Al-Ghazali's Concept of *Hifdzul Lisan* Regarding the Issue of Hate Speech

Henri Shalahuddin[1], Santi Zulfa[2*], Sayyid Muhammad Indallah[3], Wafiq Nur Ilaini[4], Rahmat Ardi Nur Rifa Da'i[5]

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[1,2,3] Universitas Darussalam Gontor, Ponorogo, Indonesia

[4] Al-Azhar University, Kairo, Egypt

[5] Universitas Darussalam Gontor, Ponorogo, Indonesia

[1]henri.shalahuddin@unida.gontor.ac.id, [2]santizulfa33@student.afi.unida.gontor.ac.id, [3]sayyidmuhammadindallah@mhs.unida.gontor.ac.id, [4]wafiqnurilaina@gmail.com, [5]masday1387@gmail.com

*Correspondence

Abstract

Hate speech has become a significant problem in the modern era, causing social tensions and negative impacts on individuals' mental health. The spread of hate speech through social media and digital platforms exacerbates polarization and conflicts between groups, demanding effective solutions to address these social impacts. This research aims to explain the concept of *hifdzul lisan* according to Al-Ghazali and examine its application as a solution to the problem of *hate speech*. The research method used is descriptive-analytical with an Islamic psychology approach, utilizing primary and secondary sources to explore the topic. The findings indicate that hate speech is a harmful societal issue that Al-Ghazali's concept of *hifdzul lisan* emphasizes ethical speech and avoiding harmful words, and that applying the principles of *hifdzul lisan* can serve as a solution to mitigate and address *hate speech* by promoting more constructive and respectful communication. This study provides an academic contribution by integrating Al-Ghazali's concept of *Hifdzul Lisan* into modern communication ethics to examine the phenomenon of hate speech, while socially contributing by raising public awareness to safeguard speech in any spaces for the sake of fostering tolerance and harmony.

Keywords: *Al-Ghazali, Hifdzul Lisan, Hate Speech, Psychology.*

INTRODUCTION

In the modern era, the phenomenon of hate speech has become a significant problem affecting various aspects of social life.[1] With the advancement of technology and social media, messages that demean, divide, and stereotype certain groups can spread quickly and widely. Hate speech not only causes social conflict and inter-group tension

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[1] Naganna Chetty and Sreejith Alathur, "Hate Speech Review in the Context of Online Social Networks," *Aggression and Violent Behavior* 40 (May 2018): 108–18, https://doi.org/10.1016/j.avb.2018.05.003.

but also can threaten social stability and disrupt social harmony. This problem becomes more complex when linked to the psychological impact on individuals and groups who are the targets, as well as the long-term effects on social cohesion.[2]

Analysis of hate speech in the modern Western context often involves the views of important figures such as John Stuart Mill, who emphasized freedom of speech as a fundamental right but also limited it when speech harms others.[3] Judith Butler focuses on the performative impact of language and how hate speech can reinforce structural injustice.[4] Meanwhile, Stanley Fish highlights the importance of context and interpretation in determining the boundaries of speech, as well as how public policy can address challenges related to freedom of speech and the prevention of hate speech.[5]

From this perspective, hate speech is a deep-seated problem, not only in terms of its definition and handling but also in the impact it creates. Hate speech is often a manifestation of a broader ideological, ethnic, or religious conflict and can trigger retaliatory actions or extreme reactions. Therefore, a deeper understanding of this issue is crucial for formulating effective strategies to overcome it.[6]

The concept of *hifdzul lisan*, proposed by Al-Ghazali, offers an ethical and spiritual approach to addressing the problem of hate speech.[7] *Hifdzul lisan* or "guarding the tongue" emphasizes the importance of keeping one's speech from hurting others and avoiding destructive language. An analysis of this view can involve the perspectives of Muslim scholars such as Ibn Taymiyyah, who also stressed the importance of ethics in communication; Imam al-Shafi'i, who linked oral ethics to personal integrity; and Al-Ghazali himself, who placed emphasis on the spiritual aspect of guarding one's speech.[8]

Previous research has discussed various aspects related to hate speech and guarding the tongue in different contexts.[9] For example, studies on the application of Islamic ethical principles in social media, research on the impact of hate speech on

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[2] Madina Thulhidjah Mustamin et al., "Perilaku Penyebaran Berita Hoax Dan Hate Speech Di Kalangan Mahasiswa Di Media Sosial Instagram," *CORE: Journal of Communication Research*, July 25, 2024, 8–22, https://doi.org/10.47650/core.v2i2.1378.

