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Cancel Culture on Social Media from the Perspective of Islamic Ethics: Fazlur Rahman's Hermeneutic Reading of Surah Al-Ḥujurāt Verses 11-12

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Abstract

The phenomenon of cancel culture on social media is growing rapidly in Indonesia. Insults often accompany it, along with the spreading of scandalous information, hate speech, and public condemnation without fair clarification, thereby raising ethical issues regarding human dignity. This study aims to uncover the social ethical values in Surah Al-Ḥujurāt verses 11–12 and their relevance in responding to cancel culture through Fazlur Rahman's "double movement" hermeneutical approach. The study employs a qualitative library research method, combining textual data analysis comprising the verses and exegetical literature with empirical data consisting of cases of cancel culture on Indonesian social media, using documentation study techniques and a "double movement" analysis that connects the historical context of the verses with the contemporary social context. The results indicate that cancel culture practices manifested through mockery, insults, negative labeling, unverified prejudice, fault-finding, and the dissemination of shame are linked to behaviors prohibited in Surah Al-Ḥujurāt verses 11–12, namely sukhriyyah, lamz, tanābuz bil-alqāb, su'uzan, tajassus, and ghībah. This study affirms that the Qur'an provides an ethical foundation for digital communication practices that prioritize justice, information verification, respect for privacy, and the protection of human dignity without eliminating the function of criticism as part of social control. These findings also contribute to digital etiquette education by fostering polite,critical and responsible behavior, as well a respect for others' dignity, when using social media.

Keywords: Cancel Culture; Fazlur Rahman; Hermeneutics; Social Media; Surah Al-Ḥujurāt verses 11–12.

Introduction

The transformation of social media has changed people's communication patterns to be more open, fast, and massive. Each individual can express opinions, criticisms, and even judgments of others through just one upload. In the midst of these developments, the phenomenon of cancel culture has emerged, which is the collective action of the digital community to judge, boycott, humiliate, or ostracize someone because they are considered to have made a mistake, have certain views, or are involved in a controversy (Rianto et al., 2024; Simarmata & Sitorus, 2025; Vitrana et al., 2024). This phenomenon is increasingly occurring in Indonesia, especially through platforms such as X,

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Instagram, TikTok, and YouTube. Many cases show that a person can lose reputation, job, social relationships, and even experience psychological distress due to public attacks that take place continuously in the digital space (Mardeson & Mardesci, 2022). In practice, cancel culture is often accompanied by insults, ridicule, the spread of disgrace, hate speech, and judgment without a fair clarification process. This condition shows that social media is not only a communication space, but also an arena for the formation of mass opinions that can affect a person's dignity and life (Basari, 2025; Rusly et al., 2025; Santosa, 2023). This phenomenon raises ethical and moral issues because freedom of expression on social media often exceeds the limits of respect for fellow human beings (Prasetyo et al., 2025). Therefore, a study is needed that is able to examine the phenomenon of cancel culture not only from the social and communication aspects, but also from the perspective of the values of the Qur'an as an ethical guideline in social life.

The question of maintaining honor, the prohibition of insulting, reproaching, prejudice, and finding fault with others has been clearly explained in Surah Al-Ḥujurāt verses 11–12 (Ayu & Zulfikar, 2024; Rofi, 2025). The verse contains social ethical values that emphasize the importance of respecting human dignity, guarding the tongue, and avoiding behaviors that can damage social relationships, such as ghībah, su'uzan, and insulting others. A number of previous studies have examined Surah Al-Ḥujurāt:11–12 in the context of communication ethics, hate speech, cyberbullying, and community interaction in digital media (Estuningtyas et al., 2024; K & Karim, 2024; Masfufah, 2024; Patonah et al., 2022). However, these studies generally still place verses normatively and have not much connection with the Qur'an's contextual hermeneutic approach to contemporary digital phenomena. On the other hand, Fazlur Rahman's hermeneutic study is more often used in discussing legal issues, education, gender, and the renewal of Islamic thought, so its application in reading the cancel culture phenomenon on social media is still relatively limited. In fact, Fazlur Rahman's hermeneutic approach has strong relevance because it emphasizes the historical understanding of verse and the exploration of universal moral values that can be applied according to the development of the social context of modern society.

