




Research Article

Thematic Tafsir Approach to the Six Principles of Qaulan in Addressing Digital Hate Speech

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Abstract. The phenomenon of the proliferation of hate speech on social media constitutes an important background for this study. The low level of digital communication ethics, accompanied by the high intensity of hate speech in cyberspace, has encouraged the author to examine this phenomenon through a Qur'anic perspective. Ideally, communication between individuals and groups should reflect the values of respect, gentleness, and truth as taught in the Qur'an through the concepts of qaulan kariman, qaulan layyinan, qaulan ma'rufan, and others. This article employs a conceptual thematic exegesis approach to analyse verses that prohibit hate speech and a Systematic Literature Review (SLR) by examining literature from 2015-2024 within the framework of thematic-

conceptual interpretation. The main findings indicate that the Qur'an not only condemns hate speech, but also offers practical guidance on ethical communication in society, including in the digital era. Therefore, the implementation of Qur'anic values serves as a moral and social solution in fostering a healthy, peaceful, and civilised space of interaction amidst the advancement of information technology.

Keywords: Hate Speech, Communication, Qur'an, Thematic Exegesis, Digital Era

INTRODUCTION

The advancement of information technology, particularly within the realm of social media, has brought about numerous changes, especially in communication and social interaction. Social media has now become a virtual sphere that enables everyone to speak or express opinions, views, and information. Social media has become an essential part of modern society, with millions of people using it to stay connected with friends and family, to listen to the opinions and thoughts of others, and to consume news as well as entertainment. However, the development of information technology, in addition to bringing positive trends to society, has also introduced negative behavioural trends, among which is the phenomenon of hate speech.

The term hate speech or ujaran kebencian originates from the English language and generally refers to forms of communication that attack, demean, or spread hatred towards individuals or groups based on attributes such as race, religion, ethnicity, gender, sexual orientation, and other social backgrounds. According to (UNESCO, 2015), hate speech is defined as "any form of communication in speech, writing, or behaviour that attacks or uses derogatory language towards a person or group based on who they are". In the English-Indonesian dictionary translation, hate means kebencian, and speech means ujaran or pidato, thus hate speech can be understood as speech that contains hatred (Dictionary, 2021). The spread of hate speech has expanded across various social media platforms such as WhatsApp, Line, Instagram, Twitter, and especially YouTube, which is known as a platform with the fastest content distribution. Social media allows anyone to express opinions, yet the lack of digital literacy and understanding of communication ethics leads many users to misuse their freedom of expression. Words such as "bacot", "noob", "bajigur", "anjir", and similar expressions are often used in contexts that demean or provoke, which in certain situations can be categorised as hate speech, particularly when directed personally and repeatedly (Setiadi., 2020).

The misuse of the term and practice of hate speech reflects a lack of public understanding regarding the boundary between freedom of expression and the violation of others' rights. Therefore, improving digital literacy, educating the public about hate speech, and enforcing firm regulations are important steps in creating a healthy and inclusive digital environment (Kominfo, 2021). Social media has become a virtual public space that facilitates interaction without geographical or social boundaries. However, this convenience is often misused by some users to disseminate hate speech, whether in the form of insults, provocation, or defamation that damages

social harmony. This phenomenon poses a serious challenge, particularly within the context of religious and social life. From the perspective of thematic exegesis, the Qur'an emphasises the importance of maintaining proper speech and communication, as stated in QS. Al-Hujurat [49]: 11-12, which prohibits mocking, calling others by offensive nicknames, and harbouring negative assumptions.

According to Alwi Shihab, the Qur'an teaches principles of ethical communication as a foundation for building a peaceful society (Shihab, 2006). Meanwhile, Nasaruddin Umar (2012) explains that the thematic exegesis method enables a comprehensive understanding of contemporary issues, including hate speech. Through this approach, relevant Qur'anic verses can be examined integratively to formulate Islamic communication ethics in the digital era. Therefore, curbing hate speech on social media constitutes part of the implementation of Qur'anic values that prioritise *ukhuwah* and respect for fellow human beings. The phenomenon of hate speech or *ujaran kebencian* is a form of communication that contains insults, provocation, discrimination, or verbal violence against individuals or particular groups based on identities such as race, religion, ethnicity, gender, or worldview. In a modern society that upholds the values of tolerance, justice, and respect for human rights, the normalisation of hate speech represents a dangerous regression.

