

## INFORMATION FIQH AS THE FOUNDATION OF ISLAMIC COMMUNICATION IN HANDLING HOAXES IN THE DIGITAL ERA

### FIQH INFORMASI SEBAGAI LANDASAN KOMUNIKASI ISLAM DALAM MENANGANI HOAX DI ERA DIGITAL

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**Abstract:** This study aims to describe adolescents' understanding of information and optimization and optimization of information fiqh as the basis for Islamic communication in the digital era. This study uses a combination method (mixed methods) by combining quantitative and qualitative data. Quantitative data were collected through the distribution of online questionnaires to 102 adolescents in Lhokseumawe City. Quantitative data were analyzed using univariate analysis. While qualitative data collection was carried out by interviewing 3 informants who were used to explain quantitative data. Qualitative data were analyzed using the Miles and Huberman model analysis. The results of the study describe adolescents' understanding of hoax information as being in the very good category. However, understanding of information fiqh as the basis for Islamic communication is still low. The results of interviews with fiqh scholars explain that information fiqh has not been clearly formulated and disseminated to the public as a guideline in producing and disseminating information. In fact, information fiqh is a solution to respond to increasingly widespread hoax information in the digital era.

**Keywords:** Digital Era, Information Fiqh, Hoax, Social Media.

**Abstract:** Penelitian ini bertujuan untuk mendeskripsikan pemahaman remaja tentang informasi dan optimalisasi dan optimalisasi fiqh informasi sebagai landasan komunikasi Islam di era digital. Penelitian ini menggunakan metode kombinasi (mixed methods) dengan memadukan data kuantitatif dan kualitatif. Data kuantitatif dikumpulkan melalui penyebaran kuesioner online kepada 102 orang remaja di Kota Lhokseumawe. Data kuantitatif dianalisis dengan analisis univariat. Sedangkan pengumpulan data kualitatif dilakukan dengan wawancara kepada 3 orang informan yang digunakan untuk menjelaskan data kuantitatif. Data kualitatif dianalisis dengan menggunakan analisis model Miles dan Huberman. Hasil penelitian mendeskripsikan pemahaman remaja tentang informasi hoaks termasuk dalam kategori sangat baik. Namun, pemahaman tentang fiqh informasi sebagai landasan komunikasi Islam masih rendah. Hasil wawancara dengan para ulama fiqh menjelaskan bahwa fiqh informasi belum dirumuskan secara jelas dan disebarluaskan kepada masyarakat sebagai pedoman dalam memproduksi dan menyebarkan informasi. Padahal fiqh informasi merupakan tawaran solutif untuk menanggapi informasi hoaks yang semakin marak di era digital.

**Kata Kunci:** Era Digital, Fiqh Informasi, Hoaks, Media Sosial

## Introduction

Currently, we are in a digital era marked by increasingly widespread connectivity, easy access to information, and the use of technology that is increasingly integrated into everyday life. This is also indicated by the emergence of various digital platforms and social media. The increasingly massive social media has changed the behavior of its users in interacting, sharing information and communicating. Communication has transformed from conventional patterns to digital communication.<sup>1</sup> In various countries, the use of social media as a medium of information has become familiar as a globalization trend.<sup>2</sup> Figure 1 explains the use of the internet and social media in Indonesia which is experiencing an increasing trend.



**Figure 1.** Indonesia's Digital Condition 2025

<sup>1</sup> Izabella D. Belonovskaya et al., "Digital Communication in Educational Process: Development Trends and New Opportunities," *Online Journal of Communication and Media Technologies* 10, no. 2 (2020): 1–8, <https://doi.org/10.29333/ojcm/7928>.

<sup>2</sup> Ralph. Schroeder, "The Globalization of On-Screen Sociability: Social Media and Tethered Togetherness," *Nternational Journal of Communication* 10 (2016): 5626–5643, <http://ijoc.org>.

Based on the Indonesian digital data report recorded in January 2025, the number of individuals connected to the internet reached 212 million with a penetration rate of 74.6% of the total population. This number increased by 8.7% from the previous year. Meanwhile, the number of social media users was 143 million covering 50.2% of the total population and increased by 2.9% from the previous year.<sup>3</sup> Social media is defined as any form of electronic communication (such as websites for social networking and microblogging) in which users create online communities to share information, ideas, private messages, and other content (such as videos).<sup>4</sup> Social media takes the form of websites and applications that enable users to create and share content or to participate in social networking.

