Islamic Communication Ethics Towards Hoax Phenomenon on Social Media

Jenuri
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : jenuri@upi.edu

Dina Mayadiana Suwarma
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : dinamayadiana@upi.edu

Muhamad Parhan
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : parhan.muhamad@upi.edu

Ade Sartika
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : adesartika@upi.edu

Ahmad Djubaeri Ramdani
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : ahmaddjubaeriramdani@gmail.com

Feby Auliya Rahmah
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : febyauliyarahmah21@upi.edu

Abstract: *The advancement of technology and information brings all goodness and convenience in this era. Although, it cannot be denied that there are also negative impacts, for example about the hoax phenomenon. So, Islamic communication on social media is very important to be applied to avoid various negative impacts caused by the hoax. This research approach was a combination of quantitative and qualitative research. Researcher used google form questionnaire to collect the data and to get more effective data, researcher collected information from journals, books, and online media to examine the ethics of student communication regarding the hoax phenomenon on social media based on Islamic perspective. The results of this research proved that tabayyun when receiving information, providing valid information to others, and maintaining words both orally and in writing are ethics that can be applied by Muslims in dealing with the hoax phenomenon.*
Keywords: Ethics, Hoax Phenomenon, Islamic Communication

Abstrak: Kemajuan dunia teknologi dan informasi membawa segala kebaikan dan kemudahan dalam segala lini, namun tidak dapat dipungkiri terdapat pula

dampak negatif yang ditimbulkannya, salah satunya adalah semakin maraknya fenomena *hoax*. Sehingga etika komunikasi Islam dalam bermedia sosial menjadi hal yang sangat penting untuk diterapkan, guna menghindari berbagai dampak negatif yang ditimbulkan dari berita *hoax* tersebut. Pendekatan penelitian ini merupakan kombinasi antara penelitian kuantitatif dan kualitatif dengan tehnik pengumpulan data melalui kuesioner *Google From* agar mendapat data lebih banyak dan lebih efektif, kemudian mengumpulkan informasi dari jurnal, buku, dan media online untuk mengkaji etika komunikasi Mahasiswa mengenai fenomena *hoax* di media sosial berdasarkan persfektif Islam. Hasil penelitian membuktikan bahwasanya dengan ber-*tabayyun* saat menerima informasi, memberikan informasi yang valid kepada orang lain, dan menjaga perkataan baik secara lisan maupun tulisan merupakan etika yang bisa diterapkan oleh muslim dalam menghadapi fenomena *hoax*.

Kata kunci : Etika, Fenomena *Hoax,* Komunikasi Islam

INTRODUCTION

In this era, technological developments are also growing rapidly. Technological developments have also on the internet [1]. In the past, computers were used only for sending electronic mail. Cell phones were used only for sending messages and making calls [2]. However, in this era, computers and telephones make innovations as not only communication tools but also information[3]. Moreover, cellular phones which are now called as smartphones give various conveniences. In this context smart means having a function for browsing, accessing social media and accessing other necessities [4].

Software media or applications for communication are now increasingly diverse and can be downloaded easily by the public[5]. Previously, If it was limited to being able to access e-mail, blogs, and the web, now the public is presented

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[1] Muhamad Parhan and Sarah Alifa, "ANALISIS METODE BARU DAKWAH HANAN ATTAKI DI ERA KONVERGENSI MEDIA (Studi Deskriptif Pada Akun Instagram @hanan_attaki)," *Komunida: Media Komunikasi Dan Dakwah* 10, no. 2 (2020): 175–96, https://doi.org/10.35905/komunida.v7i2.http.

[2] Haris Budiman, "Peran Teknologi Informasi Dan Komunikasi Dalam Pendidikan," *Tadzkiyyah: Jurnal Pendidikan* 8, no. 1 (2017): 75–83, https://doi.org/https://doi.org/10.24042/atjpi.v8i1.2095.

[3] Daryanto Setiawan, "Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Budaya," *JURNAL SIMBOLIKA: Research and Learning in Communication Study* 4, no. 1 (2018): 62–72.

[4] M. Ghozali Moenawar, Alma Mandjusri, and Tata Septayuda, "Transforming Cybersecurity through Sustainability in Living Harmony: Facing the Dissemination of Hoax Information Based on Digital Media," *International Journal of Multicultural and Multireligious Understanding* 6, no. 7 (2019): 119–25.

