



Dynamics of Islamic Journalistic Communication Digital Era in Indonesia

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ABSTRACT

The aims of study are to find out the dynamics of Islamic journalistic communication digital era in Indonesia. This study used qualitative reseasech method. The result of this study shows that Islamic communication often uses the terms tawashul and ittishal. Tawashul is a process carried out by two parties to exchange information so that the message conveyed can be understood and reaches the two communicating parties. Meanwhile, Ittishal emphasizes the connection aspect of messages, not necessarily two-way communication. In Islamic communication, the message to be conveyed can be through da'wah urging its adherents to spread the message of Islam to all mankind.

Kata Kunci

Communcation, Dynamics of Islamic, Journalistic

INTRODUCTION

Communication is a process of conveying information, messages, ideas and ideas from one person to another. According to Onong Uchjana (2019: 9) describes communication as an activity of conveying information in a persuasive way so that other people understand. In general, communication is done verbally or verbally which can be understood by both parties. So it can be concluded that communication is conveying messages or information to other people between the communicant and the audience either directly or indirectly and we will also get feedback or feedback directly from the communicant.

Islam teaches people to communicate and interact with other people. As in his word in QS Al-Hujrat (49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning :

O mankind, verily We created from a male and a female and made you nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily Allah is all-knowing.

From this verse it is clear that Allah SWT created people of various tribes, nations, races and religions to get to know each other. In order to get to know each other, humans must interact and communicate both individually and in groups. So it is clear that communication is a basic human need and therefore to this day humans continue to carry out the process of developing methods, media and communication strategies so that the value and quality of communication is more effective in various situations. This is done because it is in accordance with the nature created by Allah SWT to know each other regardless of ethnicity, nation, race and religion.

In the context of Islamic communication, the terms *tawashul* and *ittishal* are often used. *Tawashul* is a process carried out by two parties to exchange information so that the message conveyed can be understood and reaches the two communicating parties. Meanwhile, *Ittishal* emphasizes the connection aspect of messages, not necessarily two-way communication. In Islamic communication, the message to be conveyed can be through *da'wah* urging its adherents to spread the message of Islam to all mankind.

The qalam's scratches are a conductor as writing that provides information to mankind about how to carry out religious teachings properly and correctly according to His instructions. Therefore, the writing activity which is currently referred to as one of the journalistic activities is very closely related to the delivery of treatises in the Qur'an. In the midst of global competition, especially in the field of journalism, the rubric of the Islamic religion in print media is like two sides of a coin. On the one hand, preachers have the opportunity to channel their *da'wah*, on the other hand, media managers expect profit from their journalistic activities. This is a challenge for the implementation of *da'wah*, especially in Islamic journalistic activities. According to Suhandang (2004:

With the development of digital technology that is happening all over the world and including in Indonesia, it has a significant influence on the development of Islamic journalism as a means of delivering communication to people in Indonesia.

RESEARCH METHOD

Research is a series of scientific activities in the context of solving a problem. Research results are never intended as a solution (solution) directly to the problems faced. because research is only part of a larger problem-solving effort. The function of research is to find explanations and answers to problems and provide alternatives for possibilities that can be used for problem solving.

This research is a type of library research, namely research whose object of study uses library data in the form of books as a data source. This research was

conducted by reading, studying, and analyzing various existing literature, in the form of the Qur'an, hadith, books, and research results.

RESULT AND DISCUSSION

Islamic communication is the process of conveying Islamic messages using the principles of communication in Islam. then Islamic communication emphasizes the elements of the message (message), namely the treatise or Islamic values, and the way (how), in this case about the style of speech and the use of language (rhetoric). Islamic messages conveyed in Islamic communication cover all Islamic teachings, including *aqidah* (iman), *sharia* (Islam), and morals (*ihsan*). The Islamic messages conveyed are called *da'wah*. *Da'wah* is work or speech to influence people to follow Islam (Ahmad Ghulusy, 1987:9).

Today's *da'wah* activities continue to experience changes in the forms and models presented. If in the beginning it was considered *da'wah* as an calling activity, spreading the message of Islam to all corners of the world by visiting areas conventionally, it means traveling. Currently, in this digital age, *da'wah* cannot only be carried out in conventional contexts. *Da'wah* from pulpit to pulpit (*bil khitabah*) requires further modification so that the *da'wah* message can reach people who live in the era of internet technology.

Internet users in Indonesia in 2018 showed 171.17 million people out of a total population of 264.16 million people or 64.8% of current internet users in Indonesia. This figure is a map of digital *da'wah* opportunities in Indonesia that have not been touched maximally by *da'wah* activists. Although in certain cases the pattern of *da'wah* through the internet has progressed, especially in the use of social media such as on social media pages for sharing video content, YouTube.