A number of studies have discussed the phenomenon of cancel culture on social media from various perspectives. Novi Yanti's research shows that cancel culture is growing rapidly through social media and has a major impact on public image and brands through boycotts, the spread of hatred, and the withdrawal of social support (Yanti et al., 2024). The research of Alvina Tanuwijaya Prasetyo, Viola Athaya Andriana, and Jefri Audi Wempi explained that cancel culture in Indonesia has undergone a shift in meaning from a form of moral responsibility to an instrument of public opinion formation influenced by the trend and phenomenon of Fear of Missing Out (FOMO) (Prasetyo et al., 2025). In addition, Sriyana's research revealed that cancel culture has a positive impact in the form of increasing social awareness and public accountability, but also has negative impacts such as psychological pressure, social polarization, and restrictions on freedom of expression (Sriyana, 2025). Meanwhile, Yolandha Rakatiwi's research on the #StopToxic movement on Twitter shows that cancel culture often changes from social criticism to digital isolation due to the virality of social media (Rakatiwi et al., 2024). Other studies also discuss cancel culture from the perspective of digital communication, social media phenomenology, and public opinion (Hakim et al., 2025; Irhamdhika et al., 2025; Vitrana et al., 2024). Thus, the phenomenon of cancel culture on social media shows a change in the pattern of social criticism in the digital space that not only affects public opinion but also has an impact on the social and psychological life of individuals.

From the above explanation, this study examines the phenomenon of cancel culture on social media through Fazlur Rahman's hermeneutic approach to Surah Al-Ḥujurāt verses 11–12 to understand the ethical value of the Qur'an in responding to the culture of judgment in the digital

space. This research not only interprets the verse textually as a prohibition of insulting, denouncing, and gossiping, but also traces the moral values contained in it so that it can be contextualized with the reality of today's digital communication. The double movement approach is used to connect the historical context of the descent of verses with the condition of modern society in the era of social media, so that the values of the Qur'an are understood to remain relevant to contemporary issues, including the culture of mass judgment in the digital world. Through this approach, cancel culture is understood to be not just a form of social criticism, but can also develop into a practice of verbal violence and violations of human dignity if done excessively and without ethics. This research is expected to expand the study of the Qur'an and interpretation, as well as provide an understanding of the importance of polite, fair, and humane communication ethics in the use of social media.

Method

This study employs a qualitative method in the form of library research. It combines textual data analysis—including verses from the Qur'an, exegetical literature, and works related to Fazlur Rahman's hermeneutics—with empirical data analysis involving cases of cancel culture that have emerged on Indonesian social media. Research data were collected through documentary study techniques, by examining bibliographic sources and documenting and identifying cases, news reports, and digital content relevant to the phenomenon of cancel culture. Data analysis was conducted using Fazlur Rahman's hermeneutics through the "double movement" method: the first movement involves understanding the historical and social context of Surah Al-Ḥujurāt, verses 11–12, to identify the universal moral principles contained therein; the second movement involves contextualizing these principles in relation to cases of cancel culture on Indonesian social media. Thus, this study connects the ethical messages of the Qur'an with contemporary digital social realities to understand the relevance of Qur'anic values in responding to practices of judgment, humiliation, and the spread of stigma in the digital sphere.

The digital corpus for this study was obtained from public content on the social media platform TikTok, as well as online news articles discussing cases of cancel culture in Indonesia. The data collection took place in June 2026 using keywords and hashtags such as "cancel culture," "boycott," "cancel," "canceled," "shame," and "viral." The data included consists of content that (1) relates to cases of cancel culture in Indonesia, (2) contains acts of insult, labeling, judgment, the dissemination of personal information or embarrassing details, or calls for ostracism, and (3) is publicly available. Content not directly related to the phenomenon of cancel culture, duplicates, advertisements, and content lacking sufficient context were excluded from the corpus. Ethical considerations were applied in the use of digital material by using only content that is publicly available and relevant to the research objectives. Account identities, individual names, and personal information not required for the analysis were anonymized to minimize potential harm and protect the privacy of the subjects. Screenshots or content excerpts were used sparingly as evidence for the analysis and were not intended to further disseminate content that could potentially harm individuals.

