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The Implementation of Islamic Communication Ethics in The Social Actions of Netizens on Social Media of Twitter

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Abstract

Islamic Communication Ethics is a guideline for doing action on the basis of morality closely related to the Qur'an and the Hadith of the Prophet. Islamic communication ethics is very important and interesting to study and examine more deeply. By implementing good Islamic communication ethics on social media, particularly Twitter, it is expected that it can prevent the negative impact of using social media. Based on the above context, the objective of this study is to answer the question of how to implement Islamic communication ethics in the social actions of netizens on social media of Twitter. This study used a qualitative research method with a descriptive analytical approach. To explain this phenomenon in detail, the researcher used the classification of Islamic communication ethics according to Jalaluddin Rakhmat divided into six forms, including Qawlan Sadidan (correct words), Qawlan Baligha (effective and right on target), Qawlan Karima (noble words), Qawlan Ma'rufan (good or appropriate words), Qawlan Layyina (gentle), and Qawlan Maisura (easy to accept). To find out the netizens' motives of social action on social media of Twitter, the researcher used Max Weber's theory of social action because the process of social action in society is closely related to the development of rationality. Considering the implementation of Islamic communication ethics, the results showed that value-oriented rational action is based on the values that the accounts' owner obtains from religious teachings, affective rational action is based on feelings or emotions, traditional rational action is based on values derived from experience and tradition, and instrumental rational action is based on the adoption of words used in the reality of people's lives. This study contributes to the field of Islamic communication by demonstrating the relevance of Weber's social action theory to the analysis of online discourse, offering a framework for evaluating ethical communication in digital spaces.

Keywords: *Islamic Communication Ethics, Social Action, Netizen, Social Media, Twitter.*

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INTRODUCTION

In this era, the effects of the development of science and information and communication technology, which in this case also includes the development of social sciences and media, especially new media, are greatly massive. These media relatively integrate cultural differences from one region and another. Thus, in this case, the new media in 2009 was transformed into a very popular means of information and communication in Indonesia (Fahmi, 2011). The new media referred to here is social media. The widespread use of social media in Indonesia is because social media provides networking sites for friendship and information. Therefore, in this case, almost all people in Indonesia have and access various social media including Facebook, Twitter, Instagram, Path, and so on (Nurudin, 2012).

Communication carried out in social media must also consider ethics in communication. This is definitely very important because all activities on social media do not have a negative impact on life, either directly or indirectly. Actions of communication carried out in social media must be communicative and polite. This is because as social beings, people cannot be separated from the communication process in their everyday life (Nasrullah, 2015). Communication is the main activity of mankind, started from waking up to sleeping again. People are never separated from the communication process, whether formal or non-formal communication. Social media highly affects human life, so that as a human being, people must certainly be able to respond to the social media properly, thus one day they cannot be separated from their obligations in the real world. Besides, humans must meet ethics in the use of social media so that they obtain good and positive things, at least as entertainment and a source of factual information.

Moreover, developments that occur in the field of information and communication technology and media innovation not only result in the emergence of new media. However, various aspects of human life such as communication also undergo cultural dynamics and the decline of the norms of politeness in all matters, so that it causes a negative effect on society. Further, it is then not politeness in language that is intertwined, but rather physical and symbolic violence (Frans, 1993). In the values that are developed in the lives of people, there are some guidelines that aim to manage the procedures for communicating between fellow humans without hurting and upholding ethics as a mark of respect for the

interlocutor. However, due to differences in cultural backgrounds, sometimes our way to communicate or use a word, sentence, or symbol that we think of as an ethic, can also result in something unpleasant and cause a misunderstanding between people (Kismiyati, 2010).

In a virtual space, it seems as if the world has no boundaries, so that there is eventually no privacy that can be hidden. People can find out any activity or event through social media. Thus, in the end, reality becomes virtual and artificial. According to Laswell, there are three functions of media, *first*, the media has a function as providing information to the public about something that is directly beyond their reach. *Second*, the media functions as a filter for the information received. *Third*, the media has a function of delivering socio-cultural values and heritage to society (Haryatmoko, 2007).

