



ISLAMIC JOURNALISM DISCOURSE: FACTS, DATA AND ROMANCE (AN ANALYTICAL STUDY OF NEWS IN INDONESIA)

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ABSTRACT

The dynamics of journalism experience ups and downs but never death. As the quote "The era of print newspapers or nightly news bulletins may be waning, but journalism as a discipline can never die" - Finley (2013). The media may die but the press and journalists will continue to find new forms. This research aims to explore the study of journalism over time and the opportunities and challenges of Islamic journalism amidst the onslaught of foreign ideological and cultural interventions. Using an explorative qualitative method, this research involving data and literature review will try to explore the urgency of journalism and its dynamics. Reconnecting the chain of events in the discourse of Islamic Journalism, the development of communication technology and paradigm shifts due to the space and media used. Basically, the expansion of journalism studies is seen as an advantage for the circulation of information flows and media practitioners, but behind it all, serious threats to the extinction of a fact-literate generation that has ideal competence as a journalist require a complete solution and joint discussion. This research will provide an overview of how challenges become opportunities and how information is used properly through the perspective of Islamic journalism.

Keywords: Data, Information Circuits, Islam, Journalism and News

ABSTRAK

Dinamika jurnalisme mengalami pasang surut, namun tidak pernah mati. Seperti kutipan "Era koran cetak atau buletin berita malam mungkin memudar, tapi jurnalisme sebagai sebuah disiplin tidak akan pernah mati" - Finley (2013). Media boleh saja mati, tapi pers dan jurnalis akan terus menemukan bentuk-bentuk baru. Penelitian ini bertujuan untuk mengeksplorasi studi jurnalisme dari waktu ke waktu dan peluang serta tantangan jurnalisme Islam di tengah gempuran intervensi ideologi dan budaya asing. Dengan menggunakan metode kualitatif eksploratif, penelitian yang melibatkan data dan kajian literatur ini akan mencoba mengeksplorasi urgensi jurnalisme dan dinamikanya. Menghubungkan kembali mata rantai peristiwa dalam wacana Jurnalisme Islam, perkembangan teknologi komunikasi dan pergeseran paradigma akibat ruang dan media yang digunakan. Pada dasarnya, perluasan kajian jurnalisme dipandang sebagai sebuah keuntungan bagi sirkulasi arus informasi dan praktisi media, namun dibalik itu semua, ancaman serius terhadap kepunahan generasi melek fakta dan memiliki kompetensi ideal sebagai seorang jurnalis membutuhkan solusi dan pembahasan bersama. Penelitian ini akan memberikan gambaran bagaimana tantangan menjadi peluang dan bagaimana informasi dimanfaatkan dengan baik melalui perspektif jurnalisme Islam.

Kata kunci: Data, Jurnalisme, Islam, Pemberitaan dan Sirkuit Informasi

INTRODUCTION

Journalism in principle follows the press system adopted by a particular country, it is not impossible to represent the ideology of its society, but if you look further, journalism is not just developing practically according to principles but rather the 'voice of the people' which ultimately

carries many interests. A small example is the ideological war between ownership, regulators, journalists and the public so that normatively there is a gap in terms of content and news written.

Data quickly turns into facts and facts into data until idealistic stories about journalists' code of ethics, writing and journalism are just a history full of romance. It is undeniable that the sustainability of journalism also follows the development of communication and information technology, thus changing the direction of news from fit to sell, from data to point of view, from accuracy to speed, from balanced to one-sided, from truth to hoax, from comprehensive to investigative, and so on, such as the phenomenon of changing media platforms. Consequently, the information circuit does not have a fixed form, it will always change according to the conditions and context in which the messages and information are rolling. The real control holder is ourselves, who should be equipped with enough information about digital literacy, information literacy and literacy.