[5] Woro Harkandi Kencana, "Implementasi Teknologi Komunikasi Pada Platform Digital Media Penyiaran Televisi" (Jakarta Pusat: PT Pentas Grafika, 2018), 127–44.

with easy and practical options to be able to connect with one another and convey various things in it through social media [6]. Dewi [7] stated that social media is very popular with the community and is even considered a living matter. Behind its superiority, technology can certainly cause various problems in life, such as pornography, racial violence, spreading hatred for something, insults, insults, cyber bullying, hoaxes and others.

One of the recent phenomena on social media and the implication of easy access to technology is hoaxes or false information [8]. Fake because the source and truth are not clear or fake news[9], which is spread through social media or chat media without clarification and without being able to clarify [10]. They seemed not to want to know whether the news they received was proven to be true. Many people immediately issue their doctrine or judgment on a story without being around the scene[11].

The word Hoaxs comes from "hocus pocus" which is originally Latin for "hoc est corpus", which means "this is the body". This word is used by magicians

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[6] Moenawar, Mandjusri, and Septayuda, "Transforming Cybersecurity through Sustainability in Living Harmony: Facing the Dissemination of Hoax Information Based on Digital Media."

[7] Maya Sandra Rosita Dewi, "Islam Dan Etika Bermedia (Kajian Etika Komunikasi Netizen Di Media Sosial Isntagram Dalam Persfektif Islam)," *Jurnal Reseacrh Fair* 3, no. 1 (2019): 139–42.

[8] Andi Fadli, "Etika Dan Tanggung Jawab Jurnalis (Studi Pemberitaan Hoax Melalui Media Online Di Kota Makassar)," *Jurnal Jurnalisa: Jurnal Jurusan Jurnalistik* 4, no. 2 (2018): 181–95; Rieka Mustika, "Etika Berkomunikasi Di Media Online Dalam Menangkal Hoax," *Diakom: Jurnal Media Dan Komunikasi* 1, no. 2 (2018): 43–50; I. Syaifullah, "Fenomena Hoax Di Media Sosial Dalam Pandangan Hermeneutika" (UIN Sunan Ampel Surabaya, 2018).

[9] Kurniawan Hari Siswoko, "Kebijakan Pemerintah Menangkal Penyebaran Berita Palsu Atau 'Hoax,'" *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 1, no. 1 (2017): 13–19.

[10] Christiany Juditha, "Hoax Communication Interactivity in Social Media and Anticipation (Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya)," *Pekommas* 3, no. 1 (2018): 31–44.

[11] Asna Istya Marwantika, "Potret Dan Segmentasi Mad'u Dalam Perkembangan Media Di Indonesia," *Jurnal Al-Adabiya*, vol. 14, August 29, 2019, https://doi.org/10.37680/ADABIYA.V14I01.100.

to claim that something is true, but it is not necessarily true [12], further explained that the word Hoaxs comes from English which means trickery, cheating, fake news, fake news, and rumors [13]. So, Hoax can be interpreted as the untruth of information. According to Choirroh [14], hoax are fake news whose contents do not match the real truth. Meanwhile according to Widodo[15] definition of hoax is a news or statement that has invalid information or fake news that has no certainty, which is deliberately disseminated to make the situation excited and cause fear.

Hoax is increasingly prevalent because it is supported by the pattern of community internet use which is mostly for access to social networks. In 2017, it was recorded that internet users in Indonesia in 2017 amounted to 132.7 million or 52% of Indonesia's population. Of these, 129.2 million have active social media accounts. On average they spend about 3, 000 hours per day on internet consumption via their mobile phone. [16] In a report from the Indonesian Internet Service Providers Association (APJII) which states that throughout 2017, more than 50 percent of Indonesia's population, or around 143 million people, has been

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[12] Supriyadi Ahmad and Husnul Khotimah, "Hoaks Dalam Kajian Pemikiran Islam Dan Hukum Positif," *Jurnal Sosial & Budaya Syar-I* 5, no. 3 (2018): 291–306.