One of the most frequently accessed social media by Indonesian people is Twitter. Twitter is included as a microblog which can help its users post any statement in 140 characters including spaces and punctuation (Brian, 2012). Twitter is a social media that has an instant messaging service that allows its users to post anything, anywhere, anytime for anyone to read as soon as possible. The communication presented is not much different from other social media. In Twitter, posts or tweets uploaded by personal accounts or group admin accounts can be replied to, retweeted, and liked by other accounts. In the posted tweets, photos, or videos, the accounts' owner and other accounts on Twitter can reply to comments.

Nowadays, users of social media accounts are known as Netizens. The word *netizen* is from two words, citizen and internet, so that the term *citizen of the net* (Michael, 2009) emerged. These internet citizens are also called *cybercitizen*. This term has been widely used since the mid-1990s to refer to the activities of people in cyberspace (Steven, 2014). Further, the term *citizen of the net* is shortened to the *netizen*, so that *netizen* can be defined as people who are actively involved in cyberspace or online media. These netizens do not only exist on social media, online sites, or online games, but there are also many netizens on the internet who have various functions and goals. This virtual space can allow fellow netizens or users of social media accounts to communicate with each other, obtain and share information, and other innovations that are mainly carried out by netizens in this virtual world.

In the review of Islamic communication, besides interacting with Allah SWT, it is also for interacting with other people. Interaction with Allah SWT can be carried out through rituals such as prayer, fasting, zakat, and Hajj. Meanwhile, communicating with other people can be carried out through social relationships in everyday life such as politics, economics, art, etc. Thus, in this case, the choice of words in the communication process highly needs to be considered so that social action can be harmonious and correct and can express communication messages that are intended well. Due to the inaccuracy in the choice of words, it can result in communication messages being delivered less effective, even unclear.

This research will reveal issues regarding the implementation of Islamic communication ethics in the social actions of netizens on social media of Twitter in the perspective of Islamic communication ethics of Jalaluddin Rakhmat and reviewed using Max Weber's theory of social action. Thus, the research problem is how to implement Islamic communication ethics in the social actions of netizens on social media of Twitter. It is expected that this study can be an overview and guideline for netizens and the general public in using social media properly, particularly Twitter.

Islamic Communication Ethics

Basically, ethics is defined as a guideline for doing action on the basis of morality or in accordance with the applicable moral standards in the culture of a particular society, or adjusting actions based on the standard of behavior of a certain aspect (Kustadi, 2013). Meanwhile, according to Sobur, ethics is defined as the values and principles of morality which are used as guidelines for determining whether human actions are good or bad (Soleh, 2008).

According to Laswell, communication is *who says what in which channel to whom with what effect* which means the process of delivering messages by communicators to communicants through a media which has particular effects (Uchjana, 2011). Whereas according to Rogers, communication is a process in which an idea is transferred from a source to one or more recipients with the intention of changing their behavior (Cangara, 2002).

Islamic communication is closely related to the Qur'an and the Prophet's Hadith. Thereby, in this case, Islamic communication is a process of communication that originates and is guided by the teachings of the Islamic religion as stated in the al-Qur'an and Hadith. However, in this case, the content of Islamic communication ethics and general communication ethics tends to be the same, including the commands, suggestions, and prohibitions. Their uniqueness lies in the sanctions for violations. While the sanctions that are obtained for breaking the general communication ethics are only limited in the world, the sanctions that are obtained for breaking the Islamic communication ethics will also be borne in the afterlife. Thus, the offenders will obtain sanctions in the afterlife (Muis, 2001).

