

P2A Work Program to Enhance Women's Understanding of *Wiritan* on the Concept of Ghibah

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Abstract: This study examines the work program of the Religious Practice Supervisor (P2A) in Tambusai Batang Dui Village, Mandau District, Bengkalis Regency to improve the understanding of women's wiritan about gossip. Ghibah is talk about others that can be detrimental, often occurs in social interactions, especially among mothers. Therefore, a good understanding of ghibah is very important to build healthy social relationships. The data collected in this study were collected through observation and in-depth interviews. In addition, there are positive changes in their social behavior, where mothers are more careful in talking about others. The conclusion of this study is that the P2A work program in improving the understanding of ghibah among women's wiritan in Tambusai Batang Dui Village they create a program of religious teaching classes and studies, there are also several challenges and obstacles such as the lack of participation from women's wiritan and the lack of literacy and understanding of ghibah among women's wiritan. This study recommends the need for further programs to deepen understanding of communication ethics and build awareness of the importance of maintaining harmony in social interactions.

Abstrak: Studi ini melihat program kerja Pembina Pengamalan Agama (P2A) di Desa Tambusai Batang Dui, Kecamatan Mandau, Kabupaten Bengkalis untuk meningkatkan pemahaman ibu-ibu perwiritan tentang ghibah. Ghibah merupakan pembicaraan tentang orang lain yang dapat merugikan, sering kali terjadi dalam interaksi sosial, terutama di kalangan ibu-ibu. Oleh karena itu, pemahaman yang baik tentang ghibah sangat penting untuk membangun hubungan sosial yang sehat. Data yang dikumpulkan dalam penelitian ini dikumpulkan melalui observasi dan wawancara mendalam. Selain itu, terdapat perubahan positif dalam perilaku sosial mereka, di mana ibu-ibu lebih berhati-hati dalam berbicara tentang orang lain. Kesimpulan dari penelitian ini adalah bahwa program kerja P2A dalam meningkatkan pemahaman tentang ghibah di kalangan ibu-ibu perwiritan di Desa Tambusai Batang Dui mereka membuat program kelas pengajaran agama dan kajian, ada juga beberapa tantang dan hambatan kurangnya partisipasi dari ibu-ibu perwiritan dan kurangnya literasi maupun pemahaman mengenai ghibah pada ibu-ibu perwiritan. Penelitian ini merekomendasikan perlunya program lanjutan untuk memperdalam pemahaman tentang etika berkomunikasi dan membangun kesadaran akan pentingnya menjaga keharmonisan dalam interaksi sosial

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INTRODUCTION

Backbiting is a reprehensible act, namely discussing someone's character or life without their knowledge. Even if someone backbites like eating a corpse, backbiting is still an immoral act. Because a group of people gossiping about others is considered a custom and culture, people engage in backbiting without feeling guilty or considering the repercussions of backbiting. However, backbiting is clearly forbidden in Islam because it causes division, fighting, and even murder. Islam encourages unity among Muslims, avoids actions that cause conflict, and maintains unity. Backbiting, which means speaking ill of or dishonoring others, is a common social practice across various levels of society. In the context of women's religious groups, backbiting often occurs in the form of conversations among group members, which can undermine solidarity and trust among them. This phenomenon not only impacts interpersonal relationships but can also affect individual mental health and community harmony. (Ilyas, 2018)

In Islamic teachings, backbiting is considered a forbidden act and can lead to sin. Therefore, it is important for women in religious circles to understand the consequences of backbiting and how to avoid it. A sound understanding of religious teachings can help them become more aware of their actions and how they impact others. (Shaw et al., 2011)

Backbiting is a practice prohibited in Islam and has negative consequences for both the individual being spoken about and the backbiter. A better understanding of backbiting can help society avoid this behavior and build more positive social interactions. (Hasanah & Hartono, 2024). Ghibah didefinisikan sebagai tindakan membicarakan aib atau keburukan seseorang di belakangnya, baik secara langsung maupun melalui media sosial (Bakri et al., 2025)

Several sources state that gossip can harm the feelings of the person being talked about and is prohibited in Islamic teachings:

- a. Imam Al Ghazali said that backbiting is telling someone's faults without reason, showing that backbiting not only harms the person being talked about, but also reflects the character of the backbiter himself.
- b. Imam Nawawi said in the book *Al-Adzkar* that backbiting is telling someone about something they hate, such as their religion, their body, their behavior, their wealth, their parents, their children, or their contents. (Muhyi et al., 2022).
- c. Backbiting is a desire to destroy people, a desire to tarnish the dignity, honor and respect of others, while they are not present," said Yusuf Al Qardhawi.

