

## Guidelines for Da'wah Bilhikmah of the Indonesian Ulama Council in Dealing with Hoaxes on Social Media

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### Abstract

*Da'wah bilhikmah is a message that is able to guide people in tracing the traces of the glory of life and high civilization, so that humans become dignified (akramal akramin). The description of the da'wah bilhikmah in the Qur'an can be carried out by preachers / preachers who have wisdom, namely those who are called ulil ilmi and ulil albab who are always devoted (reflecting), tafakkur (deep thinking), polite in attitude ( hilm), fair in deciding and progressive in truth (I'tiba). In this research, the writer tries to get library material, namely collecting, reading and reviewing sources, getting library research in the form of books or the realities of everyday life of the people related to the issues discussed. The method of discussion in this research are: Synthesis Analysis Method, namely through rational and abstract logical approaches to the objective of inductive and deductive thinking and scientific analysis. Descriptive method, namely by describing the ongoing and developing social reality which is then associated with the issue of da'wah and its scope. In writing this journal, sociology theory states that humans develop religion (religion) because of the vibrations of the soul and religious emotions that arise due to the influence of social feelings. Namely by describing the ongoing and developing social reality which is then associated with the issue of da'wah and its scope. In writing this journal, sociological theory states that humans develop religion (religion) because of the vibrations of the soul and religious emotions that arise due to the influence of social feelings. Namely by describing the ongoing and developing social reality which is then associated with the issue of da'wah and its scope. In writing this journal, sociology theory states that humans develop religion (religion) because of the vibrations of the soul and religious emotions that arise due to the influence of social feelings.*

### Keywords

guidelines, da'wah bilhikmah, ulama council, hoaxes on social media



## I. Introduction

In MUI fatwa listed some things that are forbidden for Muslims in use social media. Commission MUI fatwa mention, every Muslim who congregate through social media it is forbidden to do gibah (talking about the ugliness or disgrace of others), slander, namimah (fighting sheep), and spreading enmity. MUI also prohibits bullying, hate speech and hostility on the basis of ethnicity, religion, race or intergroup. It is also haram for Muslims to spread hoaxes and false information even with good intentions, such as information about the death of a living person. Muslims are also prohibited from spreading pornographic material,

immorality, and all things that are prohibited in syar'i. It is also haram to spread content that is correct but not according to the place and / or time. MUI also prohibits the activities of producing, disseminating and-or making accessible content or information that is incorrect to the public. In addition, buzzer activity is onsocial mediawhich provides information containing hoax, gibah, slander, namimah, bullying, shame, gossip and other similar things as a profession to gain profit, both economic and non-economic, the law is haram.

So the preaching of bilhikmah is a message that is able to guide people in tracing the traces of the glory of life and high civilization, so that humans become dignified (akramal akramin). The description of the da'wah bilhikmah in the Qur'an can be carried out by preachers / preachers who have wisdom, namely those who are called ulil ilmi and ulil albab who are always devoted (reflecting), tafakkur (deep thinking), polite in attitude ( hilm), fair in deciding and progressive in truth (I'tibar). Ibn Rajab commented on the meaning of hikmah which includes all meanings. He said: 'What is meant by hikmah is everything that hinders ignorance and prevents from ugliness.

The Fatwa Commission of the Indonesian Ulema Council considers it necessary to establish a fatwa on the law and guidance on social media through social media to be used as a guideline. Remember the Qur'anThe Word of Allah SWT which commands the importance of tabayyun (clarification) when obtaining information, among others: O people who believe, if a wicked person comes to you with news, then check it carefully, so that you do not impose a disaster on a people without knowing the situation which causes you to be sorry for your actions. (QS. Al-Hujurat: 6). Many parties make digital media content containing hoaxes, slander, gibahs, names, rumors, fake news, hate speech, disgrace and ugliness of a person, personal information that is exposed to the public, and other similar things as a means of gaining sympathy, land work, means of provocation, agitation, and means of seeking political and economic gain, and on this issue questions arise in the community regarding the law and its guidelines.