Jalaluddin Rakhmat explained in his book that there are six forms or types of communication ethics in the teachings of Islam which are explained in the Qur'an, including *Qawlan Sadidan* (correct words) so that in this case when communicating, an individual should convey following the truth criteria developed in the community environment and the correct words can also be realized if in communication always maintaining honesty or not lying. *Qawlan Baligha* (effective and right on target) which in this case means that the communication that is built can run well, it is necessary to adjust the conversation with the audience they face. Besides, they must also use words that are effective, right on target, communicative, easy to understand, to the point of the problem, and not complicated. *Qawlan Karima* (noble words) is closely related to respect, pleasant to hear, gentle, and in manners. Moreover, an individual must pay attention to respect and not patronize or use fiery rhetoric. *Qawlan Ma'rufan* (good or appropriate words) which in this case it can be understood as communication which is expected to convey useful things, provide knowledge, enlighten thoughts, show solutions to other people's problems, and provide psychological support. *Qawlan Layyina* (gentle) means soft talk, with a pleasant voice, full of friendliness, avoid shouting and raising the voice (Rakhmat, 1994). *Qawlan Maisura* (easy to accept) means to communicate using language that is easy to understand and relieves feelings (Bahri, 2004).

The perspectives of communication ethics that are based on Islamic values emphasize the moral aspects of the message or social media content. It does not matter if the channels or media may be used from the results of other technologies, for example, Western countries. In this case, Islamic communication ethics places great importance on

moral commitment and/or high morals as taught by the Qurʾān and the Hadith of the Prophet Muhammad saw. Therefore, netizens have no choice but to integrate Islamic communication ethics and social action.

Thus, in terms of communicating on social media which causes negative effects, it can be minimized by involving Islamic communication ethics. Openness or transparency and honesty are the characteristic of Islamic communication. Qurʾān contains messages or words of God which are imperative to humans. The Prophet's Hadith collection also have messages or sayings of the Prophet, describing the contents of God's message in the form of His commands and prohibitions along with the threat of severe sanctions (Rushdi, 1989). One of the concepts of Islamic communication ethics is contained in the Hadith saying *"Speak the truth even if it is bitter"*. The ethical signs are the contents of the Surah Al- Nahl, verse 92. "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." (Muis, 2001).

Islamic communication ethics are also found in the Prophet's sunnah on how Rasullullah saw teaches and exemplifies communication. From these words, it can be understood that in communicating, people should prioritize honesty or not lie, be open or transparent, and be true, even though its delivery has a lot of risks. Thereby, in communicating, people should speak well and truthfully and benefit others, and if what is to be delivered is not useful, it would be better to be silent. Moreover, people should think first before expressing an opinion because communicating with other people is not only talking, but also have to be careful and make sure that what is being discussed will benefit the other person. Rasulullah saw also recommended speaking well, in this case Rasulullah saw reminded people to always control their mouths so they do not talk about other people's disgrace when they are not in front of them (Fakhri, 2006).

Based on the explanation above, it can be concluded that the Islamic communication ethics according to Jalaluddin Rakhmat have several classifications including *Qawlan Sadidan* (honest, straight talk, not lying, not complicated, and not manipulating), *Qawlan Baligha* (words that make an impression on the heart), *Qawlan Maisura* (appropriate and light words), *Qawlan Layyina* (gentle words), *Qawlan Karima* (noble words), and *Qawlan Ma'rufan* (good words). This classification can be used as a basis in communicating for Muslims, both in interpersonal, intrapersonal, intercultural

communication, in daily interactions, preaching, and in other activities both orally and in writing, both directly and through the media. The existence of these communication guidelines can make it easier to maintain harmonious relationships among fellow people, so that a peaceful, harmonious, and prosperous social community is developed until finally a smart and high-class human civilization is created. In this study, Islamic communication ethics will be studied further regarding its implications in the social actions of netizens on social media of Twitter.

Max Weber's Theory of Social Action

The social world that Weber meant is different from the social world meant by Durkheim. Weber sees the subject of social discussion in what he calls social action. According to him, not all human actions can be considered as social actions. An action can only be considered to be a social action if the action is carried out by taking account of the behavior of others and is oriented towards the behavior of others. According to Weber, a social action is a human act that is carried out to influence other individuals in society. In other words, social action is an action full of subjective meaning for the actors (Upe, 2010).