[3] Melina Constantine Bell, "John Stuart Mill's Harm Principle and Free Speech: Expanding the Notion of Harm," *Utilitas* 33, no. 2 (2021): 162–79, https://doi.org/10.1017/S0953820820000229.

[4] Alev Özkazanç and Özkan Agtaş, "Judith Butler'ın Nefret Söylemi Eleştirisi: Dildeki Performatif ve Yaralayıcı Dil," *fe dergi feminist ele* 10, no. 1 (2018): 1–12, https://doi.org/10.1501/Fe0001_0000000192.

[5] Jeffrey W. Howard, "Freedom of Speech," in *The Stanford Encyclopedia of Philosophy*, Spring 2024, ed. Edward N. Zalta and Uri Nodelman (Metaphysics Research Lab, Stanford University, 2024), https://plato.stanford.edu/archives/spr2024/entries/freedom-speech/.

[6] Muhammad Ridwan Siregar and Vesa Yunita Puri, "Relevansi Hate Speech Atas Dasar Agama Melalui Internet Dengan Cyber Terrorism," *Justitia et Pax* 33, no. 2 (2018), https://doi.org/10.24002/jep.v33i2.1598.

[7] Abu Hamid Al-Ghazali Ibn Muhammad Al-Ghazali, *Ihya' Ulumiddin*, III (Dar Mishr li al-Thiba'ah, 1998), 127.

[8] akhr al-Din Al-Razi, *Mausū'ah al-Imām Mustalahah al-Imām Fakhr al-Din al-Razi*, ed. Samih Daghim (Maktabah Lebanon Beirut, 2001), 126.

[9] Ankita Gandhi et al., "Hate Speech Detection: A Comprehensive Review of Recent Works," *Expert Systems*, Wiley Online Library, 2024, e13562; Tharindu Kumarage et al., "Harnessing Artificial Intelligence to Combat Online Hate: Exploring the Challenges and Opportunities of Large Language Models in Hate Speech Detection," *arXiv Preprint arXiv:2403.08035*, 2024; John Park, *The Mental and Physical Health Argument Against Hate Speech*, 2023.

multicultural societies, studies on freedom of speech and its limits in the context of Islamic law, and comparative analysis between Western and Eastern ethical approaches to addressing hate speech. Journals that raise the concept of *hifdzul lisan* and hate speech include Fayzullayeva, (2018).[10] The article by Meliniar et al. (2024)[11] successfully presents Al-Ghazali's classic approach concisely and relevantly, especially for readers interested in spiritual practice as a form of self-control. This provides a strong theoretical basis for further research—for example, testing the effectiveness of *riyadhah* in minimizing negative speech in the digital realm. The article by Cahyono et al. (2023), which analyzes the relationship between emotional maturity, moral intelligence, and the tendency for hate speech,[12] found that moral intelligence can mediate the influence of emotional maturity on hate speech behavior. Nabila et al. (2023) analyzed hate speech in the comment sections of social media platforms X, TikTok, and Instagram, focusing on quantitative research of which social media platform had the highest hate speech.[13] Then, the article by Hasibuan (2019) dissected hate speech in the context of Islamic criminal law, categorizing it as *jarīmah taʾzīr* (a crime for which the punishment and form of sanction are not specified in the Nash text).[14] Its main focus is on the legitimacy of sanctions and the normative structure of Islam regarding hate speech in the digital realm.

In contrast to previous research, this study aims to explore Al-Ghazali's approach to hate speech through the concept of *hifdzul lisan*, as well as to compare its effectiveness with the views of other Muslim scholars. By understanding how Islamic ethical principles can be implemented in a modern context, this research is expected to make a significant contribution to formulating strategies for dealing with the problem of hate speech and promoting healthier dialogue in society.