Studies on the dynamics of journalism through various perspectives have been conducted. Some of them discuss journalism affected by technological developments. it does not get enough legal containers, so the only way is self defence so that the press system is not limiting but facilitating the creativity of content and the spread of truth (Wardaya & Komari, 2011). The development of the practice and science of journalism should ideally be in line with the professionalism of all parties including the community, journalists, media companies and the government so that practices that tarnish news and information do not occur and avoid repeating old patterns that cause the growth of old power and centralisation of information (Kartinawati, 2017). However, the tendency of news always follows the pattern of information circuits from those who have more power, reproduced until it reaches the dissemination of news and information that is not clear who the producers and consumers are. They only have a momentary emotional bond due to the depiction of reality by the media which is traumatic, dramatic, mystical euphoria, hedonistic, populist, biased and pragmatic ('Uyun & Hakim, 2020; Abdul Muqsih, 2020; Eddyono et al., 2019; *Juditha, Christiany. (2015)*, n.d.).

Journalism basically helps classify information/messages and news according to their categories, expanding the narrow and narrowing the broad so that the facts and data available are not just numbers and discourse. Problems arise when this information/message is managed by interested agents, the channels/media used are inappropriate and include opinions that lead the public from their free space. The terms 'exclusionary journalism' and 'hack journalism' have emerged. Another cause of the emergence of these two terms is the rapid change in news techniques that is not accompanied by the capabilities of journalists through self-development and quick access to information. They are busy with fulfilling news quotas, working multitasking on various platforms to the problem of legal umbrellas that are not in accordance with developments while the information they need is powerless to get quickly spread and reproduced for the benefit of capital owners. The consequences are clearly felt today when many 'claim' to use the principles of journalism but for the sake of commercial interests alone. Take the phenomenon of citizen journalism, trending logic on social media, donation campaigns,

fake accounts, blue ticks, adding followers, likes, shares, creating semi-commercialised educational content through reels, integrated marketing in the comments section and so on.

The age of information society 5.0 requires that information holders are the rulers of the world. They have control over when information should be disseminated and when it should be sealed. Not to mention if this information falls into the hands of conflict connoisseurs and money worshippers, a little important information can become a big problem that destabilises society in a country. Adding details of opinions that touch one's sensitivity is certainly the duty of journalists, but once again this skill can be a double-edged knife as predicted by (Toffler & Alvin, 1980) in (Samantho, 2002) that in the political economy system, the press and journalism have functions, namely; a). as a channel for people's aspirations, b). forming trends (trend setter) of public opinion, c). pressure groups (pressure groups) that can influence and colour state political policies (public decision making), and d). defenders of truth and justice (Samantho, 2002).

Then where is the position of Islamic journalism? As one of the alternatives to journalism, of course, the necessity of the media as a control centre is also indispensable. By combining Islamic values and the ability of the media in its capacity to give individuals access to global networks, this situation is expected to provide a wide-scale positive value transformation in relation to the practice and theory of journalism. The principles of justice, truth, human value, protection, conflict mediation, which were originally aspired to are not just a discourse because they will be accumulated with experience and Islamic values. The core principles of conveying information/messages will be integrated to create a romance between moderate journalism and Islam.

RESEARCH METHODOLOGY

The study uses exploratory qualitative research methods with the main objective of exploring news trends from time to time and looking for loopholes in the study of Islamic journalism in the discourse of journalism trends. using a comparison of literature reviews as the main data collection technique, this study collected 5 informants according to the criteria for in-depth interviews and observing several media as supporting data in order to gain credibility. analyzed several units related to information circuits using a discourse text analysis knife so that conclusions were drawn in the form of Islamic journalism discourse data.

RESULT AND DISCUSSION

A. The Development of Journalism From Period to Period

The development of journalism is inseparable from the positive side of the development of media and information communication technology. The development of the internet has contributed to the turbulence of journalism activity, let's say in terms of form, type and format. Journalism has basically gone through many periods to arrive at the journalism we know today. Some scholars have grouped the period of journalism into a historical version and a version of the theoretical development and practice

of journalism. Historically, journalism started from Greece, according to the classic story "The Odyssey", he is described as someone who is always curious and hunting for various information. Twenty years after Odysseus sailed for Troy, his wife and son miss news of him. But in Greece in 800 BC, there were only two ways to get news. You can stay at home and hope that a traveler will come to you with an accurate report, or you can find key sources to interview yourself. At that time literacy was indeed the main problem in obtaining information and news.

