



Research Article

The Spill Phenomenon in the Context of the Hadith Prohibition of Spelling Other People's Disgrace

Zur'aini Latifah Zahra¹, Uswatun Hasanah², Hedhri Nadhiran³

1. Universitas Islam Negeri Raden Fatah Palembang, Indonesia
E-mail: zurainilatifahzahra@radenfatah.ac.id 
2. Universitas Islam Negeri Raden Fatah Palembang, Indonesia
E-mail: uswatunhasanah_uin@radenfatah.ac.id
3. Universitas Islam Negeri Raden Fatah Palembang, Indonesia
E-mail: hedhrinadhiran_uin@radenfatah.ac.id



Copyright © 2025 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : March 25, 2024
Accepted : October 23, 2024

Revised : September 20, 2024
Available online : January 22, 2025

How to Cite: Zur'aini Latifah Zahra, Uswatun Hasanah and Hedhri Nadhiran (2025) "Z The Spill Phenomenon in the Context of the Hadith Prohibition of Spelling Other People's Disgrace", *al-Afkar, Journal For Islamic Studies*, 8(1), pp. 251–261. doi: 10.31943/afkarjournal.v8i1.1338.

Abstract. Technological advances have led to an increase in phenomena that often occur, one of which is discussing other people's disgrace in various ways which is commonly referred to as the spill phenomenon. TikTok social media is a form of technological progress that is widely used by humans, thus providing a great opportunity to cause activities that have a negative impact and commotion. In this article, hadith will be the main discussion because it differs from previous research and hadith itself is an explanation or reflection of the Al-Qur'an. The hadith that will be used is the hadith narrated by Imam At-Tirmidhi because it is part of the Politikussitah, namely the Mu'tabar hadith books which

are a reference for Muslims. This research uses a literature research design (library research). The data analysis technique used in this research is qualitative data analysis technique. The primary data source used in this research is the hadith narrated by Imam At-Tirmidhi number 2032 in the book *Jami' At-Tirmidhi* and secondary data sources in the form of articles, books and journals that are directly related to the research theme. The results of the discussion concluded that showing disgrace or spilling is an act that is prohibited by religion. However, scholars agree that this spill activity can be carried out under four conditions, namely to expose injustice, seek protection from injustice, ask for advice, and give a warning. In this condition, such as spill behavior, you still have to use manners or ethics, namely not openly exposing someone's disgrace and talking about other people to be introduced. If this spill is carried out outside of these four conditions and without applicable etiquette, the spill will lead to things that are prohibited in religion and lead to a negative realm which will make the act haram.

Keywords: Hadith, Indulgence In Disgrace, Spill

INTRODUCTION

The presence of the internet as a modern communication tool has made this world more easily within human grasp. Almost everyone has this communication tool which of course makes it possible to always be able to communicate with people even far away via social media¹. One of the social media that is increasingly being used, especially among the millennial generation, is applications². Many people of various ages are currently using the TikTok application as a means to simply be creative or provide information about something by uploading videos, songs or chants³. This makes it easier for information to be conveyed so that it can provide stimulation to people who see, imitate and spread it. From the use of this application, various slang terms emerged, such as the word spill which eventually went viral in society. Spill is an English word which, if translated literally into Indonesian, means "spill" ⁴. Spill itself has other meanings, namely, splattered, poured out, liquid and so on. It's just that the meaning of this word has shifted from its true meaning. The word spill that we often find and use in conversations on social media actually comes from the English figurative word, namely spill the tea⁵. In slang, this term means inviting or asking someone to gossip and reveal a secret that will become a topic of discussion. For example, the sentence "spill dong", which means someone asks to be given information⁶.

