

Analysis of the Concept of Ta'awun in Hadith and Its Relevance to Social Resilience in Digital Media

Abdul Rahman Sakka

UIN Alauddin Makassar, Indonesia

Correspondence: abdrsakka@gmail.com

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Abstract: Digital media, initially designed to strengthen social relationships, often becomes a source of division due to disinformation, polarisation, and cyberbullying. Using a qualitative approach through literature review and content analysis, this research examines hadiths related to ta'awun and how this concept can be adapted to address modern social challenges. The study finds that cooperation and mutual assistance within the concept of ta'awun possess unique characteristics defined by five essential criteria: being goodness-based, inclusive, certain, beneficial, and involving God. As a principle of helping one another for good, the concept of ta'awun holds significant potential for maintaining social resilience in digital media. Ta'awun not only strengthens solidarity but also promotes digital literacy and inclusivity within the digital space. Thus, ta'awun plays a crucial role in fostering social cohesion and countering the negative impacts of digital media.

Keywords: Hadith; Ta'awun; Social Resilience; Digital Media

Introduction

In the current digital era, social interactions are increasingly marked by alienation and conflict in the virtual world,¹ as well as a rise in mental health issues.² Digital media, which should serve as a tool to strengthen social ties, often becomes a source of division within society due to disinformation, cyberbullying, and digital violence.³ According to a credible survey report from the Indonesian Internet Service Providers Association (APJII) in 2022, the number of digital media users, particularly internet users in Indonesia, reached 210 million people, or about 77% of the total population.⁴ In the "Digital 2023: Indonesia" report, the number of internet users at the beginning of 2023 was recorded at 212.9 million, equivalent to 77.0 percent of the population.⁵ Meanwhile, the number of social media users in January 2023 was 167.0 million, or 60.4 percent of the total population.⁶ This increase in access, however, has also led to the emergence of negative phenomena and alarming issues, such as the spread of hoaxes and hate speech.⁷ Research conducted by the Indonesian Telematics Society (Mastel) revealed that 34.6% of the population encounters hoaxes daily, with 92.4% of these hoaxes

¹ Fiona X Yang, Yueying Hazel, and Ipin Anthony, "Too Close to Work Together? Identity Conflicts Induced by Coworker Friendships in Cyberspace," *International Journal of Hospitality Management* 99, no. March (2021): 103060, <https://doi.org/10.1016/j.ijhm.2021.103060>.

² Zhihui Cai et al., "Associations Between Problematic Internet Use and Mental Health Outcomes of Students : A Meta - Analytic Review," *Adolescent Research Review* 8, no. 1 (2023): 45–62, <https://doi.org/10.1007/s40894-022-00201-9>.

³ Giovanni Fulantelli et al., "Cyberbullying and Cyberhate as Two Interlinked Instances of Cyber-Aggression in Adolescence : A Systematic Review" 13, no. May (2022): 1–21, <https://doi.org/10.3389/fpsyg.2022.909299>.

⁴ APJII, "Buletin APJII Edisi Desember 2022," *APJII* (Jakarta, 2022).

⁵ Simon Camp, "Digital 2023: Indonesia," 2023, <https://datareportal.com/reports/digital-2023-indonesia>.

⁶ Simon Camp.

⁷ Indra Budi, *Analisis Media Sosial Sebagai Upaya Dini Deteksi Potensi Konflik Masyarakat Di Dunia Maya* (Jakarta: UI Publishing, 2023).

originating from social media platforms such as Instagram, Facebook, and Twitter, and 62.8% coming from chat applications such as WhatsApp, Line, and Telegram.⁸

Digital media is one of the key pillars of social interaction and information distribution.⁹ The traditional face-to-face or 'direct' methods of operation have transformed into digital media.¹⁰ The presence of various digital platforms, such as social media and online forums, allows people to connect without the limitations of geography and time.¹¹ Unfortunately, while digital media brings numerous benefits, it also poses significant risks to social cohesion. These platforms present serious challenges to social resilience. The ease with which disinformation and misinformation spread,¹² the polarisation of opinions¹³ and the rise of post-truth issues are now common problems in the digital space. The unlimited flow of information often blurs the line between fact and opinion, which can ultimately lead to social division. Therefore, digital media should not only be viewed in terms of its ability to connect people but also in light of its impact on social integrity and community stability. This concern further highlights the importance of addressing the negative aspects of digital interaction, as outlined in the previous discussion on the proliferation of hoaxes and hate speech.

In Islamic tradition, *ta'awun* is a fundamental concept in maintaining social resilience and strengthening communal solidarity. It can be practised with anyone, as long as it is aimed at goodness,¹⁴ since the command to engage in *ta'awun* for virtuous deeds is directed towards all of humanity.¹⁵ The spirit of cooperation and mutual assistance in *ta'awun* is comprehensive, covering both worldly and spiritual matters.¹⁶ Therefore, each individual has a moral obligation to assist those in need and to offer service in the most efficient way possible, as Islam encourages everyone to utilise their efforts and energy in serving society.¹⁷ Hadith plays a crucial role in clarifying and emphasising the importance of this concept in daily life. It not only serves as a normative guide but also provides concrete examples of how one should behave within the community.

