

# The Term Ma'shiyah in the Qur'an and Its Relevance in the Digital Era

St. Maemunah<sup>1</sup>, Muhammad Yusuf<sup>2</sup>, Hasyim Haddade<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Negeri Alauddin, Makassar, Indonesia.

Email: [maylafmaymunah6@gmail.com](mailto:maylafmaymunah6@gmail.com)<sup>1</sup>, [muhammadyusuf@uin-alauddin.ac.id](mailto:muhammadyusuf@uin-alauddin.ac.id)<sup>2</sup>, [hasyim.haddade@uin-alauddin.ac.id](mailto:hasyim.haddade@uin-alauddin.ac.id)<sup>3</sup>

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## ABSTRACT

This study aimed to analyze the term ma'shiyah in the Qur'an and its relevance in the digital era using the thematic interpretation approach from Al-Farmawi's perspective. The focus was on how the concept of ma'shiyah, which refers to disobedience to Allah's commands, remains pertinent to actions in the digital world, such as cyberbullying, spreading slander, and disseminating hoaxes. The research employed a literature study with a thematic interpretation approach, analyzing various Qur'anic verses containing the term ma'shiyah based on the interpretations of scholars, particularly Al-Farmawi. The findings revealed that the term ma'shiyah appears in 23 Surahs, with several derivations conveying interrelated meanings. Moreover, the concept of ma'shiyah in the Qur'an was linked to social violations in the digital era, such as cyberbullying. As a foundational principle of ethics in digital interactions, the concept of ma'shiyah highlights the importance of upholding honesty, dignity, and justice in accordance with Islamic teachings.

**Keywords:** Ma'shiyah, Al-Qur'an, Cyberbullying, Al-Farmawi.

## I. Introduction

The development of digital technology has brought significant changes to the social and cultural lives of the global community, including Muslims (Alfi et al., 2023; Anwar, 2019; Fikri, 2019; Wulan Sari et al., 2023). In this digital era, the dissemination of information, communication, and social interaction occurs rapidly and extensively, crossing geographical boundaries. This progress has made it easier for individuals to access knowledge and services that were previously difficult to obtain. However, alongside these conveniences, the advancement of digital technology also presents substantial challenges related to ethics and morality (Abdurrahman & Badruzaman, 2023; Rani, 2023). For Muslims, it is crucial to possess a strong understanding and application of religious values, particularly in maintaining truth, justice, and honor while interacting in cyberspace. This understanding ensures that Muslims can responsibly harness technological advancements in alignment with Islamic teachings, optimizing the positive impacts of technology without compromising fundamental moral values.

One concerning phenomenon in the digital era is the rise of "digital sin," encompassing various moral violations committed through technology and the internet. These violations include spreading hoaxes that mislead the public, engaging in hate speech that damages social harmony, committing online fraud that undermines trust, participating in cyberbullying that harms reputation and mental health, disseminating and consuming pornography that erodes moral values, and exploiting personal data without consent, which infringes on privacy and individual rights (Asraf, 2024; Khorofi, 2021; Risna et al., 2023). This phenomenon raises critical questions about how society can address the increasingly complex moral challenges of the

digital world. Moreover, it calls upon Muslims to reflect on how the ethical and moral values taught by the Qur'an can be applied in the modern digital context (Muthoin & Isbah, 2024). The Qur'an, with its principles emphasizing honesty, justice, respect for the rights of others, and social responsibility, offers highly relevant guidance in addressing these forms of digital sin.

In Islamic literature, the concept of ma'shiyah (sin or violation of Allah's commandments) is frequently discussed in relation to actions that contravene the Shari'a in both personal and social contexts. This discourse often connects behavior that violates religious teachings with its spiritual and social consequences. To gain a deeper understanding of specific issues such as ma'shiyah, the thematic interpretation approach becomes essential. Thematic interpretation is a method of analyzing the Qur'anic verses based on a specific theme or issue, enabling the identification of relationships among various verses scattered across different surahs (Hidayat et al., 2024; Putri, 2024; Yasif Maladi, 2021). Using this approach, researchers can develop a more comprehensive understanding of key concepts in the Qur'an, including ma'shiyah. One scholar instrumental in advancing this method was Al-Farmawi, who emphasized the significance of studying the Qur'an thematically to capture its broader, interconnected messages (Fitriyah et al., 2024; Khoirunnisa & Muzakki, 2023; Syukkur, 2020). This method allows for a coherent understanding of verses dispersed across various chapters, illustrating their interrelationships and providing deeper insights into central concepts. By employing this approach, researchers can conduct more thorough and relevant studies within a contemporary context, ensuring that the teachings of the Qur'an can be effectively applied in daily life.