Results

Structural Mechanisms *of Cancel Culture* in Contemporary Media Studies

Cancel culture is a social phenomenon that develops along with the increasing use of social media as a space for public interaction (Dershowitz, 2020). This phenomenon refers to the collective actions of digital societies to attract support, criticize, boycott, or exclude individuals or groups that are perceived to violate certain social norms, public ethics, or moral values (Azzahra et al., 2026;

Salisah et al., 2025). In contemporary media studies, cancel culture is understood as a form of digital social control that allows the public to participate directly in the assessment process of a person's behavior. This practice is generally triggered by viral posts, controversial statements, or actions that are considered detrimental to society, resulting in a wave of public response that develops rapidly through social media (Edria et al., 2023; Sagita et al., 2026).

Structurally, cancel culture takes place through several stages. The first stage is exposure, which is the emergence of content that is considered problematic into the public space through uploads, screenshots, and other digital recordings. The next stage is amplification, which is the massive dissemination of information through sharing, commenting, and hashtag features that encourage the formation of viral outrage or collective anger. After that, the mobilization stage appears, when social media users jointly invite the public to boycott, report, or stop supporting the targeted party (Azzahra et al., 2026; A. A. Putri, 2024; S. A. Y. Putri et al., 2026). In this process, social media algorithms play a role in expanding the reach of content that triggers high emotional responses, thereby accelerating the spread of public opinion and judgment.

This mechanism makes cancel culture different from ordinary social criticism. If social criticism focuses on delivering an evaluation of an action, cancel culture often develops into social exclusion accompanied by negative labeling, the spread of disgrace, and judgment without adequate verification (Muharman et al., 2022). As a result, the targeted individual can experience reputational damage, loss of social and professional support, and prolonged psychological distress (S. W. A. Putri & Listyani, 2025). Therefore, in contemporary media studies, cancel culture is seen as a phenomenon that has two sides: it can function as a means of public accountability, but it also has the potential to turn into a social punishment mechanism that violates the principles of justice and respect for human dignity.

Cancel Culture in Content Creators and Public Figures in Indonesia: Dynamics, Cases, and Social Implications

The cancel culture phenomenon that afflicts content creators in Indonesia has developed far beyond just personal issues. When a content creator is involved in controversy, whether in the form of moral scandals, infidelity, or behavior that is considered to violate social norms, the public tends not to separate the faults of the individual and the brand that is their partner.(Vitrana et al., 2024) From an audience perspective, brands that choose to defend creators who are being highlighted, or even remain silent, are considered to be jointly responsible for these actions. As a result, public trust in brands can collapse in a matter of hours, and even the campaign budget that has been allocated is in danger of not delivering any results (S. W. A. Putri & Listyani, 2025)

Several cases that have gone viral on Indonesian social media show a similar pattern: the personal controversy of creators has a direct impact on the continuity of their professional careers. Jule's case, for example, shows how an infidelity scandal that first circulated in the digital space quickly led to a mass boycott by the public, followed by the termination of contracts by a number of brands simultaneously. A similar case befell Inara Rusli, whose controversy had an impact on the professional scope of her manager, including having an impact on the sustainability of the collaboration with the Arsy Hijab brand. As for the case of actor Abidzar, the film Business Proposal, which is currently in circulation, is also dragged into the issue of cancel culture, showing that the impact of the boycott does not only affect individuals, but also the works and other parties involved in it (Lab, 2026).



Figure 1. Screenshot of the cancel culture phenomenon in Indonesian content creators and public figures

Cancel culture does not only target content creators based on digital platforms, but also reaches public figures from other realms. The case of Shindy Lutfiana, Master of Ceremony (MC) of the 4 Pillars of the MPR RI Smart Competition from Kalimantan, is a clear example of this. After reaping a wave of criticism from the public for his performance, Shindy experienced massive social pressure to go viral on various digital platforms. This case shows that cancel culture has gone beyond the boundaries of entertainment and now touches individuals who appear in national-scale events, even in a non-celebrity capacity.

