
Implementation of The Principles of Islamic Communication In The Digital Era

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Abstract:

Advances in technology can not only provide good benefits but can also have a negative impact, among is the hoax news. The government has been working to overcome this, including socializing digital literacy to the public. This is also in line with Islamic religious teachings that put forward the concept of Islamic communication principles in the interaction of daily life including in communicating digitally so that the motto of Islam that is rahmatan lil' alamin can be achieved. From the concept, researchers are interested in knowing how to implement Islamic communication principles in the digital era. This research is field research with qualitative descriptive approach methods. The object of the research is students who have earned the teaching of Islamic Communication courses. The result of this study is that informants have tried to apply the principles of Islamic Communication, but it has not been able to be applied optimally, due to various obstacles both from internal and external self-informants. Therefore, in addition to knowledge in the form of Islamic communication concepts taught, there also needs to be habituation in the form of in-depth, serious, and continuous training. So that the principles of Islamic Communication are embedded and become self-character.

Keywords: Islamic communication of digital era; hoax solution; the principle of Islamic communication.

A. Introduction

As social beings, humans cannot be separated from communicating in everyday activities. Communication is done from waking up to going to sleep again. Even today we are very dependent on communication tools in the form of gadgets. Almost everyone has a gadget and carries it everywhere. We can also access various things through gadgets, including information, news, entertainment, and even shopping.

One of the most prominent functions of gadgets today is as a tool for accessing information and social media. We can greet each other and search for various information at the touch of a finger. But the ease of course if not used wisely, will have a negative impact not only on its users can even cause division and unrest in the community. The amount of information that is scattered makes it difficult for us to distinguish what is right and what is wrong.

Fake news or information is commonly called a hoax. Hoaxes are spread by people with certain interests. Hoax is a news fabrication or reversal of facts that are packed with convincing but can not be proven the truth. Hoax news is spread as an attempt to obscure or hoard true news with fake news so that the media is flooded with misinformation. This makes the audience confused, unsure, even wrong in consuming information (Gumilar, 2017).

According to the results of mastel (Indonesian Telecommunication Society) survey in Marwan (2017), the spread of news or information containing the highest hoax content comes from social media in the form of Facebook 92.40%; chat application 62, 62%; and website 34.40% (Septanto, 2018). The rise of hoaxes on social media is passed by many factors, including the habits of people who always want to quickly share something, rush in delivering news, and do not conduct information truth investigations. These habits occur in a chain, from one user to another. Especially if the information is a provocation for certain interests that can affect emotions, feelings, thoughts, even people's actions. So the news or information is very easy to go viral (Rahmatullah, 2019).

Based on the results of research conducted by the Indonesian Telematics Society, showing political issues and SARA is the most frequently raised as a hoax in Indonesia. Such sensitive issues such as social, cultural, religious, racial, tribal, and class are used to influence or herd public opinion. Hoax content spread on social media can be 62.1% text, 37.5% images, and 0.4% video (Pakpahan, 2017).

Given the rise and danger of hoaxes circulating in various media, the government has tried to minimize hoax news in various ways. President Joko Widodo himself stated that hoaxes are part of the era of openness that must be faced and the President asked all parties to stop the spread of hoaxes (Juditha, 2018). Among the government's efforts is to encourage socialization about the importance of digital literacy, so that people are not simply exposed to hoax news that can divide the unity of the nation and state.

But in addition to the efforts of the government, of course, each individual must realize the importance of literacy, so that it can filter every information received. It is also in line with the teachings of Islam which has the motto *rahmatan lil alamin*. Islam as the majority religion in Indonesia puts forward the concept of Islamic communication principles that should be understood and applied in the interaction of daily life, including in communicating digitally. The concepts of Islamic Communication principles are the principles of sincerity, reward and sin, honesty, cleanliness, positive speech, package, two ears one mouth, supervision, selectivity and validity, mutual influence, news balance, and privacy (Hefni, 2015). This is where researchers are interested in researching how the implementation of Islamic communication principles in everyday life has been done by informants who are students who have received Islamic communication courses. In addition, researchers also find out what are the obstacles in carrying out the principles of Islamic Communication in communication interaction in today's digital era.

B. Research Methods

This research is field research. The research approach used is qualitative descriptive, which describes the implementation of Islamic communication principles in the digital era in detail and in-depth. So this research will be described in verbal form according to information from the informant, by the research question, then analyzed, then reduced, presented, and concluded (Moleong, 2016).

