development of innovation, online media can be a trigger for antagonism and struggle. For example in a Whatsapp group, when you get transmission or data from someone in the group, there are usually several or more people who give data to different groups. If the data is correct, everything looks great. However,

assuming the data is incorrect in feelings of deception or untruth, it will be a problem and anger (Juminem, 2019).

Related to the concept of social media in hadith as a medium of communication in the era of globalization, the hadith mentioned has a relationship with communication and social interaction. Connecting with social interaction that develops cannot be separated from social media as a means of interaction. Communication should be possible anywhere as if without boundaries blocking it. One can send news or current events or exercises and can be easily answered to others around the time and anywhere else. With web-based media, one can continue to talk to others without any problems (Juminem, 2019).

The social reality today has been dominated by social media. All activities can be done through virtual media, making it easier to exchange information without having to meet in person (Saifuddin, 2017). The possibility of information changes can eventually result in good or bad impacts, depending on the interaction that occurs. One of them is changes in the era of globalization and the massive use of media. Caution in interacting is necessary so as not to have a bad impact. Because basically interaction and communication can be dynamic, that is, they can change over time. This is also because communication can also change at any time (Zainuddin, 2020).

The advancement of data innovation brought about changes in society (Nasution, 2017). The introduction of online media makes individual standards of behavior change both culture, morals, and existing standards (Hidaya et al., 2019). The population of Indonesia is very large and dense. So that the emergence of social change becomes a great potential in Indonesia with the existence of different races, tribes, languages, customs, and cultures in Indonesia (Rafiq, 2020). Various kinds of communities in Indonesia use social media as a means of communication and delivery of information between individuals (Cahyono, 2016).

Social Media has an impact and influence on people's culture, both in the form of positive and negative impacts (Setiawan, 2018). The use of social media can have a positive influence on society by facilitating communication. However, social media also

has a negative impact, namely, society seems to lose ethics when communicating through social media (Alviani & Gusnita, 2018). The existence of social media makes it easier for us to communicate with anyone without paying attention to long distances (Hidaya, Qalby, Alaydrus, Darmayanti, & Salsabila, 2019), multiplying friends, requiring relatively low costs, and saving time (Cahyono, 2016). In addition, there is also a negative impact of using social media, namely reducing face-to-face meetings between each other, which can also cause some conflict when communicating (Rafiq, 2020).

The existence of social media plays a very important role in influencing social life in society (Khatimah, 2018). Changes in social relationships in people's lives are also caused by the influence of social media. This change can be in the form of attitudes, ethics, and adab when conducting social interactions through social media (Rafiq, 2020). There are social changes that are both positive and negative. One example of positive social change is that it makes it easier for individuals to communicate remotely so that they can easily exchange information through social media. Negative social changes, one of which is the spread of hoax news on behalf of the shari'ah, thus causing divisions between individuals (Rafiq, 2020).

Conclusion

The results showed that Tirmidhi Hadith Number 2432 contains the importance of good social interaction. Understanding hadith encourages good interaction with social media phenomena. As a means of communication in the digital age, social media has a good and bad influence on social change. Although hadith analysis is limited in hadith eyes, this is expected to provide a change in good behavior in response to social media phenomena and has benefits for hadith research enthusiasts. Admittedly this study still has limited cases in the use of social media, so further research is needed in the form of cases in the use of social media. This study recommends more in-depth hadith research into the phenomenon of social media.

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