Backbiting has significant negative impacts on social life, including damaging an individual's reputation, triggering conflict, and creating an uncomfortable atmosphere in society. This practice can also disrupt interpersonal relationships and cause psychological stress. (Tsoraya et al., 2022).

A good understanding of gossip is crucial, especially among women in religious groups, who frequently gather for social and religious activities. Wiritan activities typically involve discussion and interaction among members, so understanding gossip can help them maintain ethical speech and strengthen social ties.

There are several negative impacts of this understanding of gossip. Speaking negatively about others behind their backs, commonly known as *backbiting*, is a behavior that not only harms the person being talked about but also disrupts harmony within a community. When someone spreads

negative talk about another person, it can damage that individual's reputation and honor. A good name that has been carefully built can be destroyed by careless and irresponsible words.

Furthermore, backbiting can create hostility among people. A community that should be a place of support and unity can quickly turn into an environment filled with suspicion and conflict. In the long run, this can lead to division within the group or society.

Backbiting also erodes trust. When someone is known to speak ill of others behind their backs, those around them may begin to question their integrity. Social relationships can become strained due to the sense of caution and discomfort that arises. For these reasons, guarding our speech and avoiding backbiting is not just a matter of personal ethics, but also a way to maintain peace and trust in our social relationships.

P2A has a responsibility to foster and develop religious practice in the community. In this context, P2A's work program is expected to increase awareness and understanding of backbiting and provide more positive communication alternatives.

P2A, a semi-official institution established by the Ministry of Religious Affairs, was established in Central Java on August 29, 1966. The public has been aware of it. The main objective of the religious mental development project (P3A), previously known as the pilot project, was to overcome the threat of communism and atheism from the G30S/PKI movement through programs that encourage and raise awareness among Muslims to practice their religious teachings and increase their faith and piety. According to Law No. 25 of 1977 on the Minister of Religious Affairs, as amended by Law No. 62 of 1981 on the Minister of Religious Affairs, the religious practice body (P2A) has achieved excellent results in supporting the upholding of the ideology. (Pemahaman et al., 2014).

P2A programs typically focus on specific groups, such as women who work as religious teachers, with the aim of enhancing religious values in their daily lives. The program's goal is to improve the understanding and practice of religious teachings in the community, including:

- 1) Religious Education: This program includes classes or training that teach religious teachings such as morals, worship, and social values. The goal of this training is to provide a deeper understanding of religious teachings.
- 2) Discussions and Studies: Hold discussion forums or lecture studies to discuss current religious issues. These discussions can help participants understand how religious teachings can be applied to today's world.
- 3) Evaluation: Evaluating the program and how it impacts participants' understanding and practice of religion. This is important to ensure that the program is working well and providing the intended benefits. (Adzim, 2015)

Research conducted by Nurkholifah (2020) in Ciawi Hamlet, Selajambe Village, showed that although understanding of gossiping has begun to increase through religious activities, its implementation in daily life is not yet optimal. Women still tend to gossip as a form of emotional outlet or as a habit in social interactions. This is supported by personal attitudes and environmental influences.

Wahyuni (2022) also revealed similar findings in her research at the Al-Hidayah Islamic Study Group (Majelis Taklim Al-Hidayah). She emphasized that Islamic religious education activities within the Majelis Taklim (Islamic study group) can provide a fairly good understanding of

backbiting, but behavioral change still requires a process and habituation.

The type of research that can be conducted for the P2A work program to improve understanding of gossip among women in religious affairs is qualitative research. This study aims to explore the mothers' understanding, attitudes, and behaviors towards gossip through interviews, group discussions, and observations. Researchers can understand the social and cultural contexts that influence their perceptions of gossip in this way. This study is aimed at women in religious affairs and P2A administrators. Interviews, observations, and documentation are data collection methods. Conversations conducted with a specific purpose are called interviews. The conversation is conducted by two people: the interviewer asks questions and the interviewee provides answers. The author asked questions directly to one P2A administrator (Religious Practice Supervisor)

RESULTS AND DISCUSSION

P2A History: Tambusai Batang Dui Village, Mandau District, Bengkalis Regency.

