

FIKIH JOURNALISTIC PRINCIPLES: DEEPENING STUDENTS' UNDERSTANDING AS A FOUNDATION FOR SOCIAL MEDIA ETHICS

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Abstract: Interaction on social media among students has positive and negative impacts, including increasing plagiarism and teenagers becoming anti-social. This article outlines the procedure and instructional strategy for teaching new students at the State Polytechnic of Malang the journalistic fiqh rules. This research results from field research – analysis of research data from interviews, observations and documentation with the reduction stages, display and verification. Journalistic jurisprudence, as the ethical basis for Malang Polytechnic students, carries a universal principle, namely that in social media, one should maintain ethics by not spreading slander, not provoking, not promoting pornography, not gossiping and not using social media to sell prohibited items.

Keywords: Fiqih, Journalistic, Social media, Ethic.

Abstrak: Interaksi di media sosial dikalangan mahasiswa memiliki dampak positif dan juga negative, antara lain meningkatnya plagiarisme dan remaja menjadi anti social. Artikel ini mendeskripsikan proses dan model pembelajaran aturan fikih jurnalistik bagi mahasiswa baru Politeknik Negeri Malang. Penelitian ini merupakan hasil penelitian lapangan. Analisa penelitian data dari hasil wawancara, observasi dan dokumentasi dengan tahapan reduksi, display dan verifikasi. Fikih jurnalistik, sebagai landasan etika mahasiswa Politeknik Malang mengungkap prinsip universal yaitu dalam bermedia sosial hendaknya menjaga etika dengan tidak menyebarkan fitnah, tidak memprovokasi, tidak mempromosikan pornografi, tidak bergosip dan tidak memanfaatkan media sosial untuk menjual barang-barang yang diharamkan.

Kata Kunci: Fikih, Jurnalistik, Media Social, Etika

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Introduction

This decade has seen a rise in interest in the study of journalistic fiqh. This is uncommon and relatively new, though. The word "journalistic fiqh" is new in fiqh discourse and has not been covered in previous fiqh studies (Istiani, 2020). Journalism is the practice of using the media to spread information from one location or person to another or to businesses. And one way to communicate this journalistic effort is through social media.

Journalism is, technically speaking, the preparation, seeking out, gathering, processing, presentation, and dissemination of news through various media to the broadest audience in the shortest amount of time. The word "journal," which refers to daily notes or reports, is derived from French. Journalism is often understood as a daily activity including recording or reporting (Almutairi & Simpson, 2022). In his book *An Introduction to Journalism*, F. Fraser Bond claims that journalism encompasses all media used to disseminate news and reviews of news to the general public.

In this instance, journalistic jurisprudence can be understood as a source of moral instruction for anyone seeking a spiritual remedy to these issues. This fiqh will outline the morals, tenets, and regulations that should guide our use of social media in the modern world. Social media has grown quickly because everyone may start their publication. A social media user can access social media via an internet connection, without paying expensive fees, and without hiring any help (Walck & Kalyango Jr., 2015). The text, images, videos, and other content models can also be freely edited, added, and changed by social media users.

Social media connection, of course, has both advantages and disadvantages. Creating a business community, using learning material, making friends, and other beneficial activities are some positive ones. However, the signs of conflict and division brought on by social media interactions are also quite real.

Another study by Sriati demonstrates that teenagers' risks to privacy, sexting, online violence (cyberbullying), and depression are some of the negative effects that social media can have. (Sriati & Hendrawati, 2020) Other detrimental effects, according to Diaz research, include waste, an increase in plagiarism, and anti-social teen

behaviour.(Díaz-Campo & Segado-Boj, 2015) In the meantime, social media contributes to teen health issues like weight disorders, sexual health issues, drug use, and suicide (Marino et al., 2020).