[13] Supriyadi Ahmad and Husnul Hotimah, "Hoaks Dalam Kajian Pemikiran Islam Dan Hukum Positif (Hoax in Islamic Thinking and Positive Law Studies)," *SALAM; Jurnal Sosial & Budaya Syar-I* 5, no. 3 (2018): 291–206; Alief Sutantohadi, "Bahaya Berita Hoax Dan Ujaran Kebencian Pada Media Sosial Terhadap Toleransi Bermasyarakat.," *DIKEMAS (Jurnal Pengabdian Kepada Masyarakat)* 1, no. 1 (2018): 1–15; Umroh Mahbubah, "PERANCANGAN NARASUMBER CERDAS DALAM MEDIA DIGITAL SERTA PELATIHAN CITIZEN JOURNALISM" (Universitas Mercu Buana Jakarta, 2019); Ida Rahayu Sekarsari, "AYO PERANGI HOAX! PERANCANGAN KEGIATAN CERDAS DALAM MEDIA DIGITAL SERTA PELATIHAN CITIZEN JOURNALISM" (Universitas Mercu Buana Jakarta, 2019); Rio Hendra et al., "SOSIALISASI DAMPAK DAN BAHAYA DARI BERITA BOHONG (HOAX) BAGI GENERASI MILENIAL DI INDONESIA," *JAMAIKA: Jurnal Abdi Masyarakat* 1, no. 3 (2020): 20–35.

[14] Lailatul Utiya Choirroh, "Pemberitaan Hoax Perspektif Hukum Pidana Islam," *Al-Jinayah: Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 325–48.

[15] Wahyu Widodo et al., "Hoax Di Indonesia: Suatu Kajian," *Al Meta-Yuridis* 2, no. 2 (2019): 69–78.

[16] Rochani Nani Rahayu and Sensusiyanti, "Analisis Berita Hoax Covid-19 Di Media Sosial Di Indonesia," *Jurnal Ekonomi, Sosial & Humaniora* 1, no. 09 (2020): 60–73.

connected to the internet network. [17] In 2019, internet users in Indonesia reached 150 million out of 267.2 million Indonesians.[18]

Therefore, the use of social media is a means of communication and information should pay attention to ethical elements to avoid various problems that will arise from social media [19]. Wahyudin and Karimah[20] stated that communication ethics on social media is by paying attention to the usefulness of posted content, avoiding content that will cause conflict (violence, hoaxes, pornography and racial issues), distinguishing between things including the realm of the private sphere and the public sphere.

From a religious point of view, when we receive news or rumors of unclear origin, we need to find the truth. Because, spreading news about the ugliness of a certain person or group (*ghibah*), let alone spreading unproven news (*fitnah*) is prohibited in Islam. Islam emerged as a religion that calls on mankind to do good, righteousness, and always leave evil behind [21].

This research showed that there are many problems regarding communication ethics based on the hoax phenomenon on social media, especially from an Islamic perspective. Therefore, the problem formulated is how the virtual community responds, especially students in Bandung regarding hoax and how

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[17] Vyki Mazaya, "Cyberdakwah Sebagai Filter Penyebaran Hoax," *Islamic Communication Journal* 4, no. 1 (2019): 14–25.

[18] Febi Afriani, "Penerapan Etika Komunikasi Di Media Sosial: Analisis Pada Grup WhatsApps Mahasiswa PPKn Tahun Masuk 2016 Fakultas Ilmu Sosial Universitas Negeri Padang," *Journal of Civic Education* 3, no. 3 (2020): 331–38.

[19] Muhamad Parhan et al., "Responding to Islamophobia by Internalizing the Value of Islam Rahmatan Lil Alamin through Using the Media," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (2020): 137–49, https://doi.org/http://dx.doi.org/10.30983/islam_realitas.v6i2.3695.

[20] Uud Wahyudin and Kismiyati El Karimah, "ETIKA KOMUNIKASI DI MEDIA SOSIAL," in *PROSIDING SEMINAR NASIONAL KOMUNIKASI*, 2016, 216–24.

[21] Muh. Tasrif, "DARI INSTRUMENTAL KE SPIRITUAL: Urgensi Informasi Dalam Pandangan Al-Qur'an," *Dialogia: Islamic Studies and Social Journal* 18, no. 1 (June 15, 2020): 59–78, https://doi.org/10.21154/DIALOGIA.V18I1.2037.

