sinta S2
Science and Technology Index

# JURNAL
# SOSIOLOGI AGAMA

## Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial

**IBADAH HAJI: ZIARAH KE TANAH SUCI MAKKAH DALAM PERSPEKTIF INSIDER DAN OUTSIDER**
M. Amin Abdullah

**BABI, ANJING, DAN DARAH: KONSTRUKSI KEBUDAYAAN KULINER NON-HALAL**
Koeswinarno & Zakiyah

**PANDEMI, NEW NORMAL, DAN LIMINALITAS KEHIDUPAN BERAGAMA DI JAWA TIMUR**
Haqqul Yaqin, Feryani Umi Rosyidah & Ali Mursyid Azisi

**RELIGIOSITAS DAN FERTILITAS PEREMPUAN MUSLIM MILENIAL DALAM PENGGUNAAN KONTRASEPSI**
Asep Kusnali & Herti Windya Puspasari

**SOCIAL ETHICS POLITICAL BUZZER IN THE LIVING RELIGIONS (QUR'AN AND HADITH)**
Agung Danarta

## PROGRAM STUDI SOSIOLOGI AGAMA
## FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA

# Daftar Isi

# SOCIAL ETHICS POLITICAL BUZZER IN THE LIVING RELIGIONS (QUR'AN AND HADITH)

**Agung Danarta**
UIN Sunan Kalijaga Yogyakarta
*agung.danarta@uin-suka.ac.id*

❀ ❀ ❀

**Abstrak**

Tulisan membahas tiga permasalahan pokok pertama, apa yang menjadi tujuan dari Buzzer politik dalam media sosial, serta bagaimana cara kerjanya. Kedua, perlunya etika dalam melakukan menjadi Buzzer. Ketiga, Model etika buzzing (penyebaran informasi) di media sosial menurut Qur'an dan Hadis. Metode penelitian yang digunakan adalah kajian pustaka dan bersifat deskriptif analitis. Sumber data primer berupa al-Qur'an dan hadis yang diolah dengan menggunakan Maktabah Syamilah yang ditelusuri dengan tema yang sesuai dengan materi buzzer. Analisa data dengan menggunakan teknik analisis isi (content analisis). Penelitian ini menghasilkan kesimpulan bahwa praktek buzzer dalam platform digital diadopsi dari teori difusi inovasi. Teori ini menjelaskan proses bagaimana suatu inovasi atau gagasan dikomunikasikan melalui saluran tertentu secara terus menerus sepanjang waktu kepada sekelompok anggota dari sistem sosial. Konten / pesan yang dibuat oleh buzzer diolah dengan menggunakan teori Simulakra. Dalam teori Simulakra, manusia tidak ada dalam kehadiran realitas sesungguhnya, tetapi selalu berpikir imajiner dan delusi dalam melihat realitas. Keadaan ini membuat kebenaran dan kepalsuan, realitas dan rekaan memiliki kesamaan dan sukar dibedakan. Keadaan inilah yang menimbulkan potensi destruktif yang besar dari buzzer terhadap tatanan masyarakat, sehingga aktivitas buzzer di media sosial perlu diatur dengan aturan hukum yang bersumber dari etika Al-Quran dan hadis. Etika Al-Quran dan hadis mengatur bahwa manusia memiliki hak dan kewajiban.

*Kata kunci: buzzer, politik, etika al-quran dan hadis, media sosial*

**Abstract**

The article discusses the first three main issues, what is the purpose of the political buzzer in social media, and how it works. Second, the need for ethics in doing so becomes a Buzzer. Third, the ethical model of buzzing (dissemination of information) on social

media according to the Qur'an and Hadith. The research method used is literature studies and is descriptive analytical. Primary data sources in the form of the Qur'an and hadith processed using the *Maktabah Syamilah* are traced with a theme that corresponds to the buzzer material. Data analysis using content analysis techniques. This research resulted in the conclusion that buzzer practices in digital platforms were adopted from the diffusion theory of innovation. This theory describes the process of how an innovation or idea is communicated through a particular channel continuously over time to a group of members of a social system. Content / messages created by buzzers are processed using simulacra theory. In simulacra theory, man does not exist in the presence of real reality, but always thinks imaginary and delusional in seeing reality. This situation makes truth and falsehood, reality and design have something in common and difficult to distinguish. This situation is what gives rise to the great destructive potential of buzzers to the order of society, so that buzzer activity on social media needs to be regulated by the rule of law derived from the ethics of the Quran and hadith. The ethics of the Qur'an and hadith stipulate that man has rights and obligations.

*Keywords: buzzer, politics, ethics of the quran and hadith, social media*

❀ ❀ ❀

## INTRODUCTION

According to Haedar Nashir (Republika, February 9, 2021), the world's biggest enemy of the press today, especially on social media is the buzzer. The buzzers are considered irresponsible because they have created unrest among the community, divided unity and caused conflict between components of the nation. The same thing was also conveyed by(Syahputra et al. 2021a). According to him, buzzers can be a dividing of the nation's children and hurt the democratic process with its content peppered with fake news produced deliberately to disguise a truth. Therefore, the information becomes unclear and blurred between lies, cheating, crime, hoaxes and truth. As a result of such irresponsible behavior, the word "buzzer" is currently seen as a negative connotation. Even political buzzer activity until proposed to be a forbidden profession (Ihsanuddin and Bohang, 2017).

