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Journalistic Ethics in Islamic Media

Etika Jurnalistik Dalam Media Islam

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Abstract

Keywords: Code of Ethics; Journalism; Islamic Media

There are many Islamic media today. However, it is undeniable that some of these media outlets violate the journalistic code of ethics either intentionally or unintentionally. Therefore, it is very important for Islamic media to pay attention to signs or journalistic ethics that are in accordance with Islamic principles. This research aims to find out journalistic ethics in Islamic media. The research methodology used is qualitative research and library research (Pustaka) study methods. In this study, it was found that journalistic ethics in Islamic media has 4 important elements that can be used as a guideline for a journalist, namely Honest, Fair, Responsible and Accurate.

Abstract

Kata Kunci: Kode Etik; Jurnalistik; Media Islam

Media Islam saat ini sudah banyak. Namun tak bisa dipungkiri bahwa beberapa media tersebut melakukan pelanggaran kode etik jurnalistik baik secara sengaja maupun tidak sengaja. Oleh karena itu, media Islam penting sekali untuk memperhatikan rambu-rambu atau etika jurnalistik yang sesuai kaidah Islam. Penelitian ini bertujuan untuk mengetahui etika jurnalistik dalam media Islam. Metodologi penelitian yang digunakan adalah penelitian kualitatif dan metode kajian library research (Pustaka). Dalam penelitian ini ditemukan bahwa etika jurnalistik dalam media Islam memiliki 4 unsur penting yang bisa dijadikan pedoman seorang jurnalis yaitu Jujur, adil, bertanggung jawab dan Akurat.

INTRODUCTION

Journalistic activities in daily life cannot be separated from the obligation to implement the Journalistic

Code of Ethics, especially if the media has Islamic nuances and of course must adhere to norms and ethics according to Islamic teachings. The existence of a special pattern in online media also requires rules that are adjusted to the

conditions that exist in this contemporary media. It is common knowledge that journalism has a great influence on the news that is disseminated. For this reason, the application of journalistic ethics is used as a guideline in the process of collecting and disseminating the information collected.

Our Muslim-majority country needs a large number of Islamic online media. The presence of these media is actually a breath of fresh air for the cyber community that needs religious content and news about Islam. However, Islamic media cannot be separated from violations of internet ethics and journalistic codes of ethics. There are many issues that require attention related to violations of media ethics rules. Some of a journalist's understanding of news can make the content of the news invalid so that it makes readers more aware, for example making conflicts in society more intense, making the situation more dramatic, or trapped in superficial ideas. This can give rise to sentences that involve unhealthy psychology. This may be due to the demand for website monetization, so many Islamic sites favor dramatization, emphasizing the phenomenal effect with such words, or writings from the Qur'an or Hadith. They just use it without interpreting it. The strength of the evidence is still questionable and raises doubts.

Journalistic Ethics or often known as the Journalistic Code of Ethics is a rule made as a sign of

journalistic activities.

If then the Islamic site is more or less uprooted from the principles of Islamic teachings and the journalistic code of ethics, then there needs to be an evaluation so that *netizens* are more enlightened and understand, instead of being the target of personal emotions, the subjective ideology of the author's religion, or just being part of the target quantity of the site's popularity in order to boost its media monetization.

This research aims to find out journalistic ethics in Islamic media and explore a case related to violations of the journalistic code of ethics.

RESEARCH METHODS

The research methodology used in this study is qualitative research and library research (Pustaka) study methods.

The data collection technique carried out by the researcher is with data collected from various sources, both from books, journals, and others that are relevant to the research theme. After that, the data that has been collected is then analyzed by the researcher and provides adequate explanations with the aim of strengthening the research results.

RESULTS AND DISCUSSION

Journalistic Code of Ethics

Ethics in general is about human behavior in accordance with legal norms or rules that apply in a society.

Meanwhile, journalism is termically defined as an activity to prepare, edit and write newspapers, magazines or other periodicals. Journalism can be described as a technique for processing news that starts from getting news content to disseminating to the public or the public related to information, events, or news.

According to Suf Kasman, Islamic journalism is a process of reporting, processing and disseminating various events with the content of Islamic values by complying with journalistic rules or norms sourced from the Qur'an and the sunnah of the Prophet. Islamic journalism is prioritized on Islamic da'wah, which carries out the mission of amar ma'ruf nahi munkar. Islamic journalism is characterized by the dissemination of information related to what is and cannot be done, and strives to influence public communication to follow everything in accordance with Islamic teachings, (Ikhtiar, 2022).