Generally, viewers of social media are welcome to use and redistribute this content. The reason social media is growing rapidly is because users can quickly access information and become their own senders on social media.<sup>5</sup> Everyone can own their own media and absolutely social media users get the authority to send the message obtained to their community. That is before today's society is very fond of social media and even considers it a necessity of life.<sup>6</sup> Even social media is used as a tool for modern warfare in the information age to spread propaganda messages and amplify those messages with networks of automated bot accounts to force the algorithms of social media platforms to recognize that message as a trending topic.<sup>7</sup> Through social media, the traffic of information dissemination is increasingly massive today, except for hoax information.

Hoax information is fake news because its content is contrary to the real truth both in the form of text, images, and videos that are spread using social media to convince readers.<sup>8</sup> Because through various applications on the device, hoax information can spread quickly and quickly from one device to another.<sup>9</sup> Hoaxes are usually adopted from information in the mainstream media and without clarification or verification then spread quickly through social media. This condition is even less conducive because not a few people actually believe the hoax content. During 2023, the Ministry of Communication and Information Technology handled 1,615 hoax content circulating on websites and digital platforms, more than in 2022 with 1,528 issues. Figure 2 explains that, in total, since 2018 to

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<sup>3</sup> Andi Dwi Riyanto, "Data Digital Indonesia 2025," Hootsuite (We are Social), 2025, <https://doi.org/https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2025/>.

<sup>4</sup> Jose E & Curtis L. Whitehair. Barreto, "Social Media and Web Presence for Patients and Professionals: Evolving Trends and Implications for Practice," *PM&R* 9, no. 5 (2017): S98–105, <https://doi.org/https://doi.org/10.1016/j.pmrj.2017.02.012>.

<sup>5</sup> Michael Haenlein. Kaplan, Andreas M, "Users of the World, Unite! The Challenges and Opportunities of Social Media.," *Business Horizons* 53, no. 1 (2010): 59-68., <https://doi.org/https://doi.org/10.1016/j.bushor.2009.09.003>.

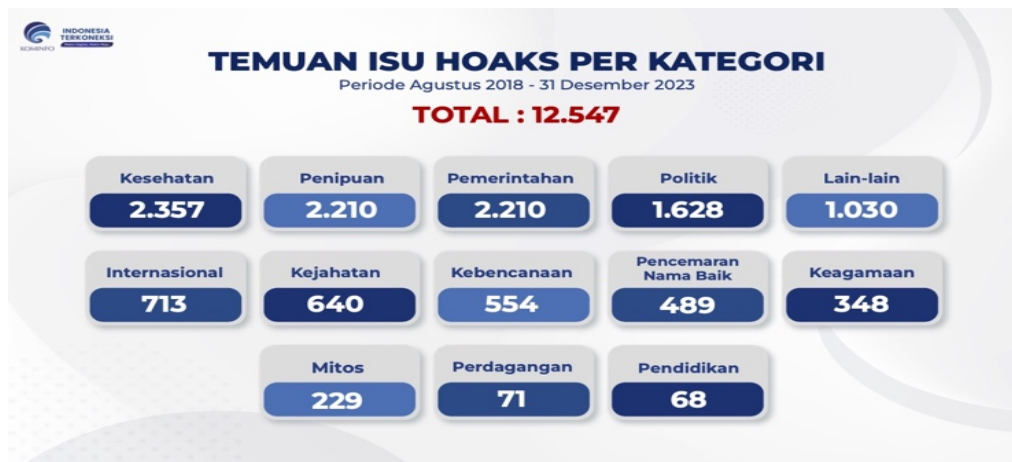
<sup>6</sup> Maya Sandra Rosita Dewi, "ISLAM DAN ETIKA BERMEDIA (Kajian Etika Komunikasi Netizen Di Media Sosial Instagram Dalam Perspektif Islam )," *Research Fair Unisri* 3, no. 1 (2019): 139–42, <https://doi.org/10.33061/rsfu.v3i1.2574>.

<sup>7</sup> Jarred Prier, "The Command of the Trend: Social Media as a Weapon in the Information Age.," in *Information Warfare in the Age of Cyber Conflict*, 1st ed. (London, United Kingdom: Routledge, 2020).

<sup>8</sup> Nadia K. Conroy. Rubin, Victoria L., Yimin Chen, "Deception Detection for News: Three Types of Fakes.," *Proceedings of the Association for Information Science and Technology* 52, no. 1 (2015): 1–4.

<sup>9</sup> Messersmith. Kasperek, Sheila., Bethany, "The Library That Cried Wolf: Outcomes of a Banned Book Hoax on Facebook.," *Pennsylvania Libraries: Research & Practice* 3, no. 1 (2015): 53-75., <https://doi.org/10.5195/palrap.2015.87>.