The Indonesian Ulema Council published MUI fatwa Number 24 of 2017 concerning Law and Guidance for Convocation through Social media. MUI general chairman Ma'ruf Amin said the fatwa was made based on concerns about rampant hate speech and hostility throughsocial media. Ma'ruf hopes that the fatwa can prevent the spread of contentsocial mediawhich contains fake news and leads to efforts to compete against each other in the community. Seen from the social aspect, the existence of MUI is seen as very important in the midst of the plurality of the Indonesian Islamic community. The plurality and diversity of Muslims in the realm of religious thought, social organization, and sectarian tendencies. Ulama as role models (qudwah hasanah), so that they are able to direct and develop.

## II. Review of Literatures

In this paper, sociology theory states that humans develop religion (religion) because of the vibrations of the soul and religious emotions that arise due to the influence of social feelings. In this research, the writer tries to get library material, namely collecting, reading and studying sources, getting library material (library research) either in the form of books or the realities of everyday life of people related to the issues discussed. The method of discussion in this research is: Synthesis Analysis Method, namely by means of rational and abstract logical approaches to the objective of thinking inductively and deductively as well as scientific analysis. Descriptive method, namely by describing the ongoing and developing social reality which is then associated with the issue of da'wah and its scope.

The achievement of tolerance among religious community can be done in various ways, one of which is through religious dialogue activities by interfaith community. Interfaith community is a community that accommodates a variety of different religious groups. Not only different groups, in an interfaith community it is very possible to have different views, so that through dialogue or communication that exists well, the differences that exist have space to achieve mutual understanding. (Sari et al, 2019)

Tarmizi Taher in his book harmony of religious life and study of religions, that religious harmony can be formed by supporting harmonious religious communities, it is necessary for clerics, da'i (preachers), priests, priests and other religious leaders to instill to people about the inevitability of religious pluralism in social life. That the diversity of religions is a fact that cannot be denied. So the consequence is that every religious community has an obligation to recognize and respect other religions, without the need to elevate or demean a religion. (Mawardi et al, 2019)

Religious beliefs are the main factor that encourages consumers to consume cosmetics. Knowledge of religious beliefs or belief is the best guide for knowing which cosmetics can be used. According to Said (1997) Islam is a system of beliefs and comprehensive actions that govern faith, individuals, and society and transcend the material world. The main basis of Islamic rule is Shari'ah. Shari'ah Islam regulates all aspects of life including consumption behavior. (Hasibuan et al, 2019)

### **III. Discussion**

#### **3.1 Bilhikmah Da'wah Model Facing Hoaxes**

The information civilization that has dominated the modern world in the last few decades, has had a global impact in various sectors of human life, both positive and even more so. Almost all of them can be linked directly or indirectly to religion, especially opportunities and challenges to da'wah. The positive aspect of this information civilization which is an opportunity for da'wah, among others, can be used as a medium of preaching, even by religious parties, is no exception. Islam has been used to support the development of religion, both in terms of institutions and institutions, as well as those relating to efforts to dynamize its teachings. As already mentioned that the information civilization makes religion more transparent both in terms of doctrine and teachings,

This is where actually the opportunity for Islamic da'wah to appear to play its role in using information communication technology as an effective means of preaching. For example, with technology such as YouTube, it is easy to access religious lectures by religious leaders. So we become enlightened with the latest information about Islamic law or the issue of tawhid. Those who had experienced mental freshness due to the emptiness of spirituality began to try to find things that could bring spiritual satisfaction and happiness. This spiritual satisfaction is of course more potential to be obtained in religious spirituality. In line with the symptoms of respiration that have begun to appear now, there has also been a kind of revitalization and reorganisation of the world's major religions.

