

Hoax on Social Media in Alghazali's Ethical Review

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***Abstract**--This article is nothing but to analyze hoaxes on social media as the development of very popular media technology and the need for humans to do something digital. This research was carried out on the basis of theoretical reflection and methodology development of a new approach to the study of philosophy in the field of ethics and stressed the importance of being held fast by humans in every ever changing era. The purpose of this paper is to find the relevance of the character's thoughts to the problem of hoaxes on social media. The scientific renewal of this work lies in the ethical value that is universal and applies wherever and whenever, which can be understood and always actual as a philosophical research using Islamic figures namely al-Ghazali ethics. The results of this study are hoaxes on social media in al-Ghazali's ethical review to be bad things that can harm others. Through al-Ghazali's ethics that ethics can be corrected from badness (hoax) as false news into goodness to present the real news so that goodness can be felt by all without any party being harmed. Hoax that develops on social media is reduced and can even be prevented because of human awareness as individuals or groups on social media based on these ethics through five trainings.*

***Key Words**--Hoax, Social Media, al-Ghazali's Ethical, Badness, Training.*

I. INTRODUCTION

Hoax and social media are two terms that are familiar to people who are in the development of media technology. The development of current media technology, in its history marked by the discovery of the internet in the 1990s, brought a shift from the use of old media/monologous old media to new media / new media that is for all audiences. Information that was initially monopolized by the power of the mass media industry both print such as newspapers, magazines and electronics such as radio and television in mass-based information dissemination is that the audience changes to the absence of a limitation of capital owners and the audience in controlling the flow of information distribution but merges into one that is have the freedom to access information that can be done by anyone and at any time without limitation of space and time.

If during this time the old media were in control of being the center of information, and the information was given or published in only one direction, it has now become more interactive because of the new media. Audiences are not only objects that are exposed to information, but audiences have been more actively involved because the development of media technology opens spaces for interaction between media and audiences. Markers of the characteristics of new media can be seen from the emergence of cyber media or in the network. Internet connections provide choices for audiences not only in searching and consuming information, but audiences can also produce the information themselves and connect with each other. Marshall McLuhan refers to the current period as

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the final period of the development of communication media namely the Electronic Age period. In general, he divided the development of communication into four parts namely the Tribal Age, Literate Age, Print Age, and Electronic Age. McLuhan claims that the electronic period is the most recent period of the development of human communication (Nasrullah, 2018) in which the development of new internet-based media technology and the nature of all audiences and networks influences the development of society currently in the era of all-digital information technology.

The computer which is a technology that always accompanies modern humans that support the existence of the internet and the innovation of mobile phones equipped with features in the network makes it easier for humans to make contact with anyone regardless of geographical and temporal limitations. Likewise they can interact and communicate not physically present because of the existence of network sites that are connected in cyberspace such as Facebook, Instagram, Twitter, MySpace, Blogs and others (Atmadja, 2018) in obtaining a variety of information that is desired and desired by digital society.

Connected networks become capital for the formation of social media and become a media in the dissemination of interactive information very quickly and become a choice that is widely used by the community due to the development of this digital information (Nasrullah, 2018). The speed of information is very much felt by the community and can be utilized on all sides of human life, especially in the business field. Hoax as one form of incorrect information is found in social media with various uses of types of social media. Please note that almost 90% of social media users use Facebook, Twitter, Instagram etc. and chain messages like WhatsApp, Line etc. From the figures above, hoaxes on social media become interesting trending topics to be understood and solved in ethical reviews, especially ethics of Islamic thinkers who have relevance in seeing the problem. In social media itself, humans as individuals or groups have a sense of responsibility as users of social media in disseminating information that should be ethical. Hoax itself from the truth of its knowledge has not been verified into information that seems to be true. Hoax in forensic linguistic review is included in language crime that has legal and ethical implications (Sholihat, 2018). The danger of hoaxes on a broader level can lead to the disintegration of people and the nation.

In connection with the background above, al-Ghazali, known as a Muslim thinker who has contributed to the study of ethics has relevance to analyze it. Al-Ghazali is a Muslim philosopher who first posted a philosophical study of ethics and his concept applies universally in every age. Therefore, hoaxes on social media are very interesting and have contextualization when examined with a general branch of philosophy namely al-Ghazali ethics.