2023, there have been 12,547 hoax issues that have been handled by the Ministry of Communication and Information.<sup>10</sup>



**Figure 2.** Hoax Categories in Indonesia

Meanwhile, the Indonesian Anti-Defamation Society (Mafindo) noted that in the first trimester of 2023, the number of hoax findings in Indonesia was 664, an increase compared to 2022 in the same period of 257 hoax issues.<sup>11</sup> This shows that in the digital era, the development of hoax information is very troubling to the public and has become a serious problem. Hoax information is dangerous and misleading because it can affect the perception of people who consider the information as truth.<sup>12</sup> Hoax information is considered dangerous because it often causes misunderstandings, divisions between elements of society with insulting speech or incitement (hate speech) to others that are not addressed. Moreover, hoax information related to religious issues is a sensitive issue that can provoke, slander, and incite so as to create panic and fear.

Research conducted by the Indonesian Telematics Society or MTI in 2019 found that hoax information, as a crucial issue that has an impact on community harmony, is a SARA problem and especially related to religious activities.<sup>13</sup> The impact of endangering hoax information is not only in Indonesia but has also been felt throughout the world. Such as the case of the attack and arson of the headquarters of the Indonesian Lower People's Movement (GMBI) in Bogor by a group of people belonging to the Islamic Defenders Front (FPI) mass organization in early January 2017. The attack was triggered by hoax information obtained by FPI members from social media about one FPI member being stabbed by GMBI

<sup>10</sup> KOMINFO, "Hingga Akhir Tahun 2023, Kominfo Tangani 12.547 Isu Hoaks," 2024, [https://doi.org/https://www.kominfo.go.id/content/detail/53899/siaran-pers-no-02hmkominfo012024-tentang-hingga-akhir-tahun-2023-kominfo-tangani-12547-isu-hoaks/0/siaran\\_pers](https://doi.org/https://www.kominfo.go.id/content/detail/53899/siaran-pers-no-02hmkominfo012024-tentang-hingga-akhir-tahun-2023-kominfo-tangani-12547-isu-hoaks/0/siaran_pers).

<sup>11</sup> Narda Margaretha Sinambela, "Mafindo Catat 664 Hoaks Selama Kuartal I-2023," *antaranews.com*, 2023, <https://doi.org/https://www.antaranews.com/berita/3519057/mafindo-catat-664-hoaks-selama-kuartal-i-2023>.

<sup>12</sup> Suet-Peng Yong Ishak, Adzlan, Y. Y. Chen, "Distance-Based Hoax Detection System," in 2012 *International Conference on Computer & Information Science (ICCIS)*, 2012, Vol. 1. IEEE, <https://doi.org/10.1109/ICCISci.2012.6297242>.

<sup>13</sup> Mastel, "Hasil Survey Wabah Hoax Nasional 2019," 2019, <https://doi.org/https://mastel.id>.

members.<sup>14</sup> A case that occurred in 2018 in India that triggered a wave of violence after hoax information related to child abduction that was forwarded as WhatsApp messages led to five people being killed by a mob.<sup>15</sup> Likewise, the fire at Notre Dame Cathedral in Paris claimed to be the involvement of Muslims based on hoax videos and posts, triggering Islamophobic reactions. Meanwhile, in Spain before the 2019 election, hoax information was spread containing hateful comments against Prime Minister Pedro Sanchez.<sup>16</sup> Another example of of hoax information in Aceh was uploaded on Youtube and circulated on WhatsApp about Ronghingya refugees from Bangladesh who were recruited to come to Aceh to vote for presidential candidate number 1 Anies Baswedan in the 2024 Presidential Election.<sup>17</sup>

This phenomenon shows that the spread of hoax information is related to the lack of understanding and application of Islamic communication ethics in social media. In the Islamic view, spreading information that is still doubtful is considered slander and gratuitous because it spreads the ugliness of others. And Islam strictly forbids both acts.<sup>18</sup> The Qur'an in surah Al Hujurat verse 6 becomes a philosophical foundation as a guide in carrying out information dissemination activities so that it universally gives birth to benefits. Responding to the massive phenomenon of spreading hoax information, firm guidance is needed in the form of fiqh concepts that regulate access and dissemination of information through social media. Fiqh, as seen in the history of the journey of Islamic law cannot be separated from the socio-cultural context. Because culture becomes a legal inference device (*istinbath al-ahkam*) in transforming universal laws against the object of the problem. So that various legal products in classical fiqh are not applicable today, if fiqh is forced to be understood legally normatively.<sup>19</sup> So to accommodate contemporary problems, it is necessary to develop a methodological understanding of fiqh. One of the legal transformations in today's digital era can be carried out through information fiqh.

