

CHAPTER II

GENERAL DESCRIPTION ABOUT ISLAMIC MASS COMMUNICATION'S ETHIC

A. CONCEPT OF ETHIC

1. Definition of Ethic

In daily life is often found use word of ethics, morals, and *akhlâq*. These terms are often claimed same meaning, so sometimes used as overlapping and ambiguous. It is very possible because basically these terms are equally related to human actions and assessment of these actions, i.e. good or bad. But actually these terms have a different point of view in look at the human action.

Ethics in terms of etymology comes from the Greek; *ethos* means character of morality or custom.¹ In KBBI, ethics means science of the principles of *akhlâq* (*moral*).² Ethics, in Sidi Gazalba perspective is theory that talk about what it should be. Most ethic talk about moral issues philosophically, hereinafter referred to as moral philosophy.³ According to K. Bertens, ethics comes from the Greek word *ethos* in the singular, which means ordinary residence; customs; character, attitude and way of thinking. In the plural (*ta etha*) which means customs. This meaning that be background of the formation of the term "ethics" by the great Greek philosopher Aristotle (384-322 BC) has been used to point out the moral philosophy. So, ethics is the science about what the commonly done or knowledge about customs.⁴ Meanwhile, according to Franz Magnis Suseno, ethics is philosophy or a critical and

¹ Achmad Charris Zubair, *Kuliah Etika*, Rajawali Pers, Jakarta, cet.II, 1980, p. 13

² W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, cet. XII, 1991, p. 278

³ Abd. Haris, *Etika Hamka Konstruksi Etik Berbasis Rasional Religius*, LKIs, Yogyakarta, 2010, p. 34

⁴ K. Bertens, *Etika*, Gramedia Pustaka Utama, Jakarta, 1993, p. 4

fundamental thinking about the teachings, norms, values, habits, moral outlook critically.⁵

The word ethics is quite close to moral. Moral is derived from the Latin word "*mos*" (plural: *mores*), which means also a habit, custom. Etymologically the word "ethics" is equal to the etymology of the word "moral" means customs.⁶ Definition of moral includes how to behave towards others and norms that underlie the way it behaves. An act deemed have moral if in appropriate with certain habits or customs, which of course the process of becoming a habit and become customs because this actions are considered good and useful to society. The opposite of it, act in violation of customs or traditions will be judged as immoral or amoral act, it is act which contravene with moral.⁷

Thus ethics and morals are very close in meaning, but in practice, the term ethics is used to view the theoretical side or the science of good and bad deeds, or it could be called a philosophy. While the moral term used to see the practical side, the good and bad deeds done by humans. The term ethics shows that ethics as the name of moral philosophy when it becomes a study of philosophical ethics to moral. So if in moral, a person or group is required to behave properly and well, and then in terms of ethics requires an understanding of the system, reason and moral foundations and concepts in a rational way to achieve a better life.

2. **History of Ethics**

The history of the growth of ethics is an event of growing knowledge about the human behavior through a variety of approaches systematically arranged from ancient times to the present.

⁵ Franz Magnis Suseno, *Etika Dasar Masalah-Masalah Pokok Filsafat Moral*, Kanisius, Yogyakarta, 1993, p. 14

⁶ K. Bertens, *op. cit.*, p. 4

⁷ *Ibid*, p. 7

a. Ethics before the existence of Islam

Ethics before the existence of Islam known as ethics of Arabian ignorance, because of social, political and religious conditions, and nothing the great figures who guide them. So they do not heed ethical values. Ethics owned by Arabs Ignorance truly incompatible with human dignity and not suitable with the nature of God given to his creatures. Arabs do not have philosophers who engage in certain of group. At that time no human ethics that guide. They act according to his desires.

b. Ethics Greeks

Growth and development of the science of ethics nations Greece occurred after the advent of so-called *shopisticians*, namely those wise (500-450 BC). The basis Greek thinkers in building science ethics is thinking about human philosophy. It shows that the science of ethics that they wake up more philosophical. Thus, ethics is something that pure, there is the presence of man himself, and the results are based on pure logic. Thoughts and opinions of scientists is different, but their purpose is one, it is prepares young generation Greeks in order to become good nationalist and independent and know their obligations towards their homeland. The views of these obligations raises points of views on ethics, followed criticism mostly old customs and lessons conducted by the ancients, who thus it certainly raised the ire of conservatives.

c. Ethics Romans

In the medieval church is combat Greek and Roman philosophy, as well as against broadcasting science and ancient culture. The Church believes that nature of reality has accepted from revelation. Ethical teachings were born in Europe in the Middle Ages is ethical teaching from the civilization between Greek and Christian teachings. Among them are the famous Abelard and Thomas Aquinas. The styles of ethical teachings are a blend of Greek philosophical thought and teachings of this religion.

d. Ethics Modern Era

In the 15th century, science experts beginning to bring to life revive ancient Greek philosophy throughout Europe. Among the French philosopher is Descartes. He has created new foundations in science of ethics. Modern ethics were still be equal with the previous ethical people. Ethics modern era there are more good acting, there is also the worse. In an age of increasingly sophisticated as today's technology it is getting low value of human ethics. It shows that the development of the times, people is ethic increasingly think of ethics own interests without regard rights and obligations on others.⁸