Data sources consist of primary and secondary data sources. The primary data source is obtained from the informant's statement. While the secondary data source is all documents and articles related to this research. The research informant numbered 13 people taken from students who had received Islamic communication courses. Researchers choose informants, namely students who have received Islamic communication teaching on the assumption that the student has understood the concept of Islamic communication, so that the knowledge should be applied in everyday life, including when communicating or accessing various information through digital. The involvement of human science in solving various social problems greatly affects its moral and ethical qualities. Science and technology are indispensable to improving human quality (Tanrere, Surasman, & Mubarok, 2020).

As for data collection techniques using observation, interviews, and documentation. Observation is an observation of student behavior on social media. While the interview was conducted in-depth with informants, either directly or through google form. And documentation, i.e. researchers collect documents related to research to get the necessary information.

And for data analysis techniques, researchers use Miles and Huberman models consisting of three stages, namely data reduction, data display, conclusion drawing/verification (Sugiyono, 2018). Data reduction refers to the process of data selection, then, focus, simplified, abstracted, and original data in the form of notes or scribbles as is in the location and transformed data reduction and qualitative data transformation applied through several steps, namely utilizing fine selection, summary, paraphrase, then ensuring the inside of a large pattern and so on. After passing the next reduction phase is the presentation of data or data display. The data display that the researcher refers to is a process of decrypting a collection of information about the implementation of Islamic communication principles in the digital era that is arranged systematically and clearly to facilitate researchers in analyzing research results. The role of researchers is to make the presentation of data into field notes in the form of narrative text to facilitate understanding and mastering the information or data found in the results of the study. The final process is to conclude and verify is an achievement activity, meaning to find the meaning or explanation of the data obtained and processed. The withdrawal of conclusions to the data is temporary because data verification may change after new evidence is found supporting the research. The process of concluding is based on the latest, latest, systematic, aggregated information. Through this information, the researcher found several things related to what he studied so that conclusions about the overall problems regarding the implementation of Islamic Communication principles in the digital era could be obtained.

While the data validity test technique in this study is by triangulating data sources. Researchers compare and analyze the match of data obtained from various sources, both observation, interview, and documentation, namely in the form of implementation of Islamic communication principles (principles of sincerity, reward and sin, honesty, cleanliness, positive speech, package, two ears one mouth, supervision, selectivity and validity, mutual influence, news balance, and privacy).

C. Results and Discussions

According to the Qur'an, one of human nature is to communicate. In Surah Ar-Rahman the fourth verse mentions the word "al-bayan", which can be interpreted as the ability to communicate. By communicating humans express themselves, interact socially, and develop personalities (Rahmat, 1994). But as a comprehensive religion, Islam wants every human interaction including communication can provide overall good for communicators and communicants so that the concept of Islamic communication is born.

Islamic communication is the process of conveying messages containing Islamic values from communicator to communicant using the principles of communication by the Qur'an and Sunnah. This means that here the communication that occurs must be good overall, both materially, substance, and the way of delivery must also be following the motto of Islam, namely *rahmatan lil' alamin*. Thus the theory of Islamic communication is learned from the Qur'an and Sunnah. While in the implementation of Islamic communication principles in the digital era, researchers get the following research results:

1. Principle of Sincerity

Etymologically, sincerely derived from the Arabic, *khalasha*, which means holy, clean from stains. While in terminology, there are several kinds of sincere understanding according to Islamic figures, among others: According to Harun Yahya "Purifying the commandments of Allah without considering any reply", according to Shaykh Muhammad bin Sholih al-Utsaimin "One intends through his worship to draw closer (Taqqarub) to Allah and get His pleasure." (Yuniati, 2017).