Islam is believed to be able to guarantee the realization of a prosperous human life physically and mentally, because in its teachings there are instructions on how humans should be safe. The power of preaching is one of the things that can be used as a tool to maintain and defend Islamic civilization on this earth. In da'wah there are the most important elements which are the main points of the success of the da'wah itself. With the acceleration of change, the method of da'wah must also be adjusted. The mufassir understands the word wisdom in the Qur'an with various meanings. Among them, in Ibn Kathir's Tafsir, wisdom is understanding in religion. Meanwhile, according to Quraish Shihab wisdom is the acquisition of knowledge

that is supported by true experience, and that experience is based on knowledge. As a religion that wants to prosper mankind, the teachings of Islam are derived from the Qur'an and Hadith which are always oriented towards dynamic life, respect for reason, balance in meeting spiritual and material needs, develop social life, partnerships, anti-feudalistic, prioritizing brotherhood, noble character and even love for cleanliness.

In contemporary religious discourse it is explained that religion does have many dimensions and it is no longer like the ancients understood it, namely only matters of divinity, belief, faith, and so on, but more than that. Starting from issues of economy, politics, science and technology, environment, history, peace and so on. The negative effects of modern technology have begun to manifest themselves in plain sight, which in principle has the power to weaken the mental / spiritual power that is developing in various forms of appearance. Not only can *mutmainah* lust be weakened by negative stimuli from electronic and informatics technology, but also other mental functions such as intelligence, memory,

The term philosophy, according to Ahmad Tafsir in Amsal Bakhtiar, comes from Greek which consists of two words: *philo* and *sophia*. *Philo* means love in a broad sense, namely desire and *sophia* means wisdom (wisdom) or truth. So etymologically, philosophy means the love of wisdom or truth. The equivalent of the word philosophy is *Hikmah* which means smart in scientific matters. Thus, Wisdom is the highest thing that can be achieved by humans through certain means, namely reason and methods of thinking. Wisdom also means knowing the most important of all things, whether related to ideas or actions. With this ability, it will slowly overcome hoax information. Furthermore, the meaning of the word *hikma* can also be a judge, that is, a person who has wisdom. *Hakim* also means a person who really understands and deepens something. Wisdom is a symbol of knowledge about something most important, through the most noble knowledge.

So the preaching of *bilhikmah* is a message that is able to guide people in tracing the traces of the glory of life and high civilization, so that humans become dignified (*akramal akramin*). Avoid all false information (hoax) by using existing intellect and knowledge. The description of the *da'wah bilhikmah* in the Qur'an can be carried out by preachers / preachers who have wisdom, namely those who are called *ulil ilmi* and *ulil albab* who are always devoted (reflecting), *tafakkur* (deep thinking), polite in attitude (*hilm*), fair in deciding and progressive in truth (*I'tibar*). Ibn Rajab commented on the meaning of *hikmah* which includes all meanings. He said: 'What is meant by *hikmah* is everything that hinders ignorance (hoax) and prevents from being ugly. .

It needs the support and participation of all levels of society to create and have the same commitment in seeing how useful these new values are for a community and the progress of society. Readiness and intellectual and emotional maturity of each recipient of a new message, whether it will bring plus benefits for themselves and their environment or not. Challenges of *Da'wah* Human life in this world is not free from challenges that are internal (from within) and external (from outside of man). The two characteristics of the challenge give rise to self-power or *kasb*. *Kasb* is needed by humans to face and overcome challenges. The challenges of human life are part of the *sunatullah* that must be faced and overcome, both individually and collectively.

Wisdom also means knowing the most important of all things, whether related to ideas or actions. Choosing the best and appropriate action is a manifestation of wisdom. Choosing the best of two things is called *Wisdom*, the culprit is called *Judge*. Likewise according to the view of *Imām al-Gazālī*, *Wisdom* means knowledge of the most important thing . Then through *da'wah bilhikmah* gave birth to people who changed the social situation for the better. This can be explained by the big man theory, there are three assumptions of this theory. This assumption is relevant to the emergence of preachers who appear in the right situations. The

community talks about the preacher as an extraordinary individual who has several advantages. History has recorded a lot of preacher's thoughts, heroism, influence, and loyalty of his followers.

