

The Phenomenon of Female Defamation on Social Media: An Examination of Hadith on Ghibah and the Ethics of Virtual Interaction

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ABSTRACT

The defamation of women on social media has become an alarming phenomenon, given its potential to harm their dignity and honor. In Islam, preserving the honor of fellow Muslims is an obligation emphasized through the prohibition of ghibah (backbiting). This study aims to understand the phenomenon of defamation against women from the perspective of hadiths on ghibah. This research employs a qualitative approach with a phenomenological method, collecting data through library research on various books and hadith texts. The findings indicate that defamation against women on social media has a significant negative impact on their psychological well-being and social status. These findings align with the principles in the hadiths prohibiting ghibah, making them relevant references for addressing this issue in contemporary times. Ethical social media literacy and moral education programs are essential to reduce the practice of defamation.

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INTRODUCTION

The main factor for people to change the way they communicate and interact is due to the development of information technology, especially the emergence of social media. Social media allows people to express their opinions, share information, and build a wider social network. However, on the other hand, this progress also brings new challenges, one of which is the increase in defamation cases, especially against women. Defamation, which takes the form of spreading information that harms a person's reputation without a clear basis, often occurs through social media, where information that has been spread will spread quickly and cannot be fully controlled.

This makes the phenomenon of defamation against women a critical issue, especially in the context of uncontrolled social media. In Islam, the act of defamation is included in the behavior of ghibah, this act of ghibah is of course strictly prohibited in religion. Ghibah itself is an activity of talking about someone's bad behind their back, which if the person hears it will feel hurt.(Yuneta, 2020) Facing the phenomenon of ghibah in defaming women that is rampant on social media, it is very important for people to understand how Islamic teachings, especially through this hadith, provide guidelines in avoiding and dealing with these actions.

Islam emphasizes the importance of maintaining the honor and good name of others, as already in the Qur'an and the traditions of the Prophet Muhammad SAW. Hadiths that are specifically relevant in this context such as those in the hadith narrated by al-Bukhari, Imam Muslim, and al-Tirmidhi. The hadith highlights the prohibition of gossiping against others. The hadith narrated by al-Bukhari, Imam Muslim, and al-Tirmidhi is an important reference in the study of Islamic ethics. However, the challenge faced in the digital age is how to understand and apply the hadith principles in more complex contexts, such as defamation through social media.

This hadith also provides a strong theological basis for the dangers of gossip and the importance of maintaining the good name of others. In the context of defamation against women in the digital era. Gossip on social media does not only involve individuals, but also the wider community who can be quickly influenced by unfiltered information.

As a comparison of this research with previous research, researchers reviewed several studies, including the first, a scientific journal written by Ridlwan with the title *Islam and Hate Speech (Phenomenological Study of Hate Speech in Indonesia)*. (Ridlwan & Khotijah, 2021) In the study, it is explained that hate speech is a statement that denigrates individuals or groups based on certain identities, which can cause social conflict and damage to reputation. Social media plays a role in accelerating the spread of hate speech to a wide audience, so it is important to have ethical awareness in interacting on these platforms. This article also encourages education about tolerance, strengthening regulations, and reporting harmful content as steps to create a safer and more tolerant environment on social media.

Second, the article compiled by Rahmadhany, A., Aldila Safitri, A., and Irwansyah, I with the title *Hate Speech on Social Media in Review of Emotional Maturity with Moral Intelligence as a Mediator*. (Fathoni Cahyono et al., 2023) The study explains the relationship between emotional maturity and moral intelligence in the context of hate speech on social media, focusing on students as research subjects. The results show that moral intelligence plays an important role in mediating the effect of emotional maturity on hate speech. Third, the thesis by Fhonna Zia Rahmatillah entitled *Defamation in Social Media in Islamic Law and Positive Law*, (Rahmatillah, 2016) in this thesis contains the views of Islamic law and positive law on defamation and comparison of defamation in Islamic law and positive law.