Buzzers were originally used to promote a particular product in economics, but since 2014 have been used for campaigning by political actors in election testing. The political actors began to use the services of professional political buzzers to approach the public through their campaign messages on social media (Felicia and Loisa 2019a). The role of buzzers in shaping people's perceptions and views sometimes by doing everything that exceeds the limits so that it can impact the emergence of divisions in the community, such as creating and spreading hoaxes and hate speech news to political opponents. Buzzer does propaganda by voicing many opinions, and always provides information repeatedly in order to go viral or trending. This he did to boost popularity and herd public opinion in accordance with the purpose of the buzzer or according to the order of those who use his services. (B.E. Safitri et al., 2020).

Ancient studies on buzzers tend to look only at the role and gait of buzzers on social media. The ethical dimension that influences many social media actors tends to be overlooked in the study of buzzers. This is seen for example in research conducted by Felicia (2018), Rieka Mustika (2019), Bambang Arianto (2020), dan Indriyanti Azhar (2021). The role of political buzzer was studied by

Felicia (2018). He concluded that professional buzzers play a role in expanding information through retweeting and hashtag activity in the form of trending topics. The shift in the role of buzzer from the role of economics to the role of politics was studied by Rieka Mustika (2019). He concluded that campaign messages spread by political buzzers tend to be negative campaigns and not positive campaigns. Bambang Arianto (2020) researched about misguided buzzer. In his research he concluded that the misguided definition of buzzer in Indonesia caused the social media buzzer profession to be negative. The work of political buzzers in the Jokowi Era was researched by Indrianti Azhar et., al. (2021). He concluded that the buzzer in the Jokowi era was a propaganda expert with political messages conveyed negative and political. The buzzer has an effect that can damage Indonesian democracy where buzzers always attack cyber communities that are counter to the government. The only existing study that the authors found on buzzer ethics is Yonatan Alex Arifianto's (2021) study that discusses christian ethical reviews of buzzers in social media. This article will discuss the buzzer in the qur'an and hadith review. This research is needed considering that the majority of the Indonesian population and at the same time the most social media users are Muslims who make the Qur'an and hadith as the basis of ethics.

In line with this, there are three questions that can be formulated in this article. First, what is the purpose of the political buzzer in social media and its mechanism of work. Second, look at the ethics shown as a political buzzer. Third, the ethical form of buzzing (dissemination of information) on social media according to the Qur'an and Hadith. This article aims to describe the typology of political buzzers in social media. In addition, to show that buzzers in social media have the potential to damage the fabric of society in various areas of life, such as democracy, justice, stability, and national unity. The other hand also explains the value of ethical values contained in the Qur'an and hadith in social media, especially related to the dissemination of information as many buzzers do. And this paper, of course, to complement the lack of existing literature related to ethical value for buzzers according to the Qur'an and hadith.

This research discusses the ethics of political buzzers in qur'anic and hadith reviews. This theme was chosen because the behavior of political buzzers on social media tends to justify any means that have the potential to damage the fabric of society, especially in the fields of national unity, community stability, justice, and democracy. The study of ethics as a formal object in this study is needed as an ethical basis for political buzzer behavior on social media so as to minimize its destructive potential and maximize its positive potential. Quran and Hadith as material objects because it is a source of Islamic religious ethics and the majority of the Indonesian population is Muslim.

The methodology used in this study is a literature study with its main data sourced from various library materials. The study is descriptive-analytical, illustrating the reality of political buzzers on social media and analyzing its ethical value in Qur'anic and hadith reviews. Data collection techniques are done by citing data from various data sources. The data sources in this study are various into two, namely: First, the primary data in the form of the Qur'an and the books of hadith. Second, secondary data sourced from various research results. Data analysis is done by processing various primary and secondary data using content analysis techniques, namely efforts to analyze the content of a text, determine a criterion, and make predictions of the content of a text. In this discussion, the author shares the discussion through various themes related to the needs of the discussion. The search for verses and hadiths is done through a computerized program *Maktabah Syamilah*, related to political buzzer material to be discussed in detail. The criteria specified for hadith is to focus on hadiths that

are of authentic quality and has an in accordance with the rules of the validity of hadith believed to be derived from the prophet.

Data analysis is done in four steps, namely data display, data reduction, data validation and data utilization. Data validation is done by confirming one data with other data so that valid and trustworthy data is obtained. Operationally, data analysis is done by encoding descriptive, interpretive and creative data. Encoding the data is done by giving creative meaning to the findings of research results that can be arranged in three important themes: 1. Construction of political buzzers on social media; 2). Potential for destruction; 3. Ethical values of Qur'an and hadith.