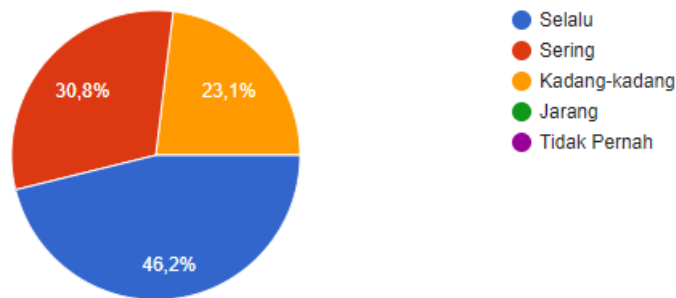
That is here when we convey information should the message be completely sacred from various manipulations and personal or group interests. Impurity conveys or receives a message is caused by many factors, but the point is related to the issue of world interest, whatever the title of that interest. While in Islam it is stipulated that all deeds must be intended for lillahi ta'ala (Hefni, 2015). This is as stated in Surah Al-An'am (6) verses 162-163:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ ١٦٢ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝ ١٦٣

Translate:

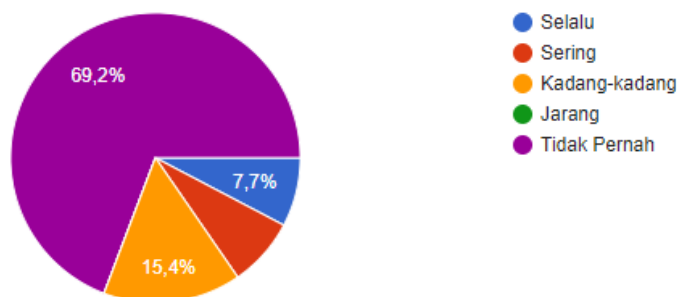
“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

The implementation of the principle of sincerity is that information received or disseminated is completely sacred from various manipulations and personal or group interests. The results of the study provide the following data:



The diagram above illustrates that of the 13 informants only 6 people always try to find out the possibility of manipulation or personal/group interests behind information when getting information in online media, which is 46.2%. While 30.8% stated frequently and 23.1% only occasionally tried to find out the possibility of manipulation or personal/group interests behind the information.

In addition to researching how informants behave when receiving information in online media, researchers also find out how informants behave when providing information in online media that can be described with the following diagram:



The diagram above illustrates that of the 13 informants, nine people said they had never manipulated or had covert personal interests/ groups, which is 69.2%. 15.4% say sometimes. 7.7% stated frequently and 7.7% stated that they always manipulated or had covert personal/group interests when providing information in online media.

2. Principles of Reward And Sin

Islam has the concept of reward and sin, everything we do has consequences and will be accounted for. As stated in Surah Al-An'am (6) verse 160:

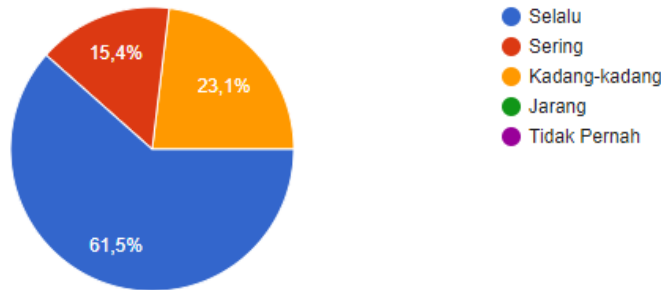
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ١٦٠

Translate :

“Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

The consequences are not only on actions but also on speech. With the existence of this concept of reward and sin, the human can think more before acting or saying so that when there is information that comes in it is not directly consumed and trusted just like that, let alone

disseminated. The implementation of the principle of reward and sin is to realize that every communication activity in the media can provide reward and sin. The results of the study provide the following data:



The diagram above illustrates that of the 13 informants 8 people always remember this principle when accessing digital information, so they can be more careful and wise in online media, which is 61.5%. While 15.4% stated frequently and 23.1% stated sometimes remembering the consequences of reward and sin when accessing or sharing information in online media.

3. Principle of Honesty

Honesty in conveying a message is a fundamental principle in Islamic Communication. Not upholding this principle will be fatal for human habit habitation. Among the forms of honesty in communicating is not distorting facts and not lying (Hefni, 2015). The Qur'an terms honesty with the word trust, as in Surah An-Nisa' (4) verse 58:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝٥٨ ﴾

Translate :

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

Amanah is a similarity of the terms ghair al-takzhib, sidq, al-haq. Based on words such as when the terms are then a person who works in the field of communication in the view of the Qur'an will not communicate falsely or by the terms lahw al-hadith, and ifk. The term lahw al-hadith can be translated with false stories or false stories. While the word al-ifk contains a far-fetched notion, fake news, or a term popular in the mass media is called gossip (Isman Iskandar, 2019).