METHOD

This research employs a descriptive-analytical approach to understand and explain how Al-Ghazali's concept of *hifdzul lisan* can be applied in the context of hate speech. The study integrates a psychological-Islamic approach to explore the psychological impact of hate speech and the ethical methods of guarding one's speech according to Islamic teachings. The method includes library research to examine relevant literature, both from Al-Ghazali's own works and from other scholars and thinkers. Primary data will be collected through interviews with experts in Islamic ethics and Islamic

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[10] Fayzullayeva Ms, "Ethics of Communication in Philosophy Muhammad Al-Ghazali," *Arts and Social Sciences Journal* 9, no. 3 (2018): 1–3, https://doi.org/10.4172/2151-6200.1000345.

[11] Yauma Fajariyanti Meliniar et al., "Riyadhah Hifdzul Lisan Perspektif Imam Al Ghazali Dalam Kitab Ihya Ulumuddin," *Jurnal Kajian Islam Dan Sosial Keagamaan* 1, no. 3 (2024): 145–49.

[12] Aryo Bima Fathoni Cahyono et al., "Ujaran Kebencian Di Media Sosial: Ditinjau Dari Kematangan Emosi Dengan Kecerdasan Moral Sebagai Mediator," *Jurnal Psikologi Integratif* 11, no. 2 (2023): 205–18, https://doi.org/10.14421/jpsi.v11i2.2750.

[13] Salma Nabila et al., "Analisis Ujaran Kebencian Dalam Kolom Komentar Pada Media Sosial X, Tik Tok, Dan Instagram," *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora* 2, no. 4 (2023): 645–51, https://doi.org/10.55123/sosmaniora.v2i4.2997.

[14] Zainudin Hasibuan, "Penyebaran Ujaran Kebencian Dalam Perspektif Hukum Pidana Islam," *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 12, no. 2 (2019): 183–203, https://doi.org/10.15575/adliya.v12i2.4497.

psychology, while secondary data will be sourced from case studies, articles, and reports related to hate speech and the application of *hifdzul lisan* principles in a modern context. This combination of methods is expected to provide a comprehensive and in-depth picture of the effectiveness of Al-Ghazali's approach in addressing the problem of hate speech in the contemporary era.[15]

RESULTS AND DISCUSSION
Hate Speech

Etymologically, the term "hate speech" comes from the English words "hate" and "speech."[16] The Oxford Dictionary defines hate speech as "speech that expresses hatred of a person or a group based on race, religion, ethnicity, or sexual orientation."[17] The Dictionary of Philosophy defines hate speech as a form of communication aimed at demeaning or harming certain individuals or groups. In the Great Dictionary of the Indonesian Language (KBBI), the term refers to "statements or utterances that contain hatred or hostility towards a certain group based on race, religion, or ethnicity."[18] This terminology refers to various forms of verbal or written communication that have a negative impact on a specific target, which may include speech that is racist, discriminatory, or hateful.

According to John Stuart Mill, hate speech is a violation of freedom of speech if such speech causes direct harm to others, exceeding the limits of individual freedom.[19] Judith Butler highlights that hate speech is not merely an utterance but also shapes and reinforces social structures and group identities through the performative power of language.[20] Stanley Fish emphasizes the importance of context in the assessment of hate speech, arguing that the definition and boundaries of hate speech are highly dependent on contextual interpretation. Meanwhile, Martha Nussbaum argues that hate speech can damage an individual's capacity to function fully in society, diminishing their dignity and potential as a result of the humiliation and marginalization they experience.[21] These views provide diverse perspectives on how hate speech is identified, understood, and its impact on individuals and society.

In this modern era, hate speech has become a significant and widespread social

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[15] Kaelan M.S., *Metode Penelitian Agama Kualitatif Interdisipliner* (Paradigma, 2010), 42–50; James Ladyman, "Ontological, Epistemological, and Methodological Positions," in *General Philosophy of Science* (Elsevier, 2007); Rene Descartes, *Discource on Method and Meditation on First Philosophy*, ed. Donald A. Cress (Hacket Publising Compeny, 1993).