The Ministry of Religious Affairs established P2A, a semi-official institution. The community accepted it. The history of the Development of Islamic Religious Practice (P2A) began in Central Java on August 29, 1966. The goal of the Religious Mental Development (P3A) project was to combat the threat of communism and atheism from the G30S/PKI movement through programs that encouraged Muslims to practice their religious teachings and increase their faith and piety. This program has shown significant support for the Pancasila ideology.

The Religious Mental Development Project (P3A) is available throughout Indonesia based on Ministerial Decree No. 25 of 1977, which was later updated by Ministerial Decree No. 62 of 1981. This organization assists in the practice of Islam. P2A was established in Riau, particularly in Mandau District, Bengkalis Regency. P2A was gladly accepted as a semi-official institution under the Ministry of Religious Affairs. We also recognize that P2A has not performed according to public expectations in serving the community, especially Muslims. Organizations such as IKMI and MDI address religious issues in the community, both physical and spiritual. P2A carries out its duties in a predetermined manner. For example, they hold Friday pulpit da'wah (preaching on Friday), Ramadan safaris, religious study sessions, religious lectures, and educational classes.

To fulfill its duties and functions, P2A has established a Vision and Mission, as stipulated by the Minister of Religious Affairs of the Republic of Indonesia, Decree No. 62 of 1993 concerning the P2A Statutes. The vision is to build a village community that is enthusiastic about carrying out its duties and functions.

The Mandau District P2A consists of 1. H. Anwar Aliyaman as General Chair; Dr. H. Zulkifly Sagian, M.Pd. is the Chair of the Mandau District P2A; Nurleili Lubis, S.Ag. is the Second Chair of the Mandau District P2A; and Zumaidi is the Third Chair of the Mandau District P2A. H. Paidjo S. Soedarmo acts as Treasurer, Priyono Arya Winata acts as Secretary, and Busro acts as the Second Secretary of the Mandau District P2A.

The Education and Da'wah Division is managed by H. Zamhiri, BA, together with Dr. Saharuddin Harahap. The Information Division is led by H. Bustamam EFF Harahap, and members are Muhammad Thoha, S.Pdi, Dr. Nasuha, Sapurah, SIQ, Ihsan Nasution, S.Pdi, and Dr. Syahbuddin Zakaria, M.Ag. Darmizal, S.Ag. M.Si, leads the finance department, with H. Taswir Taslim, H. Baharuddin, H. Sidi Toyo, and H. Nasri. Village or

The rural economy of Mandau is heavily influenced by industry. In 2011, there were 96 small industries and 233 micro-industries in Mandau District, with two large industries and five small industries, according to relevant agency data.

One of the economic drivers of Mandau District is trade, as it serves as a trade route between the province and the district. Mandau District also saw rapid economic growth from cooperatives, a pillar of the Indonesian economy. Throughout the villages and sub-districts, there are nine cooperative units (KUD) and 88 non-KUD cooperative units. The number of cooperative members was 2,391 in 2011.

As a large district located on land, Mandau has adequate road infrastructure. Along its 730 km stretch, 48.90% of the roads are in good condition, 26.58% are in fair condition, 15.89% are in poor condition, and 8.36% are in severe condition. Land roads allow every village and sub-district in Mandau District to be accessed, both within the village and between villages.

To effectively combat the harmful practice of backbiting within communities—especially among mothers in religious groups such as the *Wirit* (Islamic Women's Association)—a comprehensive, multi-faceted approach is essential. One of the key strategies involves holding regular religious education classes that explore various aspects of Islamic teachings, including the dangers and consequences of backbiting. These sessions should be delivered interactively, using methods such as discussions, question-and-answer sessions, and lectures to engage participants and deepen their understanding.

In addition to structured classes, media counseling plays an important role. Information about backbiting can be widely disseminated through both print media—like brochures and pamphlets—and digital platforms, such as podcasts and videos. These materials can cover a range of topics, including the negative impact of backbiting, strategies to avoid it, and spiritual or social resolutions for those who struggle with it.

Creating group discussions among mothers, especially within the *Wirit* association, also provides a supportive space for reflection and dialogue. These discussions can be guided by experienced religious facilitators to ensure that the conversation remains focused, educational, and constructive. Complementing this, social activities involving the same group of mothers can help foster stronger bonds and a sense of community. By building a more positive and trusting environment, the tendency to engage in backbiting can be naturally reduced.

Instilling strong religious values is central to this initiative. Teaching empathy and tolerance helps individuals understand the emotional and psychological harm caused by speaking negatively about others. Mothers should be encouraged to reflect on how their words affect those around them. Additionally, featuring religious leaders or respected community figures who model anti-backbiting behavior can provide powerful, real-life examples that inspire others to follow their lead. Stories of individuals who have overcome the temptation to gossip or backbite can be especially motivating.