### **3.2. Fatwa of the Indonesian Ulema Council Facing Hoax News**

The Fatwa Commission of the Indonesian Ulema Council considers it necessary to establish a fatwa on the law and guidance on social media through social media to be used as a guideline. Remember the Qur'an The Word of Allah SWT which commands the importance of tabayyun (clarification) when obtaining information, among others: O people who believe, if a wicked person comes to you with news, then check it carefully, so that you do not impose a disaster on a people without knowing the situation which causes you to be sorry for your actions. (QS. Al-Hujurat: 6). Many parties make digital media content containing hoaxes, slander, gibahs, names, rumors, fake news, hate speech, disgrace and ugliness of a person, personal information that is exposed to the public, and other similar things as a means of gaining sympathy, land work, means of provocation, agitation, and means of seeking political and economic gain, and on this issue questions arise in the community regarding the law and its guidelines.

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One of Allah's commandments. many mentioned in the Qur'an and exemplified by the Prophet Muhammad. is so that we, believers, try to reach the level / degree of taqwa. Taqwa to Allah swt. it is so important, because with this taqwa, a person has a high position with Allah SWT. Taqwa is the fruit of the tree of worship. It is the main goal of every commandment of worship to Allah SWT. The commandment of fasting, for example, aims to increase the degree of piety for believers. Real Taqwa is only obtained by making the most of efforts to carry out Allah's commands and stay away from all the prohibitions. This obedience is sincere obedience, not interfered by riya or strings attached. There are so many verses of Allah and the Prophet's hadith. which emphasizes the commandment to increase piety to God Almighty. Among them is the word of Allah Almighty. : "O you who believe, fear Allah and truly fear Him; and do not



ever die, but in a Muslim state. QS. Ali Imran 3: 102. The Word of Allah concerning the position of those who are devout: "Surely those who are devout have the victory." QS. An-Naba '78:

Islam is a religion that regulates all dimensions of life whose originality and authenticity are always maintained, while the preaching being carried out is Islam itself, therefore the nature of preaching must be Islamic. Taqwa to Allah means having awareness of His presence. Allah is always near and with us, always watching over our every deed so that it raises awareness that we should always be careful, not to deviate from the guidance, teachings and provisions of Allah SWT. in our daily life. This will bring peace and tranquility as well as prosperity and safety both in this short life in this world, and in the life in the hereafter that will last.

Inner clothes, or in the above verse are called "taqwa clothes". This taqwa outfit is actually better and more important than birth clothes. This is because taqwa clothing will beautify the spiritual, heart and soul of humans. Taqwa clothes will determine whether the birth clothes are useful or not. Many people are clothed in birth, tapi is not clothed in taqwa, so that the born clothes do not benefit her in the world or in the hereafter. Al-Hasan al-Basri, the great scholar who lived at the end of the VII century AD, in his study of the meaning of taqwa contained in surah al-A'raf verse 26. Thus the structure-whether free or not from the outside is the second problem for the success of da'wah. But thus every side of life, including politics, is subject to preaching and is a tool for da'wah and not the other way around it is a tool for politics.

This proves that preaching without power and political will (power) will be difficult for the spread of Islamic da'wah, because Islamic preaching like this is definitely dealing with political forces outside of Islam as opponents, as was experienced by the Prophet Muhammad when preaching in Mecca in confinement. the power of the Quraish. The same is true for preachers in Indonesia under the colonial powers. Therefore, between power (politics) and da'wah actually has a unified relationship and the two cannot be separated in da'wah activities. According to Harun Nasution, the relationship between power and da'wah is quite clear. In the period of Makkah Muhammad saw it was difficult to develop da'wah, because in Mecca there was a strong power of the Quraish against it. In Medina such power did not exist, even then it appears that power in Medina was held by Muhammad SAW. With power in his hands, it was easier for him to spread Islamic teachings.