A deep understanding of *hadith* and accurate interpretation is essential to ensure that the messages it contains are correctly understood. As the primary source of Islamic teachings after the Qur'an,¹⁸ *hadith* requires context-appropriate interpretation to apply teachings like *ta'awun* in daily life. A precise interpretation of *ta'awun* in the *hadith* allows for a clearer comprehension of the importance of cooperation and mutual assistance in strengthening social resilience. With a correct understanding, the teachings of *ta'awun* in the *hadith* can serve as a valuable guide in addressing social challenges in

⁸ Anissa Rahmadhany and Anggi Aldila Safitri, "Fenomena Penyebaran Hoax Dan Hate Speech Pada Media Sosial" 3, no. 1 (2021): 30–43.

⁹ Saiful Hoque, "Social Media Stickiness in the Z Generation : A Study Based on the Uses and Gratifications Theory" 11, no. 4 (2023): 92–108.

¹⁰ Kurt Swart et al., "Challenges and Critical Success Factors of Digital Communication , Collaboration and Knowledge Sharing in Project Management Virtual Teams : A Review Challenges and Critical Success Factors of Digital Communication , Collaboration and Knowledge Sharing in Project Management Virtual Teams : A Review" 10, no. 4 (2022), <https://doi.org/10.12821/ijispm100404>.

¹¹ Adelina M Aritonang et al., "Pengaruh Media Sosial Terhadap Pola Interaksi Kelompok Masyarakat Modern" 5, no. 3 (2024): 2869–75.

¹² Emily Kubin and Christian Von Sikorski, "The Role of (Social) Media in Political Polarization: A Systematic Review," 2021, <https://doi.org/10.1080/23808985.2021.1976070>.

¹³ Swapan Deep et al., "Polarization and Social Media : A Systematic Review and Research Agenda," *Technological Forecasting & Social Change* 183, no. February (2022): 121942, <https://doi.org/10.1016/j.techfore.2022.121942>.

¹⁴ M. Quraish Shihab, *Tafsir Al-Misbab, Volume 3* (Jakarta: Lentera Hati, 2005).

¹⁵ Muhammad bin Ahmad bin Abi Bakr Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an, Juz 7*, (Beirut: al-Risalah, 2006).

¹⁶ Abdullah bin Salim Al-Qurasy, *Al-Ta'awun Wa Asarub Fi Al-Tagyir* (Riyadh: Dar al-Qasim, n.d.).

¹⁷ Abdulaziz Albrithen, "The Islamic Basis of Social Work in the Modern World" 20, no. 1 (2023), <https://doi.org/10.55521/10-020-100>.

¹⁸ Endang Soetari Wahyudin, Darmalaksana, Lamlam Pahala, 'Kontroversi Hadis Sebagai Sumber Hukum Islam', 2.December (2017), 245–58 <<https://doi.org/10.15575/jw.v2i2.1770>>.

the digital age. This reinforces the earlier discussion on the significance of *ta'awun* as a framework for promoting social solidarity and collective well-being.

Research on *ta'awun* has been conducted previously, demonstrating its varied application in social life. A study by Syh Noorul Madihah Syed Husin et al. examines the practice of *al-ta'awun* in alleviating wedding expenses among the Malay-Muslim community in Malaysia. This research highlights the role of the community in fostering social solidarity and supporting financial stability through various forms of assistance.¹⁹ Meanwhile, Teguh Saputra's research emphasises the theological dimension of *ta'awun* in the Qur'an, as a reinforcement of *tauhid* and social solidarity. His study adopts a *tafsir mawdu'iy* (thematic exegesis) approach and explores the connection between Allah's assistance and the obligation to help others.²⁰ This underscores the multifaceted nature of *ta'awun* as a concept that not only promotes community welfare but also strengthens theological and moral foundations in Islamic society.

Based on previous studies, the concept of *ta'awun* has been explored in socio-economic contexts, such as easing the financial burden of marriage and strengthening *tauhid* and social solidarity within communities. However, no research has specifically explored the relevance of *ta'awun* from a *hadith* perspective in addressing social resilience challenges in the digital media era. Existing studies tend to focus more on the practical application of *ta'awun* in real life and its theological connection, while the aspect of social interaction in digital spaces and how *ta'awun* can strengthen social resilience in this context remains largely unexplored. Given the increasing dependence on digital media, this research gap is highly relevant to address, particularly in explaining the concept of *ta'awun* according to *hadith* and its potential role as a solution to social disintegration often witnessed on digital platforms.

This research aims to address the gaps identified in previous studies while also providing solutions to the challenges of social resilience in digital media. The primary objective of this study is to explore how the concept of *ta'awun*, as taught in the *hadith*, can be effectively adapted and implemented within modern social contexts. Additionally, it seeks to analyse the relevance of *ta'awun* in mitigating social conflicts on digital platforms arising from disinformation, polarisation, and cyberbullying. The findings of this research are expected to formulate new strategies for maintaining social resilience in the digital technology era.