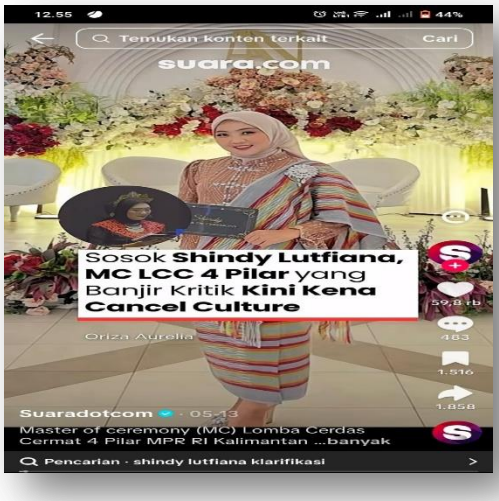


Figure 2. Viral news of Shindy Lutfiana as a target of cancel culture.

One of the most concrete impacts of cancel culture is the severing of partnerships between content creators and brands that were previously their main source of income. Sarwendah's case is a clear illustration: the change in her Instagram profile bio that removed the names of partner brands sparked widespread speculation among netizens that a number of brands had unilaterally terminated cooperation contracts. The public interprets this as a direct consequence of the negative perception formed by behavior that is considered inappropriate (Viral, 2026). This phenomenon confirms that in the era of social media, a creator's reputation is a very vulnerable asset; once destroyed, even a business ecosystem that has been built for many years can collapse in a short time.



Figure 1.3 Comparison of Sarwendah's Instagram bio before and after *cancel culture*.

From the various cases that exist, *cancel culture* in Indonesia can be understood as a form of social control mechanism that operates through digital media. In contrast to conventional social sanctions, which take a long time to form, *cancel culture* works at algorithmic speed: a single viral post is capable of triggering a wave of mass condemnation involving millions of users in a matter of hours. These mechanisms are collective and decentralized, with no single authority coordinating boycotts. Still, the resulting social pressures can have a real impact on the careers, incomes, and professional relationships of the individuals they target. This ultimately raises relevant academic questions about the boundary between legitimate public accountability and digital persecution that has the potential to go beyond the proportions of actual wrongdoing.

Uncovering the Historical Context and *Asbāb Al-Nuzūl* Surah Al-Ḥujurāt: 11-12 (First Movement)

Surah Al-Ḥujurāt is one of the Madaniyah surahs that came down after the Prophet Muhammad (saw) migrated to Medina. This surah contains a number of important instructions regarding social ethics and morals in social life (Shaleh, K.H.Q., 2000). Among the most frequently studied verses in the context of human relations are verses 11 and 12, which explicitly prohibit degrading behavior, mocking, giving bad nicknames, negative prejudice, looking for faults with others, and gossiping with fellow Muslims. The following is the text of the two verses and their translations.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

O you who have believed, let not one people make fun of another race, and let not women (mock) be better than them. Do not reproach one another and call one another bad nicknames. The worst call is after believing. Those who do not repent, they are the wrongdoers. (Q.S. Al-Hujurat: 49/11) (RI, 2015)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

O you who have believed, stay away from many prejudices! Actually, some prejudices are sins. Do not look for the faults of others and do not gossip about others. Is there any of you who likes to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is the Repentant and the Most Merciful. (Q.S. Al-Hujurat: 49/12) (RI, 2015)

According to Ibn Kathir's commentary, Surah Al-Ḥujurāt verses 11–12 prohibit various behaviors that damage social relationships, such as ridicule, reproach, giving bad nicknames, prejudice, finding fault, and gossiping about others. The prohibition aims to maintain the honor, dignity, and brotherhood of fellow Muslims (Katsir, 2005). *Asbāb al-nuzūl*: This verse shows that verse 11 is related to the habit of calling someone by a nickname he does not like, while verse 12 is related to the prohibition of talking about the bad of others, as the narration of Salman Al-Farisi (Shaleh, K.H.Q., 2000). Thus, these verses emphasize the importance of maintaining one's word, respecting others, and avoiding actions that can hurt feelings or damage the honor of others.