Rasulullah once received a warning from Allah because his activities had entered the political arena. At that time he was having a serious conversation with the Quraish leaders. With political mathematics the Prophet calculated that if a handful of these elites converted to Islam, their influence would be enormous. It could be that the little people just followed behind him. Political calculations like this made the Prophet very serious in conveying the main points of Islamic teachings to these Quraish figures. Sangking serious, when one of the disabled friends joined and asked about something, Rasulullah soured his face and turned his face. Rasulullah seemed not happy to be bothered by this friend who did not have the slightest political access.

### **3.3. Guidelines for Social Media with Science**

Along with the growth of dakwah science and the demands of society in a global era that requires a rational and functional understanding of Islam, a philosophical study of da'wah is very much needed. Da'wah needs to be elaborated in terms of ontology, epistemology and axiology. Da'wah philosophy can be formulated as a branch of da'wah that discusses the Islamic teaching system and human life. If knowledge is to be called science, it must be objectivity, universal, and systematic. All scientists agree that science must be objective, because it aims to understand natural phenomena and discover the truth. The truth of science is the congruence

between knowledge and its object. Objective can also mean that science must have objects, without objects, how we do research.

Likewise, when studying information in social media, strong science must be used. then philosophy should also be taught to prospective preachers, so that they can maximize their minds in developing da'wah activities. The obligation to preach is inseparably attached according to their respective abilities as a realization of the Prophet's command to convey Islam to all people even if it is only one verse. In particular, Muslims who have specialized (mutakhashish) in the field of Islam, namely scholars and so on.

The challenges of preaching in the future are increasingly complex, so the preachers do not make changes in the development of da'wah, especially explaining to the public about muamalah on social media. Because society from day to day constantly changes information on social media in accordance with the demands and developments of the times. Likewise, when preachers are faced with hoax problems and fake news faced by the community, of course the preachers need to be involved in solving these problems. Da'i is required to have the ability to solve various social problems. Therefore, preachers need to learn how to inventory problems, sorting them into the classification of technical problems. Examples of strategic problems, such as the economy of public relations, are immediately sought and how to solve these problems.

In this context, preachers need to mobilize their thinking skills to develop the various theories needed. In formulating the theory of da'wah, philosophy is needed as a tool for analyzing and criticizing various problems, by offering concepts or ideas behind the emergence of the problems mentioned above. Thus, the benefits of philosophy are very large in the process of developing the ability of preachers to increase da'wah activities. Philosophy uses the pure method of reasoning (pure reasoning), this is in line with Pudjawijatna, which states that philosophy is to seek the deepest causes for everything based on mere thought.

Empirical science that uses the logic of inductive empirical thinking, which is moving from a certain hypothesis based on observations of empirical facts or cases, then the logic of philosophical thinking is to depart from deductive logic, which is to rely on beliefs certain or certain philosophical postulates or from basic assumptions, which are then translated into all the following descriptions.

In general, the elements of philosophical research, as expressed by Anton Bakker and A. Charis Zubair, are as follows. First, interpretation, a process of understanding facts either in the form of data (which have been recorded) or symptoms that are still events or incidents in human social life. Because philosophy deals with humans who have complexity, interpreting humans also comes with a high level of complexity. Second, induction and deduction, namely what is called the empirical cycle. Induction is a process of thinking from specific to general or also called generalization. Meanwhile, deduction is a process of thinking from general to specific. Third, internal coherence, namely the presence of a relationship between elements that seem to split. Fourth, Holistic, namely the process of uniting something fragmented into one unit

Islam is the religion of Allah which He commanded to teach the subject matter and its regulations to the Prophet Muhammad. Allah SWT assigned him to convey this religion to all humans by inviting them to embrace it. One of the characteristics that distinguishes Islam from others is its emphasis on science (science). Science and technology, especially in modern times, have undergone many changes and are very fast, while religion is moving very slowly. Al-Qur'an and Al-Sunnah invite Muslims to seek and obtain knowledge and wisdom, and place knowledgeable people in high degrees.