This study employs qualitative research methods, specifically literature review and content analysis. Qualitative research has been chosen because it focuses on a deep understanding of the concept of *ta'awun* in *hadith* and its relevance to social resilience in digital media. This research not only examines *hadith* textually but also explores how the concept can be applied in modern contexts, particularly in the digital age. In the data analysis phase, two approaches will be utilised. The first is the *Hadith Science Approach*, which will focus on analysing the authenticity of *hadith* related to *ta'awun* and its various interpretations. The second approach is the *Sociological Approach*, which will assess the relevance of the *ta'awun* concept for social resilience in digital media. This approach will also examine how social interactions in digital spaces can be strengthened through proper *ta'awun*, collaboration, and cooperation. This methodology aims to provide comprehensive insights into the implementation of *ta'awun* in addressing contemporary social challenges.

¹⁹ S.N.M.S. Husin, R Azahari, and A A Rahman, "The Practice of Al-Ta'awun in the Wedding Expenditure of Malay-Muslims in Malaysia," *Pertanika Journal of Social Sciences and Humanities* 28, no. 2 (2020): 1467–84, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090565124&partnerID=40&md5=0701bbc8828f12d03314f712ed80df39>.

²⁰ Teguh Saputra, "Konsep Ta' Awun Dalam Al- Qur'an Sebagai Penguat Tauhid Dan (Studi Tafsir Mawdu'iy)" 19, no. 2 (2022): 184–200, <https://doi.org/10.46781/al-mutharahah>.

Discussion

About Quality of the Hadith on Ta'awun

There are many *hadith* that discuss *ta'awun*, but the one considered highly relevant to the issues of social resilience in digital media is the saying of the Prophet Muhammad (peace be upon him) that whoever helps their brother, Allah (SWT) will certainly help them. This saying will be traced back to its complete *hadith*, starting with *takbrij*.²¹ In the *takbrij* process, a digital method will be utilised using the *al-Maktabah al-Syamilah* application, focusing exclusively on the nine canonical books (*kutub al-tis'ah*). The keyword used for this search will be the phrase *عون أخيه* (*'awn akhbih*), which translates to "helping one's brother." This approach will ensure a thorough examination of the relevant *hadith* to underline its significance in contemporary discussions about social support and resilience in the digital realm.

Based on the search conducted across the nine *hadith* books, it was found that the saying has been recorded in five collections, namely: Sahih Muslim,²² Sunan al-Tirmidhi,²³ Sunan Abi Dawood,²⁴ Sunan Ibn Majah,²⁵ and *Musnad Ahmad*.²⁶

Here is the *hadith* narrated by Imam Muslim:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عنه كربة من كرب يوم القيامة، ومن يسر على معسر، يسر الله عليه في الدنيا والآخرة، ومن ستر مسلماً، ستره الله في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه...

Translation: *Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "Whoever relieves a believer from a difficulty in this world, Allah will relieve him from a difficulty on the Day of Resurrection. Whoever facilitates a person in hardship, Allah will facilitate for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will continue to help His servant as long as the servant helps his fellow Muslim."*

The chain of narrators for the fifth *mukhbarij* mentioned above will be illustrated in the form of a *sanad* diagram. The *sanad* of Imam Muslim will be established as the primary route.

²¹ Abdul Rahman Sakka, "Kritik Sanad Hadis Khitan Terhadap Perempuan Sebagai Kehormatan" 7, no. 1 (2021): 99–118.

²² Muslim bin al-Hajjaj al-Qusyairi Al-Naisaburi, *Sahih Muslim*, Juz 4, *Kitab Al-Zikr Wa Al-Du'a Wa Al-Taubah Wa Al-Istighfar*, Bab *Fadl Al-Ijtima' 'ala Al-Tilawah*, Beirut (Dar Ihya al-Turas al-Arabi, n.d.).

²³ Abu Isa Muhammad bin Isa bin Saurah Al-Tirmidzi, *Sunan Al-Tirmidzi*, Juz 4, *Kitab Al-Hudud (15)*, Bab *Ma Jaa Fi Al-Satr 'ala Al-Muslim (3)*, Nomor *Hadis 1425*, I (Kairo: Maktabah Mustafa al-Halabi, 1962).

²⁴ Abu Daud Sulaiman bin al-Asy'ats Al-Sajastani, *Sunan Abi Daud*, *Kitab Al-Adab (36)*, Bab *Fi Al-Ma'unah Li Al-Muslim (68)*, Nomor *Hadis 4946* (Riyadh: maktabah al-Ma'arif, n.d.).

²⁵ Abu Abdillah Muhammad bin Yazid bin Majah Al-Qazwini, *Sunan Ibn Majah*, Juz 1, *Kitab Abwab Al-Sunnah*, Bab *Fadl Al-Ulama Wa Al-Hats 'ala Talab Al-'Ilm (17)*, Nomor *Hadis 225*, I, (Beirut: Dar al-Risalah al-Alamiyah, 2009).

²⁶ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Asad Al-Syaibani, *Musnad Ahmad Bin Hanbal*, Juz 7, *Musnad Abi Hurairah*, Nomor *Hadis 7687*, I, (Kairo: Dar al-Hadis, 1995).