In another meaning, social action is understood as an action insofar as the action has a subjective interpretation or meaning for themselves and is aimed at or because of other people (Ritzer, 1992). A human action directed at inanimate objects is not included in the categorization of social action. An action can be considered as a social action if the action is really directed at another human being. Thus, in its course, it is not uncommon for social action to be in the form of an act that is only thoughtful or subjective which usually occurs due to the response of certain situations. Furthermore, actions can sometimes be repeated on purpose in response to similar situations and conditions or in the form of passive consent in certain situations (Ritzer & Goodman, 2005).

The process of communication in social life, both vertically with God and horizontally in relation to individuals in society, is particularly followed by various kinds of actions. Action is evidence that people are always active in their daily lives. People work, learn, and relate to other people based on or guided by particular motives. Thus, every action that is carried out by people is guided by certain goals and objectives. According to Weber, these actions are known as social actions. For example, if we whistle while in the

bathroom because we just received an honorarium from a supervisor, that is not a social act. However, if we whistle in the bathroom because at that time our friend will visit our house, so that our friend knows that we are in the bathroom by whistling. This action can be called a social action because it always has a subjective meaning and because of other people (Upe, 2010).

There are major characteristics in carrying out social action according to Max Weber, including if these human actions, according to the actor, contains subjective meaning and this can include some real actions, the real action can be fully thought, the action can be from a response to a situation, then the action is deliberately repeated or carried out in the form of secret approval from any party, the action is directed at someone or some other people, and the action considers other social actions and is directed towards other people (Ritzer & Goodman, 2005).

This theory is included in the social behavior paradigm, which explains the process of social action in the community that is closely related to the development of its rationality. According to Weber, the form of human rationality includes tools that are the main target and purposes that include cultural aspects, so it can be concluded that basically major people can live with a rational mindset that exists in a set of tools and a culture that supports life. A rational individual will choose which tool is the most correct to achieve a purpose (Weber, 2011).

In its development, Weber specifically classified social action as having subjective meanings and explained that there are four types of rationality that influence human development. *First*, instrumental rationality, which is actions determined by expectations that have a purpose to be achieved in the life of people that aims to reach what have been rationalized and calculated in such a way to be achieved by the actors. For example, students who want to have achievement choose to buy books as a reading reference instead of attending social gathering (*arisan*) class. Thus, in this type of rationality, the actors have made their actions as a way to achieve their goals through the process of reflection they carry out through their knowledge and experiences, which is included in religious teaching.

Second, value-oriented rationality, which is actions based on the awareness of beliefs about important values in life, such as ethics, aesthetics, religion, and other values that

influence human actions in life. For example, human action in religious rituals during the month of Ramadhan for Muslims around the world is in the form of fasting. Thus, in this case, the actors have begun to rely their actions on a value-oriented serenity in their life through an action based on values in their social environment.

Third, affectual rationality, which is actions taken by the psychological conditions and feelings of the actors who do it. This action is carried out by an individual based on the emotional and psychological conditions they have, usually occurs spontaneously after experiencing an event. For example, when an individual hears a sad story, or sad news about a family accident, they will spontaneously shed tears. Or vice versa, when an individual hears a funny story, they will laugh spontaneously. Thus, all these actions are based on the feelings or psychology of each actor who experiences them. So that in this case, humans begin to carry out a reflection that results from feelings of action which are based on an increase in experience and knowledge. Then, rationality arises that has an emotional nuance or reflection in the actor doing the social action.

Fourth, traditional rationality, which is actions based on ingrained habituation. The actions are carried out based on traditions or customs over generations. The actions are mostly carried out by an individual whose community environment is still familiar with traditions and customs, so that in practice, when doing the action, there is no criticism and first thoughts. While if we think about it, it does not really make sense. For example, the tradition of *mitoni* in Javanese society, which is a ceremonial ritual carried out in the seventh month of a wife's first pregnancy. This is intended as a hope that the baby who is born will obtain salvation. Thus, in this case, the individual's actions are based on the prevailing traditions within their own community to become a standard in attitude or action.