Information fiqh is understood as the principles of Islam related to information issues both covering aspects of qidah, law and ethics.<sup>20</sup> In another definition, it is mentioned that Fiqh information is the result of *istinbath* based on Islamic legal sources as a guide in using information technology with Islamic communication ethics.<sup>21</sup> This

<sup>14</sup> Juven Martua Sitompul, "Polri Sebut FPI Bakar Markas GMBI Karena Termakan Informasi Hoax," *Merdeka.Com*, 2017, <https://doi.org/https://www.merdeka.com/reporter/juven-martua-sitompul/>.

<sup>15</sup> Junaid Qadir. Zubair, Talat, Amana Raquib, "Combating Fake News, Misinformation, and Machine Learning Generated Fakes: Insight's from the Islamic Ethical Tradition," *ICR Journal*, 10, no. 2 (2019): 189-212.

<sup>16</sup> Sinan Aral. Vosoughi, Soroush, Deb Roy, "The Spread of True and False News Online," *Science* 359, no. 6380 (2018): 1146-51, <https://doi.org/10.1126/science.aap9559>.

<sup>17</sup> KOMINFO, "[HOAKS] Pengungsi Rohingya Direkrut Datang Ke Aceh Untuk Coblos Anies Baswedan," KOMINFO, 2024, [https://doi.org/https://www.kominfo.go.id/content/detail/54690/hoaks-pengungsi-rohingya-direkrut-datang-ke-aceh-untuk-coblos-anies-baswedan/0/laporan\\_isu\\_hoaks](https://doi.org/https://www.kominfo.go.id/content/detail/54690/hoaks-pengungsi-rohingya-direkrut-datang-ke-aceh-untuk-coblos-anies-baswedan/0/laporan_isu_hoaks).

<sup>18</sup> Aghnia Aghnia. Nugraha, Risris Hari, Muhamad Parhan, "Motivasi Hijrah Milenial Muslim Perkotaan Melalui Dakwah Digital," *MUHARRIK: Jurnal Dakwah Dan Sosial* 3, no. 2 (2020): 175-94.

<sup>19</sup> Sihabullah. Muzaki, "NUANSA FIQH MEDIA (Pandangan Jurisprudensi Hukum Islam Terkait Dominasi Dan Hegemoni Informasi)," *Al-Mazaahib: Jurnal Perbandingan Hukum*, 7, no. 1 (2019): 1-16., <https://doi.org/https://doi.org/10.14421/al-mazaahib.v7i1.1876>.

<sup>20</sup> Ruslan Fariadi, "Dakwah Muhammadiyah Dalam Masyarakat Digital: Peluang Dan Tantangan," in *Aktualisasi Fiqh Informasi Dalam Masyarakat Digital*, ed. Budi Asyhari (yogyakarta: UAD Press, 2022), 63.

<sup>21</sup> Hendra A. Setyawan, "Fikih Informasi Di Era Media Sosial Dalam Membangun Komunikasi Beretika (Studi Kajian Fikih Informasi Sudut Pandang Ormas Muhammadiyah.)," in *Seminar Nasional Tentang*



information fiqh is intended as a guide for the public to be smart in sorting and selecting a variety of information scattered on social media. Information fiqh is also a form of commitment to combat hoaxes and negative content so that a positive atmosphere is formed on social media. Based on the background of this problem, this study aims to examine adolescents' understanding of information fiqh as the basis of Islamic communication ethics, their understanding of hoax information and the responses of fiqh scholars about information fiqh.

Research on information fiqh in the digital age has not yet been carried out, one of the relevant studies is research by Fauzi, et.al, (2019), which explains that information Jurisprudence is one of the results of the Tarjih and Tajdid Muhammadiyah Council as an effort to provide guidance for its members and the Muslim community in general, on the use of social media based on Islamic teachings. Information fiqh is a comprehensive guiding tool, not only limited to the dos and don'ts, but also contains philosophical principles and a set of values that social media users must adhere to.<sup>22</sup> Other research by (Surwandono & Kaukab, 2021), explained that in the era of information disruption, which tends to marginalize the role of religion in information management, Muhammadiyah as an Islamic organization has a social responsibility to produce normative and practical guidelines so that the contextualization of Islamic norms becomes an alternative to give birth to social harmonization.<sup>23</sup> The research is relevant to this study, but there are differences in the aspects of the research focus. Previous research has further described the fiqh information products issued by the Muhammadiyah tarjih ruling. While this research is more about the description of adolescents' understanding of information fiqh as the ethical foundation of Islamic Communication in the digital era and the views of fiqh scholars. This is the novelty value of this study.