Honesty is very important in communication ethics, especially in this millennial era, which is very much a communicator who distorts facts disseminated through social media (Saggaf, Arif, Habibie, & Atqiya, 2021). Therefore, when we convey information, either directly or through the media, for example, we post something on social media, then we should put forward this principle of honesty. By reality, data, and facts. So that what we post does not become slander or sneering from others. Even when joking we must still maintain honesty, avoid words that contain lies even if only jokes.

The implementation of the principle of honesty is not twisting facts, not lying and by data, facts, and reality. According to the results of the study, so that any information obtained in online media does not contain lies and by data, facts, and reality, then the informant conducts searches, such as finding out from other sources that can be trusted, looking for evidence, looking at facts on the ground and filtering information before being relayed again. But there are also obstacles such as the amount of information that has been set up or mandated and too much news that makes confusion to determine which news is true and which is not.

4. Principle of Cleanliness

Islam strongly promotes the principle of cleanliness in all respects, even in the very popular hadith it is said that cleanliness is part of the faith that reads as follows:

الطُّهُورُ شَطْرُ الْإِيمَانِ

The meaning :

"Cleanliness is part of faith." (HR.Muslim in Bassam, 2019)

So important is the issue of cleanliness in Islam so that every time it will perform worship in the form of prayers, Muslims are required to cleanse themselves first, namely by ablution (Muna & Fauziyah, 2017). Including in conveying and receiving information, Islam also prioritizes the principle of cleanliness. A good message will bring psychological comfort to those who receive it. This principle teaches us to stay away from information that contains sarcasm, slobs, anarchists, gossip, slander, and/or sheep fighting as is rife today on social media, called hoaxes and hate speech.

Implementation of the principle of cleanliness is information received or conveyed does not contain harsh words, slobs, insults, harassment, and hate speech. The results of the study said informants filtered against media that violate it, in the form of unfollow or block, and there are also more often access good content so that the next search engine will display more good content as well. But there are also obstacles such as still difficulty filtering content that contains hate speech and squalor on social media. In addition, there is often a lot of spamming, links, or fishing ads from pornographic content.

5. Principle Says Positive

A positive message is very influential on a person's happiness in whatever condition he is in. Islam teaches to always say good (positive), but if it cannot, then it is better to be silent. This is by the words of the Prophet Muhammad (peace be upon him) as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ»

The meaning :

From Abu Hurayrah (peace be upon him) said, "Whoever believes in Allah and the last day, let him say good or be silent; whoever believes in Allah and the last day, let him respect his neighbors. Whoever believes in Allah and the last day, let him glorify his guests." (HR. Bukhari Muslim in Handrini, 2016).

One example of saying positive is speech that contains motivation and optimism. Positive words are highly recommended in our daily lives so that we are more excited about doing activities. In terms of worship, the Prophet Muhammad often motivated his companions to pray for the best paradise, paradise. When a person wants something high, he will try and make himself get it. Therefore we often hear the words "aspire as high as the heavens." The point here is not only wishful thinking but also trying to get it. Positive words like this can provide the power of suggestion so that it becomes the motivation for someone. All work can be facilitated by positive suggestions. Very heavy and very difficult work can be light and fun because of suggestions (Trinurmi, 2014).

Implementation of the principle of saying positive is that one should be able to choose to receive and convey information or content that contains motivation, passion, and optimism. According to the results of this study, so that all information consumed and conveyed contains motivation, passion, and optimism for yourself and others, then informants often follow motivator accounts and useful accounts, then the content or information obtained is shared on the informant's account or social media.

6. Principle of Package

Man is a creature created by God in a complete package. There is an element of the soul and there is an element of the body. What this means here is that anything that is seen by birth is a reflection of the mind. A Muslim should have good in birth and inwardly. When a person claims to be a Muslim, then it is not only spoken to the oral, but should the faith be truly

imprinted in the heart, spoken by oral (shahadain), and displayed in deeds as well (meaning doing good following the teachings of Islam). Everything that is delivered must be following the heart, oral, and deeds. This includes when we communicate through online media. The misalignment between heart, mouth, and deeds can cause the anger of Allah Swt. as stated in Surah Ash-Shaff (61) verses 2-3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝ ٣

Translate :

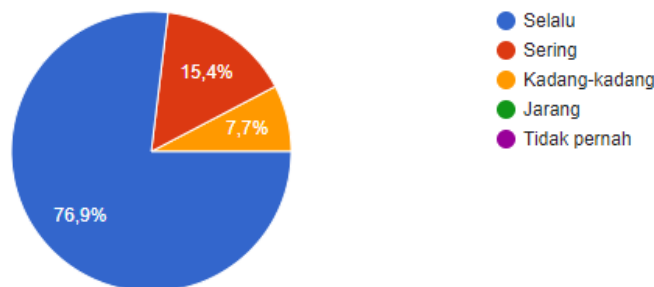
“O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005).