## EXPLANATION OF STUDY OBJECTS

The beginning of buzzer involvement in the political sphere in Indonesia, according to (Mustika 2019a), in 2012, the Jakarta Governor's Election was elected. Then the buzzer was widely used in the 2014 presidential election. The existence of this buzzer, according to (Handini and Dunan 2021), Further strengthened in the contestation of the 2019 Indonesian presidential election which was formed at the end of 2018. The formation of a professional buzzer is done through a recruitment process held by several legal companies with a predetermined payment. In running buzz marketing, buzzers have devised plans to distribute political content. Buzzers use a variety of political strategies to amplify political messages. Buzzer is one of the important actors on social media who Juliadi thinks plays an influencer who persuades his followers about a particular topic on twitter. The emergence of this buzzer, according to Akmaliyah occurred due to the shift of new internet-based media that has shifted the distribution of knowledge information originally grasped by old media owners (TV, print media, radio). The shift in media structure has had an impact on the buzzer's presence as the owner of a new authority. As part of the agency, buzzers as a new authority bring two faces, namely creativity in the village of destructive ideas and activities at the grassroots level.

According to (Muzakki 2020a) The existence of buzzers is able to influence the subjective reality of Facebook users. The development of social media instructiveness has influenced the creation of buzzers, and in subjective reality social media users are also increasingly strongly influenced by buzzers. Professional buzzer role, according to Felicia(Felicia and Loisa 2019b) It is to expand an information through retweet activity related to daily narratives and hashtags until it is seen by the public in the form of hashtags. Buzzers have also been officially used by the government(Rohmah and Febrina Ernungtyas 2019) pointed out that buzzers have been used by government publicists to get attention from the public. Buzzers here are used to build the image and reputation of an organization with the concept of buzzer branding. Even buzzers are also used to control APBD and various government policies. Bambang Arianto researched about the role of political buzzers in controlling APBD and various policies of the DKI Jakarta provincial government. Political buzzers networked to criticize indications of fraud in the application of E-Budgeting. Through the hashtag e-Budgeting Prevent Corruption political buzzers make a real contribution in the anti-corruption campaign and the institutionalization of digital democracy. Even buzzers have also been used by the government to strengthen millennial farmers' campaigns.(Arianto 2021)) and increase the participation of young voters in general elections (Yuliahsari 2016)).

Buzzers are also used to support government programs during the Covid-19 pandemic(Pambudi et al. 2021a), (Syahputra et al. 2021b),(Gustomy 2020),(Muzakki 2020b)). In addition, of course, the most crowded use is in the realm of political contestation both between political parties and

between individuals (Winata(Winata et al. 2017), Felicia(Felicia and Loisa 2019b),(Firdausi 2021)). In this area, according to Felicia(Felicia and Loisa 2019b) are of two types: voluntary buzzers and professional buzzers in return. Professional buzzers play a role to expand information through retweet activities related to daily narratives and hashtags so that they can be seen by the public in the form of trending topics.

In the political realm, buzzers have become a war of sentiments of two or more opposing camps, as Gustomy found when researching covid-19 policies. According to him, the Covid-19 policy discourse is actually a war for the sentiments of two opposing camps, namely pluralist populists and Islamic populist camps, which are dominated by buzzers who tend to have negative sentiments. The event of a violent war is also depicted in indrianti research. According to Indrianti, the buzzer in Jokowi's time has fulfilled elements of political communication, namely political communicators who act as professional propagandists; The political message conveyed is negative and political; Media that is used to form opinions is social media twitter; targeted audiences are young people who are active in social media; The people who are attacked are cyber communities that are counter to the government.

Even in that era, according to (Syahputra et al. 2021b) There has been a "regime buzzer" which is a government apparatus to suppress citizens who have opposing views to the government. The same is true of (Pambudi et al. 2021b). Pambudi said some buzzers played an important role in supporting the government. Buzzers are also used among community organizations (Seto 2019) conducted research on the buzzer behind the success of fundamentalist FPI when they successfully mobilized the masses to participate in political demonstrations between 2016 and 2017. The study concluded that the mobilization and radicalization of right-wing politics is not only a product of ideology but also because of the technical success of social media messaging campaigns conducted by buzzers (Indah and Zuhdy 2020),researching buzzers that position themselves as the mouthpiece of Islam. The pattern of the post uses images or illustrations as visual support. They utilize stories to accentuate emotional and surprising elements. His posts often use the support of quotes, Arabic quotes (Quranic verses and hadiths), prayers and comments.

The shift in media structure has had an impact on the presence of buzzers as the owners of new authorities. As part of agency, according to (Akmaliah 2018a) Buzzer brings to two faces, namely creativity in campaigning ideas and destructive activities at the grassroots level. Sugiono's research (Sugiono 2020) ,The term buzzer has shifted into a political concept and has negative stereotypes. In the perspective of political economy, the buzzer industry is judged to often ignore ethics.