[16] Noah Webster, *An American Dictionary Of The English Languages, An Introductory Dissertation On The Origin, History And Connection Of The Languages Of Western Asia And Of Europe, And A Concise Grammar English Language* (s. Converse, 1838), 41.

[17] *Oxford Dictionary* (Oxford University, 2017), 611.

[18] Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Pusat Bahasa, 2018), 114.

[19] John Stuart Mill, "Utilitarianism," in *Seven Masterpieces of Philosophy* (Routledge, 2016), 52.

[20] Rob Cover, "Digital Hostility, Subjectivity and Ethics: Theorising the Disruption of Identity in Instances of Mass Online Abuse and Hate Speech," *Convergence* 29, no. 2 (2023): 310.

[21] Simo K Määttä, "Linguistic and Discursive Properties of Hate Speech and Speech Facilitating the Expression of Hatred: Evidence from Finnish and French Online Discussion Boards," *Internet Pragmatics* 6, no. 2 (2023): 157.

phenomenon. With the rapid development of information technology and social media, hate speech can spread quickly and reach a very wide audience. This has led to various social problems, such as increased tension between ethnic, religious, or racial groups, as well as an increase in hate-based violence.[22] Hate speech on social media can trigger extreme mindsets and violent acts, creating an unsafe environment for minority groups and threatening social integration. This phenomenon has attracted significant attention from governments, non-governmental organizations, and the general public, all of whom are trying to find solutions to address and mitigate the negative impacts of hate speech.[23]

John Stuart Mill, in his classic work "On Liberty," argued that freedom of speech is a fundamental right, but he limited this freedom if the speech caused direct harm to others.[24] Judith Butler, in her work on performative theory, shows that hate speech is not just words but also shapes social reality and group identity through the power of language.[25] Stanley Fish, on the other hand, focuses on the context and interpretation of speech, emphasizing that the judgment of what is categorized as hate speech is highly dependent on the social and cultural context in which the speech occurs. These three perspectives provide different but complementary views on how hate speech is identified and handled in society.[26]

From a psychological perspective, hate speech can have a profound impact on the mental health of individuals and group dynamics. Hate speech often causes stress, anxiety, and depression in targeted individuals. Psychological research shows that exposure to hate speech can disrupt one's sense of security and increase the risk of mental health disorders in victims.[27] In addition, hate speech can reinforce negative attitudes and stereotypes among perpetrators, leading to a broader cycle of hatred and hostility in society. Understanding these psychological impacts is important for formulating effective interventions to reduce the harmful effects of hate speech and promote mental well-being.[28]

Hate speech is a complex phenomenon that involves etymological, social, psychological, and philosophical aspects. Its definition includes speech that contains hatred based on certain attributes, which has now become a significant problem in the digital age with widespread social impacts. Analysis from various Western scholars

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[22] Muhammad Arif Hidayatullah Bina, "Fenomena Hate Speech Di Media Sosial Dan Konstruk Sosial Masyarakat," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (2021): 92–100, https://doi.org/10.22373/jp.v4i1.8814.

[23] Jalu Aji Pamungkas, "Tindak pidana ujaran kebencian di media sosial (analisis Putusan PN Jakarta Selatan No. 820/Pid.Sus/2017/PN Jkt-Sel)" (Undergraduate Thesis, Universitas Islam Negeri Syarif Hidayatullah, 2018), https://repository.uinjkt.ac.id/dspace/handle/123456789/43056.

[24] Mill, "Utilitarianism," 51.

[25] Park, *The Mental and Physical Health Argument Against Hate Speech*, 32.

[26] Matthew D. Bunker, "The End of First Amendment Theory? Stanley Fish and Freedom of Expression," *Communication Law and Policy* 2, no. 1 (1997): 1–39, https://doi.org/10.1080/10811689709368618.

[27] Guanhui Li and Somsak Klaysung, "Exploring the Effects of Hate Speech on Social Media on Mental Health Among Depressed College Students in Beijing: The Role of Social Interaction and Social Language," วารสารนวัตกรรมการศึกษาและการวิจัย 9, no. 2 (2025): 961–75.

