

Journalist Philosophy: Binding the Norms of Islamic Law

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Abstract

Journalism is related to diaries that are published to the public and published in a certain way. Muslim journalism also breathes prophetic journalism, a form of journalism that not only reports news and problems in a complete, clear, honest, and actual way, but also provides interpretations and directions for change. ,transformation, based on the ethical and prophetic ideals of Islam. He became a journalism that consciously and responsibly contained the values and love of Islam. The philosophy of a journalist who is Muslim, ideally as a continuation of the Prophet's treatise is seen as an important study in today's information age. This is based on the view that the journalist is a teacher from the information society. then becomes important information that is absorbed by the public through the mass media. Because of his strategic position, he can become a benevolent spreader in the community through his mass media.

Keywords

Journalist; norms;
Islamic law



I. Introduction

Indonesia is a large nation, rich in various tribes, customs, cultures, and religions. As a religious nation and a man of faith, we believe that the wealth of our country is a gift from Allah the Creator. In the Preamble to the 1945 Constitution it is stated that the establishment of Indonesia as a state -The nation is a blessing from the grace of Allah the Almighty. In the perspective of this creation, of course what we as Indonesians must do is appreciate the diversity of Indonesia as a gift from God that must be grateful for and nurtured.

The problem is, diversity or differences are often politicized. Politicization, especially religion, makes differences that start as wealth turn into threats. In election moments, both nationally and regionally/locally, SARA issues are often politicized. Ethnicity, religion, race, and class are used as mounts for political elites to gain votes. As a result, society is divided. Friendship that was previously not limited by SARA frills, suddenly becomes tenuous just because they are in different political camps. Social relations heated up and even prone to conflict and violence.

The above challenges are further strengthened by the presence of the media. In the past, for example during the New Order era, the campaign period was filled through mass mobilization and speeches in open fields. Nowadays, many campaigns are carried out through the media. Physical contact is indeed limited by the use of media, but the emotions of voters and media users are often stirred up by various negative campaigns. Therefore, tensions and conflicts will not be reduced by the campaign in cyberspace. Instead, it agglomerates as a destructive potential that could explode at any moment in the real world.

Friendships between political competitors, which were previously not limited by the embellishment of SARA, suddenly became tenuous just because they were in different political camps. The social relations of each competitor's supporters became heated and even prone to violent conflicts. The approach of war journalism is reactive, which prioritizes visible violence, elite-oriented. The main focus is on differences that trigger conflict. Good and evil, victims and criminals. It was as if they were oriented towards two partisan groups.

With the story above, it is taken from the language side, "war journalism" uses victimizing language (example: destroying, depressing, demoralizing). He also uses demonizing language (example: evil, cruel, brutal, barbaric, inhuman, despot, cruel, barbaric, extremist, fanatic, fundamentalist). They also use words full of emotion (among others: genocide, assassination, massacre, and systematic) (Lee, 2005: 271). In this perspective of creation, of course what we as Indonesians must do is appreciate the diversity of Indonesia as a gift from God that must be grateful for and nurtured.

So, we need journalists who are calming, this attitude is a journalistic practice that relies on critical questions about the benefits of violent acts in a conflict and about the wisdom of the conflict itself for humanitarian entities. Prophecy journalism sees war/armed conflict as a problem, as a humanitarian irony that should not happen. Journalism reports conflict as it is and gives equal portions to all parties or versions that appear in conflict discourse. Peace journalism seeks to expose untruths on both sides and avoid taking sides. If necessary, peace journalism mentions the names of criminals (evildoers) on both sides, in order to reveal the untruth or lies of each party (Sudibyo, 2006:167).

II. Research Method

This study uses the rules of qualitative analysis. Qualitative research can be divided into four stages, namely: the pre-field stage, field work, data analysis and report writing. Qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from journalists and observable behavior. Qualitative research requires sharpness of analysis, objectivity, systematic, in order to obtain accuracy in interpretation, because the essence of a phenomenon or symptom for adherents of qualitative research is totality. Judging from the objectives, the research is divided into descriptive research, exploratory research, development research or operation research, and verification research. Descriptive research is research that is intended to investigate circumstances, conditions or events.

According to this approach, social reality is formed from social constructions of knowledge and meaning that are inter subjective exchange. Reality is also referred to as a social artifact and the product of the historical exchange of meanings of a group of people.