The normalisation of hate speech gives rise to various negative impacts, such as social polarisation, conflict between individuals or groups, and the erosion of mutual respect. If society becomes accustomed to hate speech, the boundary between constructive criticism and harmful verbal attacks becomes blurred. Furthermore, hate speech can lead to real acts of violence, both physical and psychological, and create discomfort in communal life. In the Qur'an, the phenomenon of hate speech is also prohibited. This is stated in the Qur'an, Surah Al-Hujurat verse 11, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who believe, let not a people ridicule another people; it may be that they are better than them. Nor let women ridicule other women; it may be that they are better than them. Do not insult one another and do not call each other by offensive nicknames. Evil is the name of wickedness after faith. And whoever does not repent then it is those who are the wrongdoers" (QS. Al-Hujurat: 11). This verse clearly prohibits Muslims from degrading, insulting, or calling others by offensive names. It serves as a strong foundation that Islam opposes all forms of hate speech and encourages its adherents to guard their speech so as not to hurt others. This principle is highly relevant in shaping a peaceful and mutually respectful society. Guarding one's speech is not only a religious obligation but also a part of social ethics in modern society. In the digital era, where information and comments spread rapidly through social media, the ability to control one's speech becomes crucial. Negative comments disseminated online can wound a person more deeply than physical injury. Character education, the strengthening of digital literacy, and spiritual

approaches play an important role in fostering awareness of the importance of communicating politely and responsibly. Society needs to be guided to become more prudent and reflective in expressing words, considering the impact of every utterance conveyed, and making empathy the primary foundation in interacting with others. Therefore, hate speech should not be regarded as something normal in modern social life. Every individual needs to take an active role in maintaining speech, upholding communication ethics, and contributing to the creation of a safe, conducive, and respectful social space. Religious values and universal humanitarian principles also emphasise that language possesses great power in shaping social relations. Thus, the use of words should be directed towards building harmony and strengthening solidarity, rather than causing division or harming others.

Thematic exegesis is an interpretative method that examines particular themes within the Qur'an, based on the belief that the Qur'an contains various topics and themes such as theology, gender, fiqh, ethics, social issues, education, philosophy, ecology, art, culture, and others. As for conceptual thematic interpretation, it refers to interpreting certain concepts or ideas that are not explicitly mentioned in the Qur'an but whose substantive ideas are present within it (Mustaqim, 2024). Similar research has also been conducted by Nurfadzila Putri in her article entitled *Alqur'an dan Diskursus tentang Hate Speech*. This study discusses the ethics of good communication as found in the Qur'an, particularly the command to speak kindly such as *qaulan kariman*, *qaulan layyinan*, and *qaulan sadidan*, as well as prohibiting behaviours that contradict Qur'anic values such as hate speech, which includes acts of defamation, harassment, intimidation, incitement, spreading hatred, or provocation towards groups or individuals, whether based on race, religion, ethnicity, and others. According to the Digital Civility Index (DCI) in 2020, it was revealed that the level of politeness among internet users in Indonesia is among the lowest in Southeast Asia, ranking 29th out of 32 surveyed countries. This low index is influenced by the widespread dissemination of hoaxes, online fraud, hate speech, and discrimination on social media. This phenomenon persists to this day, as evidenced by the large number of negative comments from Indonesian netizens that trigger polemics on various issues, both domestically and internationally. In fact, the presence of Indonesian netizens is widely recognised internationally due to comments that frequently go viral and become controversial; this is what has prompted the author to examine how proper social media ethics can be aligned with Qur'anic values.

The focus of this study is to analyse Qur'anic verses that contain prohibitions and responses to improper speech or hate speech, as well as solutions offered in the Qur'an regarding ethical communication as a response and countermeasure to the phenomenon of hate speech. This paper is expected to hold positive significance in Qur'anic studies from a theoretical and academic perspective. In brief, it is hoped that this article will provide information and understanding of the Qur'anic perspective on the phenomenon of hate speech that is widespread in society, particularly on social media.