Campaign message delivered by buzzer according to (Mustika 2019b), tends to be a negative campaign, not a positive campaign. It is feared that it will bring up hoax news and trigger disputes. Political buzzer is widely portrayed negatively because it acts as a marketing that introduces candidate pairs, but also conducts black campaigns of other prospective couples. The phenomenon of hoaxes, hate speech, slander and other negative campaigns thrives due to the spread of messages carried out by buzzers (Juditha 2019), (Mustika 2019b)). Hidayat said (Hidayat 2020), campaign strategies on social media, political buzzers have become a tool that is considered to increase the popularity, electability, and acceptability of election participants. The existence of political buzzers becomes very necessary, so it needs legal arrangements so that buzzer behavior does not deviate from the main purpose of the election.(Pradana 2020)

## DISCUSSION

### Construction of Political Buzzers on social media

Buzzer originally had a neutral meaning, which is a marketing plan in a company. But the dynamics of the initially neutral buzzer are shifting due to the polarization of political contestation. The buzzer's ability to process messages and spread them massively interests politicians. These political figures are well aware of the power of buzzers in attracting the attention of the public or public sympathy. Moreover, these buzzers are also supported with hundreds or even thousands of accounts that can be used automatically and simultaneously. According to the Show Tech a look dated October 8, 2019, as stated by Ade Faulina (2021), buzzers do not always use human accounts, but also use accounts run by technology, and not actual accounts. Some of the types of accounts used are bot accounts of 80%, cyborg accounts of 11%, and pirated accounts of 7%. The number of accounts owned and the varying types of accounts used cause the information spread by buzzers very quickly to reach the audience in a very fast amount and a short time.

The buzzer phenomenon cannot be separated from the development of the internet and social media. In January 2020 according to the We are Social Hootsuite survey, as quoted by Haryanto (2020)(Saggaf et al. 2021), Internet users in Indonesia as many as 175.4 million, or equal to 64% of the entire population of Indonesia which amounted to 272.1 million. In general, there are 338.2 million mobile phone users in Indonesia, and 160 million of them are social media users. Social media is defined as an online media that supports social interaction by using web-based technology that turns communication into interactive. There are at least 4 characteristics of social media, namely: 1. The message conveyed is not only for one person. 2. The message is delivered free of obstacles, without going through the gatekeeper. 3. The message is delivered quickly. 4. The recipient of the message is free to determine the time of interaction. Internet users in Indonesia spend an average of 6 hours 43 minutes every day, and one-third of them or 2 hours 24 minutes are used to access social media.

The most widely used types of apps, according to Haryanto (2020) are YouTube, WhatsApp, Facebook, Instagram, Twitter, Line, FB Messenger, LinkedIn, Pinterest, We Chat, Snapchat, Skype, Tik Tok, Tumblr, Reddit, and Sina Weibo. The average internet user spends 6 hours and 43 minutes every day, and one-third of them or 2 hours 24 minutes are used to access social media. Various platforms and advanced features make it easy for buzzers to do their activities, such as writing posts (statuses, tweets or captions), comments, sharing photos, videos, memes, and information links related to public issues. Various posts done by buzzers sometimes seem spontaneous and individual. But in reality, the buzzer is helped by several people with different job desks. Ade Faulina (2021) (Ade Faulina, Emeraldy Chatra 2021a) describes the buzzer sequence scheme as follows:

Klien ➜ Supplier Data ➜ Digital Strategist ➜ Buzzer / Influencer

Buzzer activity begins when there are clients (individuals, groups, institutions / institutions, companies that request issue management services. After there is an agreement on the type of issue or discourse to be made, the data supplier searches for and collects data that can be used. The data was then reset by a digital strategist. Furthermore, buzzers are tasked with spreading the issue or discourse so that it goes viral in various social media platforms. The word 'viral' in the Great

Dictionary Indonesian means widespread quickly. This term is used to describe the very high speed in the dissemination of news or information in cyberspace.

**Potential Buzzer Destruction**

Politicians are tapping into buzzers for campaigns. There are three types of campaigns involving the buzzers, namely black campaign, negative campaign and positive campaign (Ade Faulina, 2021) (Ade Faulina, Emeraldy Chatra 2021b). Black campaign or black campaign is done by telling lies that lead to slander. The message conveyed contains facts of negative facts or is accusatory, vilifying or insulting. The narrative created is usually ambiguous and multi-interpretive so that it can bring different interpretations to each person. It is designed in anticipation of any legal problems in the future. Negative campaigns or negative campaigns by conveying negative facts to attack the opponent or to weaken the character of the opponent in public. The message conveyed contains negative facts that aim to portray the client negatively. Usually the message is presented gradually and little by little. Positive campaigns or positive campaigns have the goal to lift the positive things that exist in the client. The message conveyed contains data and facts of goodness or positive things that exist or are done by the client. This message aims to form positive opinions and images in the client.

In the practice of digital platforms, the buzzer phenomenon was originally adopted from the diffusion theory of innovation (Akmaliah, 2018) (Akmaliah 2018b).. Innovation Diffusion Theory describes the process of how an innovation or new idea is communicated through a particular channel over a continuous period of time to a group of members of a social system. In accordance with Rogers' thinking, the process of diffusion of innovation involves four main elements, namely: 1. Innovation, which is an idea, action, or item that is considered new by someone. This is the core message/content that the buzzer will communicate. 2. Communication channels, which are tools to convey the message of innovation from the receiving source. The tool used by buzzers is social media. 3. Continuously for a certain period of time. The decision process of one's innovation from knowing to accepting or rejecting it, and the strengthening of that decision has a lot to do with the dimension of time. Buzzer always tries to virtualize the message / content so that the message is received by the audience within a certain period of time. 4. Social system. The condition of the social system affects the level of adoption of an innovation or new idea and the stages of the innovation decision-making process.

