

CHAPTER IV
PRE-ELECTION NEWS IN JAWA POS ON JUNE-JULY 2014 EDITION
PERSPECTIVE OF CONSTRUCTION OF ISLAMIC MASS
COMMUNICATION'S ETHIC

A. PERSPECTIVE OF CONSTRUCTION OF ISLAMIC MASS COMMUNICATION'S ETHIC TOWARD PRE-ELECTION NEWS IN JAWA POS ON JUNE-JULY 2014 EDITION.

Human life in all dimensions can not be separated from the question of ethics. Every human action is always a means with ethical standards that became a reference of life, legal rules, religion, philosophical views and customs of society. From all of this is to drive to the highest goal of human life, namely to get happiness (*al-Sā'adah*, happiness). The process of achieving the goals of this life is done by actions that are directed through moral or ethical rules so as to achieve virtue.

Mass media as an institution that live in the community itself is also bound by the ethical values that thrive in the community. Ethical values in society by itself bind itself in conducting the activities of the news, as a form of interaction with the community. The following will be reviewed on the spotlight of mass communication ethics of Islam to the news and mass media generally.

1. Fairness

In fairness involves some ethical aspects, there are honesty of information, fair impartial, and fairness and decency. It is can make simple in based on principle of justice.

Justice comes from the word fair to get affixes ke-an, become justice. Justice means putting something in proportion and equations rights in accordance with the capacity and ability to do a job. According to Ibn Maskawaih in his book *Menuju Kesempurnaan Akhlak*, in the language of justice are balanced between weight and cargo, in accordance between rights

and obligations, in accordance between the work and the results obtained, according to science, according to the income and needs. ¹

According HAMKA, in the constitution's justice contains three cases: Equality, freedom, and ownership. Equality is the right of all men. Because the creations of humans are same, the purpose of life is the same as well. Therefore, human should have the right to live. Independence is the spirit of human life and milestones glory. Humans are born free, then let continue on in his life remain independent. Ownership is legislation admit about someone ownership over their own wealth. The government does not interfere with the property rights. That's the conclusion of justice according to the theory of democratic government experts. ²

Fair in Islam is the opposite of the word *zulm*, namely unjust. In the Qur'an the word *al-'adl* with any change in shape is repeated 28 times. Among contained in the *ṣûrah* of al-An'âm, verse 152, which reads:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا
قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

Means:

“And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just,

¹ M. Yatimin Abdullah, *op. cit*, p. 137

² HAMKA, *Falsafah Hidup*, Pustaka Panjimas, Jakarta, cet. XI, 1984, p. 250-251

even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.”³

In this *ṣūrah* asserted that justice does not look kinship known as nepotism elements. In practice journalistic ethical principles apply fair and balanced, meaning that writing should be presented impartially.⁴

Presenting of news sourced from various parties who have an interest, or assessment of each viewpoint toward a case based on the principle of a balanced and fair. In communicating, Muslims ruled for fair. That is, must communicate properly, impartial, balanced, and of course in accordance with the right person.

Fair concept in the context of reporting indicated by terms such as relevance, balance and cover both side (balanced), neutral and impartiality (neutral and non-partisan), and proportional. Media coverage must have relevance to the public interest both for individuals and especially for the public interest. Mass media is present in the community, therefore, should not be deprived of the roots of society. This includes considering whether preaching violate privacy rights or really significant. Fair in the context of assessing the relevance of this is the selection of quality news (news selection).⁵

Aspect of fairness includes balance and neutrality. Balance related with access which balances between the concerned side, and relates with selection or disappearance certain facts that viewed include value or expression of point of view about what is claimed as fact by the concerned side. Whereas neutrality related with problem of presentation fact, it is don't make certain image (non-evaluative) and don't make sensational publication (non-sensational).

³Retrieved on 25 September 2014 from <http://quran.com/6>

⁴ Mafri Amir, *op. cit.*, p. 80-81

⁵ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

Table 5
Dimensions Impartiality in Non-Evaluative

Neutral (Nonsupport or drop it)	Count	Percentage
Yes	32	84,2%
No	6	15,79%
Total	38	100%

Explanation:

In the table of dimensions impartiality in non-evaluative, see that the journalist in *Jawa Pos* when report news 32 of news are neutral. The rest 6 of news, journalist support or drop it another party.

Table 6
Dimension Impartiality in non-Sensational

Non-Sensational (Don't make dramatization)	Count	Percentage
Yes	35	92,1%
No	3	7,9%
Total	38	100%

Explanation:

In the table of dimensions impartiality in non-sensational, see that the journalist in *Jawa Pos* when report news are 35 of news are don't make dramatization when report news. The rest 3 of news, journalist are make dramatization.