Related to how a Muslim interacts in carrying out social life in society, this includes strictly prohibiting the act of spreading other people's disgrace ⁷. However, in today's society, more and more people are forgetting the teachings contained in the Al-Qur'an and hadith, as indicated by the increasing phenomenon of spreading other people's disgrace or spilling on social media. In this article, we will discuss the spill phenomenon in terms of the hadith context because the hadith itself is an explanation of a verse. The Hadith also not only explains it in a meaningful way, but there is also an exemplary figure of the Prophet Muhammad. In the hadith, the Prophet condemned this phenomenon, as he emphasized:

"Hi you who believe with your tongue, but do not believe with your heart. Do not curse the Muslims and do not reveal their disgrace. Whoever reveals his brother's disgrace, Allah will surely reveal his disgrace and whoever Allah reveals his disgrace,

Allah will surely reveal his disgrace, even though it was kept secret in the vehicle's hatch." (HR. Tirmidhi no. 2032).

In this discussion, the spill phenomenon will be studied from the context of the hadith about spitting out other people's disgrace. This topic is interesting to study because it raises the question of whether the prohibition is absolute. What is the context of this hadith that can be applied today, whereas what happened in ancient times is certainly not the same as the phenomenon that is happening now? Is the spill that is happening now the same legal as the hadith prohibiting exposing other people's disgrace as happened during the time of Rasulullah SAW? As is the case when someone becomes a witness in court and exposes someone's disgrace, can this be tolerated? The formulation of the problem in this discussion is how the spill phenomenon is in the context of the hadith regarding the prohibition of displaying other people's disgrace. The aim of this research is to determine the spill phenomenon in the context of the hadith regarding the prohibition of displaying other people's disgrace and to serve as a complement to previous articles. Theoretically, the results of this research are expected to contribute to opening insight and be useful for academics and the general public in developing religious knowledge, especially related to the spill phenomenon in the context of hadith. Then practically, the results of this research can be used as a source and reflection for the development of Hadith scientific research. The results of this research are also addressed to readers, the general public who are interested in the spill phenomenon from aspects of Islamic teachings, especially the hadith of the Prophet. Then in this article, the object used is a hadith about the prohibition of spreading other people's disgrace and one of the applications on social media, namely TikTok with the Lambe Turah account, which is widely known as a gossip account.

There are several previous studies that have been carried out, including: First, the paper from Nurushshobah (2023). "Confiding in Social Media from a Qur'anic Perspective (Fazlur Rahman's Double Movement Study)", *Al-Irfani Journal: Study of the Qur'an and Tafsir*. This study examines the verses about confiding (explaining one's disgrace). This research uses a type of library research, qualitative in nature with descriptive-analytical data presentation. The results of the analysis show that venting about disgrace on social media is permissible in the sense that efforts to resolve a problem are an obligation, provided that the intention is to convey it to get a solution (the intention to find a solution) and convey it to the person who can provide the solution (the expert). Second, the work of Ainin Nadiah Binti Hishamudin, "The Demand to Cover One's Own and Other People's Disgrace: A Study on the Facebook Application". This study aims to examine the law of spreading disgrace from the perspective of the Koran and Sunnah as well as knowing and analyzing the views of current and former ulama regarding the issue of spreading disgrace. The method used in this study is a qualitative method, namely through literature review and review of reference materials. The results of this study conclude that the Islamic religion strictly prohibits its followers from spreading their own or other people's disgrace to other individuals or the general public. However, there are several situations that allow us to reveal disgrace based on certain conditions and reasons that have been determined.

Previous researchers have discussed the prohibition of spreading disgrace to others and oneself. However, their discussion mostly uses the study of verses from the Koran as the main focus. This is what differentiates previous research and research carried out. In this research, a hadith is discussed which discusses the prohibition of spreading other people's disgrace. Then the main focus in this research is the spill phenomenon which is currently occurring a lot and then viewed from the context of the hadith regarding the prohibition of displaying other people's disgrace. The type of research used in this research is a qualitative research design using a library research approach. Literature review is a data collection technique by collecting research data through various written literature sources such as books, scientific journals, newspapers, magazines and so on which also serve as secondary data sources in this research. Meanwhile, primary data sources are the most important data sources which are the main material in the discussion material. Because the object of this research is the hadith regarding the prohibition of indulging in disgrace, the primary data source is the Tirmidhi hadith no. 2032 in the book *Jami'At-Tirmidhi*. Data collection is carried out by collecting spill phenomena that occur as well as data related to the hadith that will be discussed. Then the data analysis in this research uses a *ma'anil hadith* analysis approach in order to find out the nature and limitations or spill criteria contained in the hadith regarding the prohibition of showing off other people's disgrace.