Journalism phenomenology research uses symbolic interaction as the main pillar in its research work. Then the picture becomes clearer in the research, because of the experience (human past memories, always change when they get new experiences) about objects found in everyday life. Objects are things that are commonly found in conventions (constantly changing according to the rules of social meaning that develop rather than processes and the environment) as a reference to the sign.

III. Results and Discussion

The goal in every news report is to build and broadcast the truth in society, not the objectivity that has been touted as a quality standard for reporting. Because no one can act objectively with different life backgrounds. Gender, religion, education, and ethnicity are some of the backgrounds that make people react differently to every problem. Therefore, objectivity is not the goal of Islamic journalism. Now the Islamic community has long been waiting for reformed Muslim journalists who are able to stand in front of them, giving orders in black and white to uphold the truth. He must maintain morals and muru'ah for himself and his family first. Lest he so loudly in his columns scream reform for others, but not for him. In fact, he is easily shaken to seduction in the form of an "envelope". Muslim journalists are to uphold the truth and prosper the people at large, no matter who. Against family, colleagues, society, even against opponents though.

3.1 Journalism in the study of Islamic law

There is a message that is often conveyed by Zainudin Sadar from the (Center For Policy and Future Studies) in Chicago that a Muslim journalist should be able to act as a reliable guardian of Islamic culture as well as a dynamic cultural creator. As people who are closer to being classified as intelligentsia than professionals, they should distance themselves from the stabilization and avoid the status quo. Muslim journalists must always think while working or work while thinking. In other words, Muslim journalists should be committed to the integration of the triangle of mujahid (fighters), mujaddid (reformers), mujtahid (thinkers).

A reporter or journalist must have code of ethics, which is essentially a guide for every citizen journalism activist. It is not intended to limit the individual rights of members of the general public in conveying their aspirations and information to the public sphere. Therefore, supervision of the implementation of this code of ethics should be carried out by each member of the citizen reporter, and the community in their respective social circles. Likewise, sanctions for violating this code of ethics are also left to the social system (values and norms) prevailing in society. For normative violations, the solution submitted to law enforcement officers; and for matters relating to social values, it is hoped that the role of sanctions and social control of the community will resolve.

The position of a journalist who is Muslim, ideally as a continuation of the Prophet's treatise is seen as an important study in today's information age. This is based on the view that the journalist is a teacher from the information society. What comes out of his finger, then becomes important information that is absorbed by the public through the mass media. Because of his strategic position, he can become a benevolent spreader in the community through his mass media. That is with a note if he works ideally in accordance with the norms that apply in his profession. So, in the perspective of the study, he equated his position with the da'i.

Communication can nourish and move life. It is also a driving force and a tool to describe the activities of society and civilization, it can turn instincts into inspiration through various processes and systems for asking, commanding and monitoring, it can create a place to store ideas together, strengthen the feeling of togetherness by exchanging news and changing Thought becomes the act that describes every emotion and need from the simplest attempts at survival to the most highly scientific human endeavors or attempts at destruction. Communication is a combination of science, organization and power in the form of a common thread that starts from memory to the noblest appreciation in an effort

to lead a better life. Even communication and explanation of information can change the strength of a nation to be negative and positive. Thus, giving birth to a new paradigm.

A communication with the dissemination of news, information and delivery to the public and the community often gets various responses and different responses if the delivery does not have an accurate and correct foundation of principles and codes of ethics, not even a few that lead to slander and disaster.

In fact, the aspect of honesty or objectivity in communication is an ethics based on data and facts. Honest and fair are two words that go hand in hand which are difficult to separate in the framework of communication science. Honesty in Arabic is very much used in terms of word fragments. Especially in the Qur'an this honesty can be termed "Al Amânaha (الأمانة) al-Shidq (الصدق), al-Haq (الحق), and ghairu al-kazib (غير الكذب).. On this basis, of course, a communicator (communicator, especially mass communication) in the view of the Qur'an will not communicate falsely.

Factuality is the key to honesty. Writing, reporting, conveying is done honestly, not distorting existing facts. useless words, news or information. And "Lahwa al- Had (لهو الحديث) means fake news, fabrications, gossip, or false stories. The explanation of the words above can be seen in the following description:

Belief in the Qur'ân is usually expressed by the word "Amana" (أمن). These words in various forms in the Qur'ân are found 834 times, including the term "Amânat" (أمانة).. However, the word "amana" has more connotations of belief in God or in supernatural powers. The term trustworthy/honest itself in the Qur'ân is expressed by the words "Amina and Amuna" (أمن – أمن). While the word "الأمانة" itself is taken from the word: (امن -). It can literally be translated by not cheating or not boasting. Or also with the terms: amîn and amna (الأمين – الأمن).