3. Approach in Ethics

Ethic as a branch of philosophy discuss about good or bad if human behavior as far related with principle happen. Other ways to formulate something which equal about good or bad behavior is through some scientific approaches suitable with this field. Here, follow the division of three approaches in this context is always given, there are:

1. Descriptive Ethics

Descriptive ethics describe about moral behavior in large means, for example custom, claim about good and bad, be permit or not of action. Descriptive ethics only describe not give assessment.⁹

According to George Moore, descriptive ethic is ethic that beat out critically and rationally about act and human behavior, and what is the human do in his/her life, as a something have value. It is means descriptive ethic talk about fact that related with situation and reality which civilize.¹⁰

⁸ M. Yatimin Abdullah, *Pengantar Studi Etika*, Raja Grafindo Persada, Jakarta, 2006, p. 492-523

⁹ K. Bertens, *op. cit.*, p. 15

¹⁰ M. Yatimin Abdullah, *op. cit.*, p. 593

Currently, descriptive ethic operated as social science, like anthropology of culture, psychology, historical science and others social science.¹¹

2. Normative Ethic

Normative ethic include the most important part of ethic and field where going on interesting discussion about moral problem. Here, experts not act as neutral audience, like in descriptive ethic but he/she join to involve with suggest the assessment of human behavior.¹²

Normative ethic is also often as philosophical ethic. Normative ethic include a role which direct concretely how should be behave. Problem which appear is ethic of analyzes which ask about the relevance of normative ethic in this position as macro of ethic. Normative ethic divided into two kinds, there are:

- a. General of normative ethic, it is look at general theme like what is norm of ethic, why norm of ethic bound of human, what is value, theme like it which became object of research of general normative ethic. General normative ethic show an approach which more about norms which generally happens for every society.¹³
- b. Special of normative ethic, it is philosophy ethic which effort to use the principle of general ethic first became area of special human action. Purpose and function of this ethic is to arouse the human awareness toward their responsibility as human in collective life in all of dimension. Overview of basic normative ethic, have theories of value that divided into two parts, there are:
 1. Deontology, it is stressing on human obligation to act kindly. According to this theory a good act not right judged, but based on this impact. Good from this act not means rights, but based on this

¹¹ *Ibid*, p. 594

¹² K. Bertens, *op. cit.*, p. 17

¹³ M. Yatimin Abdullah, *op. cit.*, p. 596-597

act as good in self, motivation of desire with good plan, based on obligation and valuable good ethic.

2. Teleology, it explains about right-wrong of this act exactly depend on purpose that want to reached or based on impact that appear by this act. An act will good judge if have good impact or have goal to reach good something also.¹⁴

3. Meta-ethic

This term is created to show that ethic is not directly morality, but word expression in morality field. Meta-ethic as if moves in higher level than ethical behavior as daily act. It is claimed the most important by some sect in philosophy in 20th century. Ethic as a branch of philosophy claim can analyze language of meta-ethic as the important task for philosophy.¹⁵

4. Islamic view of Ethics

In Islâmic thought the term ethics and morality known as *akhlâq*. In the discussion above, it is clear on the definition of ethics and morals. Ibn Maskawaih in his book " *Tahdzîb Al Akhlâq*" mention that *akhlâq* is "a state within which took him to various actions without thought and consideration".¹⁶ So *akhlâq* is closer to moral definition because *akhlâq* itself is seen as something is applicable. While the science of studying or discussing good and bad behaviors or actions called moral philosophy or science of *akhlâq*. A study on the behavior in Islâmic, *akhlâq* science term is not so popular. This is due to the tendency of scientists' view of Islam, that whole ' *ulûm al-'Arab* invariably imply *akhlâq* elements.¹⁷ The difference between ethics and *akhlâq* lies at the source of which is used as a standard to determine the good and bad. If in ethic,

¹⁴ *Ibid*, p. 597-599

¹⁵ *Ibid*, p. 600-601

¹⁶ Iman Abdul Mukmin Sa'aduddin, *Meneladani Akhlak Nabi*, Terj. Dadang Sobar Ali, PT Remaja Rosdakarya, Bandung, 2006, p. 17

¹⁷ Suparman Syukur, *Etika Religius*, Pustaka Pelajar, Yogyakarta, 2004, p. 3

good and bad assessment based on the opinions of reasoning, then the *akhlâq* measure used to determine good and bad is *Qur'ân* and *ḥadīth*. Ethics is derived from the ratio of products and culture that selectively recognized as useful and good for human survival. While, *akhlâq* is derived from revelation, it is the provision based on the instructions of the *Qur'ân* and *ḥadīth*. *Akhlâq* absolute nature, and can not be changed, while ethics and morals are limited and can be changed.¹⁸

The position of the *Qur'ân* and *ḥadīth* in Islâmic ethics or *akhlâq* thought is occupying the main source, but the ethics of Islam are also open to other sources such as ratios or philosophy and customs of society. This is because there are some rules of ethics that is included in the territory of rational like *akhlâq* in social life and so on. As shown by Al-Ghâzali who views: "the Turks, Kurds, and the primitive Bedouin and their existence are higher than the animals, with reason of instinct can know that people have to respect the older, as a result of the experience and use their reason."¹⁹