[28] Ema Yudiani and Listya Istiningtyas, "Psycological Wll-Being and Work-Life Balance for Woman Lectures," *PSIKIS: Jurnal Psikologi Islam* 8, no. 1 (2022): 41, https://doi.org/10.19109/psikis.v8i1.6657.

provides insight into the boundaries of free speech and the performative impact of language, while the psychological perspective highlights the damaging effects of hate speech on the mental health of individuals. Overall, a comprehensive understanding of hate speech and its impact is important for developing effective strategies for mitigation and prevention, as well as for promoting a more inclusive and harmonious society.[29]

Hifdzul Lisan Al-Ghazali

Etymologically, "*hifdzul lisan*" is an Arabic term composed of two words: "*hifdz*" meaning "protection" or "guarding," and "*lisan*" meaning "tongue" or "speech." In the *Lisan al-Arab* dictionary, the term refers to the act of guarding or protecting the tongue from improper or destructive speech.[30] The *Ma'ani* dictionary states that "*hifdzul lisan*" is an effort to avoid speech that can hurt others and to protect one's honor and integrity.[31] In the Dictionary of Philosophy, this concept also includes the aspect of communication ethics, emphasizing the need for control over speech to prevent negative impacts on both individuals and society.[32]

In the Qur'an, the concept of *hifdzul lisan* can be found in several verses that emphasize the importance of guarding one's speech and speaking well. For example, in Surah Al-Hujurat (49:11), Allah forbids belittling or insulting others, showing that inappropriate speech can lead to conflict and injustice. Other verses like Surah Al-Isra (17:53) instruct Muslims to speak with good and gentle words, as part of the etiquette and ethics recommended for interacting with others. This concept affirms that guarding one's speech is a part of maintaining morality and social harmony.[33]

According to Al-Ghazali, *hifdzul lisan* is an important concept in Islamic ethics that teaches the significance of protecting the tongue from harmful or sinful speech. In his work, *Ihya' Ulum al-Din*, Al-Ghazali states that guarding the tongue is an aspect of piety and personal integrity. He argues that the tongue must be protected from idle talk, lies, and slander because bad speech can damage social and spiritual relationships.[34] *Hifdzul lisan*, according to Al-Ghazali, is not just about avoiding bad words but also about speaking with a good and beneficial purpose for others.[35]

The concept of *hifdzul lisan* has also been discussed by other Muslim scholars

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[29] Melanie Judge and Juan A Nel, "Psychology and Hate Speech: A Critical and Restorative Encounter," *South African Journal of Psychology* 48, no. 1 (2018): 15–20, https://doi.org/10.1177/0081246317728165.

[30] Jamaluddin Muhammad bin Mukarram al-Anshari bin Manzhur, *Lisân Al-'Arab*, VI (Dâr al-Masyriq, 1968), 61.

[31] Mujahib ibn Jabir, *Ma'ani al-Qur'an*, I (Dar al-Mishriyyah li al-Ya'lif, n.d.), 51.

[32] Simon Blackburn, *Kamus Filsafat Terjemahan Dari The Oxford Dictionary of Philosophy*, I, ed. Yudi Santoso (Psutaka Pelajar, 2013), 167.

[33] Abdullah ibn Muslim, *Ghoriibu Al-Qur'an*, I (1410); Umar Faruq Tohir, "Pemikiran Etika Sufistik Al-Ghazali: Langkah-Langkah Memoderasi Akhlak," *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 3, no. 1 (2021): 41, https://doi.org/10.53563/ai.v3i1.50; Abdul karim Yunus al Khatib, *Al Tafsīr al Qur'ān Lil Qur'ān Juz*, 8th ed. (Dar al Fikr al Arabi, n.d.), 133; Mu'ammar ibn Mutsanna, *Majaz Al-Qur'an*, I (Maktabh al-Khonji, 1381), 213.

[34] Tohir, "Pemikiran Etika Sufistik Al-Ghazali: Langkah-Langkah Memoderasi Akhlak," 51.