From the perspective of Fazlur Rahman's hermeneutics, the first movement in the theory *of double movement* is carried out by retracing the historical context of the descent of the verse to understand the moral purpose that the Qur'an wants to establish (Syauqi, 2022). At this stage, the interpretation does not stop at the literal meaning of the text, but tries to understand the social conditions of the community when the verse is revealed. Surah Al-Ḥujurāt verses 11–12 descend on the situation of the Arab society, which still often commits verbal insults, gives bad nicknames, shows social prejudices, and talks about the bad things of others. This custom caused social conflict and damaged interpersonal relationships in the life of early Muslims.

Asbāb al-nuzūl surah Al-Ḥujurāt verse 11 shows that in those days a person could have several names or titles. However, some of these calls are sometimes used to mock or demean the person being called, causing discomfort for the person being called. When the Prophet Muhammad called someone by one of his titles, the Companions told him that the call was not liked by that person (Shaleh, K.H.Q., 2000). From this context, this verse comes down as a prohibition on calling others with bad nicknames or titles that can hurt their feelings. The prohibition shows that the Qur'an pays great attention to respect for human dignity and the ethics of social communication. Thus, the main message of the verse is not only a matter of nicknames, but an effort to maintain the honor of individuals so that they are not degraded in front of society.

Meanwhile, Surah Al-Ḥujurāt verse 12 comes down in the context of the habit of people who like to talk about the shortcomings of others. The narration about Salman Al-Farisi explains that there was someone who gossiped about his habits after eating and sleeping, including snoring. This event then became the cause of the passage that forbade prejudice, fault-finding, and gossiping about others (Shaleh, K.H.Q., 2000). In the social context of the people of Medina at that time, this kind of behavior could provoke hostility, damage brotherhood, and create social tension in the Muslim community. Therefore, the Qur'an exists to build a social ethic based on respect for privacy, guarding the tongue, and avoiding actions that can damage the honor of others.

Through the first movement of Fazlur Rahman's hermeneutics, the verses were understood not only as rules specific to 7th-century Arab society, but as moral guidelines that had a universal purpose. The universal values that can be drawn from Surah Al-Ḥujurāt verses 11–12 include respect for human dignity, the prohibition of verbal insults, the importance of maintaining communication ethics, and the prohibition of spreading the evil of others. These values then became the basis for the second movement, which is to contextualize them into modern social problems, including the phenomenon of *cancel culture* on social media.

The Prohibition *of Sukhriyyah*, *Lamz*, and *Tanābuz, Su'uzan, Tajassus,* and Ghībah in the Phenomenon *of Cancel Culture* (Second Movement)

In the second movement of Fazlur Rahman's hermeneutics, the moral values that have been formulated from the historical context of Surah Al-Ḥujurāt verses 11–12 are transformed into contemporary social reality. This stage aims to actualize the universal message of the Qur'an in

order to be able to provide ethical guidelines in dealing with the problems of modern society. In the context of this study, the phenomenon of *cancel culture* is understood as the practice of social punishment that is carried out collectively through digital media against someone who is considered to have violated norms, ethics, and values that apply in society. Although originally intended as a form of social control, in practice cancel *culture* often develops into actions that go beyond the limits of proportionate criticism and turn into insults, negative labeling, the spread of disgrace, and mass judgment that ignores the dignity of the individual (Salam et al., 2026).

Surah Al-Hujurat verse 11 provides an ethical basis through the prohibition of *sukhriyyah*, which is to make fun of or demean others (Katsir, 2005). In the practice *of cancel culture*, this behavior is seen through the spread of memes, videos, and comments that make a person the object of public ridicule. Criticism that should be directed at a specific action turns into a collective entertainment that embarrasses individuals in the digital space (Kurniawan et al., 2022). The *ban on lamz* also finds relevance when social media users make insulting, demeaning comments, physically attack, or bring up someone's personal shortcomings. Not stopping at reproach, the practice of *cancel culture* is also often accompanied by *tanābuz bil-alqāb*, which is the giving of negative nicknames or labels that are constantly attached to a person so that they form a social stigma that is difficult to eliminate (Katsir, 2005; Permatasari et al., 2024). These three behaviors show that *cancel culture* often shifts from constructive criticism to a form of verbal violence that is contrary to the principle of respect for human dignity.

