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Rights and Obligations of the Press from an Islamic Perspective in Indonesia

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Abstract:

The research aims to study the rights and obligations of the press from an Islamic Perspective. The research method used was qualitative research using a library research method. The research results demonstrate that the rights and obligations of the press in Islam are to publish by Muslims, voice Muslim aspirations, display Islamic activities, and preach Islam. Islamic perspective press that can maintain relationships with Allah and humans (hablum minallh wa hablum minannas). The Islamic press in the name of religion must be able to inspire people's hopes of achieving social justice in accordance with their rights and obligations (vertical and horizontal) and human rights. However, of course, the approach and methods used are not destructive but constructive and full of wisdom, as taught in Islam. Muslim journalists play the roles of *Muaddib*, *Musaddid*, *Mujaddid*, *Muwahid*, and *Mujahid*. The implication of this research is that the press in Islam can be used as a medium for dissemination of Islamic information. The mission of publishing Islamic news in the Islamic press media is amar ma'ruf nahi munkar, that is, disseminating information about Allah's commands and prohibitions. Contains messages and tries hard to influence audiences to behave in accordance with Islamic teachings.

Keywords: rights, obligations, press, Muslims.

从伊斯兰视角看印度尼西亚新闻界的权利和义务

摘要:

本研究旨在从伊斯兰教的角度研究新闻界的权利和义务。所采用的研究方法是定性研究，采用图书馆研究方法。研究表明，伊斯兰教新闻界的权利和义务是穆斯林出版、表达穆斯林的愿望、展示伊斯兰活动和宣扬伊斯兰教。伊斯兰教视角的新闻界能够与真主和人类保持关系（祈祷吧，米纳拉赫，祈祷吧，米纳纳斯）。以宗教名义的伊斯兰新闻界必须能够激发人们实现社会正义的希望，符合他们的权利和义务（纵

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向和横向) 和人权。然而, 当然, 所使用的方法和手段不是破坏性的, 而是建设性的, 充满智慧, 就像伊斯兰教教导的那样。穆斯林记者扮演着穆阿迪布、穆萨迪德、穆贾迪德、穆瓦希德和穆贾希德的角色。这项研究的含义是, 伊斯兰教的新闻界可以用作传播伊斯兰信息的媒介。在伊斯兰新闻媒体上发布伊斯兰新闻的使命是和平与安全, 即传播有关真主的命令和禁令的信息。包含信息并努力影响受众按照伊斯兰教义行事。

关键词: 权利、义务、新闻、穆斯林。

1. Introduction

In the midst of the digital era, the proliferation of communication networks, telecommunications, and information available to readers naturally challenges the role of the Islamic Press as an active and wise media player (Rosyid, 2013; Collins, 2021). Freedom of speech and expression is recognized in Islamic legal theory as a component of the ethical foundation so that the aim of speaking according to Islamic philosophy is to build love, tolerance, social harmony, and understanding between members to ensure peaceful coexistence (Bhat, 2014; Jallow, 2015). One prominent characteristic of a democratic country is its freedom of expression, which is realized in the form of conveying ideas through the press (Marhamah, 2023). From an Islamic perspective, the press has its own place, which is also important. The type of press desired by Islam is usually called the Islamic Press. The Qur'an regulates how the press should move and develop in providing information and educating the public. The Islamic Press should also advocate public issues of Islam itself (Muftisany, 2021).

In the current information era, which is marked by the rise of mass media as a means of mass communication and a tool for forming public opinion, preachers, da'wah activists, and Muslims in general, who are exposed to sharia in carrying out da'wah activities, must be able to utilize mass media. to carry out da'wah through writing (journalism) and opinion sections such as in newspapers, magazines, or bulletins. Of course, da'wah activities through writing go hand in hand with the implementation of da'wah bi al-lisān and da'wah bi al-hāl (Ramli, 2015).