RESEARCH METHODS

This study employs the Systematic Literature Review (SLR) method, a qualitative approach aimed at identifying, selecting, and synthesising various relevant literature systematically concerning the phenomenon of hate speech within the perspective of the Qur'an. The focus of the study is directed at verses that prohibit improper speech and encourage Islamic communication ethics, such as *qaulan kariman*, *qaulan layyinan*, and *qaulan sadidan*. The literature utilised includes scientific journal articles, exegetical books, and academic works published within the period 2015–2024, in both Indonesian and English. The inclusion criteria encompass literature that discusses hate speech, Islamic communication, and thematic-conceptual exegesis. Meanwhile, popular literature or non-academic articles are excluded from the study.

The data collection process was carried out through the search for scientific articles from national databases and reliable online sources such as Sinta and Google Scholar by using keywords such as “hate speech”, “thematic exegesis”, “communication in the Qur'an”, and “ujaran kebencian”. The collected data were analysed using a thematic synthesis technique, namely by grouping the main findings from various relevant sources and subsequently organising them within a systematic framework to obtain a comprehensive understanding of the Qur'an's position on the phenomenon of hate speech, both in terms of prohibition and its ethical solutions.

RESULTS AND DISCUSSION

A. Definition of Hate Speech

Hate speech is any form of communication that attacks an individual or group based on identity such as race, religion, gender, or sexual orientation. In the digital era, hate speech is widespread on social media due to its open and anonymous nature. Platforms such as Twitter, Facebook, and Instagram often become spaces for the rapid and uncontrollable spread of hate speech (Ningrum et al., 2019).

The causes behind individuals engaging in hate speech vary, including ideological factors, intolerance, group pressure, or the desire to dominate public opinion. In addition, low levels of digital literacy and empathy in online spaces further exacerbate the situation. If left unaddressed, hate speech can lead to polarisation, violence, and the erosion of social harmony (Sri, 2018).

Unfortunately, many social media users are unaware that their comments contain elements of hate speech. Uncontrolled emotional expression, such as anger or frustration, can turn into verbal attacks that offend or demean others. On the other hand, social media algorithms that prioritise provocative content also encourage the spread of hate speech, as such content often generates greater interaction.

To address hate speech, collaboration is required between digital platforms, governments, and society. Education on ethical social media use, the improvement of digital literacy, and the enforcement of firm regulations can help prevent its spread. Individuals also play an important role by refraining from sharing or disseminating discriminatory and hate-inciting content (Amelia, 2021).

B. Hate Speech in the Perspective of the Qur'an

In the Qur'an, Allah prohibits His servants from engaging in hate speech such as mocking and degrading fellow human beings. This is stated in several verses of the Qur'an, among them:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who believe, let not a people ridicule another people, perhaps they may be better than them, nor let women ridicule other women, perhaps they may be better than them. Do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after faith. Whoever does not repent, then they are the wrongdoers” (QS Al-Hujurat: 11).

In Tafsir At-Taysir, it is explained that in this verse Allah subhanahu wata'ala prohibits a group from mocking another group, and this is explained after establishing the principle *إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ* “indeed the believers are brothers.” After that, Allah subhanahu wata'ala outlines the etiquettes that must be observed, namely matters that can damage brotherhood. This is remarkable, because all actions that foster unity and brotherhood in Islam are strongly encouraged, such as spreading smiles, offering greetings, and giving gifts. Conversely, all actions that damage brotherhood are prohibited, such as mocking, backbiting (*ghibah*), giving offensive nicknames, and harbouring negative assumptions, as stated in QS Al-Hujurat verse 11.

Surah Al-Hujurat verse 11 directly prohibits behaviours that form the basis of hate speech, such as mocking (*سخريّة*), insulting (*لمز*), and calling others by offensive nicknames (*لقب*), namely ridiculing individuals or groups based on background, appearance, or social status, degrading or verbally attacking others' dignity, and assigning disliked labels or names. This verse shows that hate speech contradicts the values of faith and brotherhood in Islam. Allah affirms that those who do not repent from such actions are among the wrongdoers, namely those who transgress against others.

In another verse, Allah warns those who habitually insult and defame others, as stated in Surah Al-Humazah verse 1. Allah says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

“Woe to every slanderer and backbiter” (QS Al-Humazah: 1).

Scholars agree that Surah Al-Humazah is a Makkiyah surah revealed to the Prophet shallallahu 'alaihi wasallam before the migration to Madinah, and its main theme concerns condemnation and threats against those who habitually insult and defame others. Therefore, the surah begins with the word *وَيْلٌ*, which means “woe.” In the Qur'an, no surah begins with *وَيْلٌ* except two, namely Surah Al-Muthaffifin and Surah Al-Humazah. Surah Al-Muthaffifin contains warnings for those who do not fulfil others' rights related to wealth, such as reducing measurements, whereas Surah Al-Humazah concerns those who attack the dignity of others.