DISCUSSION AND ANALYSIS

Spill Phenomenon

The more advanced the times, the more advanced the technology created by humans becomes. Some slang on social media is increasingly being used by people, especially millennials. One of them is the word spill which first went viral on Twitter, then spread to TikTok and other social media. As written in the introduction, spill comes from the English word which means spilled. In the Merriam Webster dictionary, the word spill is defined as the action or example of spilling. However, the word spill in slang is not its true meaning, this word is a figurative word. Urban Dictionary says that spill is defined as to tell everything, or in Indonesian it means to tell everything. So, the term spill is used to start opening or revealing someone's secrets.

The word spill is actually a shift from the word spill the tea which comes from an English idiom. Quoted from English Grammar Lesson, spill the tea refers to the act of talking about the truth. The word truth, which begins with the letter T, is pronounced the same as the word tea. In other words, when someone says "spill the tea/T", then that person is asking someone else to reveal the truth. The word spill the tea comes from the novel entitled "Midnight in The Garden of Good and Evil" written by John Berendt and first published in 1994 but its popularity only increased starting in 2018. There is a transvestite character Lady Chablis or Graham Aubert (artist who dress hyper-femininely or not in accordance with their gender) which uses the phrase in the context of "spill the T" in the novel. When read, the letter T sounds like the word tea, which means tea drink. However, in reality what is meant in the novel is the letter T which means truth to ask for facts or truth. At that time, this phrase was

often used by people and tended to be an invitation to gossip. Furthermore, the word spill became popular again in use by young people at the end of 2021, starting from Twitter. This happens because language developments usually spread easily, especially nowadays when technology is very sophisticated.

Lambe Turah's Account as a Research Object

The lambe turah account was used as the main object of research because this account has been active on social media for a long time and has 375.5 thousand followers to date. In 1 day, usually this account will post 4 or 5 uploads, netizens also provide various comments on each post. This account first existed in 2015 and then immediately became popular because it provided the latest news related to celebrities. Since ancient times, lambe turah has been a nickname or term in Javanese. The word lambe means lips, while turah itself means excessive. Lambe Turah is one of the accounts on popular social media that disseminates various information and issues regarding the world of entertainment, social society and celebrities, so that it can very quickly attract public opinion. This account will usually present the latest news that is currently viral so that it can become public consumption and will become gossip that is discussed by many people. Lambe Turah has accounts spread across various social media such as Instagram, Facebook, Twitter, Youtube and Tiktok. This account receives and manages various information from netizens, followers who like to gossip, then they will send information or photos of their findings to the field via messages¹⁵. The Lambe Turah account is a forum for gossip and popular news by releasing information in the form of posts which then encourage people to leave comments on each post. The people behind the lambe turah admin are very intelligent and adept at finding information so that they easily get the viral news they want to use as food for their followers by providing sharp, poignant statements that can provoke various public speculation¹⁶.

The existence of the Lambe Turah account is of course inseparable from the powerful followers who always monitor the content and posts produced. The large number of followers of the Lambe Turah account compared to other gossip accounts shows that this anonymous Lambe Turah account has a special place in the eyes of the Indonesian people as an account that can disseminate the latest information quickly. However, spreading information without accountability for the sake of profit alone without looking at the impact that might arise is an act that needs to be avoided because it is contrary to the values contained in Islamic teachings. Since its inception, the Lambe Turah account was designed as an account that generates information and is operated anonymously. The meaning of anonymous here refers to a party on social media or the identity of someone whose ownership is unclear. Through this anonymous identity, users of the social media accounts behind it will feel freer to communicate in cyberspace. It is not known exactly who owns or manages this lambe turah account. When interacting with his followers, the lambe turah account admin uses a pseudonym called minceu¹⁷.