The first revelation revealed by Allah SWT to the Prophet Muhammad saw. is surah al-Alaq, which begins with the command to read and then states that humans can learn God's knowledge through the intermediary of the Qalam. The significance of the Qalam lies in its function as a medium (Effendy, 2001; Ramli, 2015), while the media only transmits knowledge. Qalam etchings are a medium for writing that provides information to mankind about how to properly and correctly perform religious teachings according to His instructions. Therefore, writing activities, which are currently referred to as journalistic activities, are closely related to the delivery of messages in newspapers.

Islamic journalistic activities include collecting, preparing, writing, and disseminating information

through mass media. In particular, information about the teachings of the Koran and the Sunnah of the Prophet Muhammad. Therefore, journalistic activities should become Islamic and do not conflict with the norms/values and ethics in the teachings of the Islamic religion. Morals/ethics are comprehensive concepts and teachings that form the basis of a view of life as good and bad, right and wrong. Ethics or morals are another dimension in Islamic teachings as material for da'wah after aqidah and shari'ah. Reflecting on morals in da'wah activities, especially in the implementation of da'wah through journalistic activities, will be a positive step, so that the aim of implementing da'wah can be easily accepted by the public (mad'u).

In an Islamic perspective, journalism is responsible for the laws of society, and journalism itself is not enough; what is more important than that is, all those involved in the press are asked to be responsible for their actions to Allah SWT: in the Qur'an Surah Al-Ahzab verse 71, which is essentially "journalism" in carrying out its duties with full awareness that its profession is a mandate from Allah SWT, the people and change. Therefore, the press is always ready to be accountable for its work to Allah's SWT.

The press has existed for a long time. In the 1948 United Nations Declaration, Article 19 was stated, "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and import information and ideas through any media and regardless of frontiers." Thus, everyone has the right to freedom of opinion and expression. This right includes the freedom to hold opinions without interference and to seek, receive and convey information and ideas through any media regardless of territorial boundaries (Edy et al., 2010).

The leaders of this country, from when they first formed the Indonesian state, have always tried to explore and discover the best values from the press to become the basis for our lives in the nation and the state (Manan, 2016). The rights and obligations of the press in today's era of globalization of information technology play a role that is not easy and important for a society that is hungry for information. The information presented by the press clearly has a vision of the future, both in terms of the economy and other fields, which is very important to convey to the public who are increasingly paying attention to developments around them. Therefore, the rights and obligations of

the press in the current era of technology and reform are quite significant in providing information to the public in a broad sense, providing entertainment and social control in the administration of government. Journalists are given the opportunity to increase their Ukrainian investments and deposits, especially in an effort to avoid a dichotomy of information (Ishak, 2014).

Likewise, from an academic perspective, the press never escapes the attention of professional experts or ordinary enthusiasts. As a field of scientific study, for example, the press continues to be developed to find new concepts that are more relevant to the empirical world, especially in the legal realm surrounding the rights and obligations of the press. Meanwhile, institutionally, the press continues to attract the attention of various groups in the field of education. In connection with parent science, which is the umbrella for its development, the rights and obligations of the press are an important part of the study of mass communication. Therefore, at several higher education institutions in Indonesia, the press, also known as journalism, has been developed as one of the subjects in the faculties of universities in Indonesia (Muhtadi, 2018).

Islamic journalism, which consists of the process of covering, processing, and disseminating various news stories about events concerning Muslims and Islamic teachings to the public. According to Emha Ainun Nadjib, Islamic perspective journalism is a technology and information dissemination (in writing publishing activities) that devotes itself to Islamic values, how and where humans, society, culture and civilization should direct themselves, so it can be concluded that in principle, Islamic journalism is an activity consisting of the process of covering, processing and disseminating various events (news) or opinions (ideas, thoughts, opinions) containing Islamic values (preaching) based on (complying with) journalistic principles/ norms originating from the Koran and Sunnah of the Prophet Muhammad. For this reason, Islamic journalism is a form of journalism that carries the mission of "Amar ma'ruf nahi munkar" (QS. Ali Imran 104), with the main mission of disseminating information about Islamic teachings (Jamalie and Kaidah, 2010).