[35] Al-Ghazali, *Ihya' Ulumiddin*, 412.

with various approaches.[36] Ibn Taymiyyah emphasized the importance of self-control in speech, warning that unwise words can cause great damage. Imam al-Shafi'i viewed *hifdzul lisan* as an integral part of a pious Muslim's character, reflecting their integrity and commitment to Islamic teachings. Meanwhile, Ibn al-Qayyim[37] in his work *Madarij al-Salikin* links guarding the tongue with the purity of the heart and piety, emphasizing that good speech reflects a high spiritual quality.[38]

An analysis of the concept of *hifdzul lisan* from Al-Ghazali and other scholars shows a shared focus on ethics and morality in speaking.[39] Al-Ghazali emphasizes the spiritual and social aspects of guarding speech, while Ibn Taymiyyah and Imam al-Shafi'i focus more on self-control and the influence of speech on social relationships. Ibn al-Qayyim extends this concept by linking it to spirituality and the purity of the heart.[40] The commonality among these views is the emphasis on the importance of good and ethical speech as part of a pious Muslim life, though they place different emphasis on the social, spiritual, and personal character aspects.

From all the explanations above, it can be concluded that the concept of *hifdzul lisan*, according to both Al-Ghazali and other Muslim scholars, emphasizes the importance of guarding one's speech as part of personal integrity and social ethics. In the Qur'an, *hifdzul lisan* is defined as the guarding of speech from destructive or useless words, a view supported by scholars such as Ibn Taymiyyah, Imam al-Shafi'i, and Ibn al-Qayyim. This analysis shows that guarding the tongue is a crucial principle in Islamic teachings that involves ethical, social, and spiritual aspects. This concept is not only historically relevant but also important to apply in modern life as an effort to promote good and harmonious communication in society.

Hifdzul Lisan Al-Ghazali to Address Hate Speech

Hate speech is a serious problem in the modern era that affects various aspects of social life. Hate speech involves communication that demeans, threatens, or insults individuals or groups based on certain attributes like race, religion, ethnicity, or sexual orientation. This phenomenon can cause social polarization, increase inter-group tension, and threaten social cohesion. With the advancement of technology and social media, the spread of hate speech has become faster and more widespread, creating new challenges in maintaining social harmony and protecting individuals from harmful psychological impacts.[41]

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[36] Salvatore Califano, "The Concept of Atom from the Greek Philosophers to the Karlsruhe Congress," *Rendiconti Lincei* 21, no. 3 (2010): 31, https://doi.org/10.1007/s12210-010-0080-6.

[37] Abdullah Abdurrahman Bahmid, "Tinjauan Maqasid Syariah Prespektif Ibnu Taimiyyah Terhadap Fatwa Majlis Ulama No. 02/MUNAS-VIII/MUI/2020 Tentang Nikah Wisata," *Al-Mada: Jurnal Agama Sosial Dan Budaya*, Al-Mada: Jurnal Agama Sosial dan Budaya, 2023, 44.

[38] Ibnu Qayyim Al-Jauziyah, *Al-Ruh* (Maktabah Nazar Mustafa al-Baz, 2004), 223.

[39] Al-Ghazali, *Al-Adab Fii al-Din Fii Majmu al-Risalah al-Imam al-Ghozali* (Darul Kutub, 2011).

[40] Nur Hadi Ihsan et al., "Tazkiyatun Nafs Wa 'Alaqatuha Bi Sa'adah 'Inda Ibn Qayyum Al-Jauziah," *Kalimah* 19, no. 2 (2021): 41.

[41] Gandhi et al., "Hate Speech Detection: A Comprehensive Review of Recent Works"; Kumarage et al., "Harnessing Artificial Intelligence to Combat Online Hate: Exploring the Challenges and Opportunities of Large Language Models in Hate Speech Detection."