In this study, the author will present an explanation to the reader, namely first, describing the phenomenon of defamation against women on social media from the perspective of hadith. Second, explaining and interpreting the meaning of the traditions on gossip such as the traditions in the narrations of al-Bukhari, Imam Muslim, and al-Tirmidhi, this includes analyzing the historical context, language, and the message that the traditions are trying to convey. Finally, assessing the relevance of these traditions in the context of the current phenomenon of defamation of women on social media. This includes analyzing how the hadith principles can be applied to address contemporary social issues.

The objectives of this study are, first, to identify and analyze the forms of defamation experienced by women on social media, as well as the factors that influence these actions. Second, to provide a deeper understanding of the meaning and context of the hadith-reports on ghibah narrated by al-Bukhari, Imam Muslim, and al-Tirmidhi, this will help readers and researchers understand the message of the hadith in its historical and social context. Third, it provides a more comprehensive explanation of the meaning and application of the hadith in the modern context, helping readers, researchers, and practitioners to better understand the message of the hadith and its relevance.

From several reviews of previous studies, researchers have not found research that specifically discusses defamation against women from the perspective of the hadith about ghibah. Therefore, researchers are interested in conducting this research by raising the title "THE PHENOMENA OF DEFAMATION OF WOMEN IN SOCIAL MEDIA: A REVIEW OF THE HADITH ABOUT GHIBAH AND VIRTUAL INTERACTION ETHICS", and it is hoped that the results of this research can provide deeper insight for the community.

METHOD

This study uses a descriptive qualitative method, in which the researcher seeks to understand the phenomenon of defamation of women through the perspective of hadith. The descriptive qualitative approach allows to explore the deeper meaning of the related hadith, by prioritizing interpretation and meaning from relevant literature sources. (Sugiyono, 2011)

The library research method is used as the main technique in data collection. (Sari & Asmendri, 2020) The main object of this research is the Hadith History of al-Bukhari, Imam Muslim, and al-Tirmidhi which discusses ghibah and its relevance to the phenomenon of defamation against women. In this article, researchers used two data sources, namely primary data and secondary data. Primary data is data obtained based on measurements directly by researchers from the source (Umar Sidiq & Moh. Miftachul Choiri, 2019). Primary data in this study were obtained from the book *Sahih al-Bukhari* index number 6064, *Sahih Muslim* No. index 2589, and *al-Tirmidhi* book index number 2032. Apart from the book, the author also takes the book of *sharh* or explanation of the traditions as primary data. While secondary data is a supporting source of primary data, primary data is data collected by other parties, and has been documented, so researchers can directly refer to it directly for reference purposes. (Umar Sidiq & Moh. Miftachul Choiri, 2019) Secondary data in this study were obtained from books, previous studies and journals related to the problems to be studied.

RESULTS AND DISCUSSION

Definition of Ghibah in Islam

The meaning of the word ghibah in language is cursing, gossiping and slander, while the word blasphemy in the Big Indonesian Dictionary can be defined as a word that demonizes another person. It can also mean gossip, the same as the word "gossip" which is a negative word for someone. Ghibah is equivalent to swearing, gossip, and gossip. Ghibah comes from the Arabic "ghaaba" which means invisible. This means that the content of the conversation about someone's shame is not visible, and the person being talked about does not exist. (Sifa, 2019)

The definition of ghibah according to the term (terminology) ghibah is not only given by scholars but the Prophet Muhammad SAW himself gave his definition, according to the Prophet SAW ghibah is talking about someone with something he doesn't like, and if what is said is true then the behavior is ghibah, but if what is said is not true then the action includes accusing or slandering. Ghibah is when the person being talked about is not happy with what is being talked about. It involves personal, social, family, genetic, religious, behavioral and other issues. Ghibah not only includes talking about someone without their knowledge, but can also include reproach through mere gestures. (Sifa, 2019)