Harming others in terms of their wealth or honour is not a trivial matter in Islamic law. As stated in the hadith of the Prophet shallallahu ‘alaihi wasallam:

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ عَلَيْكُمْ

“Indeed, your blood, your wealth, and your honour are sacred among you” (HR Bukhari no. 67).

Among exegetes, there are two interpretations regarding the meaning of *وَيْتٌ*. First, it is the name of a valley in Hell. Second, it is a general expression meaning destruction or ruin. Imam Al-Qurthubi, in his tafsir (20/181), states that the word *وَيْتٌ* encompasses three meanings: humiliation (*الْخِزْيُ*), punishment (*الْعَذَابُ*), and destruction (*الهِلَاكَةُ*). Thus, when Allah declares *وَيْتٌ*, it implies all three forms of calamity: humiliation, punishment, and destruction.

In Tafsir Ibn Kathir, it is explained that the terms Al-Hammaz and Al-Lammaz have different meanings: Al-Hammaz refers to insulting through speech, while Al-Lammaz refers to insulting through actions.

These two verses firmly condemn verbal actions or expressions that degrade and harm others, which in the contemporary context are known as hate speech. Islam encourages its followers to guard their speech, respect others, and build society based on ta‘aruf (mutual acquaintance) and ukhuwah (brotherhood), rather than hostility and hatred.

Thus, avoiding hate speech is not merely a social ethic, but also a religious command grounded in Qur’anic values.

C. Communication Ethics According to the Qur’an

The Qur’an is a book of guidance that encompasses various aspects of problems and solutions for all humanity to be implemented in daily life. The Qur’an not only prohibits the behaviour of hate speech but also provides solutions to the problem of hate speech (. et al., 2023). In the Qur’an, there are at least 6 principles, concepts, or ethics of communication according to the Qur’an, namely: (1) Qaulan Ma’rufan, (2) Qaulan Maysuran, (3) Qaulan Balighan, (4) Qaulan Layyinan, (5) Qaulan Sadidan, and (6) Qaulan Kariman.

1. Qaulan ma’rufa

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

“When (at the time) of distribution there are present relatives, orphans, and the poor, then give them a portion of the wealth and speak to them kindly” (QS. An-Nisa’:8).

In the tafsir of As-Sa’di, it is explained that among the good, noble, and heart-comforting provisions of Allah, He says “and when at the time of distribution there are present”, namely the distribution of inheritance, “relatives”, meaning family members who are not included among the heirs, based on the phrase “at the time of distribution” because the heirs are those who receive shares, “orphans and the poor”, namely those entitled (to receive charity) from among the needy, “then give them from it (a portion)”, meaning give them a moderate share from the wealth that you obtain without effort, without toil, without hardship, and without struggle,

because indeed their souls are inclined towards it and their hearts are attached to it. Therefore, console their hearts with something that does not harm you and benefits them. From this meaning it can be derived that everyone who sees and witnesses what is in the hands of others should be given a portion of it, as the Prophet said, “If one of your servants comes bringing your food, then invite him to sit with you, but if you do not invite him, then give him one or two morsels”, or as he said.

The verse in the Qur’an, Surah An-Nisa verse 8, emphasises the principle of qaulan ma’rufan, namely the recommendation to convey good, proper, and comforting speech. This verse explains that when the distribution of inheritance is carried out and there are relatives who are not heirs, orphans, and the poor present, they are encouraged to be given a portion of the wealth or at least treated with kind words so as not to cause feelings of exclusion or disappointment.

In the interpretation of Tafsir As-Sa’di, this verse shows high social ethical values in Islam. Giving a small portion of the wealth to those present is regarded as a form of care and kindness that does not burden the heirs. In addition, if material giving is not possible, then kind speech remains a form of respect and an effort to comfort their hearts. Thus, the concept of qaulan ma’rufan affirms that polite and empathetic communication is an important part of Islamic moral teachings in maintaining social harmony.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

“Do not hand over to those who are not yet sound in judgement the wealth (which is under your control) that Allah has made a means of sustenance for you. Provide for them from it and clothe them, and speak to them kindly” (QS. An-Nisa’:5).