It can be concluded that the journalist in *Jawa Pos* is positive because it can present the news as neutral.

The balance is also became an application of the fair concept, either in the form of balance is the balance in the news, and cover both side (showing both sides). Society needs complete information for understanding of an event or to make decisions attitude towards events.

Information should be highlighted in a balanced reporting all sides of news, good or bad, advantages-disadvantages and the voices or opinions from related parties are balanced so as not to cause bias in the understanding of the community.⁶

The following table will be displayed in the analysis of *Dimensions of Impartiality Cover Both Side*:

Table 7

Dimensions Impartiality of Cover Both Sides

Cover Both Side (Access for all parties)	Count	Percentage
Yes	31	81,58%
No	7	18,42%
Total	38	100%

Explanation:

See from table above that report news in *Jawa Pos* can be accessed for all parties 31 of news, furthermore 7 of news can't accessed for all parties.

Coverage also applies the concept of justice in the form of neutrality and impartiality. The mass media should portray themselves as an open container which provide equal access and equal for all parties in the community to perform and the subject of public discussion. Media coverage should also be made proportionally, i.e., in accordance with what it is that information. Mass

⁶ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

media should not add to, exaggerate, blow-ups and so some information with the aim to become a sensational news or bombastic. These efforts will only lead to bias and lack of information detrimental to the interests of the public to know the actual situation of information.

Prabowo-Hatta and Jokowi-JK party should have an equal opportunity to be noticed by the media in a balanced, therefore from side of number (quantity) between the two parties should also balanced, as well as the balance of quality news sources must be equal or close to equal.

The following table will display the results of the analysis of the dimensions of Impartiality aspects balance in quantity and dimensions impartiality aspects balance in quality.

Table 8
Dimensions Impartiality of Balance Quantity

Quantity balance between Sources News	Count	Percentage
Yes	28	73,68%
No	10	26,32%
Total	38	100%

Explanation:

From the table above, the dimension impartiality of balance quantity between sources news 28 of news was balance, furthermore 10 of news not balance between sources news.

Table 9
Dimensions Impartiality of Balance in Quality

Quality balance between sources News	Count	Percentage
Yes	25	65,79%
No	13	34,21%
Total	38	100%

Explanation:

From the table above, the dimension impartiality of balance quality between sources news 25 of news was balance, furthermore 13 of news not balance between sources news.

In *Jawa Pos* newspaper in June- July 2014 issue of the news already showing related parties are cover both side, but in quantity and quality tend still not balance, which only ranged between 50% -80% of the news. News is based on the fact, therefore, should avoid subjectivity reporters. In the news reporters should eliminate the element of subjectivity by not inserting personal opinions into news which may lead to the emergence of news bias.

Table 10
Dimensional Impartiality of Aspects of Non-opinion

No Personal Opinion of Journalists	Count	Percentage
Yes	35	92,1%
No	3	7,9%
Total	38	100%

Explanation:

From the table above, the dimension impartiality of Aspects of Non-opinion 35 of news no personal opinion from journalist, furthermore 3 of news there is personal opinion of journalist.

In the news carried *Jawa Pos*, journalist already applies in the neutral journalism. But in terms of quality and quantity balance still needs to be improved further. The concept of mass communication ethics of Islam which is based on justice has been done by *Jawa Pos*.

2. Accuracy of Information

In accuracy of information it means news have to hiding towards honesty and truth. According to Ahmad Amin "true" is another update according to what he believes to be the truth, either word or deed. Among lie is the speakers delete partly of reality and calling other words, if, according to the word that eliminated will make what is called has another meaning. Delivering the truth means telling the truth with truth, there is nothing but true.⁷

Truth is the way to goodness; kindness is the way to heaven. People who say actually called *al-ṣiddîq*, people who tell a lie called *al-kadhab*. Al-Ghazali justify the lie due to three cases, namely to reconcile the two people who disagree, for a person who has two wives and threatened divorce, and for the sake of the war, making the tactics of war.⁸

Honestly that is saying something for what it is. Honestly opponent lie. Some are found to be honest it midway between the hide and frankly. Honestly have some form between is honest in saying. Allah says in the *ṣûrah* Al-Ahzâb verse 70 which reads:⁹

⁷ Ahmad Amin, terj. Farid Ma'ruf, *Etika (Ilmu Akhlak)*, Bulan Bintang, Jakarta, 1991, p.214