The implementation of the principle of the package is the harmony between heart, oral, and deed. Likewise in communicating in online media, what should be posted in online media by the reality of daily attitudes. According to the results of this study, informants try to harmonize between heart, oral and deed, by behaving as is and posting according to reality. Some try to do what is said/posted or realize the word by deed. While the obstacles faced such as still difficulty in adjusting between the heart, oral and deeds. There is also a sense of concern about the responses of others.

7. The Principle of Two Ears One Mouth

Retelling everything heard is a sign of a person's carelessness. Not all information that reaches a person is properly understood or understood correctly but the news is not true, or the news is true but not worthy of public consumption (Hefni, 2015). So the meaning of the philosophy of two ears one mouth here is all the information we receive may be from various points of view, but not all information can be conveyed back to others. We must consider the truth and benefits of information.

The implementation of the principle of two ears one mouth is to receive/seek information from various sources, then filtered to be shared back to others. From this study obtained the following data:



The diagram above illustrates that of the 13 informants 10 people always try to dig up information from other sources and filter when getting information from one source, which is 76.9%. While other informants stated often at 15.4% and informants who stated sometimes try to dig up information from other sources and filter when getting information from one source by 7.7%. From this study it is known that informants have been trying to find information from other sources and trying to filter, it's just difficult because they do not know which source is valid.

8. Principle of Supervision

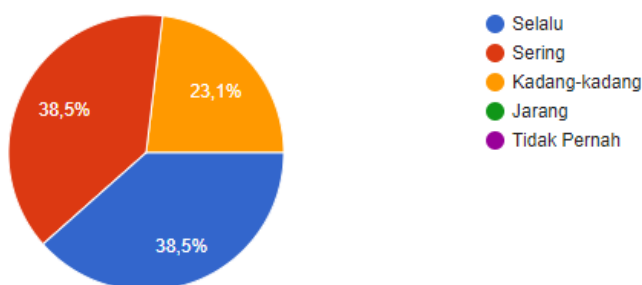
This principle of supervision is by the second pillar of faith in Islam, which is to believe in angels. A believer always believes that Allah is all-seeing, all-hearing, and all-knowing. In addition, some angels are in charge of watching over people and recording all good and bad deeds. This is written in Surah Qaf (50) verses 16 – 18:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تُؤَسُّوسُ بِهِ نَفْسَهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝ ١٦ إِذْ يَتَلَقَّى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ ١٧ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝ ١٨

Translate :

“And We have already created man and know what his soul whispers to him, and We are closer to him than (his) jugular vein. When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared (to record).” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

The implementation of the principle of supervision is the belief that every behavior is always supervised by God and the guardian angel (rakib & atit) so that when a person feels supervised, he will be afraid to do the despicable thing in online media. From the results of the study obtained the following data:



The diagram above illustrates that of the 13 informants 5 people are always confident and feel always under surveillance when accessing online media, which is 38.5%. While informants stated that often 38.5% and 23.1% stated that they sometimes feel confident and feel under surveillance when accessing online media. What informants do when they feel they are always being watched is access more Islamic or religious content. But if you forget they more often access gossip content and sexy content, such as TikTok dance or Instagram women who dress sexy.

9. Principles of Selectivity And Validity

Allah Swt says in Surah Al-Hujurat (49) verse 6 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ ۖ

Translate :

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

The above verse becomes the basis of the principle of selectivity and validity in communicating. Muslims when receiving information should be able to check the truth of the information received. And when conveying information should also be by facts and data, so that what is conveyed has more power and that has credibility. Implementation of the principle of selectivity and validity is when receiving information should be able to check the truth of information received. And when conveying information should also be by facts and data, so that what is conveyed has more power and that has credibility.

