

Islamic Worldview for Ethical Dimension of Islamic Communication

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Abstract. Islam as a universal religion is a religion that does not only contain values and spiritual aspects and a set of rituals of worship. But more than that as proof of its universality, Islam is capable and proven to be able to penetrate various lines and boundaries of geographic and cultural cultures, as well as various scientific fields and the science of communication is no exception. Ethics as the basis of religion in social life has a close relationship with the tradition of communication science, because communication science is a practical science that cannot be separated from people's life. The dynamic condition of modern society has influenced this science. Digital media which is an important part of modern society as a means of communication has made communication science follow its development. And this is the reason why ethics in social life with ethics in social media in the midst of modern society cannot be separated, which is the main object of discussion in this paper.

Keywords: Islamic Worldview, Ethics, Communication Science, Islamic Communication.

Running title: Ethical Dimension of Islamic Communication.

INTRODUCTION

Since entering the reform era, the Indonesian people have been in an independent atmosphere, free to talk about anything, to anyone, in any way. This happened after 32 years of losing freedom of speech during the New Order era. Entering the reform era, people find an atmosphere of freedom of communication so that often the way and content of the conversation is contrary to Eastern ethics, even Islamic ethics, as the religion followed by the majority of the Indonesian population.

Then in reality, not a few disputes, arguments, enmities, and fights arise because of uncontrolled speech. Not even the slightest bit of gruesome bloodshed originated from blind tongue work. It is necessary to know that Allah SWT does not like to exaggerate, eat when communicating or speaking, speak naturally, which contains encouragement or motivation and do not speak up if it is only to offend someone. Because what we talk about, good and bad, we will be responsible for it in the hereafter. Islam pays special attention to conversation, is seen as one of the things that will save mankind, both in this world and in the hereafter (Jana E, et al., 2015). The discussion referred to is an ethical conversation, so that the communication process runs smoothly and there is a harmonious relationship between the communicator and the communicant.

This article are attempt to explain; that communication ethics referred to in this study are ethics that have a moral dimension and come from holy teachings. In connection with communication ethics, however a Muslim must be guided by the main sources of Islam, namely the Al-Qur'an and the Prophet's Sunnah, because the Prophet's morals are

as follows: stated by Aisyah narrated by Imam Ahmad is the Koran.

MATERIALS AND METHODS

Study Area

This study focuses on the elaboration and elaboration of the Islamic worldview concept which is actually integral in the communication tradition in Islam. As a scientific discipline; Western communication is shown to be biased. Both in terms of race, to religion. This is in stark contrast to western values which it upholds itself. So, from this point of view we can see Islamic ethics as the basis for the science of communication. This will strengthen the study of Islamic Communication as one of the disciplines that deserves to be developed as an alternative to communication science in this modern era.

Procedures

Methodologically, this study examines the meaning of the Islamic worldview and Communication Studies which are definitively within the realm of the philosophy of science framework. Where, in Lakatos's view; it is possible that the worldview can become a kind of negative heuristic as a basis for developing science (Mohammad Muslih, 2020). The next approach is an approach to the issue of modern communication science and its models. Where, things with ethical dimensions are often not important. The pretext is freedom of opinion and democracy. These two backgrounds can at least clarify the flow of the development of Islamic Communication Science in the flow chart as follows:

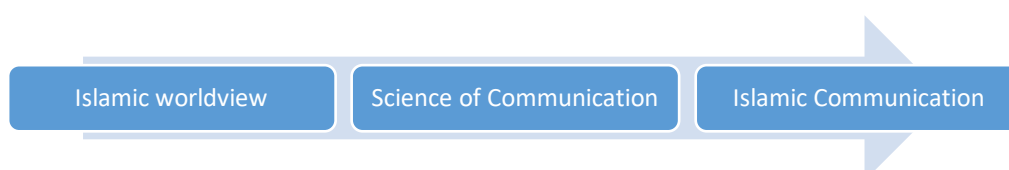


Figure 1. flow of the development of Islamic Communication Science

Data Analysis

Data analysis was carried out descriptively. Starting from disclosing the definition of the worldview and its position in the development of science; especially from an ethical standpoint. In which, Islam has offered several important keywords that can at least be elaborated on as modern communication science offers. This analysis tries to strengthen it philosophically; borrows the theory of Lakatos about the development of theistic science.