Journalistic Ethics is often known as the Journalistic Code of Ethics, which is a rule made as a sign for journalistic activities. Journalistic ethics is a standard that regulates the norms of behavior of a journalist in carrying out his functions as a journalist. Journalistic ethics simply lists the main idea of what should and should not be done and what a journalist should not do in carrying out journalistic functions. A professional journalist is a journalist who adheres to journalistic ethics, (Tajibu, 2014: 135).

In journalism, a code of ethics is needed because of the demands of the press, so that the duties of journalists or reporters can be carried out properly. A good journalist is someone who collects in a morally justified way, information that is objective, honest, and fact-based that is of interest to readers or viewers and then disseminates it in a timely, entertaining, and accurate manner to a wide audience, (Zainuddin, 2011: 37). The Code of Conduct provides assurance that the material they receive is a reasonable truth, based on information that has been fairly obtained and has been thoroughly verified or investigated (assembled fairly and thoroughly) by the people working on their behalf.

Articles of the Journalistic Code of Ethics

To ensure press freedom and fulfill the public's right to obtain correct information, Indonesia journalists need a moral foundation and professional ethics as operational guidelines in maintaining public trust and upholding integrity and professionalism. On this basis, Indonesia journalists establish and comply with the following Journalistic Code of Ethics:

1. Indonesia journalists are independent, producing accurate, balanced, and not bad faith news.
2. Indonesia journalists take

professional ways in carrying out journalistic duties.

3. Journalist Indonesia always tests information, reports in a balanced manner, does not mix facts and judgmental opinions, and applies the principle of presumption of innocence.
4. Indonesia journalists must not make false, defamatory, sadistic, and obscene news.
5. Indonesia journalists did not mention and broadcast the identities of victims of social crimes and mentioned the identities of victims of immoral crimes and did not mention the identities of the perpetrators.
6. Indonesia journalists do not abuse their profession and do not accept bribes.
7. Indonesia journalists have the right to refuse to protect sources who do not want to be known their identity or whereabouts, respect the provisions of the embargo, background information, and "off the record" in accordance with the agreement.
8. Indonesia journalists do not write or broadcast news based on prejudice or discrimination against a person on the basis of differences in ethnicity, race, skin color, religion, gender, and language and do not

degrade the dignity of the weak, poor, sick, mentally disabled or physically disabled.

9. Indonesia journalists respect the rights of a source about his or her personal life, except for the public interest.
10. Indonesia journalists immediately retracted, corrected, and corrected erroneous and inaccurate news accompanied by an apology to readers, listeners, and/or viewers.
11. Indonesia journalists serve the right of reply and the right of correction in a proportionate manner.

Journalistic Ethics in Islamic Media

Freedom in journalism is indispensable to achieve the desired goal, which is to convey and disseminate information whatever information it is. However, in order to protect the interests of the public, especially the general public and even the safety of the State, there should be a regulation as a reference or guideline in the implementation of journalistic activities.

The Journalistic Code of Ethics from an Islamic perspective is a guideline for the code of ethics for reporting that is in accordance with or based on Islamic values. Aminuddin Basir stated that ethical journalism can be traced through two things; the message or information carried and the

impression caused by the news or information reported, (Basir, 2016: 65).

Considering that journalism in Islam itself is used as a da'wah medium, as a journalist must use the Qur'an and Sunnah as the basis or basis in presenting the news. The principles of Islamic communication are different from the principles of communication in general, the principles of Islamic communication in the form of *free and balanced flow of information* which are seen as fairer and more humane when viewed as communication in general is only limited to *free flow of information*. At least in Islamic communication, there are ethical values that are held by Islamic journalists, which are as follows: (Mutiawati, 2019: 154).

1. Honest

Honesty in journalism is when conveying the content of a message or information correctly, based on appropriate facts and data because it is a very important thing to pay attention to for a Muslim. Several verses in the Al_Quran have also emphasized honesty with the name of *sidiq*, amanah.

With the commitment of honesty in conveying news as above, a Muslim in communicating according to the Qur'an must not lie. A journalist is required to convey information based on the facts that occurred, not fake news or made up. One example is in the Qur'an, surah al-Baqarah verse 42

2. Fair

In explaining the process of communicating, the Qur'an has guided us to communicate fairly and impartially. Fair and impartial here means not ignoring the social status of a person or group when we have to convey all the information. How do we communicate or convey information in a balanced manner both to relatives, officials and even the poor. The word adil which is closely related to communication or delivery of information is found in (Q.S. 6: 152).