Teenagers must comprehend, go deeper into, and follow what is going on around them with highly developed technical advancements to avoid abusing this development with inappropriate behaviour. As a result, one of the ways to help yourself be a good person is to grasp the standards, especially for students who heavily rely on social media to help them discover their identity (Presuel & Atala, 2022). They employ a variety of social media platforms to maintain their presence online, and each one is endowed with several comprehensive, smart, and contemporary features that draw consumers to it.

But Instagram is currently the most widely used. Instagram and TikTok are being used by people of all ages more and more, and as a result, they are becoming more popular than other social media. According to the CEO of Instagram, there are 1 billion users of the Instagram app, with teenagers – including students at the State Polytechnic University of Malang, East Java – having the highest rate of app installations.

Malang Polytechnic students are the most dominant social media users, with 17000 out of a total of 21,000 thousand students. Social media include Facebook, Twitter, Instagram, Youtube, TikTok, and Whatsapp. Each of these social media has advantages for each user. But at this time, the most popular is Instagram. Its popularity is very much in demand by various groups. TikTok and Instagram are social media that can make it easy to share online sharing photos and videos that other users can view and comment on (Observation, 2022).

According to Tal Laor, the use of media by individuals can be seen in three things (Laor & Galily, 2020). First, the amount of time relates to the frequency, intensity, and duration used in accessing the site; second, the content of the media, namely choosing the right media and method so that the message to be conveyed can be communicated properly. Third, the relationship between media and individuals in this study is the relationship between users and social media.

The formulation of journalistic fiqh in social media should not be set up arbitrarily, according to the explanation of the gap problem. In order to help students at the Polytechnic of Malang, East Java, understand journalistic fiqh as a foundation for social media ethics, Due to students' lack of knowledge of the moral implications of utilizing social media and publications, Indonesia saw an increase in criminal cases involving social media use in 2020, with 59 instances as opposed to 24 cases in 2021. In addition, the State Polytechnic of Malang has released a code of ethics for journalism as a guide for using social media and writing scientific papers in order to uphold social and moral obligations and mutual respect for rights and obligations between academics, particularly for students at the Malang Polytechnic, in light of the widespread ethical violations in the use of social media and the high level of plagiarism in the writing of scientific papers in Indonesia. However, although the code of ethics has been communicated, instances of plagiarism and hate speech infractions continue to be discovered. As a result, the goal of this study is to illuminate the ethical principles of journalism using an Islamic jurisprudence framework developed by a group of Islamic law professors at the Malang Polytechnic.

Research Method

This research is classified as field research or field research, where the researcher conducts research directly at the location to obtain and collect data (Hamilton & Finley, 2020). This study describes an Increasing Understanding of Journalistic Jurisprudence as a Foundation for Social Media Ethics for New Students of Malang Polytechnic. The subject of this research is under the umbrella of qualitative methods. Informants in this study include; Head of the Department, and a Lecturer of Journalistic Jurisprudence, while other informants are students involved in journalistic Jurisprudence training.

The data collection techniques used in this study are 1). The interviews conducted in this study were in-depth interviews. 2). Observation, what is recorded in field notes and becomes material for systematic analysis. 3). Documentation, where researchers collect data from regulations, relevant documents, and others to be used as supporting material in processing data from the field (Morgan & Harmon, 2001).

Checking the data's validity is an important and inseparable part of qualitative research. The analysis of the validity of the qualitative data in this study uses the degree of trust with triangulation methods (data obtained through interviews are sought for truth by Observation Observation or Documentation) and triangulation of sources (Patel & Patel, 2019).