The concept of *ta'awun* is one of the essential teachings in Islam, with this *hadith* serving as one of its foundational pillars. The substantial meaning of *ta'awun* within the *hadith* is rooted in mutual assistance and collaboration for the sake of goodness in the name of God. Goodness knows no bounds and is not measured by the magnitude of actions; even simple acts, such as repairing someone else's broken vehicle, fall within this concept. *Ta'awun* embodies an ideal that emphasises prioritising the needs of others over one's own.³⁰

From the perspective of the sources of Islamic teachings, *hadith* serves as the second source after the Qur'an, and the two are inseparable. *Hadith* holds a position as a *bayan al-Qur'an* (exegesis of the Qur'an) in three types of elucidation: *bayan taqrir* (affirmation), *bayan tafsir* (explanation), and *bayan tasyri'* (legislation derived from *hadith* that is not explicitly mentioned in the Qur'an).

The concept of *ta'awun* in the *hadith* narrated by Abu Hurairah can be positioned as a *bayan tafsir* (exegesis) of the Qur'anic verse in Surah Al-Maidah, verse 2. In this verse, Allah commands believers to assist one another in acts of goodness, while the *hadith* elaborates on the rewards for those who help their fellow brothers and sisters.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation: "... and cooperate with one another in goodness and piety, but do not cooperate in sin and hostility. Indeed, Allah is Severe in punishment."

According to the scholars of *tafsir*, this verse serves as a fundamental principle for establishing cooperation with anyone, as long as the intention is for goodness and piety.³¹ Karena perintah *ta'awun* merupakan perintah bagi seluruh manusia The command for *ta'awun* is a directive for all of humanity.³² Piety (*taqwa*) is inseparable from this concept, as assisting one another in various beneficial and good intentions is rooted in *taqwa*, which strengthens one's relationship with God.³³ In *taqwa* lies the pleasure of Allah, while in goodness resides the satisfaction of people. If the pleasure of God and the satisfaction of people can be harmonised, then true happiness is achieved, along with abundant blessings that can be attained.³⁴

Based on the discussion above, it can be concluded that cooperation and mutual assistance within the concept of *ta'awun* encompasses five essential conditions. If any one of these five conditions is not met, it cannot be classified as *ta'awun*. First, the objective must be goodness, as acts of mutual assistance in wrongdoing are not considered *ta'awun*. Second, it must be inclusive, meaning that goodness should be extended to all of humanity, without distinctions based on nationality, ethnicity, race, or religion. Third, it is essential, indicating that mutual assistance in goodness is a necessity for achieving a harmonious social life; without *ta'awun*, the world would be in chaos. Fourth, it must provide tangible benefits, meaning that *ta'awun* should yield real advantages for those being assisted and should not be merely symbolic. Fifth, there should be a spiritual connection with God, signifying that *ta'awun* is performed as a form of solidarity among individuals with the intention of seeking God's pleasure, thereby involving God in a greater capacity to provide assistance.

When analysing the *hadith* text using the theory of *munasabah* (textual correlation), a close relationship emerges between the concept of *ta'awun* and the three aspects of action mentioned at the

³⁰ Muhammad bin Ismail bin Salah bin Muhammad Al-Hasani, *Subul Al-Salam*, Juz 2, (Kairo: Dar al-Hadis, n.d.).

³¹ M. Quraish Shihab, *Tafsir Al-Misbah*, Volume 3, (Jakarta: Lentera Hati, 2005).

³² Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*, Juz 7,.

³³ Haji Abdul Malik Karim Abdullah, *Tafsir Al-Azhar*, Jilid 3 (Singapura: Pustaka Nasional PTE, n.d.).

³⁴ Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*, Juz 7,.

beginning of the *hadith*: alleviating the burdens of others, relieving their difficulties, and concealing their shortcomings. These three aspects represent the tangible manifestations of *ta'awun* in Islam.

Firstly, helping others who are in distress is a significant form of goodness. The difficulties referred to encompass various aspects, including material, mental, and spiritual dimensions. *Ta'awun* in alleviating hardships reflects social concern. The relationship between the concept of *ta'awun* and the act of easing the burdens of others is rooted in the spirit of empathy and solidarity. Secondly, facilitating the affairs of those facing challenges is an important teaching in the *hadith*. The difficulties referred to may include debt, heavy responsibilities, or other issues. The connection between the concept of *ta'awun* and the act of relieving difficulties strengthens the principles of social justice and generosity.

Thirdly, this *hadith* also emphasises the importance of preserving an individual's honour and dignity in the eyes of others by safeguarding their confidentiality and concealing their flaws. In Islam, protecting the dignity of others is a crucial and highly valued aspect of *ta'awun*. Concealing someone's shortcomings not only safeguards their personal honour but also protects society from slander and social disintegration. By covering up flaws, one provides protection for the individual's self-esteem and dignity, as well as maintaining unity and harmony within the community, which is central to the concept of *ta'awun*.

These three actions represent tangible applications of *ta'awun*, benefiting not only those who are assisted but also those who provide help. In each of these actions, there is a direct reward from Allah in the form of ease and protection for the doer, both in this world and the Hereafter. This illustrates how *ta'awun* is not merely about social interaction but also serves to strengthen the relationship between the servant and their Creator, thereby infusing every act of goodness with a profound spiritual dimension.