If we pay attention to the verses of the Qur'an regarding the commandments to study, it will be found that these commands are general in nature. No exception to the sciences called the science of religion, what is emphasized in the Qur'an is whether knowledge is useful or not.

The criterion for useful knowledge is knowledge aimed at getting closer to the Creator as a form of devotion to Him. The meeting of the Muslims with the modern world gave birth to various schools of thought, such as the salaf school with the slogan "Return to the Qur'an and Sunnah", and the Tajdid school with the slogan "go forward with the Qur'an".

Renewal in Islam is highly recommended as long as it does not neuter authentic Islamic teachings. However, it strengthens, enhances and elevates the dignity of the Muslim ummah before other nations in the world. Fourteen centuries ago or the sixth century AD, Allah SWT. through the first verse that comes down, surah Al-Alaq verses 1-5, instructs mankind to master science and technology. And make various discoveries in various fields of disciplinary science. Names such as Ibn Hayyan, al-Khawarizmi, al-Kindi, al-Farabi, Ibn Sina, Ibn al-Khaitam, al-Biruni, al-Ghazali and others are scientists who were printed by the golden age of Islam.

In the Qur'an the word knowledge and its invented words are used more than 780 times. Several verses of the Qur'an that were revealed first to the Prophet Muhammad, mention the importance of reading for humans. As explained in the QS

al-Alaq verses 1-5 which reads: Read with (mention) the name of your Lord Who Created, 2. He has created man from a clot of blood. 3. Read, and it is God who is gracious, 4. Who teaches (humans) by means of Kalam. 5. He taught man what he did not know.

In the Prophet's hadiths there are also statements praising people who are knowledgeable and obliging them to study, among others. Seeking knowledge is compulsory for every Muslim, like the expression seeking knowledge even in China, or seeking knowledge from the cradle to the burrow. On the Day of Resurrection, the ink of the scholars is weighed with the blood of the martyrs, so the ink of the scholars is exaggerated from the blood of the martyrs. Such as medicine, mathematics and other skills.

Furthermore, Noeng Muhajir added that according to methodological analysis Al-Qur'an and Hadith, not only display the verse (proof of truth), but also hudan (guidance) and rahmah (gift) of Allah SWT. Therefore science and technology in Islam is not only looking for truth, but also seeking wisdom and the pleasure of Allah SWT. This is where Noeng Muhajir wants the dominant approach in science and technology in accordance with the spirit of the Qur'an to be axiology (purpose / benefit) not just ontology or epistemology.

The verses of the Qur'an in which the word 'ilm is found in general speak of the central theme of knowledge as a savior for mankind from various destruction. Therefore the process of attaining knowledge and its object is described in (Surah Al-Baqarah / 2: 31-32). Meaning: "He taught Adam the names (objects) entirely, then conveyed them to the angels and then said: "Mention to me the names of these objects if you are really true people! ", They replied: "Glory to You, there is nothing We know other than what You have taught us; Verily, You are the One who knows, the Most Wise.

#### IV. Conclusion

The Fatwa Commission of the Indonesian Ulema Council considers it necessary to establish a fatwa on the law and guidance on social media through social media to be used as a guideline. ). Many parties make digital media content containing hoaxes, slander, gibahs, names, rumors, fake news, hate speech, disgrace and ugliness of a person, personal information that is exposed to the public, and other similar things as a means of gaining sympathy, land work, means of provocation, agitation, and means of seeking political and economic gain, and on this issue questions arise in the community regarding the law and its guidelines.

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