Result and Discussion

Principles of Journalistic Jurisprudence as the Foundation of Social Media Ethics for New Students of Malang Polytechnic

Based on the results of data collection and the application of journalistic fiqh principles as the basis for social media ethics for new students at the Malang Polytechnic, the following results were obtained.

a. Convey information correctly

Students at the Polytechnic in Malang must adhere to a journalistic fiqh code of ethics while sharing information by refraining from falsifying or manipulating facts and from posting anything on social media about the facts or truths uncertain. *Qaul zur*, which translates as poor words or false testimony, is the name of this phrase. This category includes *tazyin al-kizb*, often known as embellishing a lie. Honest people are known as *shiddiq* and are one of the paths to heaven. Woe to those who desire to lie because it would only lead them into wicked deeds that will land them in hell. The person who enjoys lying is known as *al-kizb* or *kadzdzab* (Interview. Bahauddin, 2022)

Edward describes one of the characteristics of information that is communicated or conveyed from one person to another, as stated in his book "Some definitions suggest that the information must be true or accurate, or that its must be conveyed (that is communicated) from one person to another. In line with this, Taylor also suggests that information is a communication process of knowledge, so it can be said that information is a new form of learning (Ezedike et al., 2019).

There are important aspects of information, namely "recorded" and "communicated." The meaning of recorded here is that it has been declared, coded, and stored in certain media. After the information is recorded, it is then communicated. This process is also known as the information dissemination process. In disseminating information, there are providers and recipients of data, each of which has internal and

external factors that are interrelated and influence information sharing. In sharing information, the provider must adapt to the target recipient. For this reason, a dissemination strategy is needed to use effective means, one of which is through social media. Social media is a place to communicate and interact without being hindered by space and time.

The command to avoid *qaul zur* or *al-kizb* was transmitted simultaneously with the prohibition of idolatry in Qur'an QS. Al-Hajj verse 30. In another verse, notably QS. al-Anam verse 112, Allah SWT made humans who enjoy lying or giving or spreading false information for self-satisfaction and their group as enemies of the Prophets and Allah. False testimony is a serious sin, the same as the sin of shirk (Sauda, 2014). The *Shari'ah* bans lying and threatens those who do so with punishment since lying is the root of all evil. This is so because lying carries a lot of risks and evils. These vices include harming the perpetrator's reputation, losing their honor, losing their morality, and having weak trust.

b. Researching factual information

Polytechnic students are required to implement a journalistic fiqh code of ethics by checking and researching the truth of the facts with the initial information obtained, so there is no backbiting, slander, and tajassus. Tajassus means finding fault with others (Interview. Bahauddin, 2022). This is as stated in the QS. al-Hujarat verse 6, which means: "O you who believe! If someone wicked comes to you with news, then examine the truth, so that you do not harm a people because of ignorance (recklessness), which in the end you will regret what you did." Meanwhile, backbiting is talking about the disgrace or ugliness of others (Surah al-Hujurat verse 12) (Kemenag RI, 2019).

Finding fault with others and gossiping is a big sin; the perpetrators must immediately repent and apologize to the person concerned. This is stated in the QS. Al-Hujurat verse 12 means, "O you who believe, stay away from most prejudices (suspects), because some of them are sins. And do not look for the bad of people and do not gossip about one another. For example, 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. Verily, Allah is Most Accepting of Repentance, Most Merciful (Istiani, 2020)

Polytechnic students are required to implement a journalistic fiqh code of ethics by avoiding the nature of interfering in other people's affairs by gossiping about them, having bad thoughts, and deliberately looking for the badness of others. People who do this are like eating the flesh of their dead relatives, or people who do so are likened to being cannibals. Furthermore, if there is news from the mass media, social media, or someone, it is necessary to examine the truth before sharing it with others because such actions can lead to backbiting and even slander against other people or other groups, causing commotion and chaos over the published news (Kurnia & Kaloeti, 2019).