While Hasan Al Thuisy ghibah is talking about someone's bad behavior behind their back, which does not bring any benefit and true guidance. Or ghibah can also be referred to as giving a nickname that is not to his liking, whether calling it verbally, in writing, innuendo, or with body gestures such as eyes, hands, and head. (Yuneta, 2020) The definition of forbidden ghibah is any word spoken to another person to say the shortcomings of a Muslim, such as by imitating, imitating the way of walking with a stride, or nodding the head, or other movements. (Nawawi, 2021)

From more or less the definition that has been explained above, the author can conclude that the definition of ghibah is an act that discusses the badness of others without the knowledge of the person concerned and then can trigger negative impacts in his life.

The Phenomenon of Defamation Against Women on Social Media

In the digital era, social media has become the main platform for individuals to communicate, share opinions, and convey information quickly and widely. However, this ease of access also opens up space for various negative actions, including defamation. Defamation on social media often occurs in the form of slanderous comments, the dissemination of false information, and posts that publicly denigrate a person's reputation. This phenomenon is becoming increasingly complex given the nature of social media that can expand the impact of such actions in a short period of time.

As with many viral phenomena or cases on social media, one of which is a case of defamation against women, such as the case that happened to celebrity Aaliyah Massaid who was accused of being pregnant before marriage. This case stems from the explanation of Aaliyah who became a victim that on July 28, 2024, at Aaliyah's house in Pondok Indah, at that time Aaliyah opened social media, namely Tiktok (@esmeralda_9999 and @medialestar) and a YouTube account with the account name @infomedia3180. In the account post, Aaliyah found words that Aaliyah was suspected of being pregnant out of wedlock, even though at that time Aaliyah was not pregnant and at that time Aaliyah was menstruating. Of course these words made Aaliyah feel ashamed and felt that her honor as a woman was under attack. Furthermore, Aaliyah came to SPKT Polda Metro Jaya to report the incident to the police for further interrogation and examination. The evidence submitted was a piece of paper printed from screenshots taken from the account. (Mei Amelia, 2024)

The phenomenon of defamation of women that befell one of the artists in Indonesia, Mahalini, who was recently rumored and spread gossip by someone on a TikTok account that Mahalini was allegedly cheating on her husband, Rizky Febian. In the written report evidence, Mahalini finally reported the account for creating slanderous content that brought Mahalini's father. In his husband's Instagram upload, Rizky Febian also explained that the condition of his household was fine and prayed that the slanderer would soon be given awareness, even Rizky Febian also reminded the dangers of slander. However, it turned out that the account was not just once spreading hoax news of Mahalini's affair, the accusation came from the TikTok account @hazwa_ which led opinions through its content.

Through the content, Mahalini was accused as if she had betrayed Rizky Febian, the account created content accusing Mahalini of cheating on Thursday, September 19, 2024. Even Hazwa said Mahalini's band team, including the manager, knew this. Not only that, the account then uploaded three other contents on the issue of Mahalini's affair. One of them posted a photo of Mahalini's father, I Gede Suraharja. Hazwa's TikTok account has consistently created content accusing Mahalini of cheating. In August 2023, the account once accused Mahalini of having an affair with the keyboards player in her band. On the other hand, the account defended Rizky Febian. (Suud, 2024)

In addition to the two viral defamation phenomena on social media that befell Mahalini and Aaliyah, there is one example of a case that went viral on social media, namely the defamation case committed by celebrity Medina Zein on Marissya Icha. This case began when Marissya Icha suspected Medina Zein of selling her a fake bag. Therefore, Marissya requested that Medina Zein immediately refund the purchase of the bag. However, Medina Zein threatened and berated Marissya Icha through social media by saying indecently that Marissya Icha was a female seller, male trash, Marissya's child was unclear who his father was, and other defamation. Not taking silence, Marissya also reported to the authorities and in this case, Medina Zein was found guilty and sentenced to imprisonment for six months and a fine of 50 million rupiah. Provided that if the fine is not paid, it will be replaced by imprisonment for one month. (Diah, 2024)