Threats of Digital Media to Social Resilience

Social resilience is a conceptual framework that encapsulates the ability of a group or individual to respond effectively during stable conditions while simultaneously adapting to and actively engaging in the face of uncertain situations. This framework comprises three fundamental dimensions; The coping capacity represents the ability to identify, manage, confront, and resolve a variety of challenges that may arise. It highlights the importance of having the skills and resources necessary to tackle immediate issues effectively.; The adaptive capacity refers to the ability to learn from past experiences and to adjust to future challenges.³⁵ This dimension emphasizes the significance of growth and flexibility, allowing individuals or communities to evolve in response to changing circumstances. Finally, the transformative capacity denotes the ability to create and implement institutions that foster individual well-being and sustainable community resilience. This aspect focuses on the establishment of systems that enable communities to withstand and thrive in the face of future crises, ensuring that they can adapt to the demands of an ever-changing environment. Together, these dimensions illustrate the comprehensive nature of social resilience, underscoring its role in fostering stability and growth within communities.

Social resilience can be redefined as the ability of a society or community to endure, adapt, and thrive in all circumstances it encounters, characterized by four key elements: social cohesion, which refers to harmonious relationships and a sense of belonging among community members; solidarity, emphasizing the trust and support among individuals and groups during challenging situations; participatory, denoting the active engagement of community members in collective decision-making

³⁵ Markus keck and Patrick Sakdapolrak, "What Is Social Resilience ? Lessons Learned And Ways Forward"" 67, no. 1 (2013): 5–19, <https://doi.org/10.3112/erdkunde.2013.01.02>; Annisa Valentina et al., "Analisis Ketahanan Sosial Masyarakat ' Nusantara ' Dalam Pembangunan Ibukota Negara" 9, no. 1 (2023): 39–52..

processes; and inclusiveness, signifying openness and the capacity to appreciate differences within the community. Together, these characteristics illustrate the multifaceted nature of social resilience, highlighting the essential components that enable communities to navigate challenges and promote overall well-being.

In the modern era, the presence of digital media has significantly impacted social life. Digital media has positively affected society by facilitating rapid and widespread access to information, serving as a bridge connecting individuals from various parts of the world, and providing educational and economic services. Furthermore, digital media has transformed communication patterns and information exchange within communities. While social interactions once predominantly occurred face-to-face or through traditional media such as newspapers and television, people now increasingly communicate through platforms like WhatsApp, Instagram, Facebook, email, and other instant messaging services.

However, digital media also poses negative impacts and dangers that threaten social resilience. The rapid, massive, and uncontrolled flow of information and communication, supported by modern technology, makes it challenging to manage and regulate. Digital media platforms create opportunities for various forms of wrongdoing to emerge, including polarization, disinformation, misinformation, cyberbullying, digital violence, and radicalism, among others.

Social polarization is a phenomenon in which a social group becomes divided into two opposing extremes in views, attitudes, or ideologies, forming antagonistic factions and fostering extreme fanaticism that rejects anyone perceived as an "other." This dynamic effectively closes off avenues for dialogue and compromise. Polarization can manifest in various contexts, such as politics, religion, social issues, or culture. It creates discrimination against other groups based on animosity towards those deemed outside one's own group, rather than stemming from favoritism towards one's own.³⁶

This phenomenon is further exacerbated by the emergence of digital media. The values and power of influence that digital media, particularly social media, have on polarization within society continue to be a topic of discussion.³⁷ Social media is portrayed as a battleground for groups and is exploited to silence opposing voices. Through social media, individuals can connect with like-minded peers, organise protests and movements, and support political candidates.³⁸ Algorithms within digital media often reinforce users' preferences and biases, creating "echo chambers" where individuals are only exposed to information that aligns with their views. This situation worsens social polarization, making it increasingly difficult for groups with differing perspectives to communicate or find common ground.³⁹

A concrete example is the case of the Indonesian presidential election in 2024. Social media has played a significant role in intensifying the polarization within Indonesian society. The populace has become divided into several fanatical groups that fervently support their respective candidates. Provocative comments and identity politics have permeated social media platforms. WhatsApp, Facebook, Instagram, and YouTube, which should ideally serve as channels for positive communication and information, have instead transformed into arenas for confrontational political battles, spreading disinformation in the process.

³⁶ Shanto Iyengar and Sean J Westwood, "Fear and Loathing across Party Lines: New Evidence on Group Polarization" 59, no. 3 (2015): 690–707, <https://doi.org/10.1111/ajps.12152>.

³⁷ Deep et al., "Polarization and Social Media: A Systematic Review and Research Agenda." <https://doi.org/10.1016/j.techfore.2022.121942>

³⁸ Joshua A Tucker et al., "From Liberation to Turmoil: Social Media and Democracy" 28, no. 4 (2018): 46–59.

³⁹ Eytan Bakshy, "Exposure to Ideologically Diverse News and Opinion on Facebook" 348, no. 6239 (2015): 1130–33.