## Research Methods

This study uses a mixed methods method that combines or combines quantitative and qualitative methods to be used together in a research activity so that more comprehensive, valid, reliable and objective data are obtained. This research design uses sequential explanatory by collecting data and analyzing quantitative data in the first stage, and followed by collecting and analyzing qualitative data in the second stage, in order to strengthen the results of quantitative research conducted in the first stage.<sup>24</sup> Data collection was conducted by distributing online questionnaires via Google Form to 102 teenagers in Lhokseumawe City as respondents. The reason researchers chose teenagers was based on the consideration that teenagers are included in the digital native

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"Membangun Etika Sosial Politik Menuju Masyarakat Yang Berkeadilan", (Lampung: FISIP Universitas Lampung, 2017), 156, <https://doi.org/garuda.kemdikbud.go.id>.

<sup>22</sup> Febriana Fauzi, Niki Alma and Ayub, "Fikih Informasi: Muhammadiyah's Perspective on Guidance in Using Social Media," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019): 267–93, <https://doi.org/10.18326/ijims.v9i2.267-293>.

<sup>23</sup> Surwandono Surwandono and M. Elfan Kaukab, "Relevansi Fiqh Informasi Muhammadiyah Dalam Pengelolaan Hoax Dalam Era Disrupsi Informasi," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ* 8, no. 3 (2021): 283–90, <https://doi.org/10.32699/ppkm.v8i3.1842>.

<sup>24</sup> Saraswati Dawadi, Sagun Shrestha, and Ram A. Giri, "Mixed-Methods Research: A Discussion on Its Types, Challenges, and Criticisms," *Journal of Practical Studies in Education* 2, no. 2 (2021): 25–36, <https://doi.org/10.46809/jpse.v2i2.20>.

generation, namely the generation born in the digital era. Data were analyzed using univariate analysis which was used to describe the characteristics of each research variable or piece of data that had been collected without the intention of general conclusions or generalizations. While qualitative data were collected by interviewing 3 informants, namely fiqh experts, about their responses regarding fiqh information to support quantitative data. Qualitative data analysis used Miles and Huberman analysis.

## Results and Discussion

### Adolescents' Understanding of Hoax Information on Social Media

The results of research on how often respondents receive or read hoax news, show that as many as 65% of respondents have received or read hoax information. While 35% often receive or read hoax information through social media. Then the views of respondents when asked what to do when receiving or reading hoax news, as many as 78% answered checking first, 12% of others answered forwarding to other parties. While those who answered deleted and silenced as much as 6% and as many as 4% answered adding or replacing the information. Adolescents receive or read hoax news from various social media platforms because social media is currently a channel to access and disseminate information like mass media.<sup>25</sup>

While the understanding of hoax information has three answers, namely those who answer fake news as much as 74%, those who answer inaccurate news as much as 24% and 2% who answer hoaxes, it is a diversion of issues. Hoax information can be understood in various ways, as fake news or inaccurate news and can also be referred to as a diversion of issues. Because the definition of hoax information is based on the content and intentions of the author. That is why hoax information, also called disinformation refers to the production and deliberate dissemination of information that is known to be false. Or misinformation, if it refers to the inadvertent dissemination of false information (Kumar, 2018). In addition, hoaxes are also used to refer to malinformation, namely information that is based on reality or true information but is used to harm individuals, organizations and even other countries.<sup>26</sup> Hoax is also used to describe fake news, slander, and the like, or as a deceptive activity.<sup>27</sup> This shows that a lack of understanding of hoax information causes information distortion. That is why hoax information is considered misguided because it can make false information the truth. Hoaxes are also considered dangerous because they can affect people by tarnishing their credibility and image, especially on certain issues.

The forms of hoax information that have been received are hoaxes in the form of pictures (55%), hoaxes in the form of writing and images as much as 29%, in the form of writing as much as 10%, and in the form of videos as much as 6%. While the hoax information content that respondents often receive is fraud content as much as 51%, disaster content

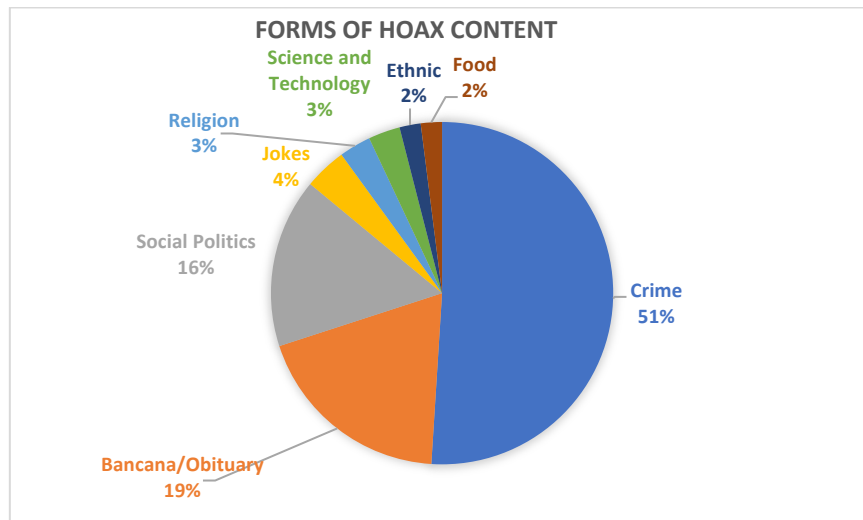
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<sup>25</sup> Marhamah, Fauzi, "Pengaruh Literasi Digital Terhadap Pencegahan Informasi Hoaks Pada Remaja Di SMA Negeri 7 Kota Lhokseumawe," *Jurnal Pekommas* 6, no. 2 (2021): 77–84, <https://doi.org/10.30818/jpkm.2021.2060210>.