Types of Social Media Defamation

The types of defamation on social media can be classified into several categories. These types include actions that damage the reputation of a person or group publicly through a digital platform. The following are some of the types of defamation:

1. Defamation: slander or also called defamation according to Gerner in his book entitled Black's Law Dictionary 7th edition, is a behavior that can harm the reputation of others by creating statements to third parties. Various forms of defamation on social media such as one example is making posts that contain false accusations or rumors about someone without valid evidence. (Suhermita Sihombing et al., 2023)
2. Slander: this type of defamation is an act of defamation through verbal or spoken statements that can damage a person's reputation. Slander occurs when someone conveys inappropriate or misleading information about another person verbally, and the statement is heard by someone other than the party concerned. The form of this slander is like a direct conversation, for example someone accuses his friend of stealing goods in front of many people without valid evidence, it can also be via telephone or voice call. Especially in today's era where there are a lot of TV

broadcasts, YouTube podcasts and live streaming on social media, which is the most common place for someone's defamation behavior. (Antonio & Adhari, 2024)

3. Written defamation (Libel): this form of defamation is a defamation committed through written media or permanent publications, such as telks, pictures, or videos that can damage a person's good name. Forms of libel itself such as news articles or newspapers containing false information, as well as through social media platform posts such as Twitter, Instagram, and TikTok which become a forum for written defamation. (Nurtjahyo, 2020)
4. Doxing: the meaning of the word doxing itself in the black law dictionary book is the activity of disseminating personal data such as home addresses, e-mail addresses, sensitive personal photos, data on a person's medical history, and so on without the permission of the person concerned with the aim of intimidating someone. (Armnado & Soeskandi, 2023)
5. Body shaming: In the dictionary of psychology, body shaming is defined as the act of commenting on a person's physical appearance or appearance more specifically, the Oxford Dictionary describes body shaming as "the act of criticizing the shape or size of a person's body, whether directed at individuals or groups, and deliberately done verbally or physically. Body shaming occurs not only in the real world, but now it has become widespread on social media, whether it is thrown from netizens through comments on social media or videos containing reproaches. (Umaroh & Bahri, 2021)
6. Cyberbullying: the definition of cyberbullying according to Marleni and Weismann is Internet technology harms others. Cyberbullying is a form of intimidation that is carried out by the perpetrator intentionally and repeatedly. Harassment of victims through technological devices. Abusers want to see others hurt, there are many of them attacking their victims with cruel messages and disturbing images and sharing them with others who see them to humiliate the victim. Breguet (Imanti, Triyono) explains that cyberbullying is a threatening act carried out by the perpetrator to harass or humiliate their victims through technological devices. Cyberbullying attacks on victims can be in the form of disturbing messages or images which are then spread to humiliate the victim in front of other people who see it. (Aminudin, 2019)

Factors Affecting Social Media Defamation

There are several factors that influence the emergence of defamation on social media:

1. Anominity
It is a means to express opinions confidently and without hesitation and fear. This feature is one of the many phenomena found in social media, which makes it possible to easily create fake accounts so that it is easy to defame or spread fake news. (Fathiya Cinindyta Utari, 2024)
2. Lack of Understanding of Digital Ethics and Law
Many social media users do not understand that spreading information that harms others can fall into the category of defamation and potentially violate the law. Lack of education regarding social media ethics and ITE law often makes users feel free to write or comment without responsibility. Ethics in commenting on social media is also closely related to morality. Indirectly, if morality is not good, then a person does not have good commenting ethics. All actions in social media always require ethics and responsibility in their use. (Mutiarani et al., 2024)
3. 'Viral' Culture and the Speed of Information Dissemination
Information on social media spreads very quickly, especially if it has the potential to trigger emotions or reactions from other users. Viral content tends to attract more attention and comments, which often makes the situation worse and causes defamation to become more widespread.