Students must avoid stupid and careless actions which can harm themselves and others. If the information disseminated on social media is indicated as a hoax and is mere slander, then the party who makes the news or shares it can be categorized as a hypocrite. The Qur'an explains: "And kill them wherever you find them and drive them from where they have driven you (Mecca), and slander is more dangerous than murder, and do not fight them in the Grand Mosque unless they fight you there. If they fight you (in that place), then kill them. That is the recompense for the disbelievers." (Surat al-Baqarah: 191)(Kemenag RI, 2019)

The act of slander is more dangerous than the case of murder, while murder is an act of great sin. In jurisprudence, killing is a hudud activity. Perpetrators of murder can be subject to punishment in the form of qishas, meaning that the perpetrators of slander can be sentenced to death like the perpetrators of the murder. This can be explained in the hadith: "Do you know what backbiting is? They (the companions) replied: Allah and His Messenger know best. Rasulullah SAW continued: You mention (talk) your brother about something he hates. Shahabah asked: What if what I'm talking about is true? The Messenger of Allah replied: If what you say is true, you have committed backbiting. But if what you say is not true, then you are lying." (H.R. Muslim) (Halimah, 2020).

Talking about other people's cases whose truth can be justified is not justified, let alone talking about other people's issues whose validity is not yet clear. Therefore, a Muslim should stay away from these things to avoid backbiting and slander.

Moreover, sharing news on social media allows everyone to see the rumoured case. This can be more dangerous because the impact is wider.

c. **Avoid provocative information**

Polytechnic students must implement a journalistic fiqh code of ethics by provoking, which aims to pit one against another, meaning to bring news to a certain party to pit that party against another. *Namimah* can also mean provocation for a particular purpose. A Muslim should be careful when getting information through social media and not rush to share news that is not yet known to be true (Interview, Muslim, 2022)

If the truth is known, the news should be considered first whether the information provides benefits or brings harm, brings backbiting or slander, and brings peace or causes chaos. In QS. al-An'am verse 153 says that "And indeed, this is My straight path. Then follow! Do not follow (other) approaches that will separate you from His path. Thus He commands you to be pious.

From this verse, it is recommended that humans hold fast to the things that Allah commands because that can make taqwa, not to follow the lusts and whispers of the devil who can distance themselves from the nature of taqwa, and do not like to share things that can be pitting and provoking for the sake of personal and group pleasures, because such actions are not justified in Islam. These acts can keep people from taqwa because they prioritize lust and the devil's whispers alone (June et al., 2022).

This condition allows everyone to take negative actions that can harm other parties, both personally and in groups, with an anonymous mode or directed/mentioned directly or openly, thus triggering provocation and fighting (flaming and trolling). For this reason, social media users need to maintain caution and politeness in speaking on social media (Weinstock Netanel, 2021). By making fun of other people, berating, insulting directly, especially by sharing on social media whose impact is even wider, it can expose one's disgrace, that the person likes to berate, insult, has no manners, and does not civilized because the things that are shared are a reflection of their identity.

As the word of Allah SWT in QS. al-Hujarat verse 11, which is "O you who believe! Let not a people make fun of another people, (because) they may be better than

them (who make fun of), and let not women (make fun of) other women, (because) it could be that women (who are made fun of) are better than women (who are made fun of). Therefore, do not reproach one another, and do not call one another bad titles. The worst call is a bad (physical) call after faith. And for those who do not repent, then they are the wrongdoers." (Surat al-Hujarat verse 11)(Kemenag RI, 2019).

On social media, the behaviour of ridiculing, criticizing, and calling with titles/titles/calls to insult a person or certain group has become commonplace, especially when it comes to political parties, regional leadership elections to presidential elections, intending to bring down the dignity of certain people/groups and defeat them in elections. It is as if the action taken is justified, even though it is only for the satisfaction of lust alone (Blaskó et al., 2019).