If talk about ethics its means talking about the good and bad of human actions. Talking about good and bad of human actions meant to talk about values, the value of good and bad. In ethical meaning "good" refers to something that is approved, suggestions, excellence, goodness, admiration and harmony. These things are meant to convey something like, profitable, friendly, honest and commendable. In contrast, the term "bad" are morally despised, broken, putridity, and unacceptable. But the main element of badness basically is in the process of action, namely the rejection of the ideal goal achievement, happiness

¹⁸Abuddin Nata, *Akhlak Tasawuf*, Rajawali Pers, Jakarta, Cet.11, 2012, p. 97-98

¹⁹ Amin Syukur and Masyharuddi, *Intelektualisme Tasawuf: Studi Intelektualisme Al-Ghazali*, Pustaka Pelajar, Yogyakarta, 2002, p. 184

and well-being of the individual and the collective. The good and bad value is on the field of ethics are universal, but in practical can vary.²⁰

As Islāmic ethical concepts are scattered in the *Qur'ān* and *Sunnah* received embraced by Muslims. Among them is the concept of "good" in terms *ma'rūf*, *salih*, *birr*, *khair*, *ḥasan*, *ṭayyib*, and *ḥalāl*. While the concept of are in the term of *munkar*, *fasad*, *sharr*, *saw/su'*, *fahsha'* / *faḥisyah*, and so on. All terms in the *Qur'ān* that were examined by Izutsu (1993) has a very rich shades of meaning, good relationships with God and with the social community.²¹

B. CONCEPT OF MASS COMMUNICATION

1. Definition of Mass Communication

Before knowing the definition of mass communication, it would be good to know the definition of communication beforehand. Etymologically the term communication is derived from the Latin word *communicare*. That is, talking, message, information, thoughts, feelings, ideas, and opinions are performed by one to another, with the expected answers, comments or feedback (feedback). Noun in Latin is *communication* (in English, communication), that notice, giving the inside of the exchange; speeches by speakers requested consideration of the listeners. While the adjective is *communis* (English: commonness), from the word "*cum*": the one against the other. So *commonness*, *communis*, meaning particulars are jointly between two or more people, or systems, acting together between two or more people, the particulars of togetherness, the particulars divide the interest, desire, knowledge, ownership, and ideas. So, *communicare* also means two or more persons, or system, acting together, meet, be together directly or through the media or a particular channel, share knowledge,

²⁰ Tri Haryanto, Joko(2007) *Etika Pemberitaan Politik dalam Media Massa Tinjauan Etika Islam (Studi Analisis Berita Pergantian Kepemimpinan Nasional Bulan September-Oktober 2004 di Media Cetak Nasional)*, Retrieved on 29 Mei 2014 from eprints.walisongo.ac.id/Haryanto_Tesis//.pdf.

²¹ *Ibid*

experiences, thoughts, ideas and feelings. Then, *communiqué* means the official announcement.²²

Terminological definition of communication is quite diverse. Wilbur Schramm said that communication is the act of dividing the orientation of the pile of information cues. Meanwhile, according to Claude S. Shannon and Warren Weaver is all the way by a mind can influence other minds. Not only words spoken or written painting, music, theater, dance, and all human behavior with all sorts of channels or media, including machine tool which hunts other machine tool in the air.²³

By some definitions about communication above make easier to gives a definition of mass communication. Experts give definition for mass communication. Werner I. Severinan James W. Tankard Jr. in his book "Communication Theories, Origins, Methods Uses said that mass communication is the most skill, partly art and partly science. It is a skill in the sense that it includes fundamental techniques that can be learned. It is an art in the sense that it includes creative challenges. It is a science in the sense that it includes specific principles about how the ongoing communication can be developed and used to make things better.²⁴

The term mass communication for most communication experts Europe is less precise, appropriate term is synonymous with public communication that identic with journalism. The definition of public communication according to them is not only a form of mass media activities. Because the term public communication is public in the sense of not exclude none of the entire message, meaning that any number of people can be the recipients of the message. According to Pool mass communication is the relationship pattern of slightly sender to the receiver relative unlimited and heterogeneous. In the UK the

²² A. Muis, *Komunikasi Islami*, PT Remaja Rosdakarya, Bandung, 2001, p. 36-37

²³ *Ibid.*, p. 51

²⁴ Onong Uchjana Effendy, *Ilmu Komunikasi Teori dan Praktek*, PT Remaja Rosdakaya, Bandung, cet-22, 2009, p. 21

meaning of mass communication are more broadly. The definition of mass communication is contemporary culture. So it is including forms, customs and practices of speech and writing.²⁵

2. Characteristics of Mass Communication

Communication experts have argued that the definition of mass communication is communication through mass media. For example are newspapers, magazines, radio, television, or film. Mass communication has special characteristics due to the nature of its components. Characteristics are as follows:

a. Mass communication takes place in one direction

This means that there is no backflow of the communicant to the communicator. In other words, journalists as communicators do not know the response of the readers of the message or the broadcast news.

b. Communicators in mass communication institutionalized

This means of mass communication media as an institution, which is an institution or organization. For example, a newspaper reporter or television broadcasters in disseminating the message communication act on behalf of the institution, in line with the policy of the newspaper and television station represents.

c. Messages of mass communication is general nature

Messages disseminated through the mass media because it is addressed to the general public and of general interest, are not addressed to an individual or to a group of individuals.

d. Mass communication media raises simultaneity

It means the ability to induce synchrony in the audience in receiving the messages propagated.