The story of Odysseus represents the four functions of mass communication namely: to inform, persuade, entertain, and spread culture. Penelope and Telemachus, Odysseus' wife and son, want accurate information about Odysseus' whereabouts. Penelope kept herself as secretive as possible, managing her privacy well from those who would only exploit her. He asks the old beggar who claims to have seen Odysseus (but is actually her husband who returns in disguise) to recount the information he gets with relevant details. He demands the beggar to tell him "how he looks, the quality of his clothes and some of his company." According to him, eye witness reporting is a key instrument to gain credibility of accurate information and news, Penelope only wants the truth.

Another story of Odysseus is that when he was on his way back to his house, he encountered a phenomenon that we now know as the function of the press to entertain. it is said that he was stranded alone in Phaicia, where King Alcinous and his people wanted entertainment more than facts, entertainment that aligned with their world view. that is, the truth has been constructed by those who master the information. Meanwhile, Odysseus wanted a ship to return home to Ithaca, so he gave them the entertainment they wanted. When the king introduced himself, he said, "Cyclops don't rank nearer gods than we do." Odysseus reads the situation around him especially to find the nature of his audience/audience so he can create messages/information with content that pleases them. He gave them a good story, complete with Cyclops, the seductive enchantress, a journey to the afterlife, a six-headed monster, cannibals, lotus flowers, whirlpools, and a vengeful god. He describes himself as a complete Greek hero, embodying the values of Greek culture (at this stage it is said that Odysseus has applied the principles of news framing and constructing reality. With the ability to create news narratives, report and disseminate them to audiences, making him able to influence and entertain and even form opinions. general so bring him home safely. Human curiosity is so great for information that it can be processed into news that has a different impact according to the goals to be achieved by the producer of the message/news.

As literacy spreads, it helps bridge the gap between the small world within reach of our senses, and the larger world. Literacy and technology facilitate access to news. The story of Odessius may not have made it true and professional journalism because of the limitations of its message which is more often an official statement than an impartial and accurate report, but it is enough to become the forerunner of journalism which eventually develops and changes along with today's technology.

The version of the development of journalism in theory and practice can be seen in the table below:

	<i>Press History</i>	<i>Journalism History</i>	<i>History of Journalism</i>
Period	1865 >	1990s >	2000s >
Institutional	Pillarized histories by scholars and journalists within the pillar	Closely linked to rise of journalism programs, and media and journalism studies at universities	
Framework	Emancipation of ideological groups	Professionalization of journalism	Representation of social reality
Focus	Institutional histories focused on newspapers as organizations and political context	Focus on newsroom organization, practices and professional norms	Focus on form, style and function
Character	Descriptive	Analytical, critical	

The increasing number of discoveries in the field of information and communication technology has made the journalism landscape change following trends in the hope that idealists will not be left behind and will not abandon journalistic ethics. The fact is that some are indeed beneficial but the negative impacts are also inevitable. Some of the rapid impacts of changes in the journalism landscape are felt, especially with the presence of the internet and social media. The positive impacts of the presence of the internet and social media for journalists and the press include;

- 1.) Journalism practices are increasingly working quickly with easy access and are able to provide information more quickly, information mobility is also spinning like a whirlpool of information tsunamis. Flexibility in terms of speed of up-to-date information is something that is focused on and fought over rather than accuracy of information.
- 2.) Old theories of journalism which focus on the history of the press and politics, ethics, codes of conduct, are now being collided with new theories which prioritize the speed of news production and creating narratives even as an arena for contestation, protest and existence (more in the post-truth age, increasingly critical)
- 3.) Journalistic products can be easily accessed and enjoyed anywhere. (Puspita & Suciati, 2020) in their research journal, reveal that social media functions as a medium to attract more readers, so that it can increase the engagement of news readers as seen from them being able to respond to news in various ways, starting from providing comments, share to social media, to read the contents. The existence of the internet and social media have become "gatekeepers" because they are widely assessed and commented on by the wider community both in terms of the delivery of content, the language used and the value of truth. This should be an encouragement as well as a trigger for increasing the ability of journalists to provide their products while still paying attention to journalistic ethics. Journalists still have to pay attention to ethics in making their journalistic work, one of which is the truth value of the content conveyed even though the speed of the internet and social media spurs journalists to publish their work immediately.