In Tafsir Al-Muyassar, it is explained that “And do not give (O guardians) wealth to those who will squander it, whether men, women, or children under your care, so that they may not use it in inappropriate ways. This wealth is a support for human life. Provide them with sustenance from their wealth, clothe them, and speak to them with good words in the form of pleasant speech and good conduct”.

The verse in the Qur’an, Surah An-Nisa verse 5, emphasises moral and social responsibility in managing wealth, especially towards those who do not yet have the ability to manage it wisely (sufaha’). This verse prohibits handing over wealth to those who are not yet mature in judgement because it may be misused, yet it still emphasises the obligation to fulfil their needs such as food and clothing. In addition, the verse also commands that they be treated with qaulan ma’rufan, namely good and courteous speech.

In the interpretation of Tafsir Al-Muyassar, it is explained that guardians or managers of wealth are obliged to protect and regulate the wealth so that it is not misused by those who are not yet capable of managing it properly. Nevertheless, they must still be treated humanely through the fulfilment of their needs and good communication. Thus, this verse shows that the principle of qaulan ma’rufan is not only related to communication ethics but also reflects a balance between the responsibility of wealth management and respect for human dignity in social interaction.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

“There is no sin upon you for indirect proposals to women or for what you conceal within yourselves. Allah knows that you will mention them, but do not make secret promises with them except to speak in a proper manner” (QS. Al-Baqarah: 235).

In the tafsir book Zubadut Tafsir Min Fathil Qadir, it is explained وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ (And there is no sin upon you for proposing to women indirectly), namely women who are in the waiting period (‘iddah) due to death or triple divorce. Indirect speech is the opposite of explicit speech, namely mentioning something that leads to a meaning without stating it directly, for example by saying: I come to greet you and see your face. The meaning of khitbah is the act of requesting something, accompanied by gentle speech and conduct. أَوْ أَكْتُمْتُمْ (or you conceal within yourselves), meaning you conceal the desire to marry after the completion of the ‘iddah. عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ (Allah knows that you will mention them), meaning Allah knows that you cannot be patient in expressing your desire to marry them; therefore Allah grants concession by allowing indirect speech rather than explicit statements to women in their ‘iddah. وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا (but do not make secret promises), meaning a man must not say “marry me” to such a woman but must use indirect expressions. إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا (except to speak in a proper manner), namely permissible indirect expressions such as “you are very beautiful and I wish to marry”. وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ (and do not resolve upon the marriage contract), meaning do not conduct the marriage contract حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ (until the prescribed period ends), namely the completion of the ‘iddah. The prohibition of marriage during ‘iddah is agreed upon, and the woman remains unlawful for the one who marries her during that time.

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

“O wives of the Prophet, you are not like other women if you are mindful of Allah. Therefore, do not be soft in speech lest those with disease in their hearts become tempted, but speak in a proper manner” (QS. Al-Ahzab:32).

In Tafsir Al-Muyassar, it is explained that O wives of the Prophet, you are not like other women in virtue and status if you obey Allah and His Messenger and avoid disobedience. Do not speak to unrelated men with a soft tone that may arouse desire in those whose hearts are diseased. This is an obligatory etiquette for every believing woman in Allah and the Last Day, and speak words that are free from suspicion and disapproved by the Shari‘ah.

All these verses convey meanings such as good speech, proper and polite words, and gentle expressions when proposing to a woman. In general, the term

qaulan ma'rufan is more often directed towards communication with women, orphans, and the poor.

2. Qaulan Maysuran

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

“If (you are unable to assist so that) you turn away from them in seeking mercy from your Lord which you hope for, then speak to them with gentle words” (QS. Al-Isra':28).

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ (And if you turn away from them). That is, if you turn away from relatives, the poor, and the traveller (ibnu sabil) due to a circumstance that necessitates such action. ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ (in seeking mercy from your Lord). That is, because you do not possess provision from your Lord to give in charity, and you hope that Allah will grant you provision (so that you may give charity). قُلْ لَهُمْ قَوْلًا مَّيْسُورًا (then speak to them with proper words). That is, speech that is gentle and easily accepted, such as promising them charity at another time or asking for understanding regarding the inability to give charity in a manner that is acceptable.