²⁵ A. Muis, *op. cit.*,p. 53-55

- e. Communicant of mass communication is heterogeneous

This means that the audience is involved in the process of mass communication as the intended target communicator who is heterogeneous. In existence in scattered, wherein each other not know each other and do not have personal contact, different gender, age, religion, ideology, job, education, culture, ideals, and so on.²⁶

3. Functions and Effects of Mass Communication

a. Mass Communication Functions

As we know that each institution has its own function. For example, government bureaucracy, organizations and others have the function and role of each. Similarly, the mass media as a social institution has an important function in mass communication. Through the mass media people want to achieve communication with the wider community, not only in a small area, but also in the wider region, even to the world community.

In his book *Ilmu Komunikasi Teori dan Praktek*, Onong Uchjana Effendy suggests some of mass communication functions can be simplified into four functions, namely conveying information (to inform), educational (to educate), entertaining (to entertain), and affect (to influence).²⁷

Mass media in function of influencing others is to present news or article that is criticism in order to perform of social control. It is means that with this critic is hoped fraud perpetrators be better. Furthermore, the fraud perpetrators given justice sanctions and that he felt wary and the time will come not repeat his mistakes. However, the main characteristic of the mass media is due to perform this function of social control. This was done in

²⁶ Onong Uchjana Effendy, *op. cit.*, p. 22-25

²⁷ *Ibid*, p.31

order to uphold truth and justice. Not to expose the badness and disgrace-lay another person.²⁸

Franz Magnis Suseno explain more about the function of the press in a modern society that said that the press in the feudal era does not have a function, it will even be dysfunctional because it will bring information and consideration to the people who will only make them confused and hesitant in the service of the king, so that people no longer quietly carrying out its obligations. A free press is very difficult to grow and is usually regarded as a nuisance, and that conversely a free press and responsible not allowed to flourish, not infrequently found that the structures of power are feudal. While, press in the modern era are include the needs of the structural society in the form of republic and democracy. Thus, the press in modern society has a function as a marketplace of ideas or aspirations of the people. In addition, the press also has a recreational and educational function that also carries moral responsibility.²⁹

b. Effect of Mass Communication

In mass communication should have the effect of increasing knowledge, changing attitudes, and move our behavior. Effects that occur in the communicant are on the three aspects, namely:

1) Cognitive Effects

That is, readers, listeners, or viewers of mass media were getting knowledge after reading, listening, and watching. If the mass media has been successfully added insight or knowledge, then it can be seen that the mass media has had the effect of cognitively.

2) Affective Effects

²⁸ Mafri Amir, *Etika Komunikasi Massa dalam Pandangan Islam*, PT Logos Wacana Ilmu, Jakarta, 1999, p. 24

²⁹ Franz Magnis Suseno, *Kuasa dan Moral*, PT Gramedia Pustaka Utama, Jakarta, 2000, p. 124-127

That is providing a change in attitude and feelings. In reading the news for example, someone also dragged feeling sad. Watching television or in person will feel happy. No one is happy when he heard news of the accident that resulted in a death of someone.

3) Behavioral Effects

That is, changes in behavior of readers, listeners, and viewers. For example, if the television viewing causes better understand Indonesian, then television pre social cognitive effects. When reading the news and know the suffering of the poor, and then moved to help him, then it is called affective pre social effects. But, if was to transfer money to the people, then called pro-social behavioral effects.³⁰

4. Forms of Mass Communication

Here will be mentioned some form of mass communication, namely:

a. Newspaper

At first the newspaper is often identified with the press, but because the press has broad sense, where the electronic media are now categorized by media as well. For the understanding of the press in the strict sense, the press only covers the print media, one of which is the newspaper.

According to Onong Uchjana Effendy, the newspaper is printed sheets containing statements that occur in the community with the characteristics published periodically, general, contents is edited and actual about anything and anywhere in the world for an information for reader.³¹

The importance of newspapers lies in its ability to present the news and ideas about the development of society in general, which can affect modern life as it is today. Newspaper also able to convey something to the reader any time through of educational newspapers, information and

³⁰ *Ibid*, p. 31-32

³¹ Onong Uchjana Effendy, *op. cit.*, p.154-155

interpretation on a few things, so that almost the majority of the population depend himself to the press to obtain information.

In general, if we talk about the press as a printed mass media is in the narrow sense, i.e. newspapers. According to Onong Uchjana Effendy there are four characteristics that can be said as a condition that must be fulfilled by newspaper, among others:

1) Publicity

Definition of publicity is that the newspaper is destined general, because of the Editorial, articles, and others should be of public interest.