Which reveals the word: (الأمانة) is found in the Qur'an in six places, twice in mufrad form and four times in plural (plural) as in Surat an-Nisa': 58.

It means:

Verily Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when setting a law between people so that you judge with justice. Verily Allah gives you the best teaching. Verily Allah is All-Hearing, All-Seeing.

In the Mecca period, Allah swt only declared that people who maintain belief (Amanah) are proof of the luck of believers and show how happy a person is. In Surah Al Mu'minûn verse: 8 it is emphasized that one of the indicators of a lucky believer is the extent to which he is able to maintain the trust given to him. Whereas in Surah Al-Ma'arij verse: 32, Allah SWT says that people who are able to maintain the trust will be preserved from being patient when disaster strikes, and will not be miserly if they get goodness or sustenance from Allah SWT. Because he experiences inner peace and always likes to give or have social care, Allah SWT has promised eternity and the glory of living in Heaven.

When Prophet Hud (as) was sent by Allah to be an Apostle, there were among the leaders of his ummah who judged that Prophet Hud (as) was an insane person. Then Prophet Hud assured his people that he was a sane person, not an Apostle of Allah, who served as a messenger of his god's mandate as an advisor except for a trusted person. As found in Surah al-A'râf: 66-68.

It means:

The disbelievers of his people said: "Indeed, we really see you in a state of lack of understanding and indeed we consider you to be among the liars." Hud said "O my people, I do not lack the slightest sense, but I am a messenger from the

Lord of the worlds. I convey the messages of my Lord to you and I am only a trusted adviser to you".

Al-Amanah(trustworthy) is part of the nature of the Prophet. The Prophet Muhammad was characterized by the quality of al-Amn, which is a trait that the Arabs had never had before, because of his excellent achievements, especially in the field of morals. people who believe. A communicator, journalist or person who often presents information, or people who are engaged in the field of communication are very required to be honest, reliable and trustworthy.

The reason for the revelation of the verse mentioned above, which is part of Surat al-Syuâra', is when the Jahiliyyah Arab writers have become idols for some of the residents of Mecca. Even though the poetry they compose contains heresies. They compose arbitrarily, so that they can mislead mankind. poets in the Jahiliyah era were highly respected and admired. There was even an unhealthy competition between poets in the community for influence. The poets accused the Prophet Muhammad of being a poet who made poetry. Prophet Muhammad SAW. They even ridiculed Prophet Muhammad SAW so that in the end they felt they had lost their prestige,lost their livelihood due to the language of the Qur'an which is very high in literary value and full of meaning when compared to the Qur'an. The poems they presented were less desirable after the revelation of the Qur'an.

From the description of this story, it can be seen how the poets have an influence on many people, because he succeeded in forming public opinion through his essays. Even the poet himself becomes an idol or follow-up, because he is anesthetized by the rhetorical expressions and the beauty of his poetry. This position and condition should be realized by a communicator, journalist or equalizer of information that honesty and trust are very important and decisive. Because in the end he will become an idol of society. Conversely, if the publication, the information is misleading, then the communicator will definitely experience criticism and lose influence in the community so that people should be followed. So, surprise or objectivity is important in disseminating information.

Emphasis on honesty, trustworthiness in all matters is very significant in Islam, not only in the context of reporting, but in all aspects of life, law, culture, science, religion and others. In relation to communication, there are several terms or sentences found in the Qur'an that need attention.

This word is often contradicted with "al-kizb"(ال-كذب). If we count the words: al-Sidq in various forms, both verbs and isim, it is found in the Qur'ân 270 times. Shâdiq (صادق) in the form of mufrad (singular) is only mentioned three times. While in the plural it reaches 57 times. Then the word: al-Sidq(الصدق) is found in ten places. For example in Surah Maryam: 50, and Surah al-Syu'âra': 84 with the expression "Lisânu Sidq" (لسان صدق) which means: fruit of good speech. Both of them described the existence of Prophet Ibrahim as a discussion in the future, finally it turned out that several prophets from his descendants, including the Prophet Muhammad, appeared.