Research Methods

The method used in this study was a qualitative research method using a descriptive analytical approach. This approach was descriptive because the data studied was in the form of image content, words or text, and not numbers in social media. To make it easier to analyze, the researcher classified Islamic communication ethics according to the perspective of Jalaluddin Rakhmat. Next, the researcher analyzed using social action theory because this theory reviews the motives behind each action. This study discussed the

implementation of Islamic communication ethics in the social actions of netizens on social media of Twitter. Therefore, the researcher chose Max Weber's social action concept to analyze netizen's social action motives following Islamic communication ethics in the perspective of Jalaluddin Rakhmat.

The research subjects in this study were Twitter accounts of netizen that interacted with the researcher's account and Twitter accounts that could be reached by the researcher's account. The research object was content in the form of pieces of images or tweet excerpts contained in social media of Twitter which was an implementation of Islamic communication ethics according to Jalaluddin Rakhmat. The researcher analyzed the data using the analytical techniques by Jalaluddin Rakhmat and Max Weber. Jalaluddin Rakhmat classified Islamic communication ethics into six forms, including *Qawlan Sadidan* (correct words), *Qawlan Baligha* (effective and right on target), *Qawlan Karima* (noble words), *Qawlan Ma'rufan* (good or appropriate words), *Qawlan Layyina* (gentle), and *Qawlan Maisura* (easy to accept). Max Weber developed social action in some categories, including traditional rational action, affectual rational action, value-oriented rational action, and instrumental rational action in which all these actions contain a subjective motive. Max Weber's social actions produce some rational actions that have subjective motives which are then objectively used as a tool of analysis which aims to understand the motives for implementing Islamic communication ethics implicitly from social actions delivered through a post or tweet on social media of Twitter which was the subject of this study.

DISCUSSION

The researcher used Max Weber's social action analysis which refers to the development of human rationality including traditional rationality, affectual rationality, value-oriented rationality, and instrumental rationality in netizen posts on social media of Twitter. In this study, the researcher only focused on posts related to the research object, which is the implementation of Islamic communication ethics. These netizen's posts are a practice of social action, so that what is aimed is the subjective meaning of netizens when deciding to post something that follows Islamic communication ethics. The posts which are the implementation of Islamic communication ethics which contain subjective meanings of the social actions of netizens on social media of Twitter are as follows:

1. *Qawlan Sadidan* (correct words)



Figure 1: Implementation of *Qawlan Sadidan*

Based on the image above, it can be analyzed that the tweet or post is an implementation of Islamic communication ethics, specifically the *Qawlan Sadidan* (correct words). This can be proven by using honest, straightforward, non-lying, complicated, and non-manipulating speech. It can be considered that it is not manipulating because the tweet or post from @zaki_elqattamy account stated a clear source including the name of the author, the title of the book, and also a piece of an image of the book that matches the topic being discussed along with the matching page. Based on these elements, the tweet or post above is included in the implementation of Islamic communication ethics.

Value-Oriented Rational Action

As analyzed using Max Weber's theory of social action, the post above is included in value-oriented rational action. This is because the post shared by @zaki_elqattamy account is the social action aimed at the followers or other netizens based on the values that the user of the account obtains from religious teachings. In this case, the implementation of Islamic communication ethics carried out by @zaki_elqattamy account through their post is based on the teachings of religious values which aim to convey the truth. Therefore, the post is completed by an image that strengthens the source of the truth

obtained. Moreover, this value-oriented rational action is tied to good-bad or right-wrong values based on the knowledge and experience obtained by the actor of the social action.

2. *Qawlan Baligha* (effective and right on target)



Figure 2: Implementation of *Qawlan Baligha*

Based on the image above, it can be analyzed that the retweet reply made by @gusmusgusmu account is an implementation of Islamic communication ethics in terms of *Qawlan Baligha* (effective and right on target). This can be proven by words that make an impression on the heart. It can be considered that it makes an impression on the heart because, in this post, when the netizen with the account name @atoillahsmart expressing words in their post that tend to be impolite, these impolite words are replied in polite, effective, and right-on-target speech because they immediately replied to the tweet of the account. Besides, with words shown in the example above, it will definitely make an impression on the heart of the recipient of the message, so that in this case, it includes the implementation of Islamic communication ethics.