- 4.) Triggering creativity and competing for content delivered by journalistic product-making media to the public. Today, public has an increasing intensity of using social media, as seen from the number of comments or views seen on social media as one of the indicators. This increasing intensity in using social media should bring journalistic media providers to maximize digital-based creativity that is interesting, newest and unique. There is a need to increase the creativity of media providers of journalistic products, either by recruiting employees with the best digital skills or by holding organization development internally. (Muliawanti, 2018) states that online journalists must be able to show the creativity of journalists to optimize real journalism, namely being required to be more skilled in providing content both visual and writing.

Meanwhile, several negative aspects can be seen from; (a) there is a lot of confusing information that disrupts the work ecosystem of information circuits, especially media workers, (b) there is a chaos in the code of ethics for journalism writing, the change in platform also changes the ethics of writing from which originally prioritized accuracy and accuracy to prioritize speed and market oriented, (c) the essence of journalism, quality information, and public service which are the ultimate goals of the press are increasingly far from reality because information is still not free or independent from the influence of power, both economic and political. (d) various "information" that is spread in social media networks also often becomes information which is then disseminated by the mainstream mass media. As a consequence, the information circuit becomes unclear as to who produces the message, sends the message, and even at a certain level, information becomes biased because anyone can produce it on behalf of citizen journalism.

Kovach and Rosentiels offer a combination of old and new journalism: the function of the press as gatekeeper does not completely disappear, but only reduces the dimensions of what the press must provide, and in itself does not sufficiently explain the role of the press. The press must perform a more complex set of functions than mere gatekeepers and adopt new formats of speech, dissemination and public involvement in news. The press is still a mediator, but with a more diverse and complex mediation role, and executing it in today's borderless world of communication will be more difficult (Kovach and Rosentiels, 2012).

Objectivity does not mean neutral. The true meaning is that the press must adopt an objective and transparent method of gathering and verifying news, this definition is closer to "objectivity" in knowledge. Now, as consumers are getting stronger and more picky, these elements are still relevant. Technology may change the way news is delivered and the form it takes, and create different economic drives among the people or companies that work in the press, but it will not change human nature and the central value of what people need to know. A more pressing issue is how journalism changes to keep those values alive in the new era.

What must be done as a first step is to understand new ways of getting news. Society now relies on some new authority to tell it what is important. People get emails, get news from non-news sources on social networks, read blogs, sort through aggregators and so on. This new behavior is just one of

many major changes. In other words, contrary to many estimates, a closer analysis of the hard data shows that consumers still want value and traditional news sources. And they still want a display case containing various news subjects. The only difference is in the way they go to news sources. Society is in a demand-based news consumer culture, accessing what it wants at any time.

On the other hand, contemporary journalism reflects new values such as the universe of interactive media which is "always on" and is characterized by:

- Immediacy
- Transparency
- Edgy opinion and partisan journalism
- Anonymity
- Sharing content (sharing)

B. Dealing With Data, Making Peace With Circumstances

The relevance of the latest studies on media-influenced journalism with the human need for information so that people don't become human beings who feel FOMO (Fear of Missing Out) is really very interesting and has received a lot of attention from academics and practitioners of the press and journalism because journalism and the press are something which cannot be separated. What causes both conceptually and in practice the direction of journalism to change according to trends and societal needs? This question is really very interesting to study before we enter into a discussion of transformation. There is such an abundance of information that it is necessary to group it into several parts according to need. The information around is in the form of raw facts, stories, information called data. Dealing with data, if I may describe it, is like walking on a thin sheet of ice, missteps or piles on domination to a point causes us to sink into a pool of data. Everything was in vain. Meanwhile, walking on it is the only way to save yourself and the people around you. If data is processed properly it will provide benefits. Data can also be archived to become of value someday, even data can endanger millions of people if it is in the hands of responsible people. This is the ideal role of journalism and the press in utilizing data to become actual news, which is effective and appropriate.