Very many sentences are found: إن كنتم صدقين means if you are honest people who are always placed at the end of the verse as a challenge to the disbelievers, hypocrites and polytheists. Verses like this are found 27 times in the Qur'an. For example, it can be found in Surah al-Baqarah: 23, Allah ordered and challenged to make a Surah that is equal to the Qur'an when there are people who doubt its validity. In verse: 111 of Surah al-Baqarah Allah commands His Prophet to challenge the Jews and Christians who say that only they will enter Paradise. "Say (Muhammad): Try to show your argument, if it is an honest

person". There are many other verses of the Qur'an that are in line with that, usually the expression is a statement of Allah SWT to humans who make mistakes or human untruths.

What can be interpreted with "honesty" in the language of the Qur'ān is "Ghairu al-Kazib (غير الكذب)" etymologically the word "al-Kazib" is understood as the opposite of the word "al-Sidq". Then the word "Kazaba" in various forms found in the Qur'an 283 times. The expression about lying in the verses of the Qur'an, is often addressed to the disbelievers, because it does not confirm the revelation of Allah SWT. In fact, they often make counter-expressions in order to deny the verse. Usually the verse is preceded by by "iftara" before the word "al-kazib".

In the opinion of Toshihiko Izutsu: we as God's creatures are not surprised to find Kizb, a lie or lie which is referred to in the Qur'ān as a heinous sin, and is one of the most conspicuous evil qualities of an unbeliever. Therefore, denial of God can be seen in two ways: First: it takes the form of saying that God is lying. For the first time revealed as "الكذب". The *الإف — تراء* nature of disbelievers is often followed by insults and insults from people who are really stubborn and reject revelation, never even stop laughing at the verses of the Qur'an as ancient tales.

In the verse of al-Qur'ān Surah al-An'ām: 4-5 Allah SWT explains about the condition of people who always reject the truth of the Qur'ān.

It means:

Not a single verse of the verses[458] God reaches them, but they always turn away from him (deny). Indeed, they have denied the Truth when it came to them, Then later will come to them (the truth of) the news that they always ridicule.

In Surah an-Nahl: 116, Allah also reminds:

It means:

Do not say against what your tongues falsely say, "This is lawful and this is unlawful", to invent lies against Allah. Verily, those who invent lies against Allah are not lucky.

This verse speaks in the context of the types of food that are lawful and good. It seems that there is one in the nature of people who want to justify any means to achieve their goals, including the matter of food. Maybe this ignorant behavior will repeat itself at some point in the midst of this human life.

When correlated with the concept of communication, this verse informs that lying is a despicable trait and is very dangerous, let alone lying to the people. Lies in communication, spreading misleading news, adapting wrong information will result in very fatal things. This certainly violates ethics and communication principles.

In al-Qur'ān al-karim many verses are found that provide principles and ethics for communicators in conveying information. This of course aims not to spread dangerous issues, not to spread news that can threaten security. For example: If the communication is a journalist, then he or she may not broadcast news on Military and State Secrets, or news that may offend certain religious, ethnic, racial and class groups. Broadcasting, reporting and spreading news and information that is misleading, distorts the facts, is slanderous, obscene and pornographic, sadistic and exaggerated sensations are prohibited.

Receiving and disseminating information properly and appropriately is a must for all human beings. There are many verses of the Qur'an that can be used as guidance on the principle of appropriateness in adopting information. A number of terms used by the

Qur'ān regarding the above are: "Qoulan Baligâ, Quolan aqîlâ, Qoulan Sadîdâ, Qoulan Ma'rufâ, Qoulan Karîmâ, Qoulan Maisûrâ, Qoulan laiyyinâ".

3.2 The phenomenon of journalism contestation

Philosophy of journalism is a journalistic practice that relies on critical questions about the benefits to humanitarian entities. Journalism sees war/armed conflict as a problem, as a humanitarian irony that should not happen. Journalism is reporting the conflict as it is and giving equal portions to all parties or versions that appear in conflict discourse. Journalism seeks to expose untruths on both sides and avoid taking sides. If necessary, journalism mentions the names of criminals (evil-doers) on both sides, in order to reveal the untruth or lies of each party (Sudiby, 2006:167).

There are several things that must be avoided in the application of the philosophy of journalism. First, avoid depicting conflict as two parties fighting for one goal because it will lead to one party winning and the losing party being disappointed. Second, avoid accepting and revealing differences between oneself and others. This can result in the emergence of a sense that the other party is a threat or has an out-of-bounds attitude. Instead look for "others" in "self" or in other words try to find similarities and not focus on differences. Third, treat conflict as something that doesn't just happen in the place and time where violence occurs. Instead journalists should try to explore the relationship and consequences for parties elsewhere who are potential victims,

The journalism model tries to present story framing and a broader, balanced, fair, and accurate picture framing, in understanding conflict analysis and transformation. Peace journalism is like health journalism. On the other hand, war journalism is analogous to sports journalism. Focus on winning in zero-sum games (what side A wins is party B loses). The journalism genre uses a win-lose concept, depicting two fighters who are fighting for victory in the sports arena. Meanwhile, peace journalism applies a win win solution approach and conflict decalation (Lynch, 2007:8).