Qaulan Maysuran is a guidance for communicating in a gentle manner that relieves the feelings of the listener. Imam Ibn Kathir in his tafsir states that the meaning of Qaulan Maysuran is speech that is gentle and contains promise and hope. Meanwhile, Hamka interprets Qaulan Maysuran as words that contain qualities of pleasantness, refinement, and generosity.

3. Qaulan Balighan

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

“They are those whom Allah knows what is in their hearts. Therefore, turn away from them, admonish them, and speak to them words that penetrate their souls” (QS. An-Nisa':63).

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ (They are those whom Allah knows what is in their hearts). Namely, their hypocrisy and their hostility towards the truth. The meaning of this part of the verse is that Allah knows that they are hypocrites. فَأَعْرِضْ عَنْهُمْ (Therefore, turn away from them). That is, turn away from accepting their excuses and apologies. وَعِظْهُمْ (and admonish them). That is, warn them so that they do not engage in hypocrisy. وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ (and speak to them). That is, speak to them concerning their condition. Another opinion states that it means speak to them privately without the presence of others. قَوْلًا بَلِيغًا (words that penetrate their souls). That is, delivering instruction that reaches its intended meaning and leaves a deep impression within them, by warning them that their actions may lead to bloodshed and the loss of their wealth, or by conveying words that settle in their hearts and convince them that the path they are taking is a misguided one.

In this verse, communication is explained as using language that is adapted to the listener. This is important because it facilitates the listener in understanding what is being conveyed. Thus, the words or advice delivered will leave a lasting

impression on the listener and have the potential to bring about a transformation from negative behaviour to a better one.

4. Qaulan Layyinan

فَقُولَا لَهُ ۖ قَوْلًا لَّيِّنًا لَّعَلَّهُ ۖ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“Speak to him (Pharaoh) with gentle words, so that he may take heed or fear” (QS. Thaha:44).

Qaulan Layyinan means speech that is gentle and touches the heart. In the Qur’an, Qaulan Layyinan is mentioned only once, namely in Surah Thaha verse 44. In general, this verse explains the da’wah carried out by Prophet Musa and Harun to Pharaoh. Ibn Kathir in his tafsir explains that this verse contains an important lesson, namely that even though Pharaoh was the most rebellious and extremely arrogant, Prophet Musa was commanded by Allah to continue conveying His message using gentle and polite language and manner of speech.

Specifically, this verse is a command from Allah to Prophet Musa to preach to Pharaoh in a gentle and mild manner; however, this command also applies to all Muslims to speak politely and gently, especially when advising those who possess authority or power. This is in line with the principle in *usul al-fiqh* which states:

العبرة بعموم اللفظ، لا بخصوص السبب

The lesson is derived from the generality of the wording, not from the specificity of the cause.

5. Qaulan Sadidan

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who believe, be mindful of Allah and speak words that are correct” (QS Al-Ahzab:70).

Qaulan Sadidan is mentioned twice in the Qur’an, namely in Surah Al-Ahzab verse 70 and Surah An-Nisa’ verse 9. Qaulan Sadidan means speech that is truthful and in accordance with existing facts. As-Sa’di states that included within truthful speech is speaking gently and politely, as well as containing advice and guidance towards greater benefit.

In the tafsir of Ibn Kathir, it is explained that Allah SWT commands His believing servants to remain mindful of Him and to worship Him as though they see Him, and that they should speak (truthful words), namely words that are straight, not crooked and not deviant. Then Allah promises them that if they do so, He will reward them by rectifying their deeds, namely that Allah will grant them success in performing righteous actions and that Allah SWT will forgive their past sins. As for the sins they may commit in the future, Allah will inspire them to repent from them. Then Allah SWT says: (And whoever obeys Allah and His Messenger has indeed attained a great success). That is because he is saved from the Hellfire and admitted into eternal bliss. Mujahid said that its meaning is truthful speech, while others said that it refers to correct speech. All of these meanings are valid.

6. Qaulan Kariman

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا ۖ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا ۖ أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا ۖ أَفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“Your Lord has decreed that you worship none but Him, and that you show kindness to parents. If one of them or both of them reach old age in your care, do not say to them even ‘ah’ and do not rebuke them, but speak to them with noble words” (Q.S Al-Isra’: 23).