Several previous studies have explored the concept of ma'shiyah in the Qur'an using various in-depth approaches. For instance, Lina (2019) analyzed the meaning of maksiat in the Qur'an by referring to the interpretations in *Tafsir Al-Misbah and Al-Maraghi*, highlighting different perspectives on the term (Lina, 2019). Additionally, Islam and Salim (2021) investigated the variants of sin in the Qur'an through an interpretive study of the terms *Al-Dhanb* and *Al-Ithm*, delving into their linguistic and ethical dimensions (Islam & Salim, 2021). Meanwhile, Haris and Cholis (2022) conducted a thematic study of the terms ma'shiyah and disaster in the Qur'an, offering insights into the relationship between ma'shiyah and life trials (Haris & Cholis, 2022). These studies generally focus on ma'shiyah in the context of classical interpretations of morality, which often do not fully address the complexities of contemporary societal challenges. This study will explore a distinct aspect: the interpretation of the term ma'shiyah and its relevance in the context of the digital era, particularly concerning the phenomenon of "digital sin," such as cyberbullying and the spread of hoaxes, using the thematic interpretation approach as conceptualized by Al-Farmawi. The novelty of this study lies in its effort to connect the concept of ma'shiyah in the Qur'an with the emerging phenomenon of digital sin in the modern digital era.

The concept of ma'shiyah is broadened to encompass various forms of moral violations resulting from advancements in digital technology. The thematic interpretation approach, as outlined by Al-Farmawi, provides a robust methodological framework for analyzing Qur'anic verses related to ma'shiyah and linking them to contemporary moral challenges. This study aims to make a significant contribution to the field of Islamic ethics in the digital age, an area that remains relatively under-explored in academic research. Accordingly, this study seeks to examine the term ma'shiyah in the Qur'an and its relevance in today's digital world. It will analyze the meaning of ma'shiyah as it appears in Qur'anic verses, explore various forms of moral violations arising from technological advancements, and classify these actions as ma'shiyah. Additionally, this research endeavors to identify Qur'anic guidance relevant to helping Muslims address moral challenges in the digital age, emphasizing the thematic interpretation approach pioneered by Al-Farmawi. Through this exploration, the study aims to deepen understanding of technology's impact on morality and highlight the importance of practicing Islamic teachings in daily life within an increasingly connected digital world.

## II. Research Method

This study adopts a qualitative approach using a library research method, specifically focusing on thematic interpretation. The maudhu'i method of interpretation developed by Al-Farmawi serves as the

primary reference for the analysis. The main objective of this study is to examine the term al-ma'shiyah in the Qur'an and its relevance to human life in the digital era. The primary data source is the Qur'an, while secondary data sources include various books of interpretation. Additionally, this study incorporates literature from relevant books, articles, and journals. The Al-Farmawi method is implemented through several systematic stages. First, the researcher identifies the main problem to be discussed. Second, all Qur'anic verses related to the identified problem are collected. Third, the collected verses are arranged chronologically based on the order of their revelation, while considering asbabun nuzul (the reasons for the revelation). Fourth, a correlation study is conducted to examine the relationship between the verses in the context of each chapter, providing a deeper understanding of their interconnections. Fifth, the researcher organizes the discussion in accordance with the established research framework. Subsequently, an in-depth study of the verses is carried out by grouping verses with similar meanings or reconciling them with more specific verses (khash) or general ('amm), *mutlaq*, or *muqayyad*. Apparent contradictions, if any, are also analyzed to arrive at a more comprehensive conclusion.