Disinformation and misinformation pose significant threats to social resilience. Disinformation refers to the intentional dissemination of false or misleading information aimed at influencing public opinion, creating confusion, and misleading the audience. In contrast, misinformation is inaccurate or incorrect information spread without malicious intent or the aim to deceive. While misinformation spreads easily, it is often difficult to counter due to ignorance or a lack of verification before it is shared.⁴⁰ Although both disinformation and misinformation represent forms of false or misleading information, their purposes differ, yet both have similar detrimental effects on social resilience.

The spread of false information on social media and political websites that mimic journalistic formats has increased significantly in democratic countries, particularly concerning politics.⁴¹ This misinformation spreads more rapidly and extensively than accurate information, leading to heightened polarization and weakened social cohesion.⁴² Similarly, the growing prevalence of misinformation in the digital era of the post-truth world has a detrimental effect on public trust and social resilience within the social and political contexts.⁴³

Disinformation and misinformation on social media have serious negative impacts on social resilience. The spread of inaccurate information can trigger social tensions and erode trust among individuals or groups within the community. This can lead to an increase in social conflict, prejudice, and hatred, as well as hinder the community's ability to make fact-based decisions. As a result, the overall cohesion and stability of society may be severely compromised, further exacerbating the challenges faced in maintaining social resilience.

In addition to the two aforementioned issues, cyberbullying poses a serious threat to social resilience. Cyberbullying refers to acts of intimidation, harassment, or humiliation conducted through digital media. The digital landscape has facilitated cyberbullying, which can damage social relationships and inflict psychological trauma on victims. It has been identified as a significant public health threat,⁴⁴ increasingly prevalent, particularly among students, with severe implications for their mental health.⁴⁵ Victims often experience negative psychological processes, including heartbreak, feelings of helplessness, and a lack of self-confidence.⁴⁶ The most alarming threat is that individuals subjected to bullying may become desperate and contemplate suicide.⁴⁷

Cyberbullying poses a significant danger. When an individual becomes a victim of cyberbullying, it can lead to immense emotional and psychological pressure, which, if not addressed promptly, may result in severe consequences, including suicide. Psychologist Trisa Genia C. Zega

⁴⁰ Emily K Vraga and Leticia Bode, "Using Expert Sources to Correct Health Misinformation in Social Media," 2017, <https://doi.org/10.1177/1075547017731776>.

⁴¹ W Lance Bennett and Steven Livingston, "The Disinformation Order : Disruptive Communication and the Decline of Democratic Institutions," 2018, <https://doi.org/10.1177/0267323118760317>.

⁴² Soroush Vosoughi, Deb Roy, and Sinan Aral, "The Spread of True and False News Online," *RESEARCH* 1151, no. March (2018): 1146–51.

⁴³ Stephan Lewandowsky et al., "Beyond Misinformation : Understanding and Coping with the ' Post-Truth ' Era," *Journal of Applied Research in Memory and Cognition* 6, no. 4 (2017): 353–69, <https://doi.org/10.1016/j.jarmac.2017.07.008>.

⁴⁴ Elias Aboujaoude et al., "Cyberbullying : Review of an Old Problem Gone Viral," *Journal of Adolescent Health* 57, no. 1 (2015): 10–18, <https://doi.org/10.1016/j.jadohealth.2015.04.011>.

⁴⁵ O M E Ramadan et al., "Digital Dilemma of Cyberbullying Victimization among High School Students: Prevalence, Risk Factors, and Associations with Stress and Mental Well-Being," *Children* 11, no. 6 (2024), <https://doi.org/10.3390/children11060634>.

⁴⁶ Laode Ismail Ahmad et al., "Bullying on Social Media: Primitive Behavior Against Prophetic Marchals From A Hadith" 8, no. 1 (2024): 79–104, <https://doi.org/10.22373/sjhc.v8i1.20189>.

⁴⁷ Sameer Hinduja and Justin W Patchin, "Connecting Adolescent Suicide to the Severity of Bullying and Cyberbullying," *Journal of School Violence* 00, no. 00 (2018): 1–14, <https://doi.org/10.1080/15388220.2018.1492417>.

reveals that 40% of Indonesian children die by suicide due to the overwhelming effects of bullying.⁴⁸ What Trisa highlights reflects a concerning reality of social life that threatens social and familial resilience, underscoring the urgent need for appropriate and effective interventions.

The explanation can be summarised in the following table.

Category	Description
Social Resilience Dimensions	<ol style="list-style-type: none"> 1. Coping Capacity: Ability to manage and resolve challenges. 2. Adaptive Capacity: Learning from past experiences and adjusting to future challenges. 3. Transformative Capacity: Creating systems for sustainable resilience.
Key Elements of Social Resilience	<ol style="list-style-type: none"> 1. Social Cohesion: Harmonious relationships and belonging. 2. Solidarity: Trust and support during challenges. 3. Participatory: Active engagement in decision-making. 4. Inclusiveness: Openness to differences.
Positive Impacts of Digital Media	<ol style="list-style-type: none"> 1. Facilitates rapid access to information. 2. Connects people globally. 3. Provides educational and economic services. 4. Transforms communication patterns.
Negative Impacts of Digital Media	<ol style="list-style-type: none"> 1. Polarization: Divides society into extreme opposing groups, fosters antagonism. 2. Disinformation: Intentional spread of false information to confuse and manipulate. 3. Misinformation: Unintentional spread of false information. 4. Cyberbullying: Harassment through digital media.