Using interactive educational methods can further enhance engagement. Role-playing and simulations that depict real-life situations involving backbiting can help participants grasp the consequences of such behavior and learn how to respond appropriately. Likewise, incorporating educational quizzes and games into the program makes learning more enjoyable and memorable, particularly for mothers who may be balancing many responsibilities.

To ensure the program's effectiveness, continuous monitoring and evaluation are necessary. This can include periodic evaluations through interviews or surveys to measure how much the participants' understanding of backbiting has grown. Gathering feedback from the mothers themselves is also crucial. Their input on the materials and methods used can guide future improvements and help tailor the program to better meet their needs.

Recognition and appreciation can further reinforce positive behavior. Offering certificates or small awards to mothers who actively participate in the program can serve as encouragement. Social recognition, such as acknowledging role model participants during community events or highlighting their stories on social media, can amplify their impact and inspire others.

Barriers and Challenges to P2A in Providing an Understanding of the Importance of Backbiting

1. Lack of Conceptual Understanding

One of the main obstacles in P2A is the lack of a thorough understanding of the concept of backbiting among mothers. Many of them may not fully grasp the meaning of backbiting and the boundaries that exist when talking about others. In situations like this, it is important to provide a thorough explanation of the definition of backbiting, its types, and its negative effects. Without a clear understanding, mothers tend to view backbiting as trivial or even normal in everyday social interactions, especially during routine gatherings such as religious study groups or religious recitations.

2. Social and Cultural Norms

Social norms in society also pose a significant obstacle. Talking about others is often considered a normal part of social interaction and can even be a way to build closeness with community members. Women in the ministry often fall into this habit, where talking about others' lives becomes a common and accepted topic. Therefore, P2A must educate women about how gossip can damage social relationships and disrupt community peace. It will be difficult for them to avoid gossip if they are unaware of its negative effects.

3. Ineffective Teaching Methods

P2A teaching methods can also be problematic. If the material is presented statically and does not actively engage the mothers, they will not understand the ghibah well. For example, if educators only lecture without engaging in discussion or questions and answers, participants may become bored and disengaged. More interactive approaches, such as case studies, group discussions, or role-playing, can help mothers understand and experience the benefits of ghibah. Furthermore, by actively involving them, they will more easily internalize the values taught to them.

4. Lack of Support from the Social Environment

Mothers' attitudes toward gossip are influenced by their environment, such as family and peers. It will be more difficult for them to change their behavior if they live in an environment that tolerates gossip. For example, mothers may feel pressured if their friends frequently gossip about others. Consequently, P2A must involve the community in this educational process to provide strong support for avoiding gossip. To raise public awareness about the importance of avoiding

gossip, religious leaders or community leaders can hold workshops or seminars.

Lack of Contribution from Mothers During P2A Guidance

1. Time Constraints and Busy Schedules

Time constraints are one of the main reasons for the lack of attendance by mothers in P2A. Because many mothers work outside the home, they have little time for themselves. Furthermore, mothers often shoulder heavy responsibilities at home, such as childcare, cooking, and other household chores. They find it difficult to attend P2A activities due to these busy schedules, especially if the schedule doesn't align with their free time.

2. Lack of Motivation and Interest

Low motivation and a lack of desire to participate in P2A are also important factors. If mothers feel the material being taught is irrelevant or uninteresting to them, they are less likely to actively contribute. For example, if religious guidance doesn't relate the teachings to the problems they face every day, mothers may feel their presence doesn't provide significant benefit.

3. Limited Access and Information

Many mothers may not receive sufficient information about the P2A schedule and materials. This can occur because organizers do not communicate well or are not actively using social media and information technology. Without clear information, mothers may not know when and where P2A activities will take place, which can lead to them not attending.

4. Social and Cultural Environment

Social and cultural environments also influence the number of mothers involved in P2A. In some communities, customs consider women's roles to be limited to household responsibilities. Mothers may feel discouraged from attending and contributing to religious education activities if their environment does not support women's active participation. Furthermore, stigma or negative perceptions of women involved in public activities can hinder their participation. Rasa Tidak Self

5. Confidence

Some mothers may lack the confidence to participate in P2A discussions or activities. This lack of confidence can stem from a lack of knowledge or experience on the topic being discussed. They may also choose not to participate if they feel their opinions or contributions will not be valued. If the voices of other, more confident or experienced participants take over, the situation can worsen.