The results of this study say informants apply this principle by only looking at information from experts, accessing from reliable sources, sorting out what is good and bad, looking at appropriate data, and discussing with competent parties. But in applying this principle there are many obstacles, including more hoax information than correct information, difficulty in finding reliable sources, up to less competent experts that can be used as a reference invalidating all information circulating.

10. The Principle of Mutual Influence

When we communicate, there is a process of mutual influence between communicators and communicants, from the interaction of communication comes the effect. In communicating there are 3 dimension effects of desired change, namely cognitive effects, affection effects, and conative effects. Cognitive effects in the form of changes in knowledge or consciousness. The

effect of affection is a change in emotions and feelings. While the conative effect is a behavior change. (Fitriansyah, 2018)

Islam, as its motto is *rahmatan lil alamin*, wants all activities in human daily life (Rasyid, 2016). Including communication, interactions can have all three effects that are good for communicators and communicants. For example, when delivering news, it is expected that the news gives awareness and knowledge to the communicant, giving a comfortable and peaceful feeling, so that it can cause good behavior also for the recipient of the news, such as being more obedient in worship or doing other good things.

Implementation of the principle of mutual influence is that all communication activities in online media can make yourself and others better, attitudes and feelings. According to the results of this study, informants try to consume and share good and useful information, stay away from toxic content, and make more searches positive. While the obstacles in applying this principle are the habit of accessing bad content and feeling worried about the sneer of others if too active in sharing good content. The feeling of fear of being sneered at because it is not appropriate, not qualified, or considered pretentious.

11. The Principle of News Balance

News balance becomes a key in the implementation of Peace Journalism (Nurdin, 2016). Peace journalism is one genre of journalism that focuses on seeking peace, finding solutions, and seeking efforts at resolution, reconstruction, and reconciliation in the view of the end of the conflict (Rengkaningias, 2019). Sometimes a media packages the news unilaterally, lifting one corner only following the will of the media ruler. This is a mistake and an injustice in the media.

While in Islamic communication, there is a principle of news balance that prioritizes justice in delivering news. Therefore we should be able to cover all news from all angles, lest there be sharper disputes between the other parties. This is known as cover both sides.

The implementation of the principle of news balance is that when we have received information from various sources or parties, then we cover all the news fairly without cornering or winning one party only. From the results of this study it is known that informants strive to be neutral, receive information from various sources, filter, and clarify information impartially (trying to be objective). But there are also obstacles in implementing this principle of news balance, such as still often wrong to believe in the news that is not true, immediately believing even blasphemous, and easily provoked.

12. Principle of Privacy

Every person, institution, or organization has information in the form of privacy. Such information should not be leaked to others, as it would be fatal or humiliating to the person, institution, or organization. The thing in the form of privacy can be a disgrace, a mistake or it can be very vital information. Allah forbids us to look for weakness, evil, or privacy in Surah Al-Hujurat (49) verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَّرْهُنُّمُوهُ وَانفُوا اللَّهُ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

Translate :

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.” (Latnah Pentashihan Mushaf Al-Qur’an, 2005)

The implementation of the principle of privacy is not to share information that is personal, disgraceful, or confidential in online media. From the results of this study, it is known that informants try to maintain privacy in online media by not spreading disgrace or confidentiality, especially if there is nothing to do with him. But informants also do not deny there is a great curiosity about matters that are private or confidential. High curiosity often makes informants investigate and dig deeper even though it is forbidden.

D. Conclusion

Islam as a comprehensive religion and has the motto *rahmatan lil alamin*, has taught its adherents to always do good, as well as teach the ordinances of various things in everyday life, including the principles of Islamic Communication. So that communication is not just an information exchange activity, but also can have a positive impact on communicators and communicants. In addition, it can also avoid trickery, manipulation, hoaxes, to hate speech that is crowded in online media. Therefore, there is a need for the implementation of Islamic communication principles. From the results of this study, it is known that the informant has tried to apply the principles of Islamic Communication in interacting digitally. But the implementation of Islamic communication principles has not been applied thoroughly, due to various obstacles both from internal and external informants. Therefore, in addition to knowledge in the form of Islamic communication concepts taught, there also needs to be habituation in the form of in-depth, serious, and continuous training. So that the principles of Islamic Communication are embedded and become self-character.

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