Hadiths about Gossip

Gossip, or gossiping, is a form of behavior that is condemned in Islam. Many traditions of the Prophet ﷺ emphasize the negative impact of gossip, both socially and spiritually. In Islamic teachings, gossip is considered an act of demeaning and defaming another person in his absence, which results in the destruction of harmony in social relations. In this chapter, several traditions that

Prejudice, which is just a thought that arises in one's heart, cannot be completely prevented. However, prejudice that translates into accusations without clear evidence is prohibited. In a hadith

it is mentioned that Allah forgives His people for what they think in their hearts, as long as it is not spoken or manifested in action. Al-Qurtubi explains that prejudice here refers to baseless accusations, such as accusing someone of indecent acts without evidence. This is what is meant by the prohibition in the verse "Do not spy" (Surah al-Hujurat: 12), because spying usually starts with prejudice, which then leads to finding fault with others.

Some scholars, such as Iyad, assert that this hadith also prohibits making decisions or *ijtihad* based on speculation that is not supported by evidence. Al-Nawawi explains that "prejudice" in this Hadith refers to speculation that has no solid basis, not *ijtihad* in law. *Ijtihad* must be based on sound evidence, while weak speculation cannot be used as a basis for law. Shafi'i also uses this hadith as evidence that in buying and selling, speculation that is not based on evidence cannot invalidate the transaction. In the context of Islamic law, every decision should be based on clear evidence and should not rely on mere prejudice. (Al-Bukhari, 1379 AD)

The second Hadith explains that gossiping is an act of telling about someone who is not present by mentioning something that could hurt him. In the Islamic view, gossip is a highly prohibited act and is considered one of the major sins. However, there are certain circumstances in which gossip is permitted for reasons that are in accordance with the Shariah. There are at least six situations where it is permissible to gossip:

1. Reporting acts of tyranny (injustice): If a person experiences an injustice committed by another, he is allowed to report it to the ruler, judge, or authorities who have the power to stop the unjust act. In this case, the reporting person can state, "This person has wronged me" or "This person did this to me." In this way, it is hoped that justice will be served and the wrongdoer will be appropriately punished.
2. Asking for help to prevent an evil deed: The next situation is when one needs to get help to prevent an evil deed or to remind an evil-doer to return to the right path. In this context, one may say to the one who is expected to help, "So-and-so is doing this, please help me to prevent it," or similar statements. This is aimed at inviting others to take an active role in tackling evil.
3. Asking for a fatwa: A person who feels wronged may also ask a mufti a question regarding an action taken by another person. In such a situation, he may say, "My husband (or my brother, my father) has wronged me. Is this action justified according to the law? What should I do to avoid this unfair treatment?" While it is permissible to mention names, it is better if the statement is changed to a more general question, such as "What if someone did something like this to his wife?" This is important so as not to lead to slander or division. This explanation is also supported by the story of Hindun who complained to the Prophet ﷺ about her husband, Abu Sufyan, who was known to be stingy.
4. Warning Muslims about bad things: Gossip can also be justified to warn Muslims about certain evils that may befall them. For example, one may criticize hadith narrators, select witnesses in a trial, or evaluate the author of a book. All these actions are permissible and even obligatory according to scholarly consensus because they are aimed at preserving the purity of Islamic law. If one sees a scholar associating with the wicked or innovators, then it is his duty to warn the scholar of the potential danger to the safety of his religion.

Similarly, if one knows of a prospective buyer who is unaware of a defect in the item he is buying, or if one knows of a slave who steals, commits adultery, or commits other sins, then it is permissible for him to inform the prospective buyer of the defect. The purpose here is to advise each other and protect each other from loss, not to damage someone's reputation. The same applies in the context of criticizing public institutions that are poorly managed or by unprofessional individuals. A person with knowledge of such matters may report them to a superior to put things right and ensure appropriate action is taken so that there are no more misleading reports about the organization.