6. Impact of Minimal Contribution

There is a possibility that the program will be less effective if mothers do not actively participate in the P2A. First, limited participation may result in a lack of in-depth understanding of the material being presented. Second, it can hinder dynamic discussions and the exchange of ideas that are essential to the learning process. As a result, the P2A's objective of enhancing religious knowledge and awareness may not be fully achieved. Third, the sense of bonding and solidarity that should be fostered through P2A activities may diminish due to minimal engagement. The attendance of mothers in religious practice development programs (P2A), particularly during guidance sessions, is a complex issue that requires the attention of multiple stakeholders. To improve their participation, it is important to understand the influencing variables and develop strategies to overcome these challenges. This can be achieved by using engaging teaching methods, creating a supportive

environment, and providing clear, accessible information

Some Mothers Backbite Even After Being Told About It.

1. Ingrained Habits

One of the main reasons is ingrained habits. If someone has become accustomed to backbiting when interacting with others, it's difficult to change their behavior. In their environment, this habit often becomes part of the social dynamic. Even though they know backbiting is wrong, they continue to do it because it has become part of their daily routine.

2. Lack of Awareness of Negative Impacts

Even though it's understood, some people may only understand that backbiting is wrong, but don't feel the direct impact of the act. They tend to ignore the understanding given if they don't see clear consequences.

3. Emotional and Social Needs

Some mothers may use gossip as a way to meet their social or emotional needs. Talking about others, for example, can be a way to reduce stress, gain support, or build relationships with friends. Backbiting can be seen as a form of social interaction in these situations that provides comfort, even if they realize it's untrue.

4. Influence of Friends and the Environment

Social environments and friends also play a role in gossiping. Mothers may feel pressured to participate if they are in a group of people who frequently gossip. Peers can be a powerful influence, and if they don't have support to avoid gossiping, they are more likely to do the same.

5. The Impact of Lack of Consequences

Backbiting can impact the person being talked about, but it can also damage social relationships and create distrust among community members.

After being taught about backbiting, there are several reasons why some mothers still engage in it, including habit, social norms, emotional needs, and environmental influences. To address this issue, it's important to create a supportive environment, provide constant reminders, and educate children about the negative effects of backbiting. Appropriate methods are expected to help people better understand and avoid backbiting in their daily lives.

Other Programs Besides the P2A Program

The Qur'an Recitation Development Institute (LPTQ), the Zakat Collection Agency (BAZ), and the Mosque Welfare Agency (BKM) are other programs to consider in addition to the Religious Practice Development Program (P2A). These programs focus on social and spiritual development of the community.

Discussion Total Population of Bengkalis Regency by Sub-district: In 2011, 516,348 people lived in Bengkalis Regency, consisting of 266,496 men and 249,852 women. Mandau District had the largest population with 227,272 people, while Rupert Utara District had the smallest population with 13,432 people. The population composition was higher among males than females: 51.61% male and 48.39% female. The sex ratio appears to be fairly balanced, with Mandau District having the highest ratio (107), Bengkalis and Bantan Districts having the lowest ratio (108), and Bantan and

Mandau Districts having the lowest ratio, 104. Mandau District had the highest population density with 242 people per square kilometer in 2011, while Rupert Utara District had the lowest population density with 21 people per square kilometer. From 2010 to the present, the population of Bengkalis Regency has increased by 3.61%. Mandau District has the highest population at 44.02 percent, and Rupert Utara District has the lowest at 2.60%.

Data Presentation

The collected data is presented in written form because the author used a questionnaire to facilitate its presentation.

Awareness of Backbiting

Percentage of Alternative Answers:

- a. Awareness 37 37%
- b. Somewhat Awareness 55 55%
- c. Somewhat Awareness 8 8%
- d. Don't Know 0 0%

Total 100 100%

Of the 100 respondents, 37 percent or 37 percent were very familiar with backbiting, 55 percent or 55 percent were somewhat familiar, 8 percent or 8 percent were somewhat familiar, and no one answered unanswered. This indicates that more than half of the respondents are familiar with backbiting.

The term "backbiting" frequently appears in everyday conversation.

Alternative responses for frequency percentages

- a. Usually 52–52%.
- b. Sometimes 47 47%
- c. Rarely 1 1%
- d. Never 0 0%

Total 100 100%

More than fifty percent of the one hundred participants answered "Often hear about backbiting." Fifty-two percent, or fifty-seven percent, answered "Sometimes hear about backbiting." And one percent, or one percent, answered "Rarely hear about backbiting." From this data, it can be concluded that more than fifty percent of the participants answered "Having heard about backbiting."