2) Universality

Understanding the universality here is that newspapers have to make a variety of news about events around the world and on all aspects of human life.

3) Actuality

What is meant by the actuality is the speed of delivery of reports about events in the community to the audience. Actuality is a translation of the Dutch language *actualiteit*. For newspapers, the actuality is a very important factor because it involves competition with other *surahs* and relate to the good name of the newspaper involve.

In addition to the above three characteristics are other characteristics of newspapers is periodicity, where a publication called the newspapers if the publication of the periodic, regular. It does not matter whether the publication once a day, once a week, twice a day or three times as in countries that have been developed, the condition is to be organized.³²

Newspaper as one of the mass media has several functions. In the new order the newspaper's mission is to disseminate the message of

³²*Ibid.*

development and as a means of educating the people of Indonesia. From some of the functions of mass media that have been described above, the most prominent in the newspapers is information. This is consistent with the main purpose of reading the newspaper audience, namely curiosity about every event that happens around it. Therefore, most of the newspapers rubric consists of various types of news. Entertainment functions in the newspapers is also not neglected because of the availability of the column material lightweight, feature, column illustrated stories, and serialize. Similarly, educate and influence the function will be found in scientific articles, editorials or opinion editorials and rubric. The function of the press in particular newspapers in development increases, i.e., as a means of social control that is constructive.³³

b. Radio

Radio as electronic media is inserted to the mass communication because there is news broadcast widely and can be heard by many people. For news, radio has a special reporter searching and processing the news. Radio as mass media comes after the movie, which is about the year 1920. Now the radio still plays a role as the mass media, although television and newspapers or magazines boomed, both quality and quantity. Radio has its own advantages, because one can follow while still doing his job. Unlike the television or newspapers that require vision.³⁴

c. Television

Television is a form of electronic audio-visual media as television presenting images and sounds in presenting information. Now television is

³³ Elvinaro Ardianto, Lukiati Komala, *Komunikasi Massa: Suatu Pengantar*, Simbiosis Rekatama Media, Bandung, p. 104

³⁴ Mafri Amir, *op. cit.*, p. 28

able to reach areas that are geographically distant and present in public spaces to private spaces.

Sebagyo, Azimah (2011) mentions that Neil Postman in his book “The Disappearance of Childhood” presents three characteristics of television, namely:

- 1) The media messages can be up to viewers need guidance or instructions.
- 2) The message reach without requiring thought
- 3) The television did not provide separation for the audience, meaning that anyone can watch television broadcasts.³⁵

In addition to the above three forms of mass communication, there are magazines and internet as a form of mass communication.

C. CONCEPT OF ISLAMIC MASS COMMUNICATION’S ETHIC

1. Definition of Mass Communication Ethics

Today, a variety of communication ethics violations in the print and electronic media such as the broadcast of the news violent, pornographic or porn action or otherwise that defiance of SARA (Tribe, Religion, Race, and intergroup) often cause a slur or demonstrations of the masses.

In this reform era where everyone can easily publish newspapers and television stations should make more emphasis to the managers and journalists to understand the importance of ethics of mass communication so that it can carry out their duties properly and safely. Thus, it will be successfully carry out the mission and functions. Violations of ethics would drag feet their duties and will thwart the mission and function in society.

Sobur mention that press ethics (ethics of mass communication) is moral philosophy, with regard to the obligations of the press and on the assessment of good press and bad press or the right press and the wrong press. In other words, the press ethics is the science or study of the rules that govern the behavior of

³⁵ Apriadi Tamburaka, *Literasi Media*, Rajawali Pers, Jakarta, p. 67

the press or what should be done by people who are involved in the activities of the press. Press ethics questioned how the press should be implemented in order to fulfill its function properly. Further he said that the ethics of the press is the moral consciousness. Press moral awareness is knowledge of good and bad, Right and wrong, proper and improper, for people who are involved in the activities of the press. There should be ethics in social life, either express or implied, no one is debating.³⁶

With regard to the ethics of mass communication, there are several important points are:

a. Responsibility

Journalists or people involved in mass communication should have a responsibility to give something, what is reported by the mass media must be accounted for. Journalists are not just responsible for the broadcast information without their impact.

b. Freedom of the Press

The responsibility does not mean not having freedom. Freedom of the press is more meaningful if accompanied by responsibility.

c. Ethical issues

Namely that journalist should be free of interest. Although serving the public interest, the press will not be able to escape from the interest. What can be done is to press the interests; because there is no definitive measure of how much interest it should not be involved in the press. There are several measures that can be used as a handle normative: first, a gift. Secondly is involvement in politics. Third, do not broadcast news source if the individual did not have any news value or not. Fourth, reporters will find news that is truly serving the public interest. Fifth, implement the code of ethics of

³⁶ Elvinaro Ardianto, Lukiati Komala, *op. cit.*, p. 192

journalism journalists to protect confidential sources. Sixth, plagiarism should be avoided because it is a disgrace to the world of journalism.