1. Reporting an overt act of wickedness or heresy: When someone clearly commits an act of wickedness or crime in a public place, such as a drunkard on the street, a robber, or any other criminal, then gossip in this context is permissible. However, it is not permissible if the act is committed in secret or without being witnessed by the public.

2. Indicating the person in question: If there is a person who is known by a certain nickname that refers to his physique, such as "the blind," "the lame," "the midget," or "the stump," then it is permissible to call him by that nickname, provided it is not intended to be insulting. However, if it is possible to use a better title, then it is more advisable in Islam. This shows the importance of maintaining adab and etiquette in communication, even if the context is to explain someone's identity. (An-Nawawi, 1879 CE)

By understanding the six situations above, we can take appropriate action in interacting with others, especially in the context of preventing evil and maintaining each other's honor. Gossip should always be treated with caution, and when it has to be done, it should be within the framework of a good and beneficial purpose for the ummah.

Then in the third Hadith it is explained that this Hadith is a warning for Muslims to maintain the attitude and honor of fellow Muslims, both through speech and action. Islam strongly emphasizes the importance of good relations and prohibits anything that can cause enmity or hatred among its people. The Prophet Muhammad ﷺ warned that there are people who claim to believe only through speech, but the faith is not really embedded in the heart. True faith should not only appear in words, but also in concrete actions. A true believer will prove his faith by obeying Allah's commands and staying away from His prohibitions.

In this Hadith, the Prophet ﷺ prohibits Muslims from backbiting or talking about other people's bad behavior behind their backs, especially things that will hurt or offend if they are heard by the person concerned. In addition, he also forbade finding fault with fellow Muslims, either with the intention of bringing up their mistakes or to embarrass them. As Muslims, we are commanded to cover our brother's disgrace, not to expose things that they try to hide from others.

The Prophet ﷺ also warned that anyone who is busy looking for mistakes or sins of others, then Allah will reveal the disgrace and mistakes of that person himself, even if he is in his house. This means that people who like to expose the ugliness of others will get a similar reply from Allah, so that others will also know their ugliness. In this Hadith, true faith is not just a verbal confession, but must also appear in deeds and commitment. A person who likes to slander, find fault, or expose the disgrace of others does not show true faith in his heart. This Hadith teaches the importance of preserving the honor of fellow Muslims and proving faith through positive actions, not just verbal confessions. (Al-Mubarakfuri, n.d.)

When viewed through the lens of hadith, the phenomenon of defaming women on social media is highly relevant to Islamic teachings on the prohibition of prejudice, gossip, and the importance of maintaining ethical interactions among Muslims. The first hadith emphasizes the danger of prejudice, which is often the root of slander and defamation. On social media, prejudice can easily develop into slanderous narratives when people rashly spread information without valid evidence. Women are often victims of this prejudice through unfounded accusations that degrade their honor. Islam prohibits this kind of behavior, as it can damage social relationships and defame individuals.

The second hadith discusses ghibah, which is talking about someone's bad behavior behind their back, which is also common on social media in the form of negative comments, demeaning posts, or discussions that expose someone's disgrace. In the context of defamation, ghibah is often misused with the intention of humiliating or dehumanizing women in public spaces. While Islam provides some exceptions to ghibah, such as in reporting injustice or warning for the sake of kindness, these actions must be done with the right intentions and a clear purpose, not to spread slander or demean others.

Furthermore, the third hadith reminds the importance of maintaining the honor of fellow Muslims by prohibiting the act of finding fault with others or exposing their disgrace. In social media, this behavior often arises when someone deliberately brings up a woman's weakness or disgrace to be the subject of gossip or attacks. Islam teaches us to cover the disgrace of our fellow believers and maintain harmonious relationships. People who expose the disgrace of others are reminded that Allah will expose their own disgrace in return.