<sup>26</sup> Cherilyn & Julie Posetti. Ireton, *Journalism, Fake News & Disinformation*: (Paris: United Nations Educational, Scientific and Cultural Organization., 2018).

<sup>27</sup> Roida Pakpahan, "Analisis Fenomena Hoax Diberbagai Media Sosial Dan Cara Menanggulangi Hoax," *Konferensi Nasional Ilmu Sosial & Teknologi (KNiST)* 1, no. 1 (2017): 479–84, <http://seminar.bsi.ac.id/knist/index.php/UnivBSI/article/view/184>.

or obituary content as much as 19%, socio-political content as much as 16%, joke content as much as 4%, religious content as much as 3%, science and technology content as much as 3%, food content as much as 2% and ethnic content as much as 2% (Figure 3).



**Figure 3.** Forms of Hoax Content

Based on the form of hoax information content, according to respondents' understanding, the data has an impact on hostility between religious or ethnic people (29%), which answers have an impact on dividing national unity by 27%, as many as 24% answers have an impact on the emergence of mutual suspicion and as many as 20% answers have an impact on the emergence of intimidation. Hoax data information affects community harmony by causing chaos in society or triggering conflicts about crucial issues such as ethnicity, race, religion, and politics.<sup>28</sup> Hoaxes can be used to slander someone for political or personal reasons, or they can be used to mislead people.<sup>29</sup> Based on respondents' understanding of the impact of hoax information, the most effective action to inhibit the spread of hoax information is to provide literacy to the community as many as 32%, as many as 26% answered clarifying or tabayyun, as many as 18% answered having an attitude that is not easily provoked, as many as 15% answered that people who make hoax information should be punished, as many as 5% answered just ignored, and as many as 4% answered the importance of family control.

<sup>28</sup> Nur Hidayah & Mohamad Mustapha, Ramlan, Nurshahira Ibrahim, Maziah Mahmud, Norma Aisyah, Nur Hapizah Borhan Malkan, Asjad Mohamad, "The Impact on Hoax News among Societies: What Islamic Expert Say?," *Journal of Academic Research in Progressive Education and Development* 11, no. 1 (2022): 186-198., [https://doi.org/https://www.researchgate.net/profile/Ramlan-Mustapha/publication/357937654\\_The\\_Impact\\_on\\_Hoax\\_News\\_among\\_Societies\\_What\\_Islamic\\_Expert\\_Say/links/61ee473d8d338833e38e8ff3/The-Impact-on-Hoax-News-among-Societies-What-Islamic-Expert-Say.pdf](https://doi.org/https://www.researchgate.net/profile/Ramlan-Mustapha/publication/357937654_The_Impact_on_Hoax_News_among_Societies_What_Islamic_Expert_Say/links/61ee473d8d338833e38e8ff3/The-Impact-on-Hoax-News-among-Societies-What-Islamic-Expert-Say.pdf).

<sup>29</sup> Pratik Narang, Kaliyar, Rohit Kumar, Anurag Goswami, "FakeBERT: Fake News Detection in Social Media with a BERT-Based Deep Learning Approach.," *Multimedia Tools and Applications* 80, no. 8 (2021): 11765-11788., [https://doi.org/https://link.springer.com/article/10.1007/s11042-020-10183-2?wt\\_mc=Internal.Event.1.SEM.ArticleAuthorOnlineFirst&utm\\_source=ArticleAuthorOnlineFirst&utm\\_medium=email&utm\\_content=AA\\_en\\_o6082018&ArticleAuthorOnlineFirst\\_20210110](https://doi.org/https://link.springer.com/article/10.1007/s11042-020-10183-2?wt_mc=Internal.Event.1.SEM.ArticleAuthorOnlineFirst&utm_source=ArticleAuthorOnlineFirst&utm_medium=email&utm_content=AA_en_o6082018&ArticleAuthorOnlineFirst_20210110).