d. Accuracy and Objectivity

First, the truth is the main goal. What is written should be based on facts on the ground. Secondly, objectivity in news reporting aims to serve the professionalism of journalists in serving the public. Third, there is no excuse for journalists who do inaccuracies, levity in the writing and reporting news. Fourth, the headlines that appears to be completely in accordance with the contents reported.

e. Action is fair to everyone

First, the news media should intervene against individuals in the media. Both the media should not pander certain parties that will affect the process of preaching / third, the media have the obligation to make a full and proper correction in case of accident, mistake made. Fourth journalist responsible for reporting the news to the public, and the public was able to submit objections to the media. Fifth, the media does not need to perform a barrage of accusations at someone for errors without giving the accused the opportunity to defend and responses.³⁷

2. Principles of Mass Communication Ethics

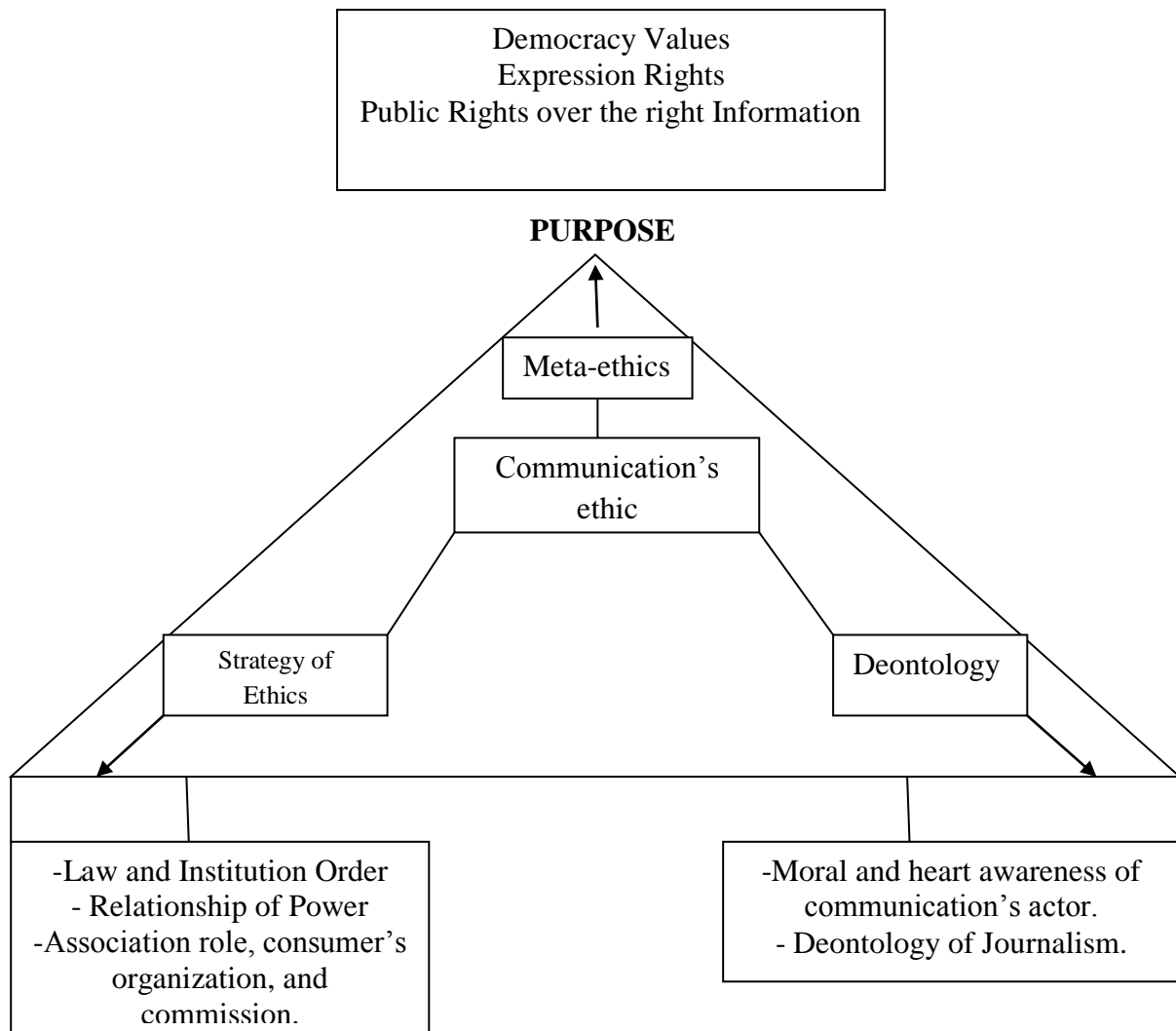
Ethics of communication are always faced with complicated problems, namely between freedom of expression and responsibility to the public interest. Ethical issues can not be separated from the study of the environment in which the human being. Tug between freedom and responsibility, between deontology³⁸ and teleology³⁹ basically intertwined to form an ethical dimension

³⁷ *Ibid*, p. 198-204

³⁸ Deontology of Greek Deon which means the obligation (duty), and this is the core of deontological ethics. Society has deemed morally valid if people follow the rules properly. Deontological ethics according to Immanuel Kant, good-bad is not determined how the outcome or impact of an action, but from the will of the underlying act was carried out. The Will it be good if it acted as an obligation, without this a virtue can be abused by the will of evil. (Bertens, 2002 : 255)

in society. In communication or mass media, this ethical dimension can be illustrated by the chart.⁴⁰

**SCHEME FOR THREE
DIMENSIONAL MASS COMMUNICATION ETHICS**



³⁹ Teleological ethics emphasize the ethical aspect is the handiwork. Teleology from the Greek word meaning Teleos result (result) or impact (consequence).