### III. Results and Discussion

#### 3.1. The meaning of the term Al-Ma'shiyah in the Qur'an

Etymologically, the word ma'shiyah in Arabic comes from the root word عَصَى - يُعْصِي - عَصِيَانًا, which means "to rebel," "to disobey," or "to violate an order." In a terminological context, ma'shiyah is defined as an act that goes against the commands of Allah and His Messenger. In Islam, sin holds a significant position as it is an integral part of the spiritual and social dimensions of Muslim life (Haris & Cholis, 2022; Tamam, 2019). The concept of sin in Islam is not solely concerned with an individual's relationship with God but is also intricately linked to interpersonal relationships within the bonds of Islamic brotherhood. Sin is seen as an act that disrupts these bonds by violating God's will and disturbing social harmony (Bashori, 2019). While many discussions in Islam often emphasize the rewards and punishments associated with good deeds, the topic of sin tends to be overlooked or underestimated. However, understanding sin is crucial for Muslims to avoid actions that negatively impact both their spiritual and social lives. From an Islamic perspective, sin is not limited to outward immoral actions but also includes any deed that incurs Allah's displeasure. It is regarded as a path that leads a person toward torment in Hell unless it is avoided or remedied through sincere repentance. This study identified several meanings of the term ma'siyah in the Qur'an, encompassing various derivations found in multiple surahs. These meanings are detailed in the following table and subsequent discussion:

**Table 1. Derivation of the Word Ma'siyah in the Qur'an**

No.	Types of Words	Letters and Verses
1.	Fi'il Madhi (Past Verb) with the Pronoun 'He' (هو)	1. Taa Haa/20:121 2. Al-Muzzammil/73: 16 3. Al-Naziat/79: 21
2.	Fi'il Madhi with the Pronoun 'I' (أنا)	1. Al-An'am/6: 13 2. Jonah/13:13 3. Hud/11:60 4. Al-Zumar/39: 13
3.	Fi'il Madhi with the Pronoun 'You' (أنت)	1. Yunus/10:91 2. Taa Haa/20:93
4.	Fi'il Madhi with the Pronoun 'We' (نحن)	1. Al-Baqarah/2:93 2. An-Nisa`/4: 46
5.	Fi'il Mudhari (Present/Future Tense Verb)	1. Al-Tahrim/66: 6 2. Al-Kahf/18:69 3. Ali 'Imran/3: 132
6.	Isim masdar (verbal noun)	1. Al-Mujadalah/58: 8

		2. Al-Mujjadi/58: 9 Surah Al-Mujjadi/58: 9 3. Maryam/19: 14 4. Maryam/19 44 5. Al-Hujurat/49: 7
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In the Qur'an, the word ma'shiyah and its derivatives appear in 23 verses spread across various chapters. The use of this term varies in the form of verbs and nouns (ism masdar), containing several nuances to describe acts of disobedience to the commands of Allah or His messengers. Specifically, there are 15 verb forms and 5 noun forms of *ism masdar*. The terms used include ma'shiyah, *ashiyya* (عصيا), and *'ishyaan* (العصيان). These variations demonstrate that the concept of sin or disobedience in the Qur'an encompasses multiple dimensions that relate to human actions and their interaction with divine law (Haris & Choliz, 2022). The details of the verb forms are as follows:

- a. Fi'il Madhi (Past Verb) in the Form 'He Was One' (هو). The three verses that use the word ma'shiyah in this form describe sins committed by a single male individual in the past. These verses are:
  - 1) Taa Haa/20:121: This verse recounts Prophet Adam's disobedience when he ate the fruit from the forbidden tree.
  - 2) Al-Muzzammil/73:16: Referring to Pharaoh's disobedience of Allah's command.
  - 3) Al-Naazi'at/79:21: This verse also narrates Pharaoh's refusal to obey Allah's orders.
- b. Fi'il Madhi with the Pronoun 'I' (أنا) Four verses use the form fi'il madhi with the pronoun 'I', where the perpetrator of disobedience refers to himself. These verses are:
  - 1) Al-An'am/6:13: This verse conveys a confession of sin by humans who acknowledge their violation of God's commands.
  - 2) Yunus/13:13: The story of Prophet Jonah, who confessed his sins to Allah.
  - 3) Hud/11:60: Tells of the sins of the people of Prophet Hud, who rejected Allah's teachings.
  - 4) Al-Zumar/39:13: Describes the fear of a prophet concerned about the consequences of the sins committed by his people.
- c. Fi'il Madhi with the Pronoun 'You' (أنت) Two verses in the Qur'an use the fi'il madhi form with the pronoun 'you', where the perpetrator of disobedience is directed at a particular individual or group:
  - 1) Yunus/10:91: Refers to Pharaoh at the end of his life, when he refused to believe before drowning.
  - 2) Taa Haa/20:93: This verse tells the story of a dialogue between Prophet Musa (PBUH) and his brother Harun, in which Musa rebukes Harun for allowing his people to worship the golden calf.
- d. Fi'il Madhi with the Pronoun 'We' (نحن) Two verses use the word ma'shiyah in the form with the pronoun 'we', referring to the rebellion of the Jews:
  - 1) Al-Baqarah/2:93: Describes the Jews violating their covenant with Allah despite having received revelation.
  - 2) An-Nisaa`/4:46: Refers to the Jews who distorted their holy scriptures.
- e. Fi'il Mudhari (Present/Future Tense Verbs) In this context, In this context Several variations in the use of fi'il mudhari are found:
  - 1) Al-Tahrim/66:6: The fi'il mudhari form with the pronoun 'they' (هم), which reminds us that human actions can harm themselves if they do not obey Allah's commands.