Journalists should not only be guided by the press code of ethics but also their rights and obligations as the press, as well as prioritize a sense of responsibility for their duties based on conscience. On the other hand, the legislative, executive, and judiciary branches, as well as the public, understand and understand that journalists' tasks are quite strategic and important. The phrase "a journalist's pen is sharper than a sword" is not something to be proud of, but it should really be used as a motivational sentence to build the future of our country's society. It is also important to use the rights, obligations, and responsibilities of the press in performing professional press activities, whenever and wherever press personnel work (Ishak, 2014).

Journalists, in their rights and obligations as press, should continue to push their achievements to improve their quality and professionalism in exploring and writing various pieces of information to be used as news material. The attitude of professionalism must essentially grow and develop personally within each journalist. The information seeker or journalist is a noble task if the work is performed well and correctly according to mutually agreed rules. The aim of this research is to identify and analyze the rights and obligations of the press from an Islamic perspective.

2. Literature Review

2.1. Press Theory

Press theory was first introduced in the book *Four Theories of the Press* by Fred Siebert, Theodore Peterson and Wilbur Schramm (1984). The term normative theory was popularized in the United States during the cold war against the Soviet Union, based on its communist ideology. Therefore, normative media theory is often referred to as Western media theory (Djuroto, 2014). The term "press" comes from the Latin term "pressus," which means pressure, "pressed," "squeezed," and "solid." The press in Indonesian vocabulary comes from the Dutch, which has the same meaning as the English press, as a term for printing equipment. In Indonesian National Encyclopedia Volume 13, the definition of the press is divided into two meanings. The press, in a broad sense, is printed or electronic media that conveys reports in the form of facts, opinions, suggestions, and images to the wider public regularly. The report in question was developed after going through a process starting from collecting material to broadcasting it. In a narrow or limited sense, newspapers are printed media such as daily newspapers, weekly newspapers, magazines, and bulletins, while electronic media includes radio, film, and television (Soeroso, 2018).

The existence of the press as mass media that supplies information to the public cannot be separated from the existence of its audience. Between the audience and the media, they are one unit that can be likened to the two sides of a coin. Both are different and have their own characteristics; however, when discussing one side at the same time, the other side must be considered. The media exists because of the existence of audiences such as readers, listeners, spectators, fans, consumers, and other names. On the other hand, the presence of an audience theoretically does not exist if there is no media (Nasrullah, 2018; Sahputra, 2020). In a democratic country, the freedom of the press is a prerequisite for upholding popular sovereignty because the existence of the press is actually a representation of the existence and social role of a nation. A democratic country will lose its democratic title if it does not exercise press freedom (Alkostar, 2016; Sahputra, 2020).

Briefly, the relationship between the press and law is illustrated through an adage (scientific guideline, slogan) written by Pascal: "Law without the press is wishful thinking, and power without law is tyranny." This slogan means that the principle of equality in working together is needed between the press and the law because they both need each other. The press as a source of news requires legal control as a norm to socialize the rights and obligations of the press to society, and the press itself requires law to create an orderly social order (Atmaja, 2014).

The importance of disseminating news in the press media is so important in building the civilization of a nation, James Russel Wiggin, quoted by Muhtadi, once emphasized that civilization cannot emerge if there are no facilities for disseminating news in the press media. Islamic civilization in Baghdad, Ancient Egyptian civilization, Aryan civilization along the Indus River in India, and so on, developed because they were supported by legal theory facilities for spreading news in the press media, especially about the science and culture they developed (Muhtadi, 2018).

2.2. Press in Islamic Law

A feature of the press in Islamic law, among others: 1) universal (international/comprehensive); 2) humanity (insâniya/humanity/loving); 3) morality/akhlaