

The Relevance of Hadith '*Falyakul Khairan au Liyasmut*' in Contemporary Education: Communication Ethics Strategies for Character Building in the Digital Age

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Abstract

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This study aims to explore the philosophical and pedagogical meanings of the hadith “Falyakul Khairan au Liyasmut” in the context of modern education, especially related to the formation of communication ethics and the character of students in the digital era. The research uses a literature study method with qualitative analysis involving primary sources such as classical books of hadith and tafsir, as well as secondary sources such as journals and thematic books. The results show that this hadith has deep meaning in three main aspects: ontological (the nature of speech), axiological (ethical values), and methodological (ways of communication). In education, the implementation of this hadith includes reconstructing the hidden curriculum, developing communication ethics modules, reflective methods, and holistic assessments. The research also highlights the relevance of the hadith in three dimensions: philosophical, pedagogical and digital. The hadith is able to direct communication to be more reflective, meaningful and ethical, and supports the development of emotional intelligence and empathy. The hadith principle does not limit expression but encourages awareness and moral responsibility in communication.

Keywords: *Islamic Values, Citizenship, Character, Religious Moderation, Students*

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INTRODUCTION

The rapid flow of information in today's digital era brings complex consequences to the way humans communicate. The explosion of social media and digital platforms has created an almost limitless space for expression, but unfortunately it is often not accompanied by moral filters and ethical speech (Bustami et al., n.d.). This phenomenon raises deep concerns, especially in the context of education, which should ideally be a vehicle for character building and spiritual intelligence.

Massive digital transformation has fundamentally changed the landscape of human communication. Young people now live in a fast-paced information ecosystem, where every individual has the opportunity to express themselves without geographical and social boundaries. However, this freedom has the potential to create space for verbal conflicts that trigger polarization and degradation of the quality of social interactions (Bauman, 2013). This reality

demands an in-depth study of the importance of self-control in communication, especially through philosophical and religious perspectives.

The hadith of Prophet Muhammad SAW about “Falyaql khoiran au liyasmut” (let someone speak well or be silent) offers a fundamental perspective in managing communication (Al-Bakri, 2015; bin Syaraf & Al-Dimasyqi, n.d.). This simple yet philosophically profound principle is not just a moral exhortation, but an epistemological framework for learner character building. In the context of contemporary education, the hadith becomes a kind of ethical compass that is able to direct the younger generation to be more reflective and responsible in every speech.

The complexity of communication challenges in the digital era requires a multidimensional approach. It is not enough to teach speaking skills, but more fundamentally to instill spiritual awareness and communication ethics. Modern education is required to not only transfer knowledge, but also shape the character of students who are able to control themselves, choose words wisely, and understand the impact of words.

This article will explore the significance of the hadith “Falyaql khoiran au liyasmut”, analyze its relevance in the dynamics of modern education, and map out concrete implementation strategies in various educational domains. Through this research, it is hoped that it can provide theoretical and practical contributions in an effort to form a generation that is not only intellectually intelligent, but also rich in communication wisdom.

RESEARCH METHOD

This research uses a library research method with a qualitative approach that focuses on in-depth exploration and analysis of the hadith “Falyaql khoiran au liyasmut” in the context of education (Sari, 2020). The research method is systematically designed to comprehensively examine various relevant reference sources.

The research process begins with the identification of data sources which include two main categories. First, primary sources which include standard hadith books, classical tafsir, and authentic texts that directly discuss hadith content. Second, secondary sources consisting of academic journals, thematic books, and contemporary research that provide additional perspectives on communication ethics and character education (Chalis, 2023).

The data collection stage was conducted through systematic searches in digital and conventional libraries. Each source was collected, classified and categorized based on its relevance and specific contribution. This process goes beyond collecting references, but also conducts conceptual mapping that enables in-depth analysis (Creswell, 2015; Lacey & Luff, 2001).

Data analysis techniques used a multidimensional approach. Content analysis was used to dissect the substantive meaning of the text, while contextual hermeneutics helped to understand the hadith in its socio-cultural context. The comparative method is applied to compare various interpretations, while dialectical interpretation allows for a dynamic and dialogical construction of meaning.

The research applied three main approaches: philosophical-normative to explore the philosophical dimensions of hadith, socio-pedagogical to understand the educational implications, and interdisciplinary to view the phenomenon from various scientific perspectives.

The research stages were divided into four key phases. The pre-research phase conducted initial mapping and conceptual framework development. The data collection phase focused on the inventory and classification of sources. The analysis phase involved in-depth interpretation, comparative analysis and argument construction. Finally, the reporting phase transforms the findings into a systematic academic narrative.

To ensure validity, this study applied several validation mechanisms. Source triangulation was done by comparing references from different perspectives. External review and expert consultation helped minimize bias. Cross-checking references ensured the accuracy and credibility of the findings.

With this comprehensive approach, the research aims to produce in-depth knowledge construction on the significance of the hadith “Falyaql khoiran au liyasmut” in the context of contemporary education.

RESULTS AND DISCUSSION

A. Analysis of the Philosophical Meaning of Hadith

فَلْيُقُلْ خَيْرًا أَوْ لِيَصْمُتْ

The hadith is a construction of communication ethics that has significant philosophical depth (Al-Bakri, 2015; Hamzah, 2017). In the context of Islamic epistemology, the hadith is not just a practical moral, but a representation of profound wisdom about the nature of human communication. An in-depth study reveals that this principle has a multilayered meaning that goes beyond the mere prohibition of speaking carelessly. There are three main dimensions to the hadith's meaning: verbal ethics, spiritual self-control, and social responsibility (Arkoun, 2003; Esposito, 2002). Philosophically, this hadith contains the principle of communicative selection that encourages individuals to reflect before expressing thoughts. This does not mean silencing expression, but rather conditioning critical awareness of every utterance.

Thus, the hadith is the highest philosophical manifestation in the construction of Islamic communication ethics that has deep epistemological roots. Genealogical tracing shows that the hadith is not just simple advice, but the crystallization of prophetic thought that transcends temporal and cultural boundaries. In the context of Islamic epistemology, this principle signifies the highest level of spiritual awareness that transcends mere verbal communication into meta-ethical practice. The philosophical construction of hadith presents a communication paradigm that not only focuses on the transmission of information, but is more fundamental to the existential quality of humans in interaction. This philosophical genealogy shows how the Prophet Muhammad SAW revolutionized the concept of communication from a mere exchange of messages to a mechanism for transforming spiritual awareness.

The Islamic intellectual tradition further developed this concept into a separate branch of science that examines the relationship between speech, consciousness and moral responsibility. The philosophical complexity of the

hadith lies in its ability to offer a balance between individual expression and social responsibility, a dialectic that is highly relevant in the context of modern societies that tend to prioritize personal interests.

An in-depth study of the hadith “Falyaqul khoiran au liyasmut” reveals its complex and dynamic multilayered meaning. Epistemologically, this hadith cannot be understood simply as a prohibition of speech, but rather a construction of knowledge about the nature of human communication. The analysis process shows that the hadith contains at least three epistemological levels: ontological, axiological, and methodological. The ontological level deals with the nature of speech as an existential manifestation of human beings, presenting an understanding that every utterance is a representation of an individual's spiritual and intellectual condition. The axiological level questions the value and significance of every utterance within an ethical and moral framework, encouraging critical awareness of verbal consequences. The methodological level offers practical mechanisms in selecting and constructing meaningful communication.

This study found that the hadith does not intend to silence expression, but rather encourage critical and selective awareness in communication. This epistemological perspective positions the hadith as an instrument of communicative intelligence formation that goes beyond mere speaking ability. The epistemological complexity of the hadith lies in its ability to transform communication from a mere exchange of information into a profound spiritual and intellectual practice. The construction of knowledge offered by the hadith has universal relevance, transcending cultural and temporal boundaries.

With regard to the hadith which means “let a person speak well or be silent” there are several Qur'anic verses that discuss this matter. One of them is found in surah Al-Baqarah verse 83, Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا

This verse contains a fundamental command about the importance of communicating well (فُولُوا لِلنَّاسِ حُسْنًا - “speak to mankind well”). The phrase “qulu lin naasi husna” literally means “speak to people with good words”. This is in line with the hadith “Falyaqul khoiran au liyasmut” in underlining the ethics of constructive and considerate communication.

In addition, Allah says in Surah Al-Ahzab verse 70 below.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

This verse commands believers to fear Allah and to speak with upright speech (qaulan sadidan). The word “sadidan” has a profound meaning - words that are true, precise, meaningful, and have substance. This concept reinforces the hadith philosophy of the importance of selectivity in communication.

B. Relevance in Contemporary Education

In an era of social media dominated by the speed and volume of information, the principles of communication ethics contained in the hadith and verses are crucial. They offer a philosophical framework to reflect before speaking, consider the psychological and social impact of every word, prioritize

the quality of communication over quantity and build dignified and meaningful communication.

This means that when a person has applied the meaning of “let a man speak well or be silent”, then he will not easily issue words that result in hurting other people's hearts. If we look at the case behind the public figure who made fun of a merchant, even laughing at the merchant in public, it is an example of someone who does not apply the meaning of the hadith to his life. Even though the merchant is not trading in the right place, but when the public figure has applied the meaning of the hadith “let someone speak kindly or be silent”, then the person should reprimand in the right way without the need to make fun of or laugh at him.

In the modern educational landscape, the hadith has fundamental epistemological significance. The digital age characterized by the superflow of information requires a strong moral filter (Bauman, 2013). Educational institutions are faced with the challenge of forming a generation that is not only intellectually intelligent, but also has verbal and spiritual intelligence. The implementation of the hadith concept in the education curriculum can be done through several strategies:

First, internalization through the hidden curriculum. This process involves creating an academic culture that values quality communication. Lecturers, teachers, and all educators become role models in polite, reflective, and meaningful speaking practices. Second, the development of a special module on communication ethics. This module does not just discuss speaking techniques, but the philosophy and social-psychological impact of every word. This approach transforms the hadith from mere advice into an epistemological framework for character building. Third, the implementation of reflective practice in the learning process. This method encourages learners to introspect before speaking, measuring the significance and consequences of each statement to be delivered. Fourth, the establishment of an assessment model that not only assesses academic ability, but also the quality of communication and ethical awareness.

Research shows that this pedagogical approach has significant potential in shaping a generation that is not only intellectually intelligent, but also has verbal and spiritual intelligence. The pedagogical complexity lies in the ability to transform hadith from mere norms into an epistemological framework for character building. This approach demands a fundamental change in the educational paradigm, from a knowledge transfer model to a consciousness transformation model.

The hadith “Falyaqul khoiran au liyasmut” has very complex and multidimensional psychological and social implications. From a psychological perspective, the practice of restraint in communication is not just a mechanism of emotional control, but the highest form of emotional intelligence. Research reveals a significant correlation between the ability to control speech and an individual's level of psychological maturity. The psychological constructs offered by this hadith relate to the concepts of emotion regulation, impulse control and self-awareness. Socially, the hadith offers a fundamental conflict prevention mechanism.

Every word has the potential to trigger or reduce social tension, so the choice to speak well or remain silent becomes a very effective conflict resolution instrument. Research shows that individuals who implement the hadith principles tend to have higher social adaptability, lower interpersonal conflicts, and a more complex capacity for empathy.

These social-psychological dynamics are not simply related to communication techniques, but are more fundamental to the transformation of individual and collective consciousness. This Hadith offers a communication paradigm that places moral responsibility as a key principle, not just message effectiveness. The psychological and social complexity lies in the hadith's ability to transform communication from a mere exchange of information to a deeply spiritual practice.

The implementation of the hadith “Falyaqul khoiran au liyasmut” in the context of the digital era presents an unprecedented complexity of challenges. Digital transformation has created an almost borderless communication ecosystem, where every individual has a platform to express themselves instantly and massively (Bauman, 2013). The paradox of modern communication lies in the tension between freedom of expression and the moral responsibility that hadiths offer. Social media and digital platforms have changed the communication paradigm, shifting verbal control from the individual realm to the highly complex public sphere. In-depth research shows that digital natives face significant challenges in implementing the principle of selectivity in communication.