Meanwhile, Surah Al-Ḥujurāt verse 12 complements these social ethics through the prohibition of *su'uzan*, *tajassus*, and *ghībah*. *Su'uzan*'s behavior is seen when social media users easily form prejudices based on unverified information, so that public opinion develops without being based on complete facts. This prejudice then encourages the emergence of *tajassus*, which is the act of looking for faults by tracing old uploads, personal conversations, and personal information that is actually in the realm of privacy. After various information is obtained, the practice *of ghībah* occurs through the dissemination of comments, uploads, and online discussions that expose a person's ugliness and disgrace to a wide audience (Mawarni et al., 2024). This series of behaviors shows that *cancel culture* often takes place through a process that starts from prejudice, continues with fault-finding, and then leads to the massive spread of disgrace in the digital space.

Through the second movement of Fazlur Rahman's hermeneutics, the prohibition *of sukhriyyah*, *lamz*, *tanābuz*, *su'uzan*, *tajassus*, and ghībah is understood as a universal moral principle that remains relevant in dealing with the dynamics of digital communication (Katsir, 2005). These values teach that criticism of an action must still pay attention to justice, verification of information, respect for privacy, and protection of human dignity. Therefore, the practice of *cancel culture* manifested through humiliation, negative labeling, prejudice, fault-finding, and the spread of disgrace is not in line with the ethical message of Surah Al-Ḥujurāt verses 11–12 (Apriansyah et al., 2025). On the contrary, the Qur'an directs the digital society to build a civilized, responsible, and respectful communication culture that upholds the honor of each individual without eliminating the function of criticism as part of social control.

Discussion

The phenomenon of *cancel culture* in Indonesia's digital space has grown far beyond personal issues. The cases of Jule, Inara Rusli, Abidzar, Shindy Lutfiana, and Sarwendah show a consistent pattern: personal controversies that arise in the digital space quickly turn into mass judgments that have a direct impact on the careers, brand partnerships, and professional lives of the individuals they target. The public tends not to separate individual mistakes from the brands affiliated with

them, so brands that remain silent also bear the negative impact (Suaradotcom, 2025; Viral, 2026). This phenomenon shows that *cancel culture* is no longer just a spontaneous social control mechanism, but has evolved into an instrument of public pressure that is collectively structured, works at algorithmic speed, and is able to produce real and measurable impacts even without a single authority coordinating it (Salam et al., 2026).

To understand this phenomenon from the perspective of Islamic ethics, this study uses Fazlur Rahman's *double* movement hermeneutic approach to Surah Al-Hujurat verses 11–12. In the first movement, it is traced that this surah Madaniyah descends in the context of Arab society, which often commits verbal insults, gives bad nicknames, and has the habit of talking about the badness of others (Shaleh, K.H.Q., 2000). Asbāb al-nuzūl verse 11 is related to the practice of calling a person by a name he does not like, while verse 12 is related to the habit of gossiping, as shown in the narration of Salman Al-Farisi (Shaleh, K.H.Q., 2000). Ibn Kathir asserts that the two verses prohibit six behaviors that destroy the social order: *sukhriyyah* (ridicule), *lamz* (blasphemy), *tanābuz bil-alqāb* (giving bad nicknames), *su'uzan* (prejudice), *tajassus* (fault-finding), and *ghībah* (gossiping). These six prohibitions reflect universal moral principles that go beyond the historical context of 7th-century Arab societies (Katsir, 2005).

In the second movement, these universal values are contextualized into the reality of today's digital communication. The *prohibition of sukhriyyah* finds its equivalent in the practice of spreading memes, satirical videos, and comments that make a person an object of public spectacle and entertainment on social media, where criticism that should be directed at actions instead shifts into insults to individuals. The lamz ban is reflected in comments that openly attack a person's character, physicality, and personal flaws, far beyond the bounds of proportionate and constructive criticism. The *tanābuz bil-alqāb* is manifested in the labeling or negative stigma that continues to be attached to a person in the digital space, forming a new identity that is difficult to erase and has the potential to damage the dignity of the individual in the long term, as experienced by a number of public figures who are the subjects of this study (Permatasari et al., 2024).