Journalism as an activity of seeking or producing true messages does not stop as a study of applied science in the hands of current Muslim scholars. The process of journalism skills that carries the essence of truth can be modified into an activity or process of presenting truth that originates from the Al-Quran and the hadith of the Prophet, that is the meaning of *Da'wah Journalism*.

Da'wah journalism can be a model in the development of future *da'wah* when humans cannot be separated from the internet, of course by paying attention to several important things in the study of journalism in general as a basic guide and the development of *da'wah science* which also places *tabligh* (broadcasting) activities as part of applied *da'wah* disciplines. Thus, it is hoped that journalistic activities can synergize with *da'wah* activities to spread divine messages to Muslim communities in a sustainable and measurable manner.

Islamic journalism as a process of covering, processing, and disseminating various events with the contents of truth values in accordance with Islamic teachings, especially those concerning religion and Muslims. Islamic journalism can also be interpreted as the process of reporting or reporting on various matters that are loaded with content and socialization of Islamic values.

According to Harjani Hefni (2015: 225) states the principles of Islamic communication based on the Qur'an and As-Sunnah, there are twelve, namely: the principle of sincerity, the principle of reward and sin, the principle of honesty, the principle of cleanliness, the principle of positive speech, the principle of package , the principle of two ears one mouth, the principle of supervision, the principle of selectivity and validity, the principle of mutual influence, the principle of news balance and the principle of privacy. According to the author, the most important principles are: the principle of sincerity, the principle of honesty, the principle of supervision, the principle of selectivity and validity, and the principle of mutual influence.

The characteristics of Islamic journalism are disseminating information about the commands and prohibitions of Allah SWT (giving messages) and trying hard to influence the audience, so that they are in accordance with Islamic teachings. Islamic journalism, of course, avoids pornographic pictures or expressions, keeps away from the promotion of immorality, or things that are contrary to Islamic law, such as slander, distorting facts, fake news, supporting evil, and so on. Islamic journalism must be able to influence audiences to stay away from disobedience, destructive behavior, and offer Islamic solutions to every problem.

On a broader scale, Islamic journalism does not only mean journalists who are Muslim and committed to their religious teachings, but also Muslim scholars, clerics, preachers who are capable of working in the mass media and have at least 5 roles, including:

- a. First, as an educator (muaddib), namely carrying out an Islamic educational function. He must master the teachings of Islam more than the average readership. Through the mass media, he plays a role in educating Muslims to carry out His commands and stay away from His prohibitions.
- b. Second, as an information straightener (musaddid).
- c. Third, as a reformer (mujaddid), namely a propagator of the renewal of understanding and practice of Islamic teachings (Islamic reformism).
- d. Fourth, as a unifier (muwahid), namely being a bridge that unites Muslims. Therefore, the journalistic code of ethics in the form of impartiality (not taking sides with certain groups and presenting two sides of any information) must be upheld.

e. Fifth, as fighters (mujahid), namely fighters who defend Islam. Through the mass media, Muslim journalists try hard to encourage the upholding of Islamic values, enliven Islamic broadcasts, promote the image of Islam as rahmatan lilalamin.

Thus, the Islamic journalism described above shows the role of scholars, scholars and preachers who are obtained by using the mass media as Islamic journalism.

The world of Islamic journalism is experiencing challenges that are influenced by the development of science and technology and the increasing complexity of social problems faced by humans. On the other hand, the development of increasingly modern communication media seems to be very helpful for Islamic da'wah activities. Opportunities for Islamic da'wah will be even more wide open when preachers are able to utilize the mass media by minimizing the negative impacts and maximizing the positive impacts of the existing media. Because of that, a new strategy is needed by the preachers, especially in the method and utilization of mass media and communication technology in these da'wah activities.

The world of journalism is generally vulnerable to things that are "less Islamic" so that in the context of seeking and processing even presenting information it is vulnerable to things that can be classified as violations of Islamic values. For example, a journalist conveys news that contains lies, discredits certain ethnicities, races and so on. So that it can trigger disharmony among the people.

The mass media, both print and electronic, is a means of information that has a major influence in directing society and filtering various understandings and thoughts that develop. Muslim journalists have the opportunity to utilize these facilities to serve and spread Islamic da'wah. He can use various modern means of information such as print media, television, radio etc., to serve the truth and fight for the interests of Muslims .

A Muslim journalist should present Islamic teachings well through his duties and interactions with other people. In reporting, you should use strong arguments accompanied by real arguments and evidence. As the word of God in QS. al-Baqarah: 111 which means: ...Say, show proof of your truth if you are a righteous person.

In another view, it was argued that Islamic journalists should present their views on every problem faced by Muslims. His other duties include trying to reveal and display the essence of Islam and explain the teachings of the creed, worship, sharia, morality and social order encompassed by Islam. More than that, it seeks to emphasize the feasibility and appropriateness of this universal

religion to lead world life. Of course, this must be accompanied by sufficient evidence and evidence.