Social media algorithms designed to maximize engagement encourage provocative and unfiltered expression. The complexity of digital challenges is not simply related to technology, but is more fundamental to the psychological and sociological transformation of the way humans communicate. The hadith “Falyaqul khoiran au liyasmut” offers a counter-narrative to the digital culture that tends to encourage instant and thoughtless expression. This research identifies several strategic mechanisms in dealing with digital challenges, ranging from critical digital literacy to the reconstruction of a more moral communication platform architecture.

The hadith about choosing to speak well or be silent opens up alternative epistemological space in understanding contemporary digital communication (Baudrillard, 1994; Bell, 2007; Gripsrud, 2017). Comprehensive research reveals that the hadith principle does not simply contradict digital culture, but rather offers an epistemological framework that can enrich the understanding of communication.

The construction of knowledge offered by the hadith positions communication as a spiritual and intellectual practice, not just an exchange of information. In the digital context, this transforms the understanding of connectivity from the quantity of interaction to the quality of communication. The research found that individuals who implement the hadith principles in the digital space tend to have a more constructive, meaningful and potentially positive digital footprint.

This alternative epistemology encourages a critical approach to information production and consumption, presenting a more reflective and responsible model of communication. The complexity of the epistemological

construct lies in its ability to offer a balance between freedom of expression and moral responsibility. Hadith does not intend to silence expression, but rather encourage critical consciousness in every communication process. This study identifies the transformative potential of hadith in shaping a more meaningful and ethical digital literacy.

The hadith “Falyaqul khoiran au liyasmut” has fundamental implications in learner character building (Bornstein, 1986; Salovey & Mayer, 1990). Comprehensive research reveals that the internalization of hadith principles in the educational curriculum is able to transform the approach to character building from mere value transfer to the practice of empowering spiritual awareness. The resulting educational construction does not merely emphasize cognitive aspects, but integrates spiritual, emotional, and social dimensions holistically. The research found that educational institutions that successfully implement the hadith principle are able to form learners who have complex communicative intelligence.

This includes critical reflection skills, self-control, empathy, and awareness of the impact of words. The pedagogical methods developed do not only focus on the prohibition of careless speech, but are more fundamental to the development of ethical and spiritual awareness. The complexity of the educational implications lies in the ability of hadiths to transform education from a mere transfer of knowledge to a profound character-building practice. This research identifies several concrete strategies in integrating hadith principles, ranging from the reconstruction of the hidden curriculum to the development of a comprehensive assessment model.

CONCLUSION

Based on an in-depth analysis of the hadith “Falyaqul khoiran au liyasmut”, it can be concluded that the hadith is a complex philosophical construction of human communication ethics. This hadith does not just provide simple advice to speak well or be silent, but rather offers a transformative paradigm in understanding the nature of communication.

Philosophically, the hadith presents a holistic approach that crosses traditional epistemological boundaries. It views communication not as a mere exchange of information, but as a profound spiritual and intellectual practice. Its main principle is to encourage critical awareness before expressing thoughts, with the aim of creating meaningful and responsible communication.

In the context of contemporary education, this hadith has significant relevance. It offers a strategic solution to the challenges of the digital age characterized by a massive and often unfiltered flow of information. The approach offered does not intend to silence expression, but rather to build a more moral, reflective and ethical communication literacy.

The psychological and social implications of this hadith are profound. It is not only a mechanism for controlling emotions, but also the highest representation of emotional intelligence. The practice of choosing to speak kindly or remain silent can be an effective instrument in conflict resolution, enhancing social adaptability and developing the capacity for empathy.

In the contemporary digital landscape, this hadith offers an alternative epistemological framework that enriches the understanding of communication. It encourages a transformation from mere quantitative interaction to a more meaningful, reflective and responsible quality of communication.

Fundamentally, the hadith “Falyaqul khoiran au liyasmut” invites people not just to speak, but to reflect, understand and consider the impact of every word. It is an invitation to develop spiritual and intellectual awareness that transcends cultural and temporal boundaries.

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