Hadith Prohibition of Indulging in Disgrace

يا معشرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ بِأَعْيُنِ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ

“Hi all those who claim to be Muslim verbally even though the faith has not yet entered into their hearts. Don't hurt the Muslims! Don't insult them! Don't look for their shortcomings! Because, whoever looks for the shortcomings of his Muslim brother, Allah will surely look for his shortcomings. Whoever Allah finds fault with, Allah will surely reveal his faults and humiliate him, even though he is in his house.” (HR. Tirmidhi no. 2032, from Ibn Umar radhiyallaahu 'anhuma).

Islam has ordered humans to always cover up their own and other people's disgrace. This command is also the reason why Allah SWT revealed one of the verses of the Koran in Surah Al-Hujurat verse 12. It is said that one of the friends of Rasulullah SAW, Salman Al-Farisi, when he had finished his meal, he immediately fell asleep snoring. Until this disgrace was known by other people and spread widely, it then became the subject of gossip. Due to this incident, Allah SWT revealed the verse "O you who believe, stay away from too much prejudice (suspicion), because some of it is sin. And don't look for bad things in people and don't gossip about each other. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. And fear Allah. Indeed, Allah is the Most Accepting of Repentance, the Most Merciful." (QS Al-Hujurat:12)."

It was also narrated from Maryam bint Tariq that there was a woman who met Ummul Mukmin Aisyah RA, "O Aisyah," said the woman, "when I was going on the Hajj to Baitullah, the man who rented a vehicle for the Hajj pilgrims deliberately touched my calf." Before he finished that sentence, Aisyah immediately stopped him. 'It's enough'. Aisyah then turned around and told the woman to get out. After that, the Ummul Mukminin also came out and gathered the Muslim women and advised them. Hi Muslim women, if you make a mistake, never tell anyone else about it. Ask Allah for forgiveness and repent. Humans often want to reveal their disgrace and not cover it up. Meanwhile, Allah intended to cover it and not reveal it"¹⁸.

Without realizing it, every human being will certainly not escape sins and mistakes that have the potential to be a disgrace to themselves. Disgrace in linguistic terms means defect, while in terms of disgrace it is considered a form of deficiency and is interpreted as a part that does not come from Allah SWT. Disgrace can be in the form of a person's bad qualities, bad stories or dark experiences they have had. Islam is a religion that greatly honors human dignity, that is why there is a prohibition on revealing disgrace because this can potentially create feelings of shame and can

reduce one's dignity and status. It has been said that during the time of Rasulullah SAW, there was an adulterous woman who had the intention of repenting. Taken from the book *Baiti Jannati* written by Dr. Ali Jumu'ah, at that time the Prophet gave the woman the right to marry like other virgins. Moreover, she does not have to admit her virginity status, as her position has been equated with other virgins. A hadith says that the Prophet said: "A virgin must be asked for her consent (to marry), and her silence is a form of her consent."

According to the Hanafi school of thought, the woman could speak and reveal her own disgrace, but Islam recommends that what is more important and noble in the sight of Allah SWT is to remain silent and cover up her disgrace. In line with this opinion, according to Abu Hanifah, if everyone knew that she was not a virgin, they would certainly criticize her. So, it is best for her to remain silent so that her efforts to get married continue to go well with glory. It was further explained that under these conditions, women are allowed to undergo hymen restoration surgery, this aims to avoid negative impacts related to social and religious norms. Doctors as experts in the health sector are allowed to assist and facilitate operations, even if they charge a certain fee. However, the operation to restore the hymen is haram if a woman is known to be an adulterer or has been convicted of had. This is because in this condition there is no god (legal cause) that allows it. The recommendation to cover disgrace does not only concern the sins of adultery and virginity, but also applies to any sin. For example, the sins of gambling, stealing, drinking alcohol, and so on.