A person or group easily makes bad names to other people/groups. People who like to make fun of, criticize, and call bad calls, can be a reflection of themselves. For this reason, a Muslim should avoid such acts and immediately repent to avoid unjust actions. "Everyone of my Ummah is forgiven except those who tell their disgrace. Indeed, among the acts of telling their disgrace is a person who commits an act (sin) at night and has been covered by Allah SWT then in the morning he opens what Allah has covered (Zarkasyi, 2015).

social media savvy Every student should practice social media savvy by valuing morals, reason, and emotions while also giving sound, educated, and true advice. This matches the QS description. An-Nahl verse 125 says: Call (humans) to the way of your Lord with wisdom and good teaching and argue with them in a good way. Indeed, He who knows best is the one who has gone from His way, and He who knows best is the one who is being led. (Surat an-Nahl, verse 125)(Kemenag RI, 2019).

On social media, friendship is understood differently by different people. Everyone has their unique character, perspective, and thinking, so you must use caution when disseminating information on social media.(In'am & Derliana, 2022) Additionally, the information must be communicated clearly and in a nice manner to avoid causing a variety of interpretations or even offending others, which might make a stir on social media. If you must disagree on something on social media, be

reasonable in your remarks, avoid imposing your viewpoint and offer each other sincere advice.

d. Avoid d. Negative things on social media.

Every Polytechnic student is required to follow a journalistic fiqh code of ethics to refrain from posting or disseminating images or videos with vulgar or pornographic material, as well as from cheering, moaning, and praying online. It is typical for people to upload images or films in daily life, but it often seems like they are merely bragging about their success, good looks, or beauty, putting the emphasis on enjoyment, and hoping for applause. Especially if the uploaded content is offensive by displaying genitalia, such things must be avoided (Interview. Muslim, 2022)

Complaining on social media won't help and won't make a difference, especially if it's only to get sympathy. Instead, it will lead people to perceive them as people who give up quickly, don't trust in themselves, and aren't appreciative of what God has given them. This is how the Qur'an explains it "Indeed, whining is in our nature as people. He moans when he is in difficulty. And when he becomes wealthy, he turns frugal." (19-21) (Surat al-Ma'arij). (Kemenag RI, 2019)

Being very joyful and posting it on social media is not advised because not all of your friends on social media are likely to be happy; some may even be depressed. Furthermore, according to QS. Al-Ma'arij verse 21, spreading delight or gladness with others just through social media rather than doing it in person is prohibited. Every Muslim should also refrain from praying on social media because the person who owns the platform may or may not fulfil their request. Additionally, praying on social media only projects an air of modesty and piety. Such actions are useless and will not affect anything (Muttaqin et al., 2022).

As a result, people should simply and sincerely pray to Allah SWT. Islam forewarns against anything being held accountable, saying that "not a single word is spoken, but in the milk of a guardian angel who is constantly waiting for (to take notes)" (QS. Qaf: 18). The media can be used strategically as a tool of da'wah amid the sparse sources of knowledge and accurate information about Islam by vetting every material received and that will be broadcast.

Conclusion

The following Islamic jurisprudence may be found in the State Polytechnic of Malang students' code of ethics for utilizing social media and producing academic papers, according to the description of the debate of this research. Communicate information accurately first; Polytechnic students in Malang are required to abide by a journalistic fiqh code of ethics while disseminating information by abstaining from manipulating or fabricating facts and posting anything on social media concerning facts or truths that are debatable.

Second, verify factual information. Polytechnic students are required to adhere to the journalistic fiqh code of ethics by verifying the accuracy of the facts using the first information they have been given. Third, stay away from news that would incite conflict. Polytechnic students are required to follow the journalistic fiqh code of ethics by refraining from the news that would incite conflict between parties. Fourth, stay away from d. Negative things on social media; Every Polytechnic student is required to abide by a journalistic fiqh code of ethics to abstain from posting or disseminating pictures or videos that contain offensive or pornographic content as well as from online clapping, whining, and praying.

Journalistic fiqh, as the ethical foundation offered by Islam, carries universal values, namely justice, democracy, tolerance, and consistency. Therefore, properly, Muslims on social media should maintain ethics by not spreading slander, being polite, not promoting pornography or pornography, not gossiping, and not using social media to sell prohibited items.

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