Islamic communication ethics is about hoax news on social media. Researcher hope it can be used as an illustration and guide for internet users or the general public in responding to the rise of hoax news on social media.

METHOD

This research used qualitative and quantitative approaches. According to Nugraha [22], qualitative research approach is used to describe the results of the research found and quantitative research is used to calculate and present the data found and presented in the form of numbers, data, diagrams and tables to be analyzed and described.

The research began with a literature study from online journals after that the researcher collected data by distributing questionnaires online via Google Form to get more effective data. The research respondents are 85 students from various campuses in Bandung city to find out the opinions about the hoax phenomenon on social media and how to find out whether the respondent's behavior is in accordance with the Islamic communication ethics or not.

RESULTS AND DISCUSSION

From the results of online questionnaires from 85 respondents, it was found that 98.8% of respondents knew that Islam forbids people to say and spread hoax news. The term hoax in the newspaper can be identified from the meaning of the word Al-Ifk which means reversal (such as an earthquake that turns the country upside down), but what is meant here is a big lie, because lies are distorting facts [23]. According to Shihab, Damrah and Jafar [24], the word al-ifk is mentioned 22

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[22] Risris Hari Nugraha, Muhamad Parhan, and Aghnia Aghnia, "Motivasi Hijrah Milenial Muslim Perkotaan Melalui Dakwah Digital," *MUHARRIK: Jurnal Dakwah Dan Sosial* 3, no. 02 (2020): 175–94, https://doi.org/10.37680/muharrik.v3i02.398.

[23] Idnan A Idris, *Klarifikasi Al-Quran Atas Berita Hoaks* (Jakarta: PT Gramedia, 2018).

[24] M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran, IX* (Jakarta: Lentera Hati, 2002); Fauzi Damrah, "Ensiklopedia Al-Qur'an," in *Kajian Kosakata Jilid 1(A-J). Volume 1* (Jakarta: Lentera Hati, 2007); I. Jafar, "Konsep Berita Dalam Al-Qur'an (Implikasinya Dalam Sistem Pemberitaan Di Media Sosial)," *Jurnalisa* 3, no. 1 (2017): 1–15.

times in the Qur'an. According to Jafar and Abdul-Qader Khaleel ,[25] the word *al-ifk* is used in the Qur'an for the following meanings: 1). Falsehood words, namely words that are not in accordance with reality. He was mentioned in the case of the Prophet's wife, Aisyah ra. (Surah al-Nur / 24: 11); 2). The destruction of a country because its inhabitants do not validate the verses of Allah, for example Q.S. al-Tawbah (9): 70; and 3). Turned away from the truth because they always lie, like Q.S. Al-Ankabut (29): 61.

54.1% of respondents have received or read hoax news on social media and 45.9% of respondents often received or read hoax news on social media. There were 7 responses that said that almost all types of social media have become channels for spreading hoax news. However, there are also respondents who get hoax news from several types of social media, which can be seen from the following table:

Table 1. Types of social media that spread hoaxes

Types of Social Media	Number of respondents
Instagram	33
Facebook	28
WhatApp Group	21
Line	2
Twitter	7
Blog service	7

Istriyani and Widiana mentioned that hoax is more prevalent and more easily spread in cyberspace than broadcast media such as television. It is because the virtual world which is shown by the existence of social media, provides

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[25] Abdul-Qader Khaleel Mohammed Abdul-Ghafour et al., "Investigating the Meaning of Al-'ifk and Al-Kadhib (Lie) and Their English Translation by Abdullah Yusuf Ali. Investigating the Meaning of Al-'ifk and Al-Kadhib (Lie) and Their English Translation by Abdullah Yusuf Ali," *ELS-JISH ELS Journal on Interdisciplinary Studies on Humanities* 2, no. 2 (2019): 182–92.

freedom for anyone to access it without restrictions. [26] In fact, we seem to be an active community that can respond and share what we read, watch, and listen through the option of sharing information content and links (site address) that we get to others.[27] In fact, everyone can comment on the information received without confirmation. However, this was unfortunately not followed by efforts to clarify and analyze news content and sources. For example, there is information content or news links via WhatsApps and there is an ask to share it with others. Without reading in detail and analyzing news sources, users automatically share it with other WhatsApps groups or other social media applications. [28] You can imagine if everyone shared in one group so hoax may spread to thousands or even millions of people. According to Maulana, the ease of spreading the news is also the most effective supporter of spreading hoax. [29] This is a cause when there is an issue that is not necessarily true, someone then just spreads it.