According to Al-Ghazali, *hifdzul lisan* is a concept that emphasizes the importance of guarding one's speech so as not to offend or hurt others. In his work, *Ihya' Ulum al-Din*, Al-Ghazali teaches that the tongue must be protected from idle talk, lies, and slander. He views *hifdzul lisan* as an integral part of Islamic ethics related to piety and personal integrity. This concept underscores that good speech is a reflection of strong faith and spiritual awareness, and it highlights the importance of speaking with a beneficial and non-destructive purpose.[42]

In the context of hate speech, Al-Ghazali's *hifdzul lisan* offers a preventive and ethical approach to addressing this problem. By applying the principles of *hifdzul lisan*, individuals are expected to avoid speech that has the potential to cause hatred or conflict. This concept teaches one to always speak in a constructive way and avoid words that can hurt others' feelings. In practice, this means that every utterance must be carefully considered to ensure that it does not spread hatred or worsen social situations.[43]

Based on Al-Ghazali's concept of *hifdzul lisan*, there are six steps that can be taken to address hate speech: First, assess your intentions before speaking to ensure that your words are not meant to belittle or hurt others. Second, use polite and respectful language, regardless of differences in opinion. Third, avoid spreading information that is unclear or has the potential to create slander. Fourth, educate yourself and others about the impact of hate speech and the importance of healthy communication. Fifth, seek peaceful solutions in conflicts and speak with the goal of building bridges rather than damaging relationships. Finally, encourage self-reflection and introspection to improve communication habits that could lead to hatred.[44]

The first step emphasizes the importance of good intentions in communication, which can reduce the likelihood of hurtful speech. The second and third steps focus on responsible word and information choice to prevent the spread of hatred. The fourth step involves education and awareness, which are crucial in reducing the prevalence of hate speech by increasing understanding of its impact. The fifth step is related to peaceful problem-solving, which can reduce tension and improve relationships between individuals. The last step, introspection, helps individuals to continuously evaluate and improve the way they communicate to create a more positive social environment.[45]

From all the explanations above, it can be concluded that Al-Ghazali's *hifdzul lisan* offers a relevant and valuable approach to addressing the problem of hate speech in the modern era. By emphasizing the importance of guarding one's speech to avoid hurting or demeaning others, this concept can help create a more constructive and harmonious communication environment. The suggested steps based on the principle of *hifdzul lisan* provide a practical guide for reducing the prevalence of hate speech and improving social interaction. The application of this concept in a modern context shows the relevance of

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[42] Al-Ghazali, *Ihya' Ulumiddin*, 225; Abu Hamid Al-Ghazali Ibn Muhammad Al-Ghazali, *Kimyāu Al-Sa'ādah*, ed. Najāḥ ʿAwwaḍ Ṣiyām (Dār al-Maqṭam, n.d.), 25.
[43] Al-Ghazali, *Kimyāu Al-Sa'ādah*, 25.
[44] Al-Ghazali, *Kimyāu Al-Sa'ādah*, 25.
[45] Al-Ghazali, *Kimyāu Al-Sa'ādah*, 25.

Islamic teachings in overcoming complex communication challenges and promoting a better speech ethic.

CONCLUSION

Hate speech is a significant problem in this modern era, with widespread impacts on global society. Hate speech disseminated through social media and other digital platforms not only worsens social polarization but also adds to tension and conflict between groups. This phenomenon requires serious attention because it can disrupt social stability and the mental health of individuals, as well as damage harmony in an increasingly digitally connected society.

In this context, *hifdzul lisan* according to Al-Ghazali provides valuable guidance. Al-Ghazali emphasizes the importance of guarding one's speech so it doesn't fall into the category of idle talk, lies, or slander. The concept of *hifdzul lisan* underscores the ethics of good and responsible speech, as well as the need for self-control in communication to maintain personal integrity and piety. This principle is part of Islamic ethics that encourages individuals to speak with consideration and respect for others.

As a solution to the problem of hate speech, the application of Al-Ghazali's *hifdzul lisan* concept offers an effective approach. By following the principles of *hifdzul lisan*, individuals can be wiser in choosing their words and avoid communication that is harmful or hurtful to others. This not only serves to reduce the prevalence of hate speech but also to build a more constructive and harmonious communication environment. Through this practice, Al-Ghazali's teachings can help overcome communication challenges in the digital era and encourage more positive and mutually respectful social interactions.

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