Relevance of Ta'awun in Preserving Social Resilience in Digital Media

The expansive nature of digital media has transformed the landscape of social interaction and community engagement. Increasingly, individuals are relying on digital platforms to communicate, share information, and forge social connections. Unfortunately, the rapid advancement of digital technology has not been matched by society's readiness to interact with it. While digital media offers numerous benefits, it also brings about negative consequences that threaten social resilience.

In addressing the negative impacts and crimes arising from digital media, the concept of ta'awun, as taught in Hadith, is highly relevant to maintaining social resilience. Ta'awun emphasizes the importance of collective action and mutual support in overcoming social challenges. In the context of digital media, ta'awun can play a crucial role in fostering a sense of togetherness, promoting social cohesion, and mitigating the potential negative effects of digital technology on society. Resilient ta'awun can effectively tackle social polarization, counter disinformation and misinformation, combat

⁴⁸ Trisa Genia C. Zega, "40 Persen Anak Di Indonesia Bunuh Diri Akibat Tidak Kuat Terhadap Bullying," Kaldera News, 2021, <https://www.kalderanews.com/2021/11/23/40-persen-anak-di-indonesia-bunuh-diri-akibat-tidak-kuat-terhadap-bullying/>.

online radicalism, and address cyberbullying. With its uniqueness and ideality, ta'awun provides solutions to the challenges posed by digital media, bringing tranquility amidst the concerns faced by society. The relevance of ta'awun in safeguarding social resilience in the digital media landscape can be explained as follows;

Ta'awun as a Principle of Collective Solidarity. Literally, *ta'awun* is a principle that emphasises cooperation and collaboration in achieving common goals. In a social context, *ta'awun* serves as the foundation for the realisation of strong collective social solidarity, which is the ability of a community to unite and support one another, particularly in the face of challenges or crises. This solidarity is crucial because a divided society tends to be fragile and more susceptible to social threats. The concept of *ta'awun* as a principle of collective solidarity has a noble purpose: to create unity among the Muslim *ummah* in particular, and humanity at large. This aligns with the saying of the Prophet (PBUH) that the unity of the Muslim community is like a structure that supports and strengthens itself. In light of the previous discussion on the challenges posed by digital media, the principle of *ta'awun* becomes increasingly relevant as a tool to foster social resilience and counteract fragmentation.

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ
يَشُدُّ بَعْضُهُ بَعْضًا⁴⁹

Translation: *From Abu Musa, from the Prophet (PBUH), he said: "Indeed, a believer to another believer is like a structure, each part strengthening the other."*

The principle of *ta'awun* as collective solidarity is crucial in addressing the challenges of the digital era. Digital media often divides society into groups with differing views, where communication is minimal or non-existent between them. In this context, *ta'awun* serves as a driving force for individuals and communities to find common ground, work together to combat disinformation and misinformation, and foster more inclusive discussion spaces. This principle encourages people to think beyond personal interests and focus on the common good, thereby creating a strong sense of collective responsibility. As a result, *ta'awun* helps build more solid social cohesion, essential for maintaining social stability and balance.

Moreover, the concept of *ta'awun* can be easily applied in the digital environment. Actions such as sharing valid information, offering moral support, or promoting digital literacy within online communities are concrete examples of how *ta'awun* can be practised. When people collaborate to filter information in digital media, a healthier and more productive atmosphere can emerge, which ultimately contributes to building robust social resilience.

Ta'awun Strengthening Digital Literacy and Information Verification. One of the key challenges faced by society in the digital era is the lack of digital literacy. The rapid and massive flow of information makes people vulnerable to disinformation, hoaxes, and fake news. Many individuals struggle to verify information, making it difficult to distinguish between what is true and what is false. To overcome this crisis, it is essential for society to develop digital literacy skills, which include the ability to comprehend, analyse, and verify information accurately.

The concept of *ta'awun*, which emphasises cooperation in goodness and is inherently open and inclusive, is highly relevant to strengthening digital literacy and information verification. Digital literacy cannot be developed by individuals alone but requires collective participation, where members of

⁴⁹ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Sahih Al-Bukhari, Kitab Al-Ma'azim, Bab Nashr Al-Ma'azim, Nomor Hadis 2446* (Beirut: Dar Ibn Kasir, 2002).

society help each other distinguish between true and false information. This aligns with the words of Allah SWT in Surah Al-Hujurat, verse 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا
فَعَلْتُمْ تَدْمِينًا

Translation: "O you who have believed, if a disobedient one brings you news, investigate it thoroughly, lest you harm a people out of ignorance and become regretful for what you have done."

This highlights the necessity of careful verification of information to avoid causing harm based on misinformation, a principle that is crucial in both social and digital contexts today. Collaborating in verifying information is crucial for maintaining the integrity and accuracy of news dissemination in digital media. Such collaboration enables individuals to share the responsibility of ensuring the truthfulness of information, thereby reducing the risk of spreading disinformation and misinformation, which can divide communities and create confusion. Moreover, collective efforts in verification help raise awareness about the importance of digital literacy, fostering a critical culture where the information being consumed or shared is thoroughly validated and accountable. This cooperative approach strengthens social cohesion and supports the resilience of the community against the negative impacts of digital media..