⁴⁰ Haryatmoko, *Etika Komunikasi Manipulasi Media, Kekerasan, dan Pornografi*, Kanisius, Yogyakarta, 2007, p. 41

Discussion point's ethic here is intended to see that the ethical values needed quite a lot, and not an easy task to put into practice. By looking at the elements of ethics, it also will be seen that there are objective conditions of media whether it has met the criteria of ethical or not in the community.

Franz Magnis Suseno mentions a few ideas about the moral responsibility of the press, seen from three aspects, namely: responsibility in presenting information, the assessment suggests, and as the marketplace of ideas for the entire community. Further, he said that the press is obliged to present the truth, the whole truth, always the truth. Truth means preaching the real situation. In addition, the press should be to try to make the real situation occurs, reported to be as objective as possible. All the information should be presented with balanced as possible.⁴¹

In expressing "An Ethical Basis for Communication", Karl Wallace develops a political perspective. He gave an outline of the four "morality" or ethical guidelines that are rooted in these democratic values. First, it must develop the habit of researching which grew from the recognition that during communication, the perpetrator is a primary source. Second, cultivate the habit of being fair to select and display the facts and opinions openly. Third, communicators must be familiar prioritize common motivation than personal motivation. Responsible public communicators must be evenly revealing the sources of information and opinion. Fourth, inculcate the habit of respecting differences of opinion with the show and encourage a wide range of arguments and opinions. Referring to the four it can be concluded some basic ethics in mass communication, namely:

a. Fairness

In performing duties, journalists have to be honest, did not deny the information to be broadcast through the media where he/she worked. In this

⁴¹ Franz Magnis Suseno, *op. cit.*, p. 127-130

case the element of objectivity becomes very important. Besides the element of fairness is to be reasonable or appropriate, something that be published are should not regardless of propriety element according to ethics.

b. Accuracy

Accuracy of the data or information is broadcast to the public. In the common journalistic practice the principle of check and recheck, namely for re-examining the data and information.

c. Free and responsible

This freedom means that every 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 journalists.

d. Constructive criticism

That is, if the deviation is detected by a person or group of people, it is the ethical responsibility to make improvements. To carry out these responsibilities, a journalist doing devotion through news writing or other form of writing that is corrected for errors. In journalism, the term is more popularly called the social control.⁴²

3. Islamic Mass Communication's Ethics

Ethics in Islam became the object of study is very important. In this case it will be discussed about Islamic mass communication's ethic. Mass communication will be traced further to the philosophy of ethics. Where ethics are is part of the philosophy. As already described above, the communication is inseparable from the human. Every day people communicate. This is where ethics becomes very important to learn because ethics in ethics will lead to knowing good and bad of a deed.

In communicating itself, a good Muslim should always keep every word that comes out of his mouth, because each *lafaz* is said will be accounted for in

⁴² Mafri Amir, *op. cit.*, p. 54-64

the hereafter. In association *Qawlan Salāman* consists of several aspects, among others:

First: *Qawlan Karīman* (noble), which is said by the noble words, avoid words such as abject ridicule, mock until hurt the feelings of others.

Second: *Qawlan Ma'rūfan* (good), which said that good. Prophet Muhammad said 'Speak well or keep quiet ". As a faithful Muslim, must awake from words spoken in vain, whatever he was saying must always contain advice, and soothing for those who hear it.

Third: *Qawlan Shadīdan* (straight and true), that the said must be true, honest, and do not lie. In the *ḥadīth* has also been mentioned "let's say it's true though bitter, it actually strengthens us in the face of any risks that would faced in preaching.

Fourth: *Qawlan Balīghan* (right), which as a wise when preaching should see the exact circumstances and delivered with the right words.

Fifth: *Qawlan Layyīnān* (gentle), which did not turn up the volume, such as snap and raised his voice.⁴³

In mass communication ethics of Islam there are some points that must be considered ethical. Mass communication ethics of Islam in question is the ethics of mass communication with a review of the *Qur'ān* as proposed by Mafri Amir in his book "*Etika Komunikasi Massa dalam Pandangan Islam*", namely:

a. Fairness

In fairness involves some ethical aspects, namely:

- 1) Honesty communication, which ethics are based on data and facts. Factuality is the key of ethical honesty. Another term is information that is verified and it's reliable or can be recognized integrity and credibility. In the *Qur'ān* honesty can be termed the mandate, *Ghayr al-takdhīb, ṣidq, al-Haqq*. On the basis of when such terms are, then one mass