Affectual Rational Action

As analyzed using Max Weber's theory of social action, the post or tweet uploaded by @gusmusgusmu account is included in affectual rational action. This is because social posts or actions on Twitter are based on feelings or emotions from actors to respond to other accounts or netizens. In this case, @gusmusgusmu account is responding to the tweet comment from @atoillahsmart account using deep feelings with a sense of humility. This affectual rational action tends to be influenced by deep feelings or emotions as likes

and dislikes. Thereby, actors of social action usually adopt it from an improved understanding of religious teaching. This causes a shift in rational awareness from traditional to affectual as implemented in the post above.

3. *Qawlan Karima* (noble words)



Figure 3: Implementation of *Qawlan Karima*

Based on the image above, it can be analyzed that the reply tweet from @lukmansaifuddin account to @yusuf_ch account is an implementation of Islamic communication ethics, particularly related to *Qawlan Karima* (noble words). This can be proven by noble words along with respect and exaltation as can be seen from the greeting or call. Besides, when other netizens read it, it will certainly be easy to read, gentle, and full of manners. If examined further, the communication carried out on social media of Twitter is more targeted at the level of social status on the social media of Twitter. Therefore, the approach used tends to be an approach that is polite, gentle, with priority level and courtesy. In this case, it can be considered to be respectful and non-patronizing and fiery rhetoric. Thereby, in this case, it is included in the implementation of Islamic communication ethics.

Traditional Rational Actions

As analyzed using Max Weber's theory of social action, the post or tweet above is included in traditional rational action. This is because the words or speech used in responding to the post or tweet aim to fight for values that come from knowledge, experience, and traditions that establish in the community of actors of social action. In that

sense, the tweet action carried out by @lukmansaifuddin account and the reply made by @yusuf_ch account are both a form of social action on social media of Twitter which is based on tradition. Thus, in this case, the posts on social media are more dominated by traditions or habits that establish in the community of actors of social action, or in other words, it can be understood because people or society are accustomed to doing it, so that the actor will also do the same thing too.

4. *Qawlan Ma'rufan* (good or appropriate words)



Figure 4: Implementation of *Qawlan Ma'rufan*

Based on the image above, it can be analyzed that the post or tweet from @aagym account is an implementation of Islamic communication ethics, especially related to *Qawlan Ma'rufan* (good or appropriate words). This can be proven because the post has useful sentences or words and cause good things. As seen in this post, @aagym account invites other netizens to improve their worship and always be patient in any condition. As a Muslim, in social media, especially Twitter, people certainly must always maintain and obey the principles of Islamic communication ethics. Thus, what is then shared on social media, especially Twitter, is not a meaningless sentence or word. By referring to Islamic communication ethics, words will always contain advice, soothing the heart of those who read them on social media. Thereby, in this case, it is included in the implementation of Islamic communication ethics.

Value-Oriented Rational Action

As analyzed using Max Weber's theory of social action, the post above is included in value-oriented rational action. This is because in the tweet or post from @aagym account, it is very clear that what is said or written is more based on a religious value or teaching, which is Islam. In this post, @aagym account invites netizens to always improve prayer and always be patient. The social actions carried out by @aagym account have motives or goals that are based on religious teachings so they tend to have *da'wah* content. In addition, this value-oriented rational action also has a calm effect in the reality of life through shifting in understanding and behavior which is related to values in social media, especially Twitter.

5. *Qawlan Layyina* (gentle)



Figure 5: Implementation of *Qawlan Layyina*

Based on the image above, it can be analyzed that the post or tweet from @KHMluqman account is an implementation of Islamic communication ethics, especially related to *Qawlan Layyina* (gentle). This can be proven in a post with a structure and communication that is easy to read. As seen in this post, @KHMluqman account tries to implement the Islamic communication ethics in accordance with what was taught and exemplified by the Prophet that he always spoke the words gently, so that every word he spoke could touch the heart of anyone who heard him. Thus, when these elements are then implemented in social media of Twitter, there will certainly be words, sentences, or ways of communication that are gentle and kind, so that they can touch the heart. Thereby, in this case, it is included in the implementation of Islamic communication ethics.