From 85 respondent, most of them felt that the impact of hoax news make panic, trigger misunderstandings, fuel hatred and cause slander. If hoax was accepted and viralized, it could become a bigger and massive movement [30]. Maulana [31] mentioned that the impacts of the spread of hoaxes on social media are: 1). Disadvantages to society, because hoax news contains big lies and slander; 2). Divide the public, either on behalf of political interests or certain organizations; 3). Influencing public opinion. Hoax becomes a proponent to influence the thinking of society or the public; 4). Hoax news is deliberately made in the interest of discrediting one of the parties, so that it can result in fighting against fellow humans; and 5). Intentionally intended to stir up the community, thus creating fear of society.

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[26] N. H. Istriyani, R., & Widiana, "Etika Komunikasi Islam Vs Hoax Di Dunia Maya," *Jurnal Ilmu Dakwah* 36, no. 2 (2017).

[27] Agus Fathuddin Yusuf, "JURNALISME SANTRI MELAWAN HOAKS," *SOSIO DIALEKTIKA* 4, no. 1 (2019): 1–11.

[28] Istriyani, R., & Widiana, "Etika Komunikasi Islam Vs Hoax Di Dunia Maya"; Yusuf, "JURNALISME SANTRI MELAWAN HOAKS."

[29] Luthfi Maulana, "Kitab Suci Dan Hoax: Pandangan Alquran Dalam Menyikapi Berita Bohong," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (2017): 209–22.

[30] Aminah Aminah and Novita Sari, "No Title," *Komunikasi Global* 8, no. 1 (2019): 51–61.

[31] Maulana, "Kitab Suci Dan Hoax: Pandangan Alquran Dalam Menyikapi Berita Bohong."

Based on the data obtained, 55.3% of respondents thought that the reason people still believed and spread hoax news because people thought that hoaxes were true news. 31.8% of respondents wanted to be the most updated person. 7.1% of respondents believed that they get the news from trusted people althougt the news is hoax. Meanwhile, 5.8% of respondents thought that hoax news was useful news.

According to Ryan Ariesta in Julitha [32], from the Political Waves Analysis, it happens because it is influenced by three factors[33]. First, people's interest in reading is still lacking. Second, people do not check the truth and authenticity of the news. This provides a change in the various views of Indonesian society towards the phenomenon that is currently being discussed by the public. Third, people are too quick to conclude an event that occurred. It is because a lack of knowledge of cause and effect, when it occurs it can be concluded that there is a lack of intention to find out what is clearer. According to Deddy (in Julitha, 2018), the original character of Indonesian people who have always liked to gather and tell stories is a factor in the spread of hoax news. Because what is being said is not necessarily true. Because this collectivism culture is not accompanied by the ability to process data.

When associated with the terms slander and gibah, all respondents agree that the terms hoax are related to the terms slander and gibah. There is a fundamental similarity in meaning between hoax and slander as well as backbiting [34]. According to Prasanti and Indriani,[35] slander is bringing disaster to someone

[32] C Julitha, "Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya," *Jurnal Pekommas* 3, no. 1 (2018): 31–44.
[33] M. Ravii Marwan and Ahyad, "ANALISIS PENYEBARAN BERITA HOAX DI INDONESIA" (Fakultas Ilmu Komunikasi Universitas Gunadarma, 2016).
[34] Evita Devega, "Hoax Sama Dengan Fitnah Dan Ghibah, Umat Diminta Bijak Sebar Informasi," *Kementerian Komunikasi Dan Informatika Republik Indonesia*, 2017.

with fabricated news; lies or not based on the truth, which are deliberately disseminated with the intention of slandering, hurting, harming other parties related to matters of honor, reputation and freedom. Labay, Ilyas, and Izzah stated that *ghibah* is mentioning something that is contained in a Muslim, while he does not like it when it is mentioned [36]. Based on this explanation, it can be understood that hoax news, slander, and gossip are related to one another. Where hoax or fake news contain lies or slander which is very likely to occur gossip or gossip.