“ظرف ”عندك“ observe the attribution of the ”إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ“ indicates the great responsibility of a child towards both parents even if they live in different houses, or even if they reside in different cities or countries from the child, then devotion to them remains an obligation upon the child. When both parents reach old age, what they require is special care, among the most important of which is care that can replace their earlier years when their strength was complete, therefore they are very attentive in awaiting good responses and proper care from their children.

Ibn ‘Aqil said: my best assumption of my Lord is that His gentleness enjoins me to act in this way when my parents grow old, He says: ”فَلَا تَقُلْ لَهُمَا ۖ أَفٌ“ “then do not say to them even ‘ah’ ”.

Many people assume that the use of good speech is only necessary when communicating with parents. However, in reality, this also applies in interactions with teachers, neighbours, friends, as well as in activities on social media. The use of polite language can support the smoothness of communication, minimise the potential for misunderstanding, and reflect a form of respect through gentle and meaningful expressions, which demonstrate an attitude of appreciation towards the interlocutor.

To provide a systematic overview of the literature that has been reviewed, the following table presents a comparison of several relevant articles:

No	Article Title	Author	Focus of Study	Key Findings
1	Al-Qur’an dan Diskursus tentang Hate Speech	Nurfadzila Putri	Communication ethics in the Qur'an	The Qur'an rejects hate speech and encourages good deeds such as good deeds and good deeds.
2	Strategi Mengatasi Hate Speech di Media Sosial dalam Perspektif Islam	Fatimah Az Zahra	Islamic solutions to hate speech on social media	Digital literacy, moderate preaching, and internalization of Qur'anic values as prevention strategies.
3	Toxic di Media Sosial dalam Pandangan Al-Qur’an	Indah Amelia	Toxic speech in digital interactions according to thematic interpretation	The Quran prohibits harsh speech and encourages polite communication based on spiritual values.
4	Kajian Ujaran Kebencian di Media	Ningrum	Social and psychological analysis	Hate speech is rampant due to low empathy

	Sosial		of the phenomenon of hate speech in Indonesia	and the dominance of opinion in open digital spaces.
5	Kontekstualisasi QS Al-Humazah sebagai Upaya Pencegahan Pembullying Modern	Artikel Akademik Lain	Interpretation of QS Al-Humazah in the context of social bullying	QS Al-Humazah contains a strong warning against repeated acts of insulting and criticizing.

From the reviewed literature, it can be concluded that the Qur'an's perspective on hate speech is holistic; it not only prohibits such actions but also offers moral solutions through the principles of constructive communication. Therefore, the Qur'anic approach in addressing hate speech is highly relevant as a foundation for modern communication ethics amidst the challenges of the digital world.

CONCLUSION

The phenomenon of hate speech or ujaran kebencian is one of the negative impacts of the development of information technology and social media. Freedom of expression that is not accompanied by an awareness of communication ethics often triggers the emergence of speech that demeans, insults, or provokes others. The results of this study indicate that the Qur'an explicitly prohibits such behaviour, as stated in QS. Al-Hujurat verse 11, which forbids mocking, insulting, and giving others offensive nicknames, as well as QS. Al-Humazah verse 1, which warns those who habitually slander and insult. These verses affirm that guarding one's speech is an essential part of Islamic teachings in maintaining social harmony and respecting human dignity.

In addition to providing prohibitions, the Qur'an also offers solutions through the principles of communication ethics known as the concept of *qaulan*, namely *qaulan ma'rufan*, *qaulan maysuran*, *qaulan balighan*, *qaulan layyinan*, *qaulan sadidan*, and *qaulan kariman*. These principles emphasise the importance of speaking with good, gentle, truthful words, and respecting one's interlocutor. This concept is highly relevant to be applied in communication in the digital era, thus serving as a guideline in building a culture of polite and responsible communication on social media.

This study contributes to the development of thematic exegesis by linking Qur'anic values with contemporary social issues, particularly the phenomenon of hate speech. Through the Systematic Literature Review (SLR) approach, this research successfully maps various literature supporting the view that the Qur'an is not only a source of law and morality but also a guide for social communication that offers solutions. The SLR provides a significant contribution in presenting a comprehensive, systematic, and accountable scientific synthesis, thereby enriching thematic exegesis studies and contemporary Islamic discourse on hate speech. For future research, it is recommended to adopt a more interdisciplinary approach, such as integrating exegesis studies with digital communication studies or media

sociology, as well as conducting empirical research on the practice of Qur'anic communication ethics in the use of social media within society.

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