The prohibition of *su'uzan*, *tajassus*, and *ghībah* in verse 12 also shows an equally strong relevance to the phenomenon of *cancel culture*. This practice is almost always preceded by *su'uzan*, a prejudice formed from unverified information, so that public opinion develops massively before the truth is fully revealed. This prejudice then encourages the emergence of *tajassus* in digital form, where social media users actively search old uploads, personal conversations, and even information in the realm of one's privacy in order to reinforce the condemnation that has been formed before. This series leads to massive ghībah, which is the spread of a person's disgrace and ugliness to millions of users in a short period of time, as seen in the case of Sarwendah, whose Instagram bio change immediately sparked speculation and large-scale public discussion without adequate clarification (Asysyifa & Mustofa, 2025).

However, not all forms of exposing someone's wrongdoing are contrary to Islamic ethics. The disclosure of information can be part of public accountability if it is based on verified information, serves a clear public interest, is relevant to the issue at hand, and is carried out in a proportionate manner. The party targeted by the disclosure must also be given the opportunity to provide clarification or a response. In an academic context, a case can be studied to understand social phenomena and generate useful knowledge, while reporting violations to the authorities can be done as part of efforts to maintain social order and justice (Saggaf et al., 2021). Thus, the purpose of disclosure, the relevance of the information, the level of public interest, and the verification process serve as key criteria for distinguishing legitimate criticism or accountability from harmful actions.

Unlike public accountability, which is oriented toward problem-solving, cancel culture can

escalate into collective judgment when the response to a mistake exceeds the bounds of propriety. This can be characterized by the spread of unverified information, the disclosure of irrelevant personal details, the disregard for the right to clarification, disproportionate actions, and the use of insults and negative labeling. Therefore, this study does not equate all practices of cancel culture with the behavior prohibited in Surah Al-Ḥujurāt, verses 11–12. Categorization is conducted by considering information verification, public interest, relevance, proportionality, the right to respond, privacy protection, and the avoidance of insults. These criteria were then applied to cases in the digital corpus to examine the boundary between accountability-oriented criticism and practices of digital judgment that contradict Qur'anic ethics.

Conclusion

The phenomenon *of cancel culture* on social media shows a shift in the function of public criticism to a practice of mass judgment that is often accompanied by insults, negative labeling, the spread of disgrace, and social exclusion. Based on Fazlur Rahman's reading of the *double movement* hermeneutics of Surah Al-Ḥujurāt verses 11–12, it was found that universal moral values include respect for human dignity, communication ethics, protection of privacy, and prudence in judging others. These values are reflected in the prohibition of *sukhriyyah*, *lamz*, *tanābuz bil-alqāb*, *su'uzan*, *tajassus*, and *ghībah*, which have strong relevance to various *cancel culture practices* in the digital space. The results of the study show that the form of *cancel culture* that is manifested through ridicule, stigma, prejudice without verification, and the spread of one's ugliness is not in line with the social ethics of the Qur'an. Although Islam provides space for criticism and social accountability for the common good, both must be carried out fairly, proportionately, and based on truth. Thus, Surah Al-Ḥujurāt verses 11–12 can be an ethical foundation in building a digital communication culture that is responsible, civilized, and upholds the honor of every human being.

Based on the results of this study, there are several recommendations for further research. First, research can expand the study by using the hermeneutic approach of other figures, such as Muhammad Arkoun or Nasr Hamid Abu Zaid, to compare the results of contextualizing Qur'anic values to the phenomenon of cancel *culture* so that a more comprehensive and diverse understanding is obtained. Second, the next study can focus on empirical research based on field studies, for example, by examining the perception of the Indonesian Muslim community towards *cancel culture* associated with their understanding of the teachings of the Qur'an, so that the findings can better reflect the social reality in a concrete way. Third, further research can examine the phenomenon of *cancel culture* in the context of more specific social media platforms, such as *TikTok* or *YouTube,* by using discourse analysis to map how the ethical values of the Qur'an are applied or violated in daily digital interactions. Thus, this study is expected to continue to develop and make a real contribution to the formation of digital communication ethics based on Islamic values.

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