RESULTS AND DISCUSSION

Result

The term worldview was first used in German, namely *weltanschauung*, by Immanuel Kant. Furthermore, among German thinkers and romantics, this term is used to describe "the belief system that underlies and shapes human thoughts and actions". William Dilthey, a German thinker at the next mass developed this concept more seriously to explain the "relationship between the human mind and the various puzzles of the world and life" (Worldview, 2003).

After that period, this term became a buzzword that was very popular among scholars, not only in German, but also in other language areas, as well as a technical expression in various knowledge disciplines, as has been explained by David Keith Naugle (James W. Sire, 2015).

Etymologically, worldview consists of two words: world which means world, and view which means view. In Indonesian, which is translated into several expressions, both world view, natural viewpoint, and life view. Another term in Indonesian that is so popular in the community is philosophy of life, philosophy of life, and philosophy. Then, it may be an Islamic-based worldview for Islamic Communication (Hamid F.Z, 2016).

According to A. Muis, in his book *Islamic Communications*, he explains that all kinds of Islamic communication are basically not different from non-Islamic communication in terms of their models, processes and effects, but what distinguishes them is more on its philosophical basis. The philosophical foundation of Islamic communication is the Al-Qur'an and the Prophet's Hadith. So Islamic communication is the process of delivering messages between humans based on the teachings of the Islamic religion contained in the Al-Qur'an and Hadith (Abdul Muis, 2001).

Furthermore, Islamic communication ethics is more or less the same as general communication ethics. The contents of the orders and prohibitions are the same or similar between the two. The thing that distinguishes the two is the sanctions and rewards. General communication (non-Islam) is concerned with ethics, but the sanctions for communicators' violations of communication ethics only apply in the world. Meanwhile, sanctions for violations of Islamic communication ethics are valid until the afterlife. There is punishment in the afterlife and punishment in the grave or in the barzah world. Offenders are threatened with grievous sanctions in the hereafter (hell) (M Tata Taufik, 2017).

Meanwhile, according to Tata Taufik in his book *Ethics of Islamic Communication*, it is revealed that da'wah is Islamic communication where da'wah and communication are a technique, and Islamic da'wah is an act of *amar ma'ruf nahi munkar* and the delivery of Islamic message messages. The forms of Islamic communication ethics are as well as (Tata Taufik, 2012):

- a) Qawlan Sadidan (correct speech)
- b) Qawlan Baligha (effective, right on target)
- c) Qawlan Karima (noble words)
- d) Qawlan Ma'rufan (good words, appropriate)
- e) Qawlan Layyina (gentle)
- f) Qawlan Maisura (easy to accept).

The relationship between communication ethics and the Islamic world view cannot be separated from things that are outside of physical events and phenomena. Because basically all of our actions and behavior will be held accountable to Allah at the end of the day, including the way of communicating. In the context of the Islamic worldview, ethics is one of the important elements in its development. And ethics is also inseparable from the Islamic worldview and from the daily life of a Muslim. Including the ethics of good and true communication, by not hurting others or saying the right and good words (Mohd Nasir Omar, 2016).

Discussion

Being polite on the internet or netiquette is indispensable in citizen interaction, here netizens must avoid trolling and flaming. Trolling is defined as someone who posts messages or messages that stir up and provoke the emotions of internet users so that the discussion that is currently taking place becomes chaotic. This trolling actor is called a troller.

An attempt similar to trolling is flaming. Flaming, also known as *bashing*, is defined as hostile and mutually insulting interactions between internet users. Like trolling, flaming often uses profanity and obscenity when using form activities. Flaming can occur for any discussion, be it issues in the real world about politics, religion, or philosophy, which are brought to the internet media (Muneer Hamaid, 2017).

From this explanation, we can at least see aspects of the western worldview in various communication media today. Particularly what seems to be making young people talk about their ethical system. Although, of course there are also various scientists and students who are seriously trying to learn the concept of ethics in this worldview.

CONCLUSIONS

Based on the above discussion, it can be seen that communication gets very much attention in Islam and directs it so that every Muslim uses Islamic ethics in communicating. This can be proven by the number of verses related to communication ethics, both in the Al-Qur'an and the hadith. In communicating, Allah has provided instructions for his servants so that in

communicating they are able to establish good communication. Communication in accordance with the teachings of the Al-Qur'an with all the principles in it and with certain ethics will make communication able to make communication work as expected, goals in communication can be achieved, so that communication can be said to be good. In carrying out their life, manisia needs communication so that their life process can take place. Humans can not only communicate with God and communicate with the universe.

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