The Spill Phenomenon in the Context of the Hadith Concerning the Prohibition of Indulging in Other People's Disgrace

Humans are perfect creatures created by Allah SWT. One of the gifts He gave was verbal favors. This is a great pleasure given by God to humans to be able to communicate with others, joke with those closest to them, tell stories with loved ones and laugh with the people around them. However, besides that, every human being must be aware that everything he does can have a good or bad impact. Every human being certainly knows that all actions will definitely be held accountable later. Likewise with verbal or spoken words, whether conveyed in a loud, quiet voice or even in a whisper. Looking at the phenomena that are happening a lot at the moment, one of them is spills. People so easily make something viral or someone's words are cut so that it can cause misunderstandings from other people who see and listen to it. They do this without thinking about sin, everything is done just to gain popularity. There are also some people who deliberately create groups or groups to expose other people's disgrace. Maybe at first they only intended to joke, but usually it will end up doing things that are prohibited in religion and result in big sins. Then when reminded that this is a bad thing or a sin, they will hide behind the words "what is said is a fact".

As is known, holding back your appetite for eating and drinking is easier than holding back your words from talking bad about other people. Especially if you know a lot about the ugliness of the person being discussed. This is a very difficult problem to leave behind. However, due to the severity of this matter, the reward in the form of reward is also great for people who can resist the temptation to indulge in other

people's disgrace. As time advances, the current generation has created many contemporary languages, one of which is the word spill. Then the question arises, is this spill allowed or is it something that is prohibited by religion? As in the hadith that has been discussed, spilling is an action that can bring sin. Hadith regarding the spread of disgrace, Allah SWT has prohibited showing actions or telling something that is related to immoral acts, it may be that what is said or actions that have been done previously have a bad impact on other people or even on oneself, for example the impact on other people, namely it could be someone who listened to the person's story did the same thing as what had been done. If we look at this spill phenomenon during the time of the Prophet, then in the past discussing people would be seen clearly with the mouth or orally, but now only through social media they can give arguments without knowing or seeing the person being discussed or the person speaking. One of them is through a Lambe Turah gossip account on TikTok social media.

In the current era, technology is something that cannot be denied in various aspects of life, through technology a person can easily get information, whether information that is positive, negative, hoax, or information that is not a hoax. Even with the ease of obtaining information, readers are often fooled about its validity. The same is true for content creators, whether in the form of videos, images or writing. We often find content creators neglecting ethics in the content they create, even though the content will be consumed by thousands or even millions of people. Creators on social media intentionally spread other people's disgrace through their content to generate lots of views without considering the effect it will have on the person who is the object of spreading their disgrace. In this article, what will be discussed is disgrace that is spread without the consent of the owner of the disgrace. In other words, it doesn't matter if you have the person's consent.

In reality, it is ironic, the problem of spreading disgrace has become normal and is consumed in daily interactions, social media is the most effective tool in cultivating the spread of disgrace through infotainment programs which often mention the bad things of other people. Apart from that, with the aim of increasing ratings on social media so that many people watch them, they voluntarily reveal their own disgrace. In the history written in this article, there was someone who told the Messenger of Allah. about his actions in the past, even though Allah swt. has covered his disgrace. The current reality is that most people reveal their own disgrace, no longer directly to people who we usually call confiding in, but can be accessed anytime and anywhere, this is because the problem of spreading disgrace has entered the realm of social media technology which connects users all over the world²⁰.

Spill can be a negative or positive thing depending on what is being discussed. Spill can also be a positive thing if the content of the conversation is positive. An example of a positive spill is often found on TikTok social media, someone asking other people to post related to education about a product, health, beauty, fashion or parenting. Talking about other people can also be an example of a positive spill. However, remember, what is discussed must be positive, such as talking about the goodness of other people, other people's achievements, things that can motivate and so on. According to scholars, spills can be done in 4 ways, namely: First, to expose

injustice (at-tazhallum). This is done to ask for protection from the authorities for injustices that other people have committed against him. Second, ask for help to change evil (al-isti'anah). Ask for help from people who are able to do it to change evil into obedience to Allah SWT, so that you can avoid disobedience. Third, to ask for a fatwa (istifta'). Like asking for advice from a cleric or ustadz. Fourth, to warn (tahdzir) or provide advice to the group so that they do not get caught up in things that are detrimental or dangerous. For example, as has been done by Hadith expert scholars in chastising (mentioning the bad things) of a narrator so that he does not fall into badness. Criticism carried out by jarh wa ta'dil scholars in the science of Hadith may be carried out according to Ijma' because there is a desire that is justified by sharia'.