⁴³ Umar Faruq Thohir (Ed), *Etika Islam dan Transformasi Global*, , Yogyakarta, Pustaka Ilmu Group, p. 126-129

communications workers in view of the *Qur'ân* will not communicate false, or with the term *laḥw al-hadîth* and *al-ifk*. The term *laḥw al-hadîth* can be translated to lie or falsehood, while *al-ifk* implies fetched, false news, gossip. Further explanation is as follows:

- a) *Amina* (*Amuna*), that belief in God or the supernatural powers. The word itself is derived from *amuna -ya'manu-amanatan*. In *harfiyah* can be translated with no cheats or not defected. Which are expresses the mandate contained in the *Qur'ân* on the 6th place; 2 pieces in the form of simplex (singular), and 4 times in the form of jama; (plural). For example, the *ṣûrah* of An-Nisâ ' verse 58:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Means:

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and seeing.”⁴⁴

- b) *ṣiddîq*, which honestly are literally true or honest. This word in many verses is often contradicted by *kidhb*. In verb, found as many as 270 times in the *Qur'ân*. *ṣadiq* in the form of simplex only three pieces. While in the plural to 57 pieces. The word *al- ṣhidq* found in 10 places, including in the *ṣûrah* Maryam /19: 50 and Al-ṣu'arâ' / 26:

⁴⁴ Retrieved on 25 September 2014 from <http://guran.com/4>

84 with the phrase *lisâna şidqîn* (result of good speech. The word *al-şidq* in verse also includes a reference to the definition of honest and right to communicate (*al-qawl*, both oral and written).

- c) *Ghayr al-takdhîb*, i.e. lying and understood as an opponent of *al-şidq*. Lafadz *kadhaba* in all its forms are as many as 283 pieces in *al-Qur'ân*. In mass communication context, lying is reprehensible nature because it is very dangerous. Lie in mass communication will mislead the public due to have absorbed the information is wrong.
- d) *Laḥw al-hadîth*, which is the nature of those who prefer a fictional story or news blank for the sake of material gain. Interpreter Abi Su'ud bin Al-Mohammad Al- 'Imadi Al-Hanafiy explained that *al-laḥw al-hadîth* is something that a person can be neglect of important work, for example, a story that does not clear the source. In the context of mass communication, this verse clues danger of information disseminated without these basic truths aimed at misleading the public.
- e) *Ifk*, i.e. making it up, turned, and juggling. In *Qur'ân* word is found in various forms as much as 31 times. Among them, the *şûrah al-Furqân*, *al-Sabâ'*, etc.
- f) *Izh- hâr al-Haqq*, which is based on rightness of *Qur'ân*, teaches us to speak the truth. The truth of the information that is presented to the public is also contained in the guidance of the *lafaz* in *Qur'ân qawlan şadîdan*. According Jalaluddin Rahmat, this principle with a good code of ethics is operationalized in the Sigma Delta Chi, the Society of Professional Journalism, which states that the duty of journalism is to serve the truth. For that journalists must act based intelligences, Objectivity, accuracy, and fairness.

2) Fair, impartial

That is, the writing must be presented impartially. Presenting news sourced from various parties who have an interest, or assessment of each viewpoint to a case based on the principle of a balanced and fair. In communicating Muslims ruled for the fair. That is, must communicate properly, impartial, balanced, and of course in accordance with the right person. In ethics of journalistic no ethical principles to provide Right of Reply, which provides the opportunity for someone to correct misinformation published in the mass media.

3) Fairness and Decency

Namely, journalists should consider whether or not to broadcast news worthy, writing or drawing with benchmarks that could endanger the safety and security of the state and nation. In this case, for example, should not be broadcast military or state secrets or news that could offend religious, ethnic, racial, and certain groups. In the *Qur'ân* there are some pretty good term good in communication ethics, namely: *qawlan ma'rûfan* (proper expression), *qawlan şadîdan* (straight and true expression), *qawlan balîghan* (effective expression), *qawlan karîman* (full expression of respect), *qawlan maysûran* (expression easy, concise, and exact), and *qawlan layyinan* (gentle expression).

b. Accuracy of Information

The accuracy of the information in mass communication can be seen from the extent of the information has been scrutinized and carefully, so that the information presented has achieved accuracy. As a result of this breach of ethics as is quite likely to invite a very great danger to society.

c. Free and Responsible

That is, a journalist has freedom in his work, especially free to choose what is presented to the audience. A journalist should also be free from the pressure of others in finding and collecting and express their views through

the media where she worked. However, this freedom must be accountable to God, free one hand and responsibility on the other hand may not be separated.

d. Constructive Criticism

In mass communication, constructive criticism is also called social control. With the social control of the press, then the authorities will know that the rules have been violated, so that needs to be given action. With the action against violations of the rules, then the community greatly helped a lot and was not harmed.

With the ethics of mass communication, mass media are expected to be able to demonstrate the performance of the ideal. The professional work of the news media look-preaching in accordance with the rules of journalism technically and values of journalistic which essentially is an ethical foundation.

From the description above it can be concluded that in Islam there is a mass communication ethics that should be applied to both the journalism. Because after all, Islamic ethics is a universal which are well to used by all people in the world.