From the table below, it can be seen that the actions taken by respondents after receiving / reading hoax news were not immediately forwarded or notified to others. 75.3% of respondents first checked the truth of the news. 24.7% of respondents immediately deleted or silenced the news.

Most of the respondents gave their opinion on how to prevent social media users from being easily influenced by news *Hoax,* including: 1)Instill the principle that telling the truth is a must; 2) Increase literacy so that you don't just believe it and keep trying to find out the truth first or wait for news from official sources before spreading the news to others. This is done so that social media users are wiser and more thorough in filtering circulating information; 3) Not commenting in unkind words that lead to divisions.

Communication ethics in social media is needed as a way or effort to minimize the impact of hoax news[37]. Al-Ayyubi explained that the origin of the word ethics is from the Greek "*ethos*" (in the singular) or "*ta etha*" (plural) [38]. The word ethos in the singular means a place to live, pasture, stable, customs, morals,

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[35] Ditha Prasanti and Sri Seti Indriani, "ETIKA KOMUNIKASI DALAM MEDIA SOSIAL BAGI IBUIBU PKK DI DESA MEKARMUKTI KAB.BANDUNG BARAT," *Jurnal Komunikasi Profetik* 10, no. 1 (2017): 21–34.

[36] Mawardi Labay EL- Sulthani, *Lidah Tidak Bertulang* (Jakarta: Al- mawardi prima, 2002); Musyfikah Ilyas, "Ghibah Perspektif Sunnah," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 5, no. 1 (2018): 141–59; Silvi Izzah, "Perspektif Al-Qur'an Dan Hadis Terhadap Maraknya Perilaku Ghibah Di Era Globalisasi" (UIN Sultan Maulana hasanuddin banten, 2020).

[37] Asna Istya Marwantika, "TREN KAJIAN DAKWAH DIGITAL DI INDONESIA : SYSTEMATIC LITERATURE REVIEW," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 1, no. 1 (2021): 249–65, https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/37.

[38] M. Zia Al-Ayyubi, "ETIKA BERMEDIA SOSIAL DALAM MENYIKAPI PEMBERITAAN BOHONG (HOAX) PERSPEKTIF HADIS.," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 2 (2019): 148–66.

character, feelings, ways of thinking. As for the plural form "*ta etha*" means customs. In the Indonesian Dictionary "ethics" means the knowledge of what is good and what is bad and about moral rights and obligations (morals) [39], a collection of principles or values relating to morals, values regarding right and wrong that a group or society adheres to [40]. According to Mahanani, [41] comprehensively, the word "ethics" can be interpreted in the sense of values and moral norms which become the moral guidelines for a person or group in regulating their behavior.

The explanation means that the importance of implementing communication ethics will make someone more selective in determining their behavior in using social media[42]. While Ula [43] explained that Islamic communication ethics is intended as a good value that is appropriate and has benefits when communicating based on the values of the Qur'an and the sunnah of the Prophet. In general, Islamic communication ethics regarding hoax on social media include:

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[39] Engkos Kosasih, "Literasi Media Sosial Dalam Pemasyarakatan Sikap Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 2 (2019): 263–96, https://doi.org/10.37302/jbi.v12i2.118.

[40] Muslimah, "Etika Komunikasi Dalam Persfektif Islam," *Jurnal Sosial Budaya* 13, no. 2 (2016): 115–25.

[41] Prima Ayu Rizqi Mahanani, "Urgensi Pemahaman Etika Komunikasi Islami Pada Mahasiswa Perguruan Tinggi Agama Islam Dalam Mengurangi Dampak Negatif Penggunaan Facebook," *Jurnal Aspikom* 2, no. 2 (2014): 127–35.

[42] Istriyani, Ratna, and Nur Huda Widiana, "Etika Komunikasi Islam Dalam Membendung Informasi Hoax Di Ranah Publik Maya," *Jurnal Ilmu Dakwah* 36, no. 2 (2016): 288–315; Aprilia Nurhida and Arih Merdekasari, "Penggunaan Media Sosial Hubungannya Dengan Pengetahuan Etika Komunikasi Islam Dan Prestasi Belajar PAI," *Jurnal Studi Kependidikan Dan Keislaman* 6, no. 1 (2019): 103–16.