The speed of new media in broadcasting information has tempted many of its users to ignore the restricting methods of accuracy and verification which are the essence of journalism ethics. Apart from that, there are several other factors that contribute to this. One of the reasons often cited generally relates to the financial situation and crisis faced by media companies as a result of the global economic crisis. According to Jim Boumelha, President of the International Federation of Journalists, the crisis has swept the media in Europe and America which then sparked major changes in journalism. No matter how difficult the challenges faced, one thing is certain: journalism must continue to uphold and practice ethics. President of the International Federation of Journalists, Jim Boumelha emphasized that: "This is an encouragement for those who are ready to uphold journalism and confirm, in this century of

convergence of traditional media and new media, that journalism as a public good will not survive on any platform. even without commitment to ethics and values (Hamna, 2017).

One of the prime tasks of journalism is to monitor and evaluate the actions of government and other power holders. This can be achieved mainly through the access of official files produced or received by authorities. Traditionally official documents have been in the paper format. The transformation to digitalization started more than 15 years ago, but only recently have large digital data sets been available. WikiLeaks' secret data sets have often been mentioned as the starting point for contemporary data journalism activities. The Afghan war logs, Iraq war logs and the US embassy cables have since 2010 forced many prominent news organizations, all over the world, to start their initial data journalism activities. We argue that 'data journalism' and 'data-driven journalism' have been accepted rapidly and easily as new concepts among journalists (UNESCO, 2018).

I interviewed several media observers, practitioners, and journalists about how they view and treat data. following results:

- 1.) Data as a new commodity to be hunted and mixed. If there is an abundance of data, then the process of creating and producing news is carried out in stages by giving meaning and structure to the rotating data stream, then telling and partly constructing it so that it can influence audiences. Through a scientific process, data journalism uses certain methods and provides clear findings after going through a verification and imitation process.
- 2.) Scattered data will be used as a 'source' until the visualization supports it so that it no longer requires checking and checking to several places like classical journalism does. the main idea of data analysis is to find important issues and use them as a unifying interest.
- 3.) The collected data is not only used for news reporting but more towards discovering and telling issues for a living. This can cover everything from traditional computer-assisted reporting (using data as a 'source') to data visualization and state-of-the-art news applications. The unifying goal is that of journalism: to provide information and analysis to help inform us all about important issues of our time.
- 4.) The data will be researched and analyzed. this is what promises from data-based journalism. to keep the data consistent, directing it in various perspectives will help the community to understand a problem that has occurred or even that has not been reported. news that is made through the stages of data analysis and scrutiny, the results will be extraordinary.
- 5.) Abundant data will be grouped by number processing as well as keywords in the form of trendy words so that in this case data in journalism will bridge the gap between statisticians and word experts. Finding outliers and identifying trends that are not only statistically significant, but also relevant to describing today's inherently complex world.

The pattern of delivering news as in the past is increasingly being left behind, being replaced by a new pattern that is increasingly participatory. On the other hand, there are more and more alternatives in obtaining information so that it leads to healthy competition, in which the media that are able to meet

people's needs will gain trust, while those that fail to fulfill them will be left behind. Entering the era of information society has created a new reality in the world community. The new reality is the free market of ideas. All of that is supported by information and communication technology. Everyone is competing to get as much information as possible about anything that concerns their life and living.