⁸ M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif Al-Qur'an*, Amzah, Jakarata, 2007, p. 46

⁹ Iman Abdul Mukmin Sa'aduddin, terj. Dadang Sobar Ali, *Meneladani Akhlak Nabi*, PT Remaja Rosdakarya, Bandungp., 2006, p. 181

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦﴾

Means:

“O you, who have believed, fear Allah and speak words of appropriate justice.”¹⁰

This concept of journalism suggests an ethical obligation to act honestly reporting offenders, to convey the truth, not to manipulate information, distortion of the message (spinning of words) and always look for the accuracy and correctness validity received and delivered. This includes efforts to ensure that what the truth is preached is a confirmation and check-recheck. Confirmation is an attempt to obtain information directly from the person concerned, so that the parties can convey whether or not information concerning him. Check-recheck is an attempt to obtain the accuracy of the information, so it can be delivered to the actual condition of society. In Islamic tradition, the concept is known as *tabayyun*. This is to avoid defamation (libel), either in the form of libel (sedition) and slander (defamation).¹¹

Corresponding word of Allah in the *ṣūrah* of al- *hujurât* verse 6 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا

بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Means:

“O you, who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”¹²

¹⁰ Retrieved on 25 September 2014 from <http://quran.com/33>

¹¹ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

¹² Retrieved on 25 September 2014 from <http://quran.com/49>

The mass media are supposed to defend the truth so that justice upright, because "justice among the people" can not be implemented without keeping the truth as one of the main tasks of mass communication. Islamic Ethics providing guidelines for the extent to which the news was not be an incitement, calumny, insults, sarcasm and slander.¹³

To get accurate news in journalism, among others pursued confirmation way, i.e. to test the validity of the information obtained from the secondary to the primary source. Through this way possibility that information delivered contains false information or lies.¹⁴

Text political news in the national print media as we have discussed in the previous chapter has shown relative efforts to achieve the degree of truth factuality with check-recheck efforts, confirmation, and accuracy. Print media to show the truth in news text, simply by demanding are presenting the facts right. For news, objective truth is the vision being undertaken in the form of accuracy and honesty of the truth itself. Each print media is fine to have specific targets to be achieved, but the process of achieving it may not be out of the Principle of Truth Society will select, sort and determine what information and which are useful for rational life through God-given abilities to it. Text news enough to show genuine truth sought and presented loyally to state what it is, as accurately as possible, as accurately, and complete as possible, whatever the cost. As in a hadith: Tell me right though bitter.

Based on the principle of truth, so the political news carried by print media is not doing a negative propaganda campaign categorized black / black campaign because the campaign in the form it usually contains slander, lie and lie to drop one or more other parties. Therefore, such an attitude siding can lead

¹³ Deddy Mulyana, *Nuansa-nuansa Komunikasi: Meneropong Politik dan Budaya Komunikasi Masyarakat Kontemporer*, PT. Remaja Rosdakarya, Bandung, 2001, p. 129

¹⁴ Mafri Amir, *Etika Komunikasi Massa dalam Pandangan Islam*, Logos Wacana Ilmu, Jakarta, 1999, p. 105

to bias in the news that ultimately will reduce the value of factuality news and become a major intervention of the facts.¹⁵

Coverage in *Jawa Pos* itself, I think it is meets the value of honesty this information, because almost all of the news has been preached through check-recheck stage of the news source. Of some news that has been studied, the value of honesty of the information contained in the pre-election news *Jawa Pos* edition of June-July 2014 as follows:

Table 11
Dimensions factuality through Confirmation

Confirmation of the reported	Count	Percentage
Yes	35	92,1%
No	3	7,9%
Total	38	100%

Explanation:

Seen from the table of factuality above, the dimensions factuality through confirmation in *Jawa Pos* is absolutely 35 of news through confirmation over news source. The rest 3 of news not confirm with news source.

Dimensions factuality through confirmation in *Jawa Pos* is absolutely everything 35 of news through confirmation over news source. The rest 3 of news not confirm with news source.

Jawa Pos including national print media are already practicing journalism ethics and the ethics of mass communication to the fullest. It shows the professionalism work news processors in *Jawa Pos*. Supposedly what has been done by *Jawa Pos* can be an example for other mass media in promoting professionalism preaching. For *Jawa Pos* itself, it is not easy to present news

¹⁵ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

objectively, but the performance is quite satisfactory and needs to be increased again to avoid the lack of factual reporting.

3. Freedom and Responsibility

In the discussion on ethics, the Muslims Ethic's expert converges on an opinion on the existence of human freedom. This is because it was realized that ethics is a direct implication of the existence of freedom. Someone assessed doing good or bad only if he has the freedom to choose the action. A person who is under pressure, coercion and lack of freedom can not be subject to assessment of both or worse.

In Islam, the freedom given to human freedom was largely led by revelation. Humans are free to behave based norms outlined in the *Qur'an*. According Hobbes, the meaning of freedom for each person must be based on the principle of the common good is limited by the rights of man in general, that my right is my freedom and the government guarantee to protect my rights. Of the proposed Hobbes seems clear that everyone has freedom yet filled with tolerance. That even though everyone has freedom but he should still pay attention to the rights of others.¹⁶

According to K. Bertens responsibilities associated with freedom because freedom is a necessary condition for liability. If it is there is no freedom therefore nothing responsibility also. The consequences of freedom that is accountable to the freedom of choice that is taken.¹⁷

Freedom in the view of Islam is built on the basis of principles. First, the human conscience just depends on God alone, i.e. the man who should be responsible. Second, every human being personally responsible for his actions and human has to bear the consequences of his actions. Third, God has delegated to man the responsibility to make decisions. Fourth, humans have been given

¹⁶M. Yatimin Abdullah, *op. cit*, p. 105-106

¹⁷ Zahrudin AR, Hasanuddin Sinaga, *Pengantar Studi Akhlak*, PT Raja Grafindo Persada, Jakarta, 2004, p. 131

enough spiritual guidance and rational qualities that enable taking a good choice and responsibility. These principles indicate that freedom which demanded by Islamic ethics is responsible freedom.¹⁸

Therefore, any action that would be subject to ethical assessment must be within the scope of freedom, then a review of ethics news also depart from the view that the media have full of freedom in carrying out this activities in the form of conveying information to the public. With freedom, mass media can freely for reporting activities, perform the functions of his role in conveying information, open public dialogue forums, conduct public education, control of environmental situation, entertaining, and so on.

With the freedom of mass media can be better or worse. The role of the mass media as a forum for the articulation of public sphere for political and democratic society can not be taken for granted by the others social institutions. Through mass media, public can make criticisms to progress together. So, it is important for the independence of the media or the press, by the significance of freedom.

Mass media to portray function optimally requires freedom. Democratic societies that will be built require maximum public participation, among channels such participation is the existence of free mass media. In the realm of freedom of mass media will be able to become a counterweight to the power of the other three powers - executive, legislative and judicial. The mass media can convey information accurately, correct, and complete only if the mass media are not pressured and threatened with bans and criminalization of the press.

Freedom in this mass communication implies that a journalist has the independence and freedom to seek and collect and deliver information to the public. Another aspect is the sense of responsibility of communicators, including

¹⁸ Deddy Mulyana, *op. cit.*, p. 127

journalists. The media should stand alone in treading the path on the boundary of ethics.¹⁹

Freedom of the press or mass media should also be followed by the dedication of the actors to meet the responsibilities consequences. I.e. fulfill the rights of people to know (rights to know, information), the task of controlling the power of community and social purposes irregularities, portray themselves as the media of articulation and public sphere to express ideas openly and balanced, and others.

Coverage freedom with responsibility to convey information that is true, accurate and complete; freedom of opinion and criticism coupled with the responsibility of social control; freedom to choose of news and speakers followed by a responsibility to respect the privacy, self-selection to prevent the destructive effects of coverage, and so on.²⁰

Mass media is simply a reflection of the attitudes of the people involved in the reporting process. Then the news ethics is very dependent on the moral orientation of the perpetrators in the reporting process in the newsroom (editorial). In a critical view, the gatekeepers who were in newsroom can not be separated from values and ideology are believed or adhered to, especially the values and ideology of media that is built through the establishment media vision.²¹

Jawa Pos is a national mass media presents news in various ways, one of which is the political news. In political news also displayed more diverse news from various sources. The diversity of sources indicates that the *Jawa Pos* perform reporting by applying political freedom. Where it is quite different compared to the situation of the country in an authoritarian system that resources are usually dominated by the government or authority. *Jawa Pos* freely can take

¹⁹ Mafri Amir, *Etika Komunikasi Massa dalam Pandangan Islam*, Logos, Jakarta, 1999, p. 60

²⁰ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

²¹ Ibid

sources outside the government and power, as political observers and the general public. Discourse developed in the end instead of discourse in one direction from the government but from the various parties, which gives an opportunity for the community to consider the discourse that is deemed most appropriate to their interests. Freedom of the media in this news positively impacts the democratization efforts and the public interest.