- 2) Al-Kahf/18:69: The fi'il mudhari form with the pronoun 'I' (أنا), in which this verse recounts a conversation between Prophet Musa and Khidr.
- 3) Ali 'Imran/3:132: The fi'il madhi form with the pronoun 'you' (أنتم), encouraging Muslims to obey Allah and His Messenger.

In addition to its use as a verb, the term ma'shiyah also appears in the form of *isim masdar* (verbal noun) in five verses, each with a different context. This is Masdar, does not only refers to a specific action, but also to the moral condition of a person who rejects or violates the laws of Allah. This form expresses the concept of sin or transgression that is not tied to a specific time or action, but rather to the general nature or condition of violating Allah's law.

a. The word *ma'shiyah* (معصية) is mentioned twice, in the following verses:

- 1) Surah Al-Mujadilah/58:8: This verse refers to people who engage in secret conversations (najwa) for immoral purposes, including rejecting the commands of Allah and His Messenger, as well as committing acts of sin and enmity.
- 2) Surah Al-Mujadilah/58:9: This verse reminds the believers to avoid secret conversations that involve disobedience, hostility, or defiance against the Messenger.

In these two verses, ma'shiyah is defined as a sin committed consciously, in conspiracy or secrecy, that violates Allah's commands.

b. The word '*Ashiyya*' (عصيا) is mentioned twice in the same chapter, as follows:

- 1) Surah Maryam/19:14: This verse speaks about Prophet Yahya ('alaihi salam), who is described as a child who was dutiful to his parents and was neither arrogant nor disobedient ('ashiyya).
- 2) Surah Maryam/19:44: In this verse, Prophet Ibrahim ('alaihi salam) rebukes his father, who worships idols, warning him that he fears his father will become a disobedient person ('ashiyya) towards Allah.

Here, '*ashiyya*' describes someone who violates or rebels against Allah's commands, either through disobedience to parents or in terms of polytheism.

c. The word '*ishyaan*' (العصيان) appears once, in Surah Al-Hujurat/49:7. This verse speaks of the believers who, if they follow some incorrect commands, will fall into rebellion ('ishyaan) against Allah and His Messenger. The term 'ishyaan describes a condition of systematic rebellion or rejection of the teachings of Allah and His Messenger, which can occur if one does not follow the correct path.

The Qur'an uses variations of the word ma'shiyah and its derivatives to describe various forms of sin and disobedience, both in relation to Allah, parents, and fellow human beings. The mention of this term is not limited to one type of violation but encompasses different actions that violate Allah's commands and social norms. In the context of relationships with Allah, ma'shiyah often refers to the rejection of His provisions or disobedience to His commands. In relation to parents, this term can signify disobedience or lack of respect. Meanwhile, in interactions between individuals, ma'shiyah includes various forms of moral violations, such as injustice, slander, and deception. Through these variations, the Qur'an illustrates the broad scope of sin and emphasizes the importance of maintaining harmony in all aspects of life.

### 3.2. Analysis of the Relevance of the Term Ma'shiyah in the Digital Era

The concept of ma'shiyah (sin or transgression) in the Qur'an is becoming increasingly relevant and gaining new dimensions in the digital era. Technology and the internet have transformed the way humans interact, including in terms of what is considered good or bad (Putra et al., 2024). In the past, sin was often associated with physical actions or words spoken directly. However, today, sin can be committed through various digital platforms such as social media. For example, the spread of false information or hoaxes, which can rapidly circulate on social media, is a form of moral violation that damages public trust and causes unrest (Setiyanto, 2019). This aligns with the concept of ma'shiyah in the Qur'an, where actions that go against Allah's commands and cause harm are considered serious sins.