Three indicators that stand out in the philosophy of journalism, among others: avoiding the use of abusive language (demonizing), using an approach that does not take sides with any group (non-partisan approach), and oriented to various groups (multi-party orientation). War journalism tends to focus on what is happening in the here and now, uses an elite orientation, and creates a good and bad dichotomy (Lee, 2009: 258-261). There is a difference between peace journalism and war journalism. In terms of approach, journalism is proactive (anticipation, starting coverage long before war or violence occurs), reviewing the invisible consequences of violence (emotional trauma, damage to social and cultural harmony), community-oriented or people-oriented (focus on ordinary people as actors and sources of information), reporting areas of agreement that trigger conflict solutions, reporting the causes and consequences of conflict, avoiding the use of labels of good and bad figures, orientation to many groups or multiple -party orientation, not partisan, win-win orientation. In terms of the language of peace journalism, avoiding victimizing language, reporting what has been done and can be done, and how these actions can be imitated (conflict improvement efforts), avoiding demonizing language (and using a more precise and neutral description), objective and moderate. He avoids words full of emotion, uses "hard" language only for urgent situations, and does not exaggerate events.

The media can be a powerful and effective means of mobilizing the masses. Peace journalism is a critique of the war journalism genre which has been widely developed by western media and several media in Indonesia. In covering the war, these media are patterned to place the conflicts that occur as a matter of "win-lose" and "subdue to

subdue". Media coverage focuses too much on acts of violence that characterize wars, without much studying the roots of the conflict, its impacts, and how it is resolved. That is why war journalism tends to expose and emphasize the spirit of conflict and hostility between the parties facing each other.

There are several things that must be avoided in the application of prophetic journalism. First, avoiding conflict as two parties fighting for one goal because it will lead to one party winning and the losing party. Second, avoid being a human reporter who only judges the "blazing fire" without looking for the source of the fire. Instead look for "others" in "self" or in other words try to find similarities and not focus on differences. A journalist should try to explore the relationship and the consequences for parties in other places who have the potential to become victims, as well as the impact it will have in the future.

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The war journalism approach is reactive, prioritizing a review of the visible consequences of violence, elite-oriented or elite-oriented, the main focus is on the differences that lead to conflict and what is happening here and now, the dichotomy between good and bad figures. evil, victims and criminals, oriented to two groups or two-party orientation (one group wins, while the other group loses), partisan, zero-sum orientation. In terms of language, war journalism uses victimizing language (examples: destitute, destroying, pathetic, demoralizing), using demonizing language (examples: evil, cruel, brutal, barbaric, inhuman, despot, cruel, savage, extremist, fanatic, fundamentalist), using words full of emotion (among others: genocide, assassination, massacre).

IV. Conclusion

The emphasis on honesty and trustworthiness in all matters is very significant in Islam, not only in the context of reporting, but in all aspects of life. In fact, the aspect of honesty or objectivity in communication is an ethics based on data and facts. Honest and fair are two words that go hand in hand which are difficult to separate in the frame of communication science. A communication with the dissemination of news, information and delivery to the public and the community often gets various responses and different responses if the delivery does not have an accurate and correct foundation of principles and codes of ethics, not even a few that lead to slander and disaster.

Communication can nourish and move life. He is also a driving force and a tool to describe the activities of society and civilization, he can turn instincts into inspiration through various processes and systems to ask, command and supervise, he can create a place to store ideas together, strengthen the feeling of togetherness by exchanging news. In al-Qur'ān al-karim many verses are found that provide principles and ethics for communicators in conveying information. This of course aims not to spread dangerous issues, not to spread news that can threaten security. Receiving and disseminating information properly and appropriately is a must for all human beings. There are many verses of the Qur'an that can be used as guidance on the principle of appropriateness in adopting information. A number of terms used by the Qur'an regarding the above are: "Qoulan Baligâ, Quolan aqîlâ, Qoulan Sadîdâ, Qoulan Ma'rufâ, Qoulan Karîmâ, Qoulan Maisûrâ, Qoulan laiyyinâ".

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