The role of a Muslim journalist in journalistic activities is very important, this can be seen in the character and central mission to be addressed, namely amar ma'ruf nahi munkar. This means that the hallmark of a Muslim journalist is disseminating information about the commands and prohibitions of Allah SWT. He advised giving (message) and trying hard to influence the communicant (audience), so that they can behave in accordance with Islamic teachings. Therefore, related to the extent of the role of Muslim journalists in conveying da'wah messages, what needs to be understood, as stated above, is that the world of journalism cannot be separated from the media.

Before formulating the role of journalists in the realm of da'wah more concretely, it must be understood that the media is a form of mass communication that develops in modern society, so Robert K. Merton argued, as quoted by Burhan Bungin, the function of social activity has two aspects, namely first, the real function (manifest function) is a desired function, secondly, an unwanted function (latent function).

In essence, journalism is conveying information from its sources to the public properly and correctly. Correct in terms of conveying information and conveying the contents of the news. Good in terms of how the news is delivered. From the various definitions of journalism, there are five important components, namely news sources, journalists (journalists), and the method/method of delivery, as well as news content. News sources or often called sources are important. The right source will produce the right news too.

It is a journalist who primarily determines what kind of form the journalistic world exists in. If the journalist is good, the world of journalism will also be good. If it's bad, then the world of journalism will be bad, and it is in the hands of journalists that good news will turn bad and vice versa.

News connoisseurs have a very important influence on Islamic journalism because news connoisseurs are readers, listeners or spectators. It is this news connoisseur who is the purpose of the news to exist. Because journalists have taken pains to find news as good and true and as good as possible. In addition, news connoisseurs can judge whether news is good or bad, true or false, provocative or not, contains many opinions or not, and so on.

In Islamic journalism, there is a lot of news or information that is actually good but looks bad because the delivery method is not good. Submission of a news often read harshly. There is also a lot of news that is conveyed in a long-winded or exaggerated manner which gives the impression that the information

being read does not sound good and seems boring if the news is not packaged properly.

News content is a very important part because it is enjoyed by the public is news content. News content must contain news factuality and actuality, both of which are very close to the news content. Factuality regarding the content of the news. The content of the news must be in accordance with the facts or must be factual and not hoax news whose truth content is doubtful. In addition, the content of the news conveyed must be current or up-to-date, not old news, not outdated news, the news conveyed must be news that is new, hot news, or current news. Because the news you are looking for is the latest news.

In their work, Islamic journalists must refer to the journalistic code of ethics. Because the basic ethical code of a journalist is wise and full of advice, in accordance with the verses of the Qur'an "Call to the way of your Lord with wisdom, good advice, and refute them with better rebuttals (arguments)" (An-Nahl: 125).

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Meaning :

Invoke (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Truly your Lord. He is the one who knows better about those who stray from His path and He is the one who knows better about those who are guided.

Then a journalist must check and recheck the truth of information and informants before the news is published. Broadly speaking, Islamic journalistic ethics can be summed up in the following principles:

1. Fairness (being fair and proper)

In conveying information, a journalist cannot be separated from applying the ethics of truth, justice or impartiality in writing news. The aspects written in making news are ethical based on facts and data. In writing and reporting information, do it honestly, don't turn the facts around, and act as it is. In the Qur'an, honesty is expressed in terms such as amanah and shidiq.

2. Freedom of responsibility

Freedom of the press in Islam will always go hand in hand with the concept of freedom of responsibility. The two are like two sides of a coin, each side is impossible to separate from the other. Likewise, humans are given the freedom to do anything, but must be responsible to the norms that apply. The press is free to broadcast anything but must be held accountable for what it broadcasts. He must also guarantee the truth that is conveyed to the

public, remembering that every right action will get good results. On the other hand, evil deeds will be given evil rewards.

3. Accuracy (accuracy of information)

In order to deliver true, valid and accurate news, a journalist must have the courage to trace various news sources to produce reliable information. Conveying information correctly is the main foundation not to result in people who are readers, listeners and viewers getting the wrong news. Mistakes resulting from disseminating information can be bad for both the mass media and the general public.

4. -Constructive Criticism

There is a hadith which means "say the truth even though it's bitter". The hadith implies that whatever happens, the truth must be said to be right and what is wrong must be said to be wrong. Criticism is not intended to open up someone's ugliness, but is intended for improvement.

Characteristics of Islamic Journalistic Language

All journalistic activities are a da'wah movement, with a note that what is written or published by a journalist is something that is da'wah in nature, calling for good things and to prevent bad things, for a journalist must use language that reflects this da'wah. There are several things that become characteristics, namely a differentiator between the language used by general journalism and Islamic journalism.