The etiquette that must be considered in exposing other people's disgrace if it falls into the four permitted things is: First, exposing other people's disgrace not openly. In the sense of not mentioning it directly, only telling what is necessary about what is the topic of discussion without needing to expand beyond what is being discussed. Talking about other people is permissible on condition that the object of the conversation is a heretic, a person who is a faciq, or a perpetrator of other immoral acts. Second, to mention someone's characteristics. Talking about other people to introduce (at-ta'rif) someone who is known by a certain name or nickname if the name is not well known to other people except by that title. For example, if there is someone who is known as "the blind man", then you may use those names with the intention of introducing yourself, not with the intention of making a bad name. Talking about someone's physical appearance with the intention of humiliating or ridiculing includes talking about other people, even if only for identity.

CONCLUSION

Based on the description above, it can be concluded that spilling is behavior that can cause harm. Therefore, it is justified that Islamic law prohibits this act. However, not everything that is said to expose other people's disgrace or spill is prohibited, because there are also spill activities that are permitted according to the ulama. In this article, spills are permitted if they contain certain needs that will bring benefits, but cannot be achieved if the harm is not explained. Spills are permitted if there are other 'illat (reasons) that are exceptional by prioritizing moral ethics in them. If 'illat is not found, then it will return to its legal basis, namely haram. This means that this spill is permitted if there is an emergency or there is an element of compulsion. In this research, the results are expected to provide benefits, both theoretically and practically. Theoretically, it is hoped that it can make a contribution to enriching the treasures of Islamic knowledge, especially those related to the spill phenomenon in the context of the hadith regarding the prohibition of displaying other people's disgrace. In practical terms, it is hoped that this research can become a reference in understanding and responding to the spill phenomenon that often occurs in society.