The buzzer's ultimate strength and ability is how the content/message it creates can influence and change public views or opinions. Content / messages are not created just like that, but processed using simulacra theory or simulation theory and media. In the simulakra theory Jean Baudrillad explained that reality in the media is the reality of all where a truth is manipulated in order for society to follow and consume(Saumantri and Zikrillah 2020). In the simulakra, man does not exist in the presence of real reality, but always thinks imaginary and delusional in seeing reality. This situation makes truth and falsehood, reality and design become distant and have something in common. Therefore, what is produced is a pseudo-reality resulting from simulation (hyper-reality). In virtual advances, according to Baudrillard, humans are caught up in pseudo-realities and engineering that are considered genuine and real. The emergence of hyperreality erases the differentiation of two worlds, namely the real world and the fantasy world.(Lechte 2001) The world of hyperreality presents reality mixed with symbols, facts with engineering, authenticity with falsehood. Framing, manipulation, news, hoaxes, reality, and truth are mixed in this space. This situation is the destructive potential of

the buzzer, because it can create unrest among the community, to the value of truth and justice, to break up unity and cause conflict between components of the nation.

**Ethical Values of the Living Qur'an and Hadith Tradition**

As individuals, the popular buzzer referred to as the buzzer has rights, obligations and responsibilities. In Islam, every human being needs to have faith in faith and acceptance of Allah's provisions, and give birth to the doctrine of Istikhlaf. Man is the caliph on earth. He submits only to Allah (as a servant of Allah) and he is given the task of creating the grace of *lil' alamin*. In the task of creating the grace of lil' alamin, man is guided in the form of basic principles of morality and muamalah. The basic principles of morality are love (al-hubb), compassion (al-rahmah), and tolerance (al-tasamuh). (DSN, 126). The glory of man is measured by his ability to establish a good relationship vertically with Allah swt (habl min Allah) and horizontally with fellow humans (habl min al-nas). Aspects of human relationships (mu'amalat) include rules about the association of life between human beings on the surface of the earth. In order to maintain good relations in mu'amalat, Islam teaches several principles, including maintaining human honor (QS. Al-Baqarah, 2:30; al-Ahzab, 33:72; al-Isra', 17:70); Maintaining the unity of the human ummah (QS. Al-Hujurat, 49:13; al-Nisa', 4:1); Cooperation (QS. Al-Maidah, 5:2); Tolerant (Qs. Al-A'raf, 7:199; Ali 'Imran, 134); Merdeka (al-Baqarah, 2:256; Jonah, 10:99; al-Nisa', 4:29); Fair (QS. Al-Nisa':58; al-Isra', 17:26; al-Maidah, 5:8); Fulfilling the promise (QS. Al-Maidah, 5:1; al-Isra', 17:34).

Association between human beings is characterized by communication. Communication is a process of conveying information, ideas, emotions, expertise, and so on through the use of symbols such as words, images, and numbers. [1] (According to Effendi[2], forms of communication are divided into three types, namely personal, group and mass. Personal communication consists of intra-personal and interpersonal communication. Intra-personal communication is communication that takes place within a person, who acts as a communicator and at the same time a communicant. Intra-personal communication often occurs when a person observes an object, interprets it and rethinks it. Interpersonal communication is communication that takes place in a dialogical manner between two or more people. Group communication is face-to-face communication conducted by three or more individuals in order to obtain the desired purpose and purpose so that all members can grow frog eristic group membership. While mass communication is the process of conveying messages through mass media channels such as newspapers, radio, television and social media.

Communication as a process of conveying information using speech or words (qaul) as the most abundant form. In the Qur'an qaul (word) is mentioned 1,722 times; 529 times in the form of qala, 92 times in the form of yaqulun, 332 times in the form of qul, 13 times in the form of qulu, 49 times in the form of qila, 52 times in the form of al-qaul, 12 times in the form of qauluhum and other forms. Term qaul, delivered in a number of verses with at least three speeches; Orders, prohibitions, and news. However, what is conveyed in the form of news actually contains orders or prohibitions.

The command, which is in this group consists of at least six terminologies:

1. qaul ma'rûf (QS al-Nisâ', 4: 5 and 8; al-Ahzab, 33: 32). Beautiful words, both according to

---

[1]  Berelsom & Stainer, sbgmn dikutip Novi Fuji Astuti, Mengenal Bentuk Komunikasi, Berikut Pengertiannya Menurut Para Ahli, Merdeka. com, 5Nov 2020. https://www.merdeka.com/jabar/mengenal-bentuk-komunikasi-berikut-pengertiannya-menurut-para-ahli-kln.html#:~:-text=Sedangkan%20menurut%20Effendy%2C%20bentuk%2Dbentuk,komunikasi%20kelompok%2C%20dan%20komunikasi%20massa.