II. METHODOLOGY

This research is a qualitative study using text literature or literature review. Hoax in social media as an object of research is approached by Al-Ghazali's ethical review as a theory to solve hoax problems in social media that are deeply felt and disrupt human life in this digital age. Ethical or moral philosophy as a branch of general philosophy that has a critical nature of good and bad behavior that humans do. This research is a literature review that tries to look carefully at the review of Islamic ethics on hoaxes on social media. This research seeks to explore

the problem by criticizing through the description of the definition of hoax in social media and historically how hoax entered into our epistemology - and studies of hoaxes and the dissemination of false news / information that had been done before in al-Ghazali's ethical review. This research aims to get a comprehensive picture of how hoaxes in social media develop in human history and the influence of the development of media technology in the development of hoax in terms of al-Ghazali's ethics which have relevance in studying this issue.

In this study some basic principles are used in the collection of literature related to hoaxes, social media and Al-Ghazali ethics and most importantly limit the collection of literature relating to the initial publication to be considered, choose the publication based on conceptual reasons, define the concept and information and select it as a research abstraction this. The terminology is strived for in a consistent presentation in the large map of the literature used, to explain how hoaxes are at the epistemological level, and produce analytical interpretations that can be verified accurately. The final goal of this research is to find a formula to solve hoax problems on social media which is a problem today. Al-Ghazali's ethics has a contribution in preventing the spread of hoaxes on social media because the ugliness done has a wide-ranging impact on others.

III. RESULT

Hoax is not a concept that arises from a vacuum that is separated from the meaning of its substance and its history. It exists conditionally on the inevitability of history, where sociological and mechanistic aspects are the initial foundation of a hoax. The initial discussion of this article will explore how etymologically the hoax is known through understanding and history, and successively how it gets a seat in the time car, and intersects with information that does not base itself on other facts, such as through fairy tales and urban legends and scientific research and then the development of the nature of hoaxes inherent in social media (Adiprasetyo, 2017).

The word hoax itself comes from English which means false information. In the Big Indonesian Dictionary (KBBI), the word hoax is listed in the online dictionary online (in the network) edition V as an adjective and noun that has a basic meaning that is not true, is a lie. Since the beginning of the hoax has a negative attribution makes people manipulated or deceived a matter of information circulating.

The term hoax itself has existed since hundreds of years ago, namely "hocus" from the spell "hocus pocus", which comes from the Latin "hoc est corpus" which means "this is the body". This word was originally used by magicians to claim the truth when in fact they are deceptive. Basically a hoax is an artificial event, in other words it is a mere fabrication. Hoax is usually interpreted as hoax news, or does not correspond to reality. Due to lack of information, knowledge, it was finally heralded, as if the information were true, even though it wasn't true. So, the term hoax is false information by changing facts or real facts and fabricating truth that has been fabricated.

In today's digital era, the term hoax is attached to a set of slander attributes that are used to bring down political opponents. Though the origin of the word hoax was coined in English with an understanding that is not as complicated and evil as that. The definition of a hoax from the beginning according to Robert Nares is "hoaxes made to be funny" or deliberately confusing recipients of information with the intention of joking. Hoaxes can be

compared to April Fool's jokes or unproven urban legends where we know that the stories are lies and accept them as entertainment.

The term hoax developed from jokes to rather serious problems. In 1996 Alan Sokal used a hoax to test the intellectual standards of humanities academics in the United States. Alan Sokal sent the paper "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity" which contained false arguments and facts to the journal *Social Text*.

A few weeks after the paper was published, Sokal wrote an essay entitled "Physicist Experiments with Cultural Studies" which was published in the journal *Lingua Franca* on April 15, 1996. In his essay, Sokal revealed that his paper published in *Social Text* was only a parody to ridicule postmodern thinkers. Later this incident was famous among academics with the name hoax Sokal. He spread of hoaxes on social media, began to bloom since popular social media was used by the public in the all-digital era.

Social media is an internet-based online media with its users can easily participate, share, and can create content in the form of blogs, social networks, wikis, forums and the virtual world. Blogs, social networks and wiki and chain messages like whatsapp, line etc. are the most common forms of social media used by people around the world. Another opinion says that social media is online media that supports social interaction and social media itself uses web-based technology that can turn communication into interactive dialogue. The characteristics of social media are network, information, archive, interaction, interactivity, social simulation (simulation of society), user generated content (Nasrullah, 2018). From these characteristics in the Flew (2002) language many user interactions in network are an important part of social media.