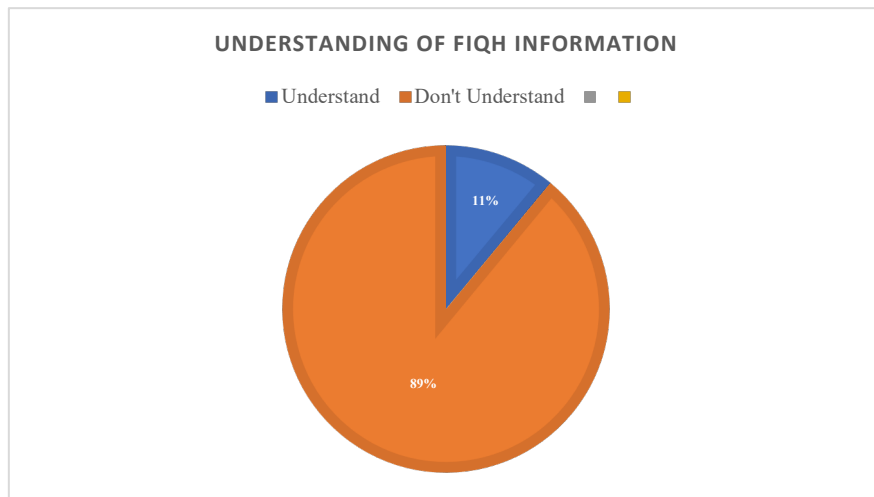
The respondents' answers showed that an effective action to inhibit the spread of hoax information is digital literacy. Digital literacy is the knowledge and skills of users in utilizing digital media, such as communication tools, internet networks and so on.<sup>30</sup> Because of the massive use of digital media, it is very important to have the ability or skill to understand and use information from various digital sources effectively and efficiently in various formats. Being digitally literate means being able to process various information, communicate effectively with others in various forms, work in accordance with ethics, and understand when and how technology should be used to achieve goals. In the description of respondents' actions when receiving or reading hoax news there are various answers, namely as many as 78% answered checking first, 12% answered forwarding to other parties, who answered deleting and silence as much as 6% and as many as 4% answered adding or replacing information. The respondents' answer regarding actions when receiving hoax information was to check first to show their digital literacy skills. For this reason, it is important to improve digital literacy skills that refer to social media ethics.

### **Optimizing Information Fiqh as the Foundation of Islamic Communication Ethics in the Digital Age**

Islamic teachings view providing information as important, so with the rapid development of information today it is very necessary to think comprehensively about information dissemination activities. The dissemination of such information should bring out the universal values of Islam as seen through the approach of fiqh. This is intended to be the foundation of Islamic communication ethics in addition to being a form of information filtering that must be pursued and anticipated with Islamic legal jurisprudence through a modified interpretation process. However, there are still many who do not know that in the Qur'an there is an explanation of the spread of hoax information such as in Sura Thaha verse 120, Maryam verse 28 and An-Nur verse 12. This can be seen from the answers of most respondents, namely 51% who answered did not know, 25% answered somewhat know and 24% answered know. Likewise, respondents' understanding of Islamic Communication ethics in social media, as many as 56% answered that they understood this. While their understanding of fiqh information is average, they do not know or even hear the term as much as 89% and only 11% understand or at least have heard the term (Figure 4).

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<sup>30</sup> Philip Wilkinson McDougall, Julian, Mark Readman, "The Uses of (Digital) Literacy," *Learning, Media and Technology* 43, no. 3 (2018): 263-279., <https://doi.org/https://doi.org/10.1080/17439884.2018.1462206>.



**Figure 4.** Understanding of Fiqh Information

Responding to the phenomenon of increasing internet use, Islamic communication ethics in cyberspace or on social media must be the foundation. Because this is what can be a shield against accessing and spreading hoax information. The rapid flow of information on social media requires firmness which is the basis of Islamic communication ethics. Islamic communication ethics should become a guide for social media users so that social media does not become a means of spreading hatred and slander. Hoax information spread on social media has reached an alarming level that must be a serious concern for all parties, including scholars. Researchers interviewed several fiqh scholars to respond to the phenomenon. Fiqh is not only a collection of *furu'* (branch) laws but also contains basic values, rules and principles in religion. In principle, when there is an order to convey true information and a prohibition to spread fake news, then it is already a fiqh study (interview with Achyar Zein, March 29, 2023). The study of fiqh was initially normative as the main parameter in solving the problem of religious practice, but with the current dynamics it is necessary to change efforts by reproducing the methodological system. The development of this paradigm will be the formulation of appropriate and accurate legal methods to meet the challenges of the digital era. In order for the sophistication of this media to have an impact on the benefit, it is necessary to have guidance seen from spiritual, social, ethical and aesthetic aspek as well as the juridical aspect, namely information jurisprudence (Interview with Tgk Zulfikar on February 13, 2023). Information fiqh becomes a reference for receiving and conveying information through social media to others. So in social media it is important to consider its benefits (interview with Tgk. Syama'un on January 8, 2023).