[2]  https://www.merdeka.com/jabar/mengenal-bentuk-komunikasi-berikut-pengertiannya-menurut-para-ahli-kln.html#:~:text=Sedang-kan%20menurut%20Effendy%2C%20bentuk%2Dbentuk,komunikasi%20kelompok%2C%20dan%20komunikasi%20massa.

reason and according to the syara' so that the soul loves it and feels comfortable with it. Al-Zamakhsyari. Mahmud bin 'Umar al-Zamakhsyari, Tafsir al-Kasysyaf, Cet. II (Beirut: Dar al-Ma'rifah, 2005), h. 220.

2. qaul ma'rûf (QS al-Nisâ', 4: 5 and 8; al-Ahzab, 33: 32). Beautiful words, both according to reason and according to the syara' so that the soul loves it and feels comfortable with it. Al-Zamakhsyari. Mahmud bin 'Umar al-Zamakhsyari, Tafsir al-Kasysyaf, Cet. II (Beirut: Dar al-Ma'rifah, 2005), h. 220.

3. qaul layyin (QS Thaha, 20:44). Meek words using interesting words, so that the conversation can be accepted by the interlocutor and memorable to his soul.

4. qaul balîgh (QS al-Nisâ', 4:63), a word that permeates and imprints in the soul. According to asfahani contains three main elements. The language is correct; as desired; His words are the truth.

5. qaul karîm (QS al-Isra', 17:23). A kind, beautiful word, accompanied by appropriate respect for ethics. With qaulan karima, the person spoken to feels respected and glorified, as well as the person who speaks becomes honorable and noble.

6. Qaul maysura (QS. Al-Isra', 17:28). A meek word accompanied by a pleasant promise. dûn al-jahr min al-qaul (QS al-A'râf, 7:205). (By not hardening the sound).

**Prohibition Covers**

Qaul al-Zûr (QS al-Hajj/22:30), stay away from the word lie. Al-zur is alkidzb; lie. Lies are a deviation from the truth. Lies give rise to hostility, give birth to malice, and break up unity. Lies deny the truth and confirm the truth.

Al-Sû' min al-Qaul (QS al-Nisâ'/4:148); Bad speech. Among the forms of bad speech are swearing, cursing or praying badly for others.

In addition to the ethics of the Qur'an that is delivered from the word qaul, the Prophet's hadith also adds to other ethics, namely telling the truth or honest and not lying, speaking good or being silent. A communicator in conveying his message must be honest and convey information correctly. He is forbidden to convey false messages, contain lies, exist, gossip and false stories. The person who gets used to the words of lies is considered a hypocrite. The Prophet said, "The signs of hypocrites are three. If he says, he's lying. If he promises, he will betray; And if he is believed, he betrays." (Bukhari and Muslim). A communicator must also build good communication. Good speech is a form of good communication. According to Joko Susanto, there are 6 principles that need to be considered to get good quality words. 1. Think in advance about the material to be discussed. 2. Pay attention to who the opponent is talking to; 3. Understand the right time to speak and stop; 4. Have a strong and accurate argument against the material or speech delivered. 5. Use good ethics in delivering such speeches; 6. Use language that is simple and easy to understand.

This research resulted in the conclusion that buzzer practices in digital platforms were adopted from the diffusion theory of innovation. This theory describes the process of how an innovation or idea is communicated through a particular channel continuously over time to a group of members of a social system. Content / messages created by buzzers are processed using simulacra theory. In simulacra theory, man does not exist in the presence of real reality, but always thinks imaginary and delusional in seeing reality. This situation makes truth and falsehood, reality and design have

something in common and difficult to distinguish. This situation is what gives rise to the great destructive potential of buzzers to the order of society, so that buzzer activity on social media needs to be regulated by the rule of law derived from the ethics of the Qur'an and hadith. The ethics of the Qur'an and hadith stipulate those human beings have rights and obligations. His obligation is to create *Rahmatan Lil Alamin* by putting forward the principles of love, compassion and tolerance.

Content / messages circulating on social media cannot be considered as facts, realities and truths because of the mixed truth and lies, facts and designs as described in the simulakra theory. This is potentially harmful to real life because information and perceptions obtained from cyberspace that are not verified the truth will affect his attitudes and actions in the real world. Rules need to be created to control social media and buzzers so as not to become liberal and cause damage to the real-world order. The rules are universal and one of the sources of inspiration needs to refer to the ethical values contained in the Qur'an and hadith. In this case the authorities, namely the government is expected to take a role to maintain a harmonious social life, namely by making a binding legal order for the perpetrators on social media, especially for buzzers. In addition, social media actors, especially buzzers need to always be reminded of the macro human role as the caliph of Allah in the world, and micro-need to always spread love, compassion and tolerance, and hold the values of kindness, truth and honesty in social media activities. In this case, religious, educators and social activists are expected to take optimal roles.