The presence of social media gives extraordinary open access to anyone, anywhere and anytime in the spread of hoaxes. This is due to the nature of social media that allows users to contribute, no matter their background, have the same opportunity to write, upload, share and comment. Some irresponsible people use this gap to use social media in a negative context, which is to spread slander, incitement and spread hatred. Social media is a hoax production space that is considered reasonable to get certain interests. For example the existence of Facebook and blogs as social media where the most fake news is spread (Marchi, 2012)

Social media is a media that has a direct correlation with the spread of hoaxes because of the speed at which it spreads. Hoax is spread on the internet, specifically on social media, many are shown through surveys. A survey conducted by Fahmi (2017) revealed that 92.40% hoaxes were easily spread through social media (Facebook, Twitter, Instagram and Path), respectively 62.80% hoaxes were spread through chat applications or chain messages (whatsapp, line, telegram) and occupies number three, respectively 34.90% hoax is spread through the website. Meanwhile, based on the hoax format, 62.10% are written in form, while 37.50% are in two-dimensional images. Fahmi's research found that the most popular hoax in Indonesia was 91.80% socio-political issues, which specifically discussed the related Pilkada and Government Policy or Performance. Following in succession in number two, namely the issue of SARA (Race and Intergroup Religion) as much as 88.60%, was in the third number, namely the issue of health.

Once the magnitude of the spread of hoaxes on social media is very alarming and becomes a joint issue regarding ethical issues. Al Ghazali's ethics in the most famous book is *Ihya 'Ulumuddin*, besides that there is also *Maqashid al-Falasifah*, and *Tahafut Al-Falasifah* (discussion in philosophy), while discussion in the case of Sufism among his works is *Misykat Al Anwar*, *Mukasyafat Al-Qulub*, *Khulasah Al-Tashnif fi Al-Tasawwuf*. He died in the Tabristan region of Tush province on Monday the 14th of Jumadil Late 505 H to coincide with December 1, 1111 AD (Ramayulis, 2009).

Ethics al-Ghazali has a stake in solving hoax problems on social media. Ethics is understood as the essence and basis of human actions that can see good and bad, correct decisions and principles that underlie the claim that it is morally praiseworthy and despicable (Alfan, 2011). Ethics is a science that discusses the deeds of *lahiriyah* and what should be done by someone so that their behavior is in accordance with the spirit of sharia. According to Al-Ghazali ethics is understood from moral understanding. According to him, morals have four meanings: 1. Good and bad deeds. 2. The ability to do both 3. The ability to know both. 4. The tendency of the soul to good and bad deeds (al-Ghazali, 2004)

Ethics (morals) according to Al Ghazali is a mental state that is the source of the birth of an action where the action was born spontaneously, easily, without calculating the profit and loss. People who have good morals, when meeting other people who need help, he spontaneously helps without having to think about the risks. Likewise, people who have bad morals spontaneously commit crimes once opportunities are opened (Abdullah, 1992). In conditions, good and bad deeds are always there and become a part that accompanies man wherever he is.

Hoax or fake news on social media involves humans and human interaction in doing or doing something that signifies the nature of ethics or moral philosophy in it. According to al-Ghazali with his ethical understanding, hoaxes by posting, disseminating, commenting on social media are mental states that occur very easily and spontaneously. Hoax on social media becomes a bad character that spontaneously commits crime because there are opportunities that are so open on social media. Social media opens up great opportunities for anyone to commit a crime in the form of false information that can harm others. Hoax on social media, according to al-Ghazali, becomes a bad temper or human behavior in a despicable act.

Al Ghazali accepts the possibility of ethical change, and even he criticizes the views of people who think that ethics cannot change, and that ethics is in line with the accumulation of character, and that ethics is a reflection of the heart and that the *mujahadah* in their view is something that is not useful. Al Ghazali explained that the intended change was not a change into a despicable character of a soul as assumed by some people, but the intention was the connection and training (Hidayat, 1996).

The ugliness of the hoax's despicable act according to al-Ghazali opens the possibility of ethical change (Qasim, 2003). Because ethics is a reflection of the human mind itself. Through high ethical awareness training, hoaxes themselves are able to change towards the good can reduce or even prevent the spread of hoaxes with the actual dissemination of information. Such training is carried out to find the benefits of the humanistic characteristics of all humans. As for how to perfect this change, Al-Ghazali gives a signal to go through five phases namely first, knowing the reprehensible ethics. Second, knowing the ways of treating ethics in general. Third, know the methods

of measuring and specifically treating various kinds of corrupted moral diseases. Fourth, humans must know their own shame. Fifth, knowing the specific conditions for each individual in detail (al-Ghazali, 2004).