This global information era, which (Bell, 2000) calls the post-industrial era, indeed promises many prospects and the lure of promises and hopes. First, communication technology will become increasingly sophisticated, abundant and diverse in form and type. People will increasingly have more choices according to their interests, needs and finances. Second, people's access to information is increasingly high and global. This means it will make people smarter and more skilled. According to Toffler, people like this will later form a social class which he calls the cognitariat group. Third, the information era will promise opportunities for many workers who specialize in working in the production and distribution of information, including the process of storing data on computers. In this way, the information era will increasingly guarantee and increase prosperity for society.

The flood of information that is currently hitting the world community is of course being responded to in various ways. Everyone is free to choose and determine what information they want. In the context of democracy, this is everyone's human right. The right to know is what is always echoed by devotees and upholders of human rights. Under the pretext of human rights, all information produced and consumed by the public seems to be value-free. Whereas the mass media is actually an actor in carrying out and instilling cultural imperialism. In this context, the media is actually an ideological apparatus.

Nowadays, press and journalism have two great powers. The first is the existing players in the media business, while the second is the citizens who carry out the function of conveying information through citizen journalism. Both of them can stand and walk independently, but there are times when they go hand in hand synergistically. Public involvement in reporting has now become a mandatory feature in the news media. It has become the standard that must be carried out by a news media. On the one hand, this strategy allows news media to overcome human resource shortages that cannot exist in every geographic coordinate. On the other hand, community involvement will create its own loyalty to the media so that in turn the media will not lose its audience, something that is feared by the media.

C. News Transformation and Opportunities for Islamic Journalism

It cannot be denied that the globalization of world information that has been going on so far is still completely controlled by Western countries. It could be that there is some truth in the saying that whoever controls information (media) will control the world. This is what is happening now that the West with all the advances in information and communication technology that continues to grow rapidly is in a very established position in controlling and transforming and distributing all forms and types of information to the world community. The West is currently still the hegemonic power in the world's information mainstream. What the West is doing is clearly fully supported by its international media network. Western and Islamic relations in the historical landscape rarely show a harmonious

relationship. Majid Tehranian even said, "Relations between Islam and the West have never been a model of harmony" (Tehranian, 1999).

The dominance of Western media in controlling the world's information traffic is still perceived as a force that is difficult to overthrow. Globalization that has hit the world in the postmodern era is considered to have made the media a place for hegemony of public opinion (world) which bears the burden of being manipulative and distorting of reality. At least Islam really feels how the West continues to portray Islam as the enemy of the world after the collapse of communism. Even Huntington, through his monumental work *The Clash of Civilization*, put forward the thesis that war would emerge, which he called a clash of civilizations. According to him, the main focus of conflict in the near future will be the West versus Islam. At this point, we can look for opportunities for Islamic journalism amid the domination of western journalism.

Numerous theories and concepts regarding journalism (press) in general have been put forward by many experts and journalistic practitioners in the world. From a number of existing literature; The notions, concepts, and theories of journalism have always been seen and studied from a Western perspective. In subsequent developments, journalism then became a separate scientific discipline within the cluster of other communication sciences, mainly related to mass communication. If all this time the journalistic term has always been studied from a Western perspective as above, then what about Islamic journalism?

The history (professionalization) of 20th century journalism can be symbolized by the consolidation of the ideology of consensual work among journalists in different parts of the world. Conceptualizing journalism as an ideology (rather than, for example, other options offered in the literature such as professions, industries, literary genres, cultures, or complex social systems) essentially means understanding journalism in terms of how journalists give meaning to journalism. their news. Although most scholarly works on journalism are reduced to studies on institutional news journalism, research on other, more feminine journalism or so-called 'alternative' journalism shows that journalists across genres and media types use more or less the same ideal typical value systems when discussing and reflecting. Departing from this transformation, new values began to be added to alternative journalism.