3. Responsible

A responsible attitude is a mandatory thing to have and maintain in a Muslim in all his activities. The Qur'an reminds us a lot to be responsible for every message and promise that we have conveyed. A responsible journalist will analyze every word carefully, considering everything that may happen in the future with Islamic values. If the news contains content that is detrimental to the public, then a journalist must clarify and be responsible, not avoid it by defending without a clear basis.

4. Accurate

An information and message published by a journalist must certainly be accurate. The submission of information that is not clear in its source and valid data has the potential to cause slander. Therefore, the Qur'an has expressly reminded us to be very careful and not to fall for false information.

Spreading false information has a great and fatal effect, even to the point of threatening the lives of others. For this reason, we must be careful in sorting and choosing sources of information and as a journalist we must make and report information based on facts.

The study of Islamic Communication is inseparable from the Fundamental principles as well as Islamic journalism, which is the basic framework for building Islam in a balanced order of life between the worldly and the ukhrawi. Therefore, Islamic journalism must be supported by the following principles in order to be able to move towards a better future, (Mutiawati, 2019: 160).

1. The Principle of Tawheed.

In Islam, the most important and most basic view of human beings and the universe is monotheism. From pillar one, the guidance of human devotion to God the Creator arises. By using the concept of divinity, Islamic journalism in seizing a place for humans, for authorities and institutions must be in the framework of devotion to Allah. Thus, the concept of monotheism, if implemented, will provide principles in determining the limits of legitimacy or a system in Islamic journalism.

2. Principle of Responsibility

From a religious perspective, Islam is seen as a religion that is missionary, where the messages must continue to take place in human life.

With the principle of responsibility, Islamic journalism has a vision and mission as well as a high commitment in realizing that Islamic journalism is the mandate of the Khalik who will be held accountable. Therefore, in this corridor, the principle of Islamic journalism is in the doctrine of "amar ma'ruf nahi munkar" (QS. Ali 'Imran[3]:10).

3. Principles of Ummah or hablu min an-nas

Islamic journalism is inseparable from the mission of Islamic religious teachings, where that mission is also contained in the Qur'an and hadith. Meanwhile, in the communication process, the position of the Qur'an and hadith is as a source or reference of communication behavior and messages conveyed. Judging from this perspective, Islamic journalism is in the cycle of the Qur'an and hadith, which is also its hallmark.

Cases of Violation of the Journalistic Code of Ethics

Reporting from antaranwes.com that on February 4, 2024, Press Council Member Yadi Heriyadi Hendriana received a report from the Ministry of Investment/Investment Coordinating Board (BKPM) which reported Tempo media related to content that profited from the name of the Minister of Investment/Head of BKPM Bahlil Lahadalia.

In his report, it was stated that there were two Tempo media products

that were reported, namely the Bocor Alus Politik (BAP) podcast with the title "Alleged Mining Permit Game of the Minister of Investment Bahlil Lahadalia" and the Tempo Magazine investigation entitled "Playing Tribute to Mining Permits". It is known that the news that accuses Minister Bahlil of playing a 'game' of buying and selling mining permits is unverified information.

Based on Press Law Number 40 of 1999 which states that complaints about news disputes are regulated by the Press Council to supervise the implementation of the journalistic code of ethics, so the report is complained to the Press Council.

CONCLUSION

Based on the findings of the research results, the researcher will present several conclusions:

Journalistic Ethics is often known as the Journalistic Code of Ethics, which is a rule made by the journalists' union itself to become a sign of journalistic activities in Indonesia. Journalistic ethics is a standard that regulates the norms of behavior of a journalist in carrying out his functions as a journalist. Journalistic ethics simply lists the main idea of what should and should not be done and what a journalist should not do in carrying out journalistic functions. A professional journalist is a journalist who adheres to journalistic ethics.

Finally, the Press Council issued a decision regarding the complaint. The decision was conveyed through an Assessment and Recommendation Statement (PPR) which confirmed that Tempo violated Article 1 of the Journalistic Code of Ethics, because it provided inaccurate information. In the letter of recommendation, the Press Council emphasized that Tempo apologized to Bahlil and to the readers for the violation. In addition, Tempo was also asked to give Bahlil the opportunity to give his response through the Right of Reply. Then Bahlil asked the tempo to correct the news.

To be free of the press and fulfill the public's right to correct information, Indonesia journalists need an ethical and professional foundation as a practical guideline in maintaining public trust and upholding integrity and professionalism. On that basis, Indonesia journalists establish and comply with the Journalistic Code of Ethics which consists of 11 articles.

There are many problems related to violations of the journalistic code of ethics that need to be considered. For this reason, there are 4 basic pillars of journalistic ethics in Islamic media that can be used as a guideline for a journalist, namely Honest, Fair, Responsible and Accurate.

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