Information jurisprudence is a guide for the public so that they can use social media better. Because the design of information fiqh contains religious guidance that is contextual and applicable to people's lives, it can function more optimally. Such a fiqh paradigm will answer social, cultural, political and economic problems more flexibly. Information fiqh as a *medsosiyah* morality contributes to developing the orientation of fiqh discourse so that fiqh is no longer impressed as a rigid science.<sup>31</sup> Information jurisprudence

<sup>31</sup> Linda Nurmallasari Millatina Arif, Baehaqi, Yusuf Sapto Nugroho, "Akhlakul Medsosiyah: Membangun Warga Negara Cerdas Bermedia Sosial," in *Posiding Seminar Nasional Pendidikan Kewarganegaraan 2019 "Penguatan Pendidikan Kewarganegaraan Perguruan Tinggi, Persekolahan, Dan*

contains basic values and universal principles so as to give birth to practical guidelines on what can and cannot be done in accessing, producing and distributing information to the public (Wainterview with Achyar Zein, March 29, 2023). The study of fiqh information is still relatively new and rarely carried out. Then this matter should be a serious concern. Information jurisprudence emphasizes more on the mu'amalah aspect, so it is not always rigid and oriented towards vertical relationships as the formulation of jurisprudence in general. This means that the formulation of information jurisprudence as a foundation in social media is a guide from Islamic teachings regarding ethics and procedures for associating and communicating with fellow humans (interview with Tgk. Syama'un on January 8, 2023). Information fiqh is more about bridging formal legal values that are more redactional with the dimension of fiqh that tends to adopt humanist and transcendental values. Islam as a dynamic religion is the main force behind information fiqh.<sup>32</sup>

The consequence of the freedom presented by social media is the spread of hoax information. So this is where a religious approach needs to be taken to see and, in turn, provide guidelines for living in the new world of social media. Information jurisprudence in this case can be translated into a source of directing community behavior as a religious solution in dealing with the problem jurisprudence (Interview with Tgk Zulfikar on February 13, 2023). Advances in information technology are not to be avoided, but it is important that there are ethical signs that become a guide for every social media user in the concept of information fiqh. So social media is not only a place to spread hatred and slander. So that the information received by the public is not misleading. Islamic teachings must be present to fill civilization with politeness in communicating amid the rapid flow of information in the current social media era.<sup>33</sup> The rush of hoax information and the many posts on social media that are out of control must be addressed firmly. All components of society must combat these hoaxes and negative content. So it is important to formulate information fiqh that becomes a panda or signpost for digesting and producing information in the online realm, especially on social media.

## Conclusion

The use of social media in the digital era is increasingly growing and is seen as a potential tool for disseminating information. The presence of social media has resulted in increasingly massive information traffic, including hoax information. The hoax phenomenon is increasingly becoming a serious problem and is disturbing the public. The description of respondents' understanding of hoax information shows that on average (98%) they understand what is meant by hoax, namely fake news or inaccurate news. Meanwhile, according to the description of the actions taken when receiving or reading hoax news, on average (78%) people checked the news first before passing it on to other people. Meanwhile, the average understanding of Islamic communication ethics in social media shows that 81% and 19% do not understand. However, around 51% do not know about

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Kemasyarakatan Di Era Disrupsi," 2019, <https://doi.org/https://ppkn.fkip.uns.ac.id/wp-content/uploads/2019/09/Dikdik-Baehaqi-Arif.-Yusuf-Sapto-Nugroho.-Millatina.-Linda-Nurmalasari.-Universitas-Ahmad-Dahlan.pdf>.

<sup>32</sup> Siti Khoirotul Ula, "Fikih Media Sosial Sebagai Landasan Etika Komunikasi On-Line," *Proceedings Ancoms*, no. 110 (2017): 347–56.

<sup>33</sup> Setyawan, "Fikih Informasi Di Era Media Sosial Dalam Membangun Komunikasi Beretika (Studi Kajian Fikih Informasi Sudut Pandang Ormas Muhammadiyah)." "

information related to the Al-Qur'an regarding hoax information. Likewise, with an understanding of information jurisprudence, the average person (68%) does not understand it, and only 32% understand it a little. These findings show that information fiqh is an offer to be a guide in producing and distributing information via social media. Information fiqh must be formulated clearly and actualized in the journalism process.

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