In the Islamic tradition, unethical practice is a sin. The collective community consultation (shura) works to ensure adherence to ethical guidelines. Islamic communication sees differences as non-conflicting and a necessary part of mutual learning. This is similar to Buber's (1970) where the agreement to disagree is part of mutual understanding. Dialogue requires the suspension of expected outcomes and prepares one for differences in opinions and an altered reality resulting from the exchange. This shared view has its roots in the Abrahamic religion. In this respect, both the Western and Muslim worldviews accept that dialogue is ethical and positive. Participants have the opportunity to equally engage in communication, promoting understanding and mutual benefit for common good. However, critiques of dialogue in Western literature also see transparency and honesty in dialogue as

an opportunity to misuse disclosed information, as well as expose differences that could cause disharmony and disagreement. The ideal “equal relationship” is also considered unrealistic as unequal power balance is inevitable in context. In the Islamic worldview, observance of ethical guidelines is the precursor to ethical behaviour; this underlies the mindful assessment and constant improvement of the communication process. The purpose of dialogue is to establish a relationship that supports respect, dignity, and acceptance among communication participants despite their differences. In this case, western ideology sees both disclosure in dialogue and controlled information in persuasion as potentially harmful since the content can be used for manipulative purposes. This comes back to the idea of unethical practice as a possible consideration whereas in the Islamic ideology, the Prophet’s examples and advice (sunna) do not support such practices.

Both worldviews see ethical persuasive content as accurate and truthful where the audience exercise freedom of choice and have access to information. However, persuasion is also viewed in western literature as part of propaganda and has the potential to control, manipulate, and deceive. While the Western concept of persuasion is driven by actions that are justified by the end result, the Islamic version does not have that pressure to achieve a definite result at all costs. Ethical persuasion is part of the dialogic framework in the Islamic view and the two are not mutually exclusive. In fact, ethical persuasion in Islam does not exist in a vacuum and expects a dialogic component, which is necessary for forming positive relationships.

Four principles of an Islamic perspective to journalism: truth and truth-telling (siddiq and haqq), pedagogy (tabligh), seeking the best for the public interest (maslahah), and moderation (wasatiyyah). The relative importance of an interventionist approach to journalism in the investigated societies as it is embodied in the maslahah principle. Much more than in other societies, journalists conceived of themselves as change agents who steer public conversation and socio-cultural development. Notably, Albania and Kosovo escaped from this overall trend. At the same time, this interventionist attitude does not seem to resonate with the idea of adversarial and watchdog journalism. Journalists want to make an intervention in society, but they do so in a constructive fashion rather than in a confrontational and adversarial manner. In a similar vein, the tabligh principle is also pronounced among journalists in the studied countries: journalists are keen to act as pedagogues, educators, and teachers, in addition to promoting cultural diversity.

Some studies also show Journalistic culture in Islamic view is indirectly influenced by the appropriation of Islamic culture within a given political context, or directly by the political system itself. Furthermore, the abovementioned principles of an Islamic worldview are often differently understood and enacted across the Islamic world, within and between countries. While a basic feature of Islamic culture is the very rigid universal understanding of worship rules, a modern interpretation of Islam calls for and encourages flexible understanding an application of the above principles to make them more sensitive to real-world conditions in space and time (Muchtar et al., 2017).

Previously, Ramli (2005) introduced the idea of Prophetic Journalism, which is based on four positive attitudes of the Prophet Muhammad, which include: always telling the truth (siddiq), having the ability to maintain the anonymity of their sources (amanah), and spreading the truth and good deeds to the community (tabligh). In addition, journalists are expected to be intelligent and think critically based on the understanding that the job of journalists is to influence public opinion; hence, these roles need to be carried out carefully for the sake of building society rather than simply reporting negative news. Furthermore, he emphasised two important dimensions in relation to Islam and journalism: building a better image of Islam, and making a positive contribution to society.

The first principle is the concept of haqq (truth). The Qur'an clearly commands: "Do not mix haqq (truth) with batil (falsehood) and conceal haqq (truth) knowingly" (92:42). In his research, Hamada (2016) counted at least 138 references to the root word naba-meaning "news" that must be based on truth unmixed with deliberate falsehood-in the Qur'ān. The principle is very important, as indicated in the Qur'ān: "O you who believe ... check, lest you harm some people unknowingly and then become ashamed of what you did" (49:6). Furthermore, Hamada (2001) argues that news should have a strong sense of responsibility and accountability on the part of journalists and their organisations.