[43] Joko Susanto, "ETIKA KOMUNIKASI ISLAMI," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (2016): 1–24.

1. **Careful and accurate in communication (*Tabayyun*)**

Many information in our life, it makes us to aware about accuracy of the information[44]. The first thing to do is find out that the information received is valid information and if the truth is not clear, should be clarification or *tabayyun*.

Tabayyun means doing a check and cross-checking the various information received [45]. M. Nuh [46] said that the word *tabayyun* in Arabic has several meanings; First, an attempt to find something that can clarify and reveal the real situation. The phrase tabayyana asy-syai means examining something until clear. Second, the word *tabayyun* is interpreted as an effort to emphasize the essence of agat to clarify and reveal the real situation. The word *tabayana al-qoumu al-amr* means that they have contemplated slowly, not in a hurry so that the problems will appear clear. The sentence *tabayana fi amrihi* means someone ensures and examines a problem carefully [47].

Muslims need to be encouraged to get used to clarifying all news or information[48]. Allah Swt reminded in His word, namely in Q.S Al-Hujurat verse 6 which means "O you who believe, if a wicked person comes to you with news, then check it carefully so that you do not impose a disaster on a people without knowing the situation. which causes you to regret your actions. " Shihab in the interpretation of al-Misbah [49] stated that in al-Hujurat verse 6 is one of the foundations established by religion in social life which is a very logical guide for the acceptance and practice of news [50]. Human life and the interactions in it must be based on things that are known and clearly understood.

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[44] Siti Khoirotul Ula, "Fikih Media Sosial Sebagai Landasan Etika Komunikasi," in *On-Line. In: Proceedings of Annual Conference for Muslim Scholars*, 2017, 347–56.

[45] Iffah Al Walidah, "TABAYYUN DI ERA GENERASI MILLENNIAL," *JURNAL LIVING HADIS* 2, no. 1 (2017): 317–44.

[46] Sayyid M. Nuh, *Penyebab Gagalnya Dakwah Jilid I* (Jakarta: Gema Insani, 2005).

[47] Susanto, "ETIKA KOMUNIKASI ISLAMI."

[48] Neni Yulianita, Nurrahmawati, and Tresna Wiwitan, "Pemahaman Dosen Universitas Islam Bandung Tentang Makna Hoax Di Media Sosial Whatsapp," *Jurnal Wacana* 16, no. 2 (2017): 237–46.

[49] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: lentera hati, 2002).

[50] Susanto, "ETIKA KOMUNIKASI ISLAMI."

According to Julita things that the community must do so they are not easily influenced by hoax news, including [51]:

a. Be careful with news headlines or provocative information because every title will make easy for the public to be provoked quickly[52]. Make sure the news that you read does not have odd sentences [53], as if persuasive and compelling like: `` Spread it! `` Viralize it! and its kind. The article was full of capital letters and an exclamation point that allegedly contained hoax information. It usually refers to events that do not have a date and day, and often claims the source is from an untrusted source [54].

b. Be careful in looking at news sources. This is important to provide knowledge to the public so that they always see whether the source of the news happened in the past, or only comes from sources of unclear origin. According to Ahmad and Hotimah, we can verify news sources and content by searching for it on Google, namely by looking for specific news themes with the word hoax on the back [55]. Usually, if it really is a hoax, a related discussion article will appear.

c. Checking the facts and authenticity of news because news is information that contains factual and actual. Public is expected to see that the news contains relevant facts and with sufficient data [56]. Authenticity is also an important thing in choosing news. People should not be easily fooled by

[51] Julitha, "Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya."

[52] Arsyad Nuzul Hikmat and Anis Masruri, "Verifikasi Informasi Dan Ancaman Penyebar Hoaks Menurut Q: S Al-Hujurat & An-Nur," *TADWIN: Jurnal Ilmu Perpustakaan Dan Informas* 1, no. 1 (2020): 13–31.

[53] Muhamad Iqbal, "Efektifitas Hukum Dan Upaya Menangkal Hoax Sebagai Konsekuesni Negatif Perkembangan Interkasi Manusia," *Literasi Hukum* 3, no. 2 (2019): 1–9.