These three traditions provide ethical guidelines that are very relevant in dealing with the phenomenon of defaming women on social media. The prohibition of prejudice teaches us not to spread information without evidence; the prohibition of ghibah reminds us to be careful in

commenting or discussing the vices of others; and the prohibition of finding fault with others emphasizes the importance of maintaining the honor of fellow Muslims. By applying these values, social media can become a more ethical space for interaction, where women's dignity is protected and social harmony is maintained. The phenomenon of defamation is not only a legal issue, but also a reflection of the weak application of moral values and Islamic teachings in social life.

The Implications of Defamation for Women

Defamation, especially through the acts of slander and gossip, has a huge impact on the individual victims, especially women. Islam strongly emphasizes the importance of maintaining the honor of fellow Muslims, both through words and deeds. In this case, women are often subjected to defamation more often than not through slander and gossip, which can damage their reputation, honor and social relationships. Acts of *ghibah* or slander that occur on social media or in everyday conversations can have far-reaching negative impacts, not only for the targeted individual, but also for society as a whole.

Hadiths explaining the prohibition of backbiting and speaking ill of others emphasize that these actions not only harm the victim directly, but can also undermine social stability in the community. In many cases, women are often victims of untrue portrayals, such as accusations or prejudices without evidence, which damage their reputation and dignity. For example, when women are subjected to unverified gossip or rumors, it not only damages their image in the eyes of others, but can also isolate them in social life. In some cases, this slander or gossip against women can carry serious legal or social consequences, which are more difficult to recover from.

Women are vulnerable to defamation in the digital space. Based on several reports, women are often victims of slander, rumors, or accusations that damage their image and good name. This phenomenon is increasingly worrying because the impact is not only psychological, but also has social and economic impacts, where victims often experience mental distress, social isolation, and financial losses. In the context of a society where patriarchal norms are still strong, defamation of women is often ignored or even justified by the local culture.

In Islam, the Prophet ﷺ clearly warned his followers not to bring up other people's faults or criticize them behind their backs. This is a form of protection for one's honor, which in this case includes women who are often victims of defamation. The defamation of women not only disrupts their personal lives, but can also lower their social standing in society, cause division, and destroy relationships between individuals. Therefore, in Islam, it is very important to protect the honor of others, even more so when it comes to women, who are often more vulnerable to attacks of slander and gossip.

In the context of defamation against women, this Hadīth clearly emphasizes the importance of doing good and maintaining good manners. Islam teaches that one's faith is not only reflected in words, but also in actions that can be seen by others. A true believer will not mistreat others, especially women, who have the same right to be respected and protected from slander. True faith will not allow one to find fault with others or expose their disgrace, as this will only increase hatred and enmity, which is contrary to the teachings of Islam.

Taken together, these traditions provide a valuable lesson that defamation, whether through slander, gossip or prejudice, should be avoided as it can destroy social harmony and harm individuals, especially women. Islam emphasizes the importance of maintaining the honor of others, covering disgrace, and always thinking positively of others. In the context of women, such actions have a greater impact, as they are often the victims of misperceptions and unfounded accusations. Therefore, every individual, especially Muslims, are reminded to guard their words and actions so as not to defame others, so that personal honor and integrity, especially women, can be well maintained.

CONCLUSION

This study succeeds in describing the phenomenon of defamation against women in the perspective of the hadith on defamation. In this context, defamation is an act similar to the Islamic prohibition of ghibah, in which a person vilifies another person behind their back. The research found that defamation against women still occurs in various forms, especially on social media, and has a negative psychological and social impact on women. This is in line with the hadith that reminds Muslims to avoid ghibah in order to maintain the honor and dignity of others.

Therefore, this study asserts that the hadith perspective on the prohibition of defamation can be a basis for understanding and addressing the issue of defamation against women today. The results of this study indicate the need to strengthen religious literacy, especially the moral and ethical aspects of using social media so that people are increasingly aware of the dangers of defamation and its negative impacts. Education about the values of the prohibition of defamation in the hadith can be a preventive solution, especially for the younger generation who are active on social media. This study also recommends collaboration between the government, educational institutions, and community organizations to initiate defamation prevention programs and provide ethical education in the use of social media.

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