Social media is not a value-free territory. It can be used for good and good, but instead it can also be used for bad and bad things. The things that buzzers do are portrayed negatively because of what they do by spreading invalid information, engineering communications for personal or group interests, which is contrary to the truth, goodness and public interest. Buzzer behavior is a form of negative example of organized social media with good management. The ethics of the Qur'an and hadith require that man not only do good and abandon bad things, but also demands to invite others to virtue and prevent others from bad deeds. Therefore, in using social media, whether when creating content, commenting and sharing (sharing messages) need to develop positive behavior, and in some extent need to organize good communication to counter buzzers to ward off bad content or positive buzzers to spread facts and truth.

The novelty of the study lies in the Qur'an's ethical description and hadith against the behavior of political buzzers. As described in the library study, no one has researched about it. Buzzer although active in cyberspace but has a great influence in the real world, so buzzer is tied to ethics as a universal human being who has rights and obligations. The results of this study explain in detail about the ethics of the Qur'an and hadith for the buzzer. On the results of this study, a new way of looking at cyberspace, social media and buzzers is needed. The virtual world as the real world is a world that is always opposite between good and evil. Social media is a social media and communicating of cyber citizens where he can share messages, information, emotions, ideas and so on. The content of the communication message can be positive or negative, good or bad. Buzzer is a communication engineer using communication science and modern management science. Communication engineering can lead to public benefit and interest, but it can also be destructive and for personal or group interests. The rule of law needs to be enforced in cyberspace. Human responsibility as caliphs tasked with creating world peace and order needs to be emphasized for social media actors including buzzers.

## CONCLUSION

Buzzers are considered enemies because they have created unrest, broken up unity and caused conflict between components of the nation. But that assumption isn't entirely true. Buzzer can be a positive profession when paying attention to ethical values, especially those derived from the Qur'an and hadith. The concept of Istikhlaf in the Qur'an and hadith directs the buzzer to always think about the impact of Maslahat for each content / message created. The attitude of love, love, tolerance and always hold the value of virtue, truth and honesty always be the soul of the buzzer. Ethical aspects and the establishment of the rule of law in cyberspace, especially buzzers, become important keys to determine the positive or negative of the buzzer profession. If it abandons ethical values and does not uphold the rule of law, then the buzzer profession becomes negative and destructive. However, if it is based on ethical values, especially those derived from the Qur'an and hadith, then the buzzer profession becomes positive and constructive.

❀ ❀ ❀

## BIBLIOGRAPHY

Ade Faulina, Emeraldy Chatra, Sarmiati. 2021a. "Peran Buzzer Dalam Proses Pembentukan Opini Publik Di New Media." *Jurnal Pendidikan Tambusai* 5, no. 2: 2806–20.

———. 2021b. "Peran Buzzer Dalam Proses Pembentukan Opini Publik Di New Media." *Jurnal Pendidikan Tambusai* 5, no. 2: 2806–20.

Akmaliah, Wahyudi. 2018a. "Bukan Sekedar Penggaung (Buzzers): Media Sosial Dan Transformasi Arena Politik." *MAARIF* 13, no. 1. https://doi.org/10.47651/mrf.v13i1.9.

———. 2018b. "Bukan Sekedar Penggaung (Buzzers): Media Sosial Dan Transformasi Arena Politik." *MAARIF* 13, no. 1. https://doi.org/10.47651/mrf.v13i1.9.

Arianto, Bambang ---. 2021. "Analisis Peran Buzzer Media Sosial Dalam Memperkuat Kampanye Petani Milenial." *JRK (Jurnal Riset Komunikasi)* 11, no. 2. https://doi.org/10.31506/jrk.v11i2.9915.

Felicia, Felicia, and Riris Loisa. 2019a. "Peran Buzzer Politik Dalam Aktivitas Kampanye Di Media Sosial Twitter." *Koneksi* 2, no. 2. https://doi.org/10.24912/kn.v2i2.3906.

———. 2019b. "Peran Buzzer Politik Dalam Aktivitas Kampanye Di Media Sosial Twitter." *Koneksi* 2, no. 2. https://doi.org/10.24912/kn.v2i2.3906.

Firdausi, Indrianti. 2021. "Gaduh Buzzer Politik Di Era Jokowi." *KOMUNIKA* 8, no. 1. https://doi.org/10.22236/komunika.v8i1.6979.

Gustomy, Rachmad. 2020. "Pandemi Ke Infodemi: Polarisasi Politik Dalam Wacana Covid-19 Pengguna Twitter." *JIIP: Jurnal Ilmiah Ilmu Pemerintahan* 5, no. 2. https://doi.org/10.14710/jiip.v5i2.8781.

Handini, Virgia Aida, and Amri Dunan. 2021. "Buzzer as the Driving Force for Buzz Marketing on Twitter in the 2019 Indonesian Presidential Election." *International Journal of Science, Technology & Management* 2, no. 2. https://doi.org/10.46729/ijstm.v2i2.172.

Hidayat, Rayhan Naufaldi. 2020. "Penggunaan Buzzer Politik Di Media Sosial Pada Masa Kampanya Pemilihan Umum." *'ADALAH* 4, no. 2. https://doi.org/10.15408/adalah.v4i2.15606.