[54] Ahmad and Hotimah, "Hoaks Dalam Kajian Pemikiran Islam Dan Hukum Positif (Hoax in Islamic Thinking and Positive Law Studies)."

[55] Ahmad and Hotimah.

[56] Ayun Masfupah, "Kontekstualisasi Ayat Al-Qur'an Dalam Menghadapi Fenomena Hoax.," *Komunike* 12, no. 1 (2020): 99–113.

news that is only provocative action on social media. We can make sure the source of the photos uploaded in the related news articles, so we can check with a special application called Hoax Analyzer [57].

2. Providing valid and reliable information

According to Nurasih, Rasidin and Witro, Muslims should be smart in sharing information, namely by not falsifying the slightest fact [58]. In addition, avoiding behavior that tends to ignore the truth of a story, so it is easy to spread information with unclear sources. As a social media user should not spread false information because this behavior is included in the *tazyin al-kizb* category.

False testimony is a major sin that refers to slanderous behavior. It is the same as the sin of a person who commits shirk [59]. It will also harm other people. In Q.S al-An'am verse 112, Allah decreed that people who like to lie to be enemies of Allah and the Prophets.

3. Saying the good word or silence (*Falyakul Khairan au liyasmut*)

According to Susanto, saying good words will be guarded for those who believe in Allah in truth, of course he is afraid of His threats, hopes for His reward, is serious in carrying out orders and abandons His prohibitions [60]. By keeping oral and written communication with saying good words can reduce the impact of hoax such as *namimah* [61]. While Nurasih, Rasidin, and Witro [62] stated that namimah behavior is an act that tries to pit one party against another. This should be avoided by Muslims and should be introspective. Especially in the modern era, that tends to be free in communicating. Nurasih, Rasidin, and Witro also stated that by keeping words can avoid *sukhriyah*. *Sukhriyah* is a behavior that humiliates others which is carried out by insulting, making fun of and

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[57] Ahmad and Hotimah, "Hoaks Dalam Kajian Pemikiran Islam Dan Hukum Positif (Hoax in Islamic Thinking and Positive Law Studies)."

[58] Wiji Nurasih, Mhd Rasidin, and Doli Witro, "Islam Dan Etika Bermedia Sosial Bagi Generasi Milenial: Telaah Surat Al-'Asr," *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 16, no. 1 (2020): 149–78.

[59] Juminem, "ADAB BERMEDIA SOSIAL DALAM PANDANGAN ISLAM," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2019): 23–34.

[60] Susanto, "ETIKA KOMUNIKASI ISLAMI."

[61] (Robinson, A., Susanto, KR, & Din 2019)

[62] Nurasih, Rasidin, and Witro, "Islam Dan Etika Bermedia Sosial Bagi Generasi Milenial: Telaah Surat Al-'Asr."

insulting someone, which in turn creates hatred in a person. Which in the end allows the occurrence of gossip.

CONCLUSION

The results of this research showed that 54.1% of respondents had received or read hoax news on social media and 45.9% of respondents often received or read hoax news on social media. Hoax is associated with slander and backbiting. Where hoax or fake news contain lies or slander which is very likely to occur gossip . The impact felt by hoax news is causing panic, triggering misunderstandings, fueling hatred and causing slander. The reason people still believe and spread hoax news because people think that hoaxes are true news, want to be the most updated person, get the news from trusted people, and think that hoax news is useful news.

Thus, the ethics of Islamic communication on social media is very important to avoid the various negative impacts about hoax and stay away from his prohibitions. The results showed that all respondents applied Islamic communication ethics when receiving or reading hoax news on social media, such as being careful and accurate in communicating (*Tabayyun*). When receiving information, for Muslims do tabayyun. Not hastily taking a stand when receiving information is the first thing to do in a tabayyun attitude. Then the attitude of a Muslim when receiving information is check whether the information or news is true or false. When the truth of the news is not clear, it is not advisable to forward or tell the news to others. In addition, guarding the words in communication both verbal and non verbal must also be considered so as not to trigger backbiting or gossip which could result in fighting, humiliating or insulting other people, causing division or hatred in a person.

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