Additionally, cooperating to conceal the faults of others by refraining from spreading them on social media reflects a high standard of Islamic ethics and moral conduct. In Islam, safeguarding the honour and dignity of others is highly encouraged, as mentioned in the hadith of the Prophet Muhammad (peace be upon him), "Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter"⁵⁰ Spreading someone's faults on social media not only violates this principle but can also damage reputations, strain social relationships, and escalate conflicts within society. By working together to protect the privacy of our fellow Muslims, we demonstrate care and solidarity, which in turn strengthens social bonds and fosters a more harmonious environment. Moreover, this action helps prevent the spread of slander and disinformation, which often aggravates the situation on social media.

Digital literacy and information verification can be approached through three key methods: identifying reliable sources, employing fact-checking techniques, and developing strategies to avoid the traps of disinformation. In practical terms, this can be achieved by initiating trusted information-sharing platforms or fostering collaboration among social media users to combat fake news. Through the principle of *ta'awun*, online communities can form groups that assist each other in fact-checking before disseminating information or provide educational resources accessible to all members. When every community member works together to ensure the accuracy of information before spreading it, the rate of disinformation can be significantly reduced. *Ta'awun* serves as a driving force for solidarity, encouraging the creation of a more responsible and mindful digital community. It helps raise collective awareness about the shared responsibility of distributing accurate information, combating hoaxes and fake news, ultimately strengthening social resilience.

***Ta'awun* Building an Inclusive Digital Space.** In the digital era, an inclusive space is one where all individuals, regardless of their background, religion, ethnicity, or political views, can participate equally. However, in digital media, discrimination, exclusion, or marginalization often occurs, particularly against certain groups. The concept of *ta'awun*, which advocates for mutual assistance in inclusive goodness, is highly relevant to the development of an open digital space. This principle

⁵⁰ Al-Naisaburi, *Sabih Muslim, Juz 4, Kitab Al-Zikr Wa Al-Du'a Wa Al-Taubah Wa Al-Istigfar, Bab Fadl Al-Ijtima' 'ala Al-Tilawah.*

encourages the creation of an environment that values diversity and ensures that everyone has equal opportunities to participate. This aligns with the teachings found in Q.S. al-Hujurat, verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: "O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

The application of the concept of ta'awun can foster a more inclusive digital space, where all individuals, regardless of their social, economic, or cultural backgrounds, can participate actively and safely. When members of society on digital platforms support one another, whether in discussions or debates, they contribute to the establishment of a more conducive and harmonious social environment. Ultimately, this strengthens social resilience, as everyone feels heard and valued, and engaged in collective decision-making. For instance, groups with advanced digital skills can assist those with less expertise to actively participate in online discussions or projects. This reduces inequality and creates equity in access and participation.

Ta'awun also promotes a culture of mutual support in the digital realm. In the context of an inclusive digital space, ta'awun emphasises the necessity of valuing differences and providing support to those who face discrimination or marginalisation. This can be realised through the establishment of friendly and safe discussion groups, where everyone can speak without fear of judgement or attack. These communities collaborate to ensure that all voices, particularly those from minority or underrepresented groups, are heard and valued. Furthermore, content moderation in digital spaces can also be implemented. With a spirit of mutual assistance, users can engage in content moderation aimed at keeping the digital environment inclusive and free from hate speech, violence, or discrimination. This contributes to the creation of a more conducive and welcoming environment for all individuals.

In principle, the concept of ta'awun, when effectively applied in the context of digital media, can serve as an effective strategy for strengthening social resilience. It encompasses various aspects, from facilitating healthy dialogue among groups and assisting communities in addressing disinformation to creating more inclusive spaces and empowering communities. The relevance of this concept is increasingly pronounced in the modern era, where digital media has become the primary arena for social interaction. Thus, the values of cooperation, mutual assistance, and solidarity are essential for maintaining stability and social cohesion.

Conclusion

The concept of ta'awun in hadith holds significant relevance in maintaining social resilience in the era of digital media. The hadith concerning ta'awun emphasises the importance of cooperation and mutual assistance, particularly with its five essential conditions: being based on goodness, inclusivity, necessity, providing benefits, and involving God. Ta'awun can be applied in the context of digital media to address the challenges of disinformation, polarisation, and cyberbullying. It serves as a principle of collective solidarity that strengthens social cohesion and fosters an inclusive digital space. The application of this concept encourages communities to become more aware of their shared responsibility in disseminating accurate information and in creating a safe and productive digital environment. Thus, ta'awun can be an essential solution in confronting threats to social resilience in digital media.

This research is not yet perfect; therefore, it is recommended that future studies focus on two themes: first, the development of a digital literacy programme based on the concept of ta'awun. This programme could be designed to enhance the community's ability to verify information and identify disinformation. Second, the testing of the implementation of the concept of ta'awun within digital communities; to gain a deeper understanding of the direct impact of the ta'awun concept on social resilience in digital media, field research involving various digital communities is recommended.

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