A concrete example of ma'shiyah in the digital era is cyberbullying or online harassment. Perpetrators of cyberbullying use technology to insult, intimidate, or demean others, often hiding behind the anonymity provided by the internet. Although it occurs online, the impact is very real, causing emotional, psychological, and even physical harm to the victim (Imanuddin & Mursalim, 2024). According to a UNICEF report, 45 percent of teenagers in Indonesia aged 14-24 have experienced cyberbullying or online bullying. This data reflects the severity of the bullying phenomenon in the digital age. Cyberbullying is often carried out through various platforms, including chat applications (45 percent), where perpetrators engage in verbal or non-verbal harassment. Additionally, 41 percent of teenagers are victims of the unauthorized distribution of photos or videos, often aimed at embarrassing or degrading them in online public spaces (Handriana et al., 2021). Other forms of cyberbullying include insults, slander, or threats made through various digital channels.

The main cause of cyberbullying in Indonesia can be attributed to the low level of digital manners in society. According to Microsoft's survey on the Digital Civility Index, Indonesia ranks 29th out of 32 countries surveyed, indicating that awareness of ethics and manners in cyberspace remains very low (Ni'am et al., 2024). This lack of awareness makes online bullying more prevalent, as social media users do not feel the need to maintain proper behavior when interacting online (Aziz et al., 2023). The problem is further exacerbated by the anonymous nature of social media use. Many users feel protected behind false or unclear identities, allowing them to engage in immoral or irresponsible acts without fear of consequences. Anonymity also enables social media users to participate in cyberbullying without the risk of legal prosecution or social repercussions (Ahmad Mohamad Alomar & Hassan Sami Alabady, 2023). This sense of not having to take responsibility for actions in cyberspace fosters an environment that worsens online behavior, particularly among teenagers who are still in the emotional development stage. As stated in several verses of the Qur'an, such as the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَىٰ مَا فَعَلْتُمْ نُدْمِينَ

*"O you who believe, if a wicked person comes to you with important news, then ascertain its truth, lest you harm a people through ignorance, and then become regretful for what you have done." (QS Al-Hujurat: 6)*

Tafsir Ibn Kathir reviews this verse from a different perspective, but both emphasize the importance of caution when conveying news to avoid social harm. Surah Al-Hujurat, verse 6, stresses the necessity of conducting tabayyun (verification) before spreading information that could potentially harm others. In the digital context, this verse remains relevant, as the spread of unverified information often leads to slander and injustice. In Tafsir Ibn Kathir, the main focus is on asbabun nuzul (the reason for the revelation of the verse), which recounts the incident when the Prophet Muhammad (SAW) received false information about his companions. Ibn Kathir emphasizes the importance of verification before taking action because unverified news can lead to major slander. In the context of social media, Ibn Kathir teaches that spreading unclear information can lead to serious moral violations (Mohd Nor et al., 2021). In the modern era, when information spreads rapidly through social media, the principle of tabayyun becomes a moral foundation for digital interactions. Cyberbullying, as a modern anonymous phenomenon, reflects *ishyaan* (rebellion against the

teachings of Allah), where individuals ignore personal and social responsibilities. This interpretation serves as a reminder that tabayyun is a crucial pillar in maintaining social integrity in the digital era.

The interpretations of ath-Tabari and al-Qurthubi also emphasize the importance of tabayyun in the context of this verse as a form of caution to prevent society from acting on unverified news (Simangunsong, 2021). Ath-Tabari highlighted that actions based on false information can cause significant harm to social relations and trust between individuals. This perspective aligns closely with the challenges of the digital era, where many people receive and spread information instantly without confirming its truth. Furthermore, al-Qurthubi's interpretation underscores tabayyun as a serious warning against spreading information without a solid foundation. Al-Qurthubi emphasized that individuals are responsible for every piece of news they disseminate, particularly if it has the potential to cause slander. The spread of fake news through social media, including cyberbullying, is, according to al-Qurthubi, a grave violation as it damages social justice and creates uncertainty within society.

هَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*O believers, avoid much suspicion! Indeed, some suspicions are sinful. Do not spy on one another, nor backbite any of you about others. Would any of you like to eat the flesh of his dead brother? You would certainly feel disgusted. So, fear Allah! Indeed, Allah is Most Accepting of Repentance, Most Merciful. (QS Al-Hujurat: 12)*

Surah Al-Hujurat, verse 12, reminds Muslims to avoid bad prejudice, backbiting, and finding faults in others. The interpretation of this verse can be found in several classical and contemporary tafsir books, including Tafsir Ibn Kathir, *Tafsir Jalalain*, and *Tafsir Al-Maraghi* (Firmansyah & Suryana, 2022). In *Tafsir Ibn Kathir*, he emphasizes that this verse serves as a stern warning to Muslims not to harbor negative thoughts, as they can lead to division and hostility. Bad thoughts are considered sinful, and backbiting is likened to eating the flesh of one's own dead brother, illustrating how grievous the act is. Ibn Kathir links the prohibition of backbiting to its detrimental social impacts, including fostering distrust and destroying social harmony. In *Tafsir Jalalain*, written by Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti, the interpretation is shorter but still emphasizes the importance of avoiding prejudice, seeking out others' faults, and backbiting. This interpretation highlights that prejudice is a major sin, especially when there is no supporting evidence, and the prohibition of backbiting aims to preserve individual honor in the eyes of society. Meanwhile, *Tafsir Al-Maraghi*, written by Ahmad Mushthafa Al-Maraghi, provides a more in-depth explanation of the social context. He emphasizes that bad prejudice can lead to injustice and discrimination, as well as trigger social conflict. Regarding the prohibition on backbiting, Al-Maraghi links it to the importance of maintaining unity among people and relationships between individuals. He also encourages the practice of husnuzhan (good prejudice) as part of social ethics, which is vital in people's lives.

In *Tafsir Ibn Kathir*, it can be seen how cyberbullying often involves the defamation of an individual's reputation without fair consideration, similar to gossip, which is prohibited in Islam. When someone spreads rumors or negative comments about others online, they not only violate moral principles in Islam but also create a destructive social impact. As Ibn Kathir expresses, this leads to distrust and disrupts harmony in society. In *Tafsir Jalalain*, the emphasis on prejudice as one of the major sins is also relevant in the context of cyberbullying, where individuals often make negative assumptions and judgments about others without strong evidence. The prohibition of gossip in this interpretation serves to protect a person's honor, which is particularly important in cyberspace, where information can be easily spread and altered. Additionally, *Tafsir Al-Maraghi* links prejudice and gossip with injustice and social conflict. Cyberbullying, which can cause injustice to the victim, is often rooted in prejudice and negative stereotypes. Therefore, the application of the principle of husnuzhan (good prejudice) proposed by Al-Maraghi is crucial in efforts to create a healthier and fairer online environment. In the Qur'an, the term ma'shiyah is also relevant in cases of spreading slander and

hoaxes. The act of spreading slander and hoaxes, which is often done irresponsibly, aligns with the concept of ma'shiyah in the Qur'an because it violates the teachings of maintaining honesty, truth, and justice in interactions with others. This is reflected in the meaning of the term ma'shiyah in the following verse:

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرُقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَىٰ

"Then they both ate from it until their private parts became visible to them, and they began to cover themselves with leaves from the Garden. Adam had disobeyed his Lord and was mistaken." (QS Taa-Haa: 121)

In some cases, examples of disobedience and sins categorized as ma'shiyah can be identified. For instance, in Surah Taa-Haa, verse 121, it is mentioned that Prophet Adam ('alaihi salam) disobeyed Allah's command not to eat the fruit from the forbidden tree. Prophet Adam's actions demonstrate a form of ma'shiyah as disobedience to a direct command from Allah. Cyberbullying can be considered a similar form of disobedience, where an individual consciously violates the principles of justice and honesty outlined in Islam. This aligns with Surah An-Nahl, verse 90, which emphasizes the importance of justice and honesty in speech, and Surah Al-Ahzab, verse 70, which encourages Muslims to maintain honor and integrity in their actions. In this context, cyberbullying is regarded as a form of ma'shiyah that not only harms the victim but also disregards the moral and ethical principles that form the foundation of social interaction in Islam.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ اللَّوْحَ الْحَمِيمَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Remember) When we took your promise and raised the mountain (Sinai) above you, saying, "Hold fast to what We have given you and listen!" They responded, "We heard it, but we did not obey it." The love for the calf (worshipping idols) became entrenched in their hearts due to their disbelief. Say, "How evil is what your faith commands you to do if you are believers!" (QS Al-Baqarah:93)