From the basic training above, hoaxes on social media are known to be blameworthy by doing treatment that is the mental awareness that the act is bad. The method to restore damaged morale can be through an environment that is aware that hoaxes can harm others and spread information that is actually not a hoax and hoaxes become an ethical issue that carries a good reputation both personally and as a whole.

Social media did not develop during the previous generation of ulama (salafus shâlih). However, the good and bad of man can be said to have not changed in essence at any age. In the era of a flood of hoaxes on social media, a phenomenon that has also occurred in the era of BC though. What has changed is the social environment and the methods used. Whereas in the past the hoax was mostly done by mouth directly, now the vices were facilitated by the sophistication of modern digital media technology, namely social media. In social media, hoaxes are a source of badness that arises from the hands or fingers that upload hoaxes, whether in the form of text, images or videos. Social media has become a very free space to express something in the form of text, images and videos. People become very fond of commenting about anything sometimes without knowing the truth of the real information. This becomes even more of a problem when it turns out that this expression is public and causes harm to others. From this hoax on social media emerged, in addition to the positive aspects of social media itself that can not be denied.

Since there is no substantial difference in behavior in each age, it is worth quoting the advice of the previous scholars (salafus shâlih) to be a material for reflection and tightening of oneself so as not to fall into misconduct related to the spread of hoaxes on this social media. Among these are advices from the book "Bidâyatul Hidâyah" by al-Ghazali which tells:

أمانة في يديهما تـ خون أو الخلق، من أحدا بهما تـ ودي أو حراما، ما لا بهما تـ تناول أو مسالما، بهما تـ ضرب أن عن فـ احفظهما
عنه الـ لسان حـ فظ يـ جب عما الـ قلم فـ احفظ الـ لسان ين، أحد الـ قلم فـ إن به، الـ نطق يـ جوز لا ما بهما تـ كتب أو وديعة، أو

"Then you should guard your hands from beating fellow Muslims, getting something that is forbidden, hurting fellow creatures of Allah, betraying someone else's trust or trust, or writing something that should not be said. Because qalam (pen; social media, red) is one of your two tongues, so you should keep your qalam from writing something that is forbidden (hoax) to express it. "

Al-Ghazali (2004) gave this message when discussing manners to keep hands. According to him, there are two kinds of tongue: the tongue in the mouth and the tongue in the form of a qalam (pen). In the current context, qalam as a tool that produces writing in the form of hoaxes on social media. Social media as a hoax distribution media has a function similar to mouth through voice (audio) and: a means of expressing thoughts to the public. The effects and risks that arise are not much different, that is, hurt or happy, detrimental or beneficial. The main warning from al-Ghazali's statement is to avoid behavior that is forbidden in speaking. Previously, in the same book, al-Ghazali warned that each person kept his tongue. Al-Ghazali listed eight bad behaviors caused by the tongue, including lying, swearing at others, fond of arguing, praising yourself (narcissistic), cursing, praying for the woe of

others, and making fun of others. Seeing the similar function of the tongue, the warning should also apply to social media. Allah knows best. (Mahbib).

Lying becomes a lot of badness that is alluded to in al-Ghazali's ethics which has relevance in the distribution of hoaxes on social media which has harmed many others. Although hoaxes in this era are essentially the same as ugliness which in the teachings of Islam is prohibited it still happens and is growing more and more

IV. CONCLUSION

1. Hoax or hoax news on social media becomes a new development in the era of media technology development even though the hoax has been known through a long history. Hoax on social media is easily spread because it is a social media that involves many people to create, share, comment through text, images and videos.
2. Critical ethics as the essence and basis of human actions that can see good and bad, correct decisions and principles that underlie the claim that it is morally praiseworthy and despicable.
3. Hoax on social media becomes bad which can harm others. Ethics can be corrected from badness (hoaxes) as false news into goodness to present real news so that good can be felt by all without any party being harmed. Hoax that develops on social media is reduced and can even be prevented because of human awareness as actors in social media with an ethical basis through five trainings.

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