"Community Work Program in Tambusai Batang Dui Village, Mandau District, Bengkalis Regency

Alternative Answer Options Frequency Percentage

- a. Very Good (32 32%).
- b. Good 61 61%,
- c. Poor 7 7%,
- d. Poor 0 0%,

Total 100 100%.

Of the 100 people who answered the question, 37% or 37% responded very favorably to the P2A Work Program in Tambusai Batang Dua Village, Mandau District, Bengkalis; 61% or 61% responded favorably, and 7% or 7% responded less favorably.

Benefits of the Program for Increasing Understanding of Backbiting Alternative Answer Options
Frequency Percentage:

- a. Quite Useful 10 10%
 - b. Useful 42 42%,
 - c. Very Useful 45 45%, and
 - d. Not Useful 3 3%.
- Total 100 100%.

The table above shows that the majority of respondents answered "Very Useful" in improving their understanding of backbiting; 10% answered "Somewhat Useful" in improving their understanding of backbiting; 45% answered "Very Useful" in improving their understanding of backbiting; and 3% answered "Not Useful" in improving their understanding of backbiting.

Philosophical Aspects of Backbiting

Backbiting in this context is a reprehensible act prohibited by Islam. Islam teaches its followers to avoid negative assumptions and backbiting, as well as to seek out the faults of others (Sugiyar, 2021). Verse 12 of Al-Hujurat states,

"يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بَعْضًا"

In other words, "O you who believe! Stay away from most suspicions (so that you do not think of prohibited assumptions) because in fact some of these suspicions are sin; do not peek or look for people's mistakes and disgrace; and do not curse half of you at the other half. Is there anyone among you who likes to eat the flesh of a deceased relative? (If you curse) then you will definitely be jealous of him. So, obey the rules mentioned above and be pious to Allah, because Allah is the Acceptor of repentance and the Most Merciful.

Based on the above verse, we must always have good assumptions and distance ourselves from bad assumptions. Allah strictly forbids the act of backbiting with the term "la nahi". Verse 12 of Al-Hujurat forbids three things: being prejudiced, finding fault with others, and backbiting or cursing. According to Sifa (2019), the last verse of Allah shows that backbiting is the same as eating the carcass of one's own brother. According to citizenship, backbiting is the destruction or degradation of moral principles that have been instilled in society. Civic morals or civic morals are the most important elements of civic culture and must be continuously strengthened. Backbiting in a heterogeneous society is very dangerous and can cause national damage, even in virtual form, and can even lead to hoaxes or slander. Furthermore, the idea that tea steam comes from gossip or backbiting is contrary to the basic principles of our country, Pancasila.

Backbiting, when viewed through a philosophical lens, raises important ethical, social, and spiritual concerns. Ethically, it is widely condemned across moral traditions, including Islam, as a behavior that lacks integrity and respect for others. It reflects a failure to uphold basic moral values such as honesty, compassion, and fairness. From a social perspective, backbiting undermines trust and damages interpersonal relationships. It can create division and conflict within communities, making it difficult to build a supportive and harmonious society. The ripple effect of such behavior

disrupts the social fabric and weakens the sense of unity that communities rely on.

On a personal level, backbiting often stems from self-dissatisfaction. It serves as a signal that one might be deflecting from personal shortcomings by focusing on others. Recognizing this can prompt self-awareness and encourage individuals to engage in introspection, leading to personal growth and character development. Empathy plays a critical role in preventing backbiting. By understanding and valuing others' emotions, individuals are more likely to respect their dignity and privacy. Empathy fosters more positive, respectful, and constructive communication, which is essential for healthy relationships and community life

CONCLUSION

The study on the "P2A Program to Increase Understanding of Backbiting Among Women in the Wiritan Sect" showed that the program effectively improved participants' knowledge and awareness. Women gained a clearer understanding of what backbiting is, its harmful effects, and how to avoid it. Positive changes were also seen in their attitudes and social behavior, with many becoming more mindful in conversations. Support from religious leaders and the community played a key role in the program's success. Despite facing challenges such as limited participation and ingrained social norms, the P2A initiative remains a valuable tool in promoting Islamic values. To enhance its impact, future programs should adopt more interactive methods, expand their reach, and collaborate with other religious institutions. With continued development, P2A has the potential to strengthen religious practice and contribute meaningfully to community and national development.

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