Regarding the aspect of freedom and responsibility is apparently *Jawa Pos* already implementing ethics of journalism and mass communication with good ethics. Seen from a variety of sources of information and displayed. While the responsibility for what has been reported so far there has been no problems associated with the violation.

4. Constructive Criticism (Amar Ma'rûf Nahi Munkar)

Ma'rûf formally in a position is contrary to *munkar*, which literally means "not known" or "strange". Because "not recognized" or "bad", the Qur'an emphasizes the Prophet and the Muslims in order continuously to "calls to action *ma'rûf* and prevent evil deeds. In such a combination, these two terms seem to side with the general ideas and comprehensive than "good (in religious)" and bad (in religious) ", *ma'rûf* means action of arising out, accordance with the true belief , while *munkar* is an act that is not in accordance with God's command.²²

The most popular expression of these two terms is commanding the good and forbidding the evil (*Amar Ma'rûf Nahi Munkar*), the full sentence actually is *al-amru bi alma'ruf wa al-nahyu 'an al-munkar*, etymologically means ordered *al ma'rûf* and forbid *al-munkar*. *Al-Ma'rûf* means known, the renowned and well. *Al-Munkar* means unknown (*Al-Ma'rûf* opponent), the intention is everything that is not blessed by God, both in word and deed, and then denied.²³

²² Toshihiko Izutsu, terj. Mansuruddin Djoely, *Etika Beragama Dalam Al-Qur'an*, Pustaka Firdaus, Jakarta, 1993, p. 352

²³ Suparman Syukur, *Etika Religius*, Pustaka Pelajar, Yogyakarta, 2004, p. 215

Purpose mandatory of *al-amr bi al-ma'rûf* is to emphasize the importance of doing the commandments of God (which of course contained a variety of human kindness in life), while leaving the command of God prohibitions, not another to emphasize human how lose out do these things.²⁴

Mass media in this case acts as a medium channeling social criticism of society, as well as the inherent responsibilities with existence itself. Criticism to the society is likely to be controversial, but it opens the debate and discussion of fair thereby increasing maturity of thinking society. Although a traditional society still showed ethos naturalistic so easily happen clash of values to criticism, but in the process of community change and maturation of thinking, social criticism will be able to sensitize the public to seek a solution of the situation existing problems. Mass media is not an empty space, but it is a living entity that also has the function and role of active, of whom are doing constructive criticism.²⁵

In mass communication constructive criticism is also called social control. The community supervision press run through broadcasting news information sourced from the public as well. Constructive criticism is intended for development, not to impose a particular person or institution.

Amar Ma'rûf Nahi Munkar principles is embodied in constructive criticism to build a better society. Each indication of deviation in society, in the process of social and political processes, print media have to do a critique, build public criticism in the mainstream media, thus forming public opinion also criticize the phenomenon. While on the social and political phenomenon that increasingly directs the people to justice, welfare and the common good, the news was carried out in order to gain support for the symptoms that can be pushed into a

²⁴ *Ibid*, p. 217

²⁵ Tri Haryanto, Joko(2007), *Pemberitaan Politik dan Media Massa*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id//Haryanto_Tesis/pdf

common symptom even movement together to realize a fair and prosperous society.

Press is not a passive tool in terms of criticism, but rather active to generate and collect constructive criticism in society. The press may have the opportunity to critique without identification as critics directly, but use the fact opinion from resource person.

Table 12
Social Control in the News

There is constructive criticism	Count	Percentage
Yes	7	18,42%
No	31	81,58%
Total	38	100%

Explanation:

From the table above can see that *Jawa Pos* when report the news doing construction of criticism 7 of news furthermore 31 of news would not have construction of criticism.

Jawa Pos when report the news doing construction of criticism 7 of news furthermore 31 of news would not have construction of criticism.

In the news *Jawa Pos* less indicate a constructive criticism, mostly the fact that opinion is displayed only in the range above comments empirical events, still a bit of mass media efforts in exploring constructive criticism for their own community as well as to the political process in Indonesia. Islamic mass communication's ethic urges for journalists to try to dig constructive criticism as the practice of commanding *amar ma'rûf nahi munkar* in Islam.

Social control is also the responsibility of the mass media normative, i.e., news also points to the improvement of people's lives. Journalists and mass

media are also part of society who has the same obligations with other community members to develop and promote community. Therefore, the mass media are also entitled to have an attitude towards a particular event. However, in its message should be shown or distinguish between the attitude of the media with news facts, but in essence the media with the freedom that is responsible for reporting and build community through accurate and complete.