Value-Oriented Rational Action

As analyzed using Max Weber's theory of social action, the implementation of Islamic communication ethics in the above post or tweet is included in value-oriented rational action. This is because the implementation of *Qawlan Layyina* (gentle) is included in Islamic communication ethics. Thus, in this case, what is delivered by @KHMLuqman account is based on a value or Islamic religious teachings that have an orientation towards serenity in the realities of everyday life and in cyberspace. The post from @KHMLuqman account appears to be inviting or influencing other netizens to always remember Allah Almighty. This account invites with gentle words and delivery without coercion following the values of Islam.

6. *Qawlan Maisura* (easy to accept)



Figure 6: Implementation of *Qawlan Maisura*

Based on the image above, it can be analyzed that the post or tweet from @nahdlatululama account is an implementation of Islamic communication ethics, particularly related to *Qawlan Maisura* (easily accepted). This can be proven by posting with words that are easy to understand and easily comprehend by all people so that what is delivered will be easily accepted by other audiences or netizens on social media of Twitter. What is delivered by @nahdlatululama account in their post can be considered to be easily accepted by other netizens because what is conveyed in the tweet uses vocabulary that is available and is often found everyday in reality, for example, the word „coffee“. Thus, in this case, if the words or delivery in communicating use speech that is easy to understand,

relieves feelings, light, simple, and appropriate, what is conveyed is included in the implementation of Islamic communication ethics, particularly related to *Qawlan Maisura* (easy to accept).

Instrumental Rational Action

As analyzed using Max Weber's theory of social action, the tweet or post mentioned above is included in instrumental rational action. This is because the implementation of Islamic communication ethics, in this case *Qawlan Maisura* (easily accepted), adopts many words or sentences that are usually used in the realities of the lives of people so that they are easy to understand and comprehend. In this case, @nahdlatululama account carried out post actions based on aspects that make other netizens or in this case the followers of @nahdlatululama account can easily comprehend and accept what is meant or the message in the post. Thus, in this case, people take action not only to determine the goals they are trying to achieve, but also have been able to put them into practice in the realities of everyday life.

CONCLUSIONS

Based on observations and analysis of Max Weber's social action theory applied to Twitter netizens' interactions, this study finds that Islamic communication ethics are implemented in six forms: *qawlan sadidan* (correct words), *qawlan baligha* (effective and right on target), *qawlan karima* (noble words), *qawlan ma'rufan* (good or appropriate words), *qawlan layyina* (gentle), and *qawlan maisura* (easy to accept). Furthermore, the study reveals that netizens' social actions can be categorized into four rational actions: value-oriented rational action (driven by religious teachings), affectual rational action (influenced by emotions and feelings), traditional rational action (rooted in experience and cultural values), and instrumental rational action (focused on linguistic adaptation to social realities). These findings highlight the interconnection between ethical communication and the nature of social interactions on digital platforms.

This study contributes to the academic discourse by demonstrating how Islamic communication ethics shape digital interactions and how Weber's social action theory can be effectively applied in online communication studies. The findings suggest that ethical communication principles play a crucial role in fostering harmonious and constructive discourse on Twitter. Methodologically, this research provides an empirical basis for integrating Weberian social action theory with Islamic communication frameworks in digital

However, this study has certain limitations. It primarily focuses on content analysis without directly engaging with netizens to understand their motivations beyond textual interactions. Future research could incorporate qualitative methods such as interviews or digital ethnography to gain deeper insights into users' perspectives. Additionally, expanding the scope of research to other social media platforms could provide a comparative understanding of ethical communication in different digital environments. Further studies could also explore alternative theoretical frameworks, such as discourse analysis or network theory, to offer a more nuanced perspective on digital Islamic communication.

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