BIBLIOGRAPHY

- “Bagaimana Hukum Membuka Aib Sendiri? Begini Penjelasan Menurut Agama Islam.” Kumparan.com, 2022. <https://kumparan.com/berita-hari-ini/bagaimana-hukum-membuka-aib-sendiri-begini-penjelasan-menurut-agama-islam-1xPngxhOLj4/full>.
- Bernadetha Fricilia, Lasta Ruth Sonia. “Analisis Tingkat Kepercayaan Pengikut Akun Instragam @ Lambe _ Turah Terhadap Postingan Berita Yang Disebarluaskan.” *Ilmiah Multidisiplin* 3, no. 5 (2024): 121–27.
- Damayanti Dina, Imron Ali, Wibowo Hamid Sakti. “Akun Instagram Lambe Tura Sebagai Media Informansi Dan Bisnis Perspektif Teori Industri Dan Ayat Muamalah.” *Bulletin of Indonesian Islamic Studies*, 2023, 1–12.
- Dewa, Chriswardana Bayu, and Lina Ayu Safitri. “Pemanfaatan Media Sosial Tiktok Sebagai Media Promosi Industri Kuliner Di Yogyakarta Pada Masa Pandemi Covid-19 (Studi Kasus Akun TikTok Javafoodie).” *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya* 12, no. 1 (2021): 65–71. <https://doi.org/10.31294/khi.v12i1.10132>.
- Fahlevi, Simon Iqbal. “Arti Kata Spill Yang Viral Di Media Sosial, Ternyata Maknanya Begini.” iNews.id, 2023. <https://www.inews.id/news/nasional/arti-kata-spill-yang-viral-di-media-sosial-ternyata-maknanya-begini>.
- Farouqy, AR MIFTAH Al, and M Fahrur Ridla. “Etika Komunikasi Media Sosial Perspektif Hadis (Kajian Living Sunnah).” *Wardah* 23, no. 2 (2022): 218–44. <https://doi.org/10.19109/wardah.v23i2.7536>.
- Khairally, Elmy Tasya. “Arti Bahasa Gaul Spill, Asal Muasal Hingga Contoh Kalimat.” Wolipop.detik.com, 2023. <https://wolipop.detik.com/worklife/d-6656415/arti-bahasa-gaul-spill-asal-muasal-hingga-contoh-kalimat#:~:text=Spill secara harfiah artinya tumpahan,yang dapat menjadi bahan perbincangan>.
- Nadiah, Ainin, and Binti Hishamudin. “Tuntutan Menutup Keaiban Diri Dan Orang Lain: Kajian Di Aplikasi Facebook,” n.d., 622–38.
- Nova, Kansil. “Larangan Mengumbar Aib Diri Sendiri Dan Aib Orang Lain, Prof.Dr. Novianty Djafri, M.Pd.I.” FIP Universitas Negri Gorontalo, 2023. <https://fip.ung.ac.id/larangan-mengumbar-aib-diri-sendiri-dan-aib-orang-lain-oleh-prof-dr-novianty-djafri-m-pd-i/>.
- Nur, Reski. “Penyebaran Aib Sendiri Dalam Perspektif Hadis Nabi SAW. (Suatu Kajian Tahlili Terhadap Riwayat Abu Hurairah RA)” 6 (2023): 142–51.
- Nurul, Wahida. “Apa Arti Kata Spill? Bahasa Gaul Kekinian Yang Viral Di Media Sosial, Jangan Salah Makna.” KapanLagi.com, 2021. <https://plus.kapanlagi.com/apa-arti-kata-spill-bahasa-gaul-kekinian-yang-viral-di-sosial-media-jangan-salah-makna-656903.html?page=5>.
- Nurusshobah, Saidi Muhammad, Asiah Siti. “Curhat (Pengumbaran Aib) d i Media Sosial Perspektif Qur ’ an.” *Al-Irfani* 4, no. 1 (2023): 16–32.
- Rafiq, A. “DAMPAK MEDIA SOSIAL TERHADAP PERUBAHAN SOSIAL SUATU MASYARAKAT.” *Global Komunika* 1, no. 1 (2020): 18–29.
- Salim, Mabururi Pudyas. “Arti Spill Dalam Bahasa Gaul, Aktivitas Membongkar Aib Dan Asal Usulnya.” Liputan6.com, 2022. <https://www.liputan6.com/hot/read/5130054/arti-spill-dalam-bahasa-gaul->

- aktivitas-membongkar-aib-dan-asal-usulnya.
- Sari, Astari Clara, Rini Hartina, Reski Awalia, Hana Irianti, and Nurul Ainun. "Komunikasi Dan Media Sosial." *Jurnal The Messenger* 3, no. 2 (2019): 1–10. https://www.researchgate.net/profile/Astari-Clara-Sari/publication/329998890_KOMUNIKASI_DAN_MEDIA_SOSIAL/links/5c2f3d83299bf12be3ab90d2/KOMUNIKASI-DAN-MEDIA-SOSIAL.pdf.
- Sari, I W R. "Pembentukan Stigma Pelakor (Pada Akun Instagram Lambe_turah)," 2019. <http://repository.uir.ac.id/id/eprint/6863%0Ahttps://repository.uir.ac.id/6863/1/157510665.pdf>.
- Shinta, Milenia. "Tak Asing Dengan Kata 'Spill'? Ternyata Inilah Makna Dari Kata Gaul 'Spill.'" Kompas.TV, 2024. <https://www.kompas.tv/video/493961/tak-asing-dengan-kata-spill-ternyata-inilah-makna-dari-kata-gaul-spill>.
- Sienty, Ayu. "Apa Arti Kata Spill Dalam Bahasa Gaul? Simak Arti Dan Contoh Penggunaannya." Sonora.id, 2023. <https://www.sonora.id/read/423668160/apa-arti-kata-spill-dalam-bahasa-gaul-simak-arti-dan-contoh-penggunaannya?page=2>.
- Wulandari, Fajar. "Pemanfaatan Lingkungan Sebagai Sumber Belajar Anak Sekolah Dasar." *Journal of Educational Review and Research* 3, no. 2 (2020): 105. <https://doi.org/10.26737/jerr.v3i2.2158>.