The second principle is based on a set of concepts that cluster around the pedagogic function of journalists as public communicators, better known as tabligh, which broadly means spreading truth and goodness to the public. In the context of this principle, journalists are expected to play the role of educators, or teachers, who promote positive attitudes to the audience and encourage them to do good deeds. This principle is embodied in the concept of al-amr bil-ma'ruf wa-n-nahy 'an il-munkar, which is commonly translated as "calling to the ma'ruf and forbidding the munkar". This cardinal principle obliges Muslims to invite the good and "forbid, whether by words, actions, or silent condemnation, whatever evil they see being done. This understanding can be a dilemma for journalists when it invites them to avoid telling the truth due to concerns over fitnah (slander). As such, many journalists tend to only spread news that is good for society and humanity to avoid slander. Such expectations and restrictions often result in increased levels of self-censorship and further restrictions in newsrooms (Hamayotsu, 2013).

The third principle is called maslahah, meaning seeking the best for the public good. The idea behind this is perhaps best illustrated by one of the Prophet Muhammad's sayings: "Whoever among you sees an evil deed, he should change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so then with his heart and this is the weakest of faith" (Muslim; Hadith 34). What this principle essentially asks for is a deeply interventionist and participating attitude. Journalists are not seen as detached observers, as uninvolved bystanders and witnesses. Instead, journalists are expected to involve themselves in public discourse and take a stand to promote social change in society. Journalists serve their audiences in the role of "change agents" who contribute to the betterment of society.

The Final principle is called wasatiyyah, which means “moderation,” a concept emphasized in both the Qur'an and Sunnah (Ushama 2014). Moderation in this context implies impartiality and fairness; journalists may not endorse a particular political cause or support one side of the conflict over the other (Hamada, 2016). The core meaning of moderation is justice ('adl). This notion carries a wide array of connotations, including straightness, straightforwardness, impartiality, fairness, equitableness, probity, honesty, uprightness, equitable composition or just composition. There are obvious tensions between the moderation principle and *maslahah*, if the latter is primarily understood in terms of an interventionist attitude.

The Islamic worldview of ethics offers a model of modern journalism ethics that both protects and limits universal pluralism in a multicultural society. It supports pluralism insofar as it does not threaten the unity of the universe or create a state of anarchy. The Islamic worldview does not encourage pluralism *per se*, but rather a just worldview where all cultures are equally free without exercising cultural hegemony or monopoly. Hence, it establishes universal values that humans share without transcending local cultures. From the Islamic worldview, all people are equal, have equal rights, and should be responsible for the peaceful coexistence of mankind. This Islamic worldview; human-based global ethics requires a dual way of approaching issues of ethical dilemmas on the part of journalists. They must consider local and global cultural sensitivities when dealing with any cultural, political or religious issue that has significant consequences for others beyond the borders of their home country. However, they must commit to universal human principles more than to national interests when conflicts arise between these two extremes.

CONCLUSION

The universal ethics of journalists require full detachment, impartiality, fairness, and independence. In short, the Islamic worldview of ethics requires a different solution to the relationship between patriotism and the ethical behaviour of journalism. This fusion of local and global standards is based on the premise of tolerance and mutual respect as transcultural principles. Thus, Islamic Journalism also differs with regards to its connection to the state and social life but same in ideological principal that connected with Islam values on reporting or news covering. The challenge for further journalism is to continue to highlight the principles and basic values of Islam in every practice and discourse of journalism even though the platforms used are different. on digital platforms, it can adjust to the culture of their information circuits as well as through social media. although the mass media is related to power relations, the task of Islamic journalism is to build opinions in the midst of society so that it moves voluntarily to follow the principles of Islamic journalism, which has been proven from literature searches not to conflict with the principles of journalism and even offer solutions so that mass media reporting patterns, the press and Islamic journalism can coexist.

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