Indah, Rohmani, and Halimi Zuhdy. 2020. "Features of Indonesian Media Buzzer on Islamic Issues." In . https://doi.org/10.4108/eai.2-10-2018.2295447.

Juditha, Christiany. 2019. "Buzzer Di Media Sosial Pada Pilkada Dan Pemilu Indonesia Buzzer in Social Media in Local Elections and Indonesian Elections." In *Prosiding Seminar Nasional Komunikasi Dan Informatika*. Vol. 3.

Lechte, John. 2001. *50 Filsuf Kontemporer: Dari Strukturalisme Sampai Postmodernitas*. Yogyakarta: Kanisius.

Mustika, Rieka. 2019a. "PERGESERAN PERAN BUZZER KE DUNIA POLITIK DI MEDIA SOSIAL." *Diakom : Jurnal Media Dan Komunikasi* 2, no. 2. https://doi.org/10.17933/diakom. v2i2.60.

———. 2019b. "PERGESERAN PERAN BUZZER KE DUNIA POLITIK DI MEDIA SOSIAL." *Diakom : Jurnal Media Dan Komunikasi* 2, no. 2. https://doi.org/10.17933/diakom.v2i2.60.

Muzakki, Ja'far Auzan. 2020a. "Subconscious Buzzer in Strengthening Audience's Subject Reality Construction Through Social Media Platform Facebook." *Journal Acta Diurna* 16, no. 2. https://doi.org/10.20884/1.actadiurna.2020.12.2.2730.

———. 2020b. "Subconscious Buzzer in Strengthening Audience's Subject Reality Construction Through Social Media Platform Facebook." *Journal Acta Diurna* 16, no. 2. https://doi. org/10.20884/1.actadiurna.2020.12.2.2730.

Pambudi, Hanif Jati, Ario Lukito Adi Nugroho, Liliek Handoko, and Firstya Evi Dianastiti. 2021a. "BUZZER DI MASA PANDEMI COVID-19: STUDI ANALISIS WACANA KRITIS KICAUAN BUZZER DI TWITTER." *Jurnal Masyarakat Dan Budaya* 23, no. 1.

———. 2021b. "BUZZER DI MASA PANDEMI COVID-19: STUDI ANALISIS WACANA KRITIS KICAUAN BUZZER DI TWITTER." *Jurnal Masyarakat Dan Budaya* 23, no. 1.

Pradana, M Y A. 2020. "Elite Rationality, Traditions and Pragmatic Politicians." *Journal Of Politics And Policy* 2, no. 2: 153–72.

Rohmah, Maulidatur, and Niken Febrina Ernungtyas. 2019. "Branding Buzzer: Implementasi Dan Implikasi Pada Hubungan Masyarakat Pemerintahan." *Inter Komunika: Jurnal Komunikasi* 4, no. 2.

Saggaf, M I, M W Arif, M Habibie, and ... 2021. "Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial." *JCS: Journal of ...* 1, no. 01.

Saumantri, Theguh, and Abdu Zikrillah. 2020. "TEORI SIMULACRA JEAN BAUDRILLARD DALAM DUNIA KOMUNIKASI MEDIA MASSA." *ORASI: Jurnal Dakwah Dan Komunikasi* 11, no. 2. https://doi.org/10.24235/orasi.v11i2.7177.

Seto, Ario. 2019. "Islamist Buzzers: Message Flooding, Offline Outreach, and Astroturfing." *Austrian Journal of South-East Asian Studies* 12, no. 2. https://doi.org/10.14764/10.ASEAS-0021.

Sugiono, Shiddiq. 2020. "Fenomena Industri Buzzer Di Indonesia: Sebuah Kajian Ekonomi Politik Media." *Communicatus: Jurnal Ilmu Komunikasi* 4, no. 1. https://doi.org/10.15575/cjik. v4i1.7250.

Syahputra, Iswandi, Rajab Ritonga, Diah Ajeng Purwani, Masduki, Syarifah Ema Rahmaniah, and Umaimah Wahid. 2021a. "Pandemic Politics and Communication Crisis: How Social Media Buzzers Impaired the Lockdown Aspiration in Indonesia." *SEARCH* 13, no. 1.

———. 2021b. "Pandemic Politics and Communication Crisis: How Social Media Buzzers Impaired the Lockdown Aspiration in Indonesia." *SEARCH* 13, no. 1.

Winata, Joy Matilda, Reihana Hilya Khaira, Erlangga Seprian, Thien Sahertian, and Daud Fatih Iskandar. 2017. "ANALYZING BUZZER ON SOCIAL MEDIA FROM ECONOMIC AND POLITICS PERSPECTIVE 1." *Finance & Accounting Journal* 06, no. 01.

Yuliahsari, Dwi. 2016. "Pemanfaatan Twitter Buzzer Untuk Meningkatkan Partisipasi Pemilih Muda Dalam Pemilihan Umum." *Jurnal The Messenger* 7, no. 1. https://doi.org/10.26623/themessenger.v7i1.288.