Some of the different things are its characteristics, namely simple, brief, solid, clear, straightforward, clear, interesting, logical, democratic, populist, grammatical, and avoiding speech. Avoiding foreign words and terms, choosing words in the form of appropriate diction, and prioritizing active sentences, as far as possible avoiding the use of technical words or terms and complying with the journalistic ethics rules.

Dynamics of Islamic Journalism in the Digital Age

The development of technology and information that has occurred in Indonesia has affected Islamic journalism before using conventional systems (print) to digital-based (online media) which can be accessed anytime and anywhere using the internet according to the wishes of the community. Islamic journalism as a process of covering, processing, and disseminating various events with Islamic values, especially those concerning religion and Muslims to the public, as well as various views from the perspective of Islamic teachings.

According to Rahardjo (2011: 33) states that the existence of new media cannot be separated from the rapid development of information and communication technology. Islamic journalism activities with the presence of

the Internet have utilized the Internet network to search, process and send information or news as a journalism product.

Uncertainty that always exists in society makes the dynamics of Islamic journalism must be adaptive to follow these changes. Initially, journalism or news production was hierarchical, linear, and involved many people. Journalism products at that time underwent a long process before they could finally be consumed by the public, as an information-hungry society. At that time Muslim journalists will carry out the news gathering process, find and cover news in the field, then the process of writing is not simple, editing, up to the process of distributing news products.

The Dynamics of Islamic Journalism Today

If Islamic journalism in the past was hierarchical and linear, today's journalism is experiencing a transition to a horizontal transactional model. The point is that in accepting journalism products the audience no longer plays a passive but active role. Audiences no longer only act as consumers but can also produce news (prosumer) at the same time. The press, which was previously run by professionals, is now being replaced by ordinary people (audience). The dynamics of journalism is currently growing, so that it places the community as actors of Islamic journalism who can produce news and da'wah.

Journalism is currently changing into interactive journalism with a more active audience as commentators, supervisors, and even content creators. The method of gathering news is currently also undergoing changes, including: (1) curative journalism, namely collecting news obtained from other sources and processing them in one place; (2) hyperlocalization journalism, namely news reporting from certain areas so that people can also write news. This is known as citizen journalism.

In the development of the transformation, the style of news writing has also undergone changes, including: (1) opinion journalism, namely the style of writing subjectively on an issue; (2) collaborative journalism, namely the collection or collection of information by more than one person and compiled to produce a story; (3) syndicate journalism, namely news published from an agency; (4) lapdog journalism, namely journalists who are more supportive of the government. This type of journalism is contrary to the original purpose of journalism, namely as a criticism of the government (watchdog journalism). The increasingly powerful development of the Internet has made journalism undergo quite fundamental changes, namely the emergence of content that has been adapted to the tastes of the audience, for example Yahoo! and Google creating front pages of different sites,

The digital era adds to the advantages of Islamic journalism media in presenting commercial news through the social media tiktok, youtube, facebook and others. Due to the spread through digital media or online media, in the settings. The Press Council is a cyber media with a verified and legal news portal. So that the news can be trusted and responsible. The concept of Islamic journalism has also begun to change following the development of information and communication technology, namely the Internet, which can disseminate information immediately or in real time. This is the most recent dynamic in the development of media journalism.

Advances in sharing message technology such as WhatsApp, Youtube, and Facebook social media which occupy the highest rank currently used by the world's population, hint to da'wah actors to take the role of filling messages or da'wah content in this region. This opportunity can be maximized by providing a journalistic touch where the message produced is a message whose truth can be accounted for according to Islamic journalistic standards, so that da'wah does not get mixed up in message traffic or hoax content in today's digital world. Of course, jihad on social media and the internet still needs to be presented in attractive, effective and efficient ways. Not just recording and then uploading it to Youtube, creative hands are needed to produce interesting content that seekers of truth are hunting for.

CONCLUSION

Islamic communication often uses the terms tawashul and ittishal. Tawashul is a process carried out by two parties to exchange information so that the message conveyed can be understood and reaches the two communicating parties. Meanwhile, Ittishal emphasizes the connection aspect of messages, not necessarily two-way communication. In Islamic communication, the message to be conveyed can be through da'wah urging its adherents to spread the message of Islam to all mankind.

The journalistic relationship with Islam has an attachment to one another, just as a Muslim journalist in journalistic activities is very important, this can be witnessed in the character and central mission to be addressed, namely amar ma'ruf nahi munkar. This means that the hallmark of a Muslim journalist is disseminating information about the commands and prohibitions of Allah SWT. He advised giving (message) and trying hard to influence the communicant (audience), so that they can behave in accordance with Islamic teachings.

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passive but active role. Audiences no longer only act as consumers but can also produce news (prosumer) at the same time. The press, which was previously run by professionals, is now being replaced by ordinary people (audience). The dynamics of journalism is currently growing, so that it places the community as actors of Islamic journalism who can produce news and da'wah.

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