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ بَالِاسْتَنْتِهِمْ وَطَعْنَا فِي الَّذِينَ

Among the Jews, some distorted the words from their places. They said, "We heard, but we disobeyed." (They also said,) "Listen," while in fact, you (Prophet Muhammad) do not hear anything. (QS An-Nisa':46)

وَأَعْلَمُوا أَنِّيكُمْ رَسُولَ اللَّهِ لَوْ كُنْتُمْ تُحِبُّونَ الْإِيمَانَ وَكَرِهْتُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِيدُونَ

"Know that among you is the Messenger of Allah. If he had followed your desires in many matters, you would have certainly been in trouble. But Allah has made faith beloved to you and has adorned it in your hearts, and He has made you dislike disbelief, wickedness, and disobedience. Those are the ones who are rightly guided". (QS Al-Hujurat:7)

Surah Al-Baqarah verse 93 and An-Nisaa' verse 46 highlight the violations committed by the Jews against their covenant with Allah, despite their knowledge of the revealed truth. This act reflects a serious breach of trust, which, in the current context, can be associated with the spread of slander and hoaxes. In Islam, spreading inaccurate or misleading information is a major sin because it not only damages an individual's reputation but also destroys social relations and trust among people. This aligns with the warning in Surah Al-Hujurat verse 7, which emphasizes the importance of maintaining social harmony and avoiding

actions that could lead people to rebellion or rejection of Allah's teachings (ishyaan). In other words, acts of slander and hoaxes are a form of betrayal of the values of honesty and justice emphasized in Islamic teachings, and they have the potential to cause widespread social harm and worsen societal conditions.

Ma'shiyah in the digital era, such as cyberbullying and the spread of hoaxes, presents significant challenges for Muslim communities that prioritize moral and ethical values in their daily lives. These actions not only contradict religious principles that emphasize the importance of maintaining honor and justice, but also have the potential to cause moral damage and disrupt social order. Therefore, every individual needs to be aware of the impact of every word, image, or piece of information they write, share, or engage with in cyberspace. By deeply understanding the teachings of the Qur'an regarding social responsibility and the importance of maintaining the honor of others, we can contribute to preventing ma'shiyah in the digital realm. This not only preserves the integrity and reputation of individuals but also supports harmony in social relations, enabling us to face the challenges of the technological era wisely and responsibly.

#### IV. Conclusion

This study confirms that the meaning of the term ma'shiyah in the Qur'an has profound relevance in the digital era, where acts of sin or violation are no longer limited to physical interactions but also encompass online behavior such as the spread of false information and cyberbullying. The study demonstrates that ma'shiyah is not only a violation of Allah's commands but also reflects behaviors that damage the social and moral order in modern society, which is influenced by technology. This phenomenon highlights how technological advances can exacerbate moral violations, with real consequences that damage social trust and individual integrity. The principles of caution and tabayyun taught in the Qur'an provide important foundations for addressing challenges in the digital world, encouraging individuals to take responsibility in spreading information and avoiding behavior that can harm others. Therefore, a proper understanding of the concept of ma'shiyah can serve as a guideline for society to avoid actions that contradict religious teachings, while promoting the application of better ethics in digital interactions and the implementation of Islamic values in the digital era.

However, the study has limitations, including a narrow focus on understanding the term ma'shiyah in a digital context without considering broader social, cultural, and psychological factors that may influence individual online behavior. Additionally, this study does not cover all aspects of the concept of sin or analyze other terms related to sin in the Qur'an. Therefore, future research is recommended to explore the relationship between ma'shiyah and other sin-related terms in the Qur'an, while also linking these concepts to broader cultural aspects. Researchers should also consider using more diverse research methods and conducting more detailed interpretive studies. Furthermore, an in-depth analysis of how the values of the Qur'an can be practically implemented in various aspects of digital life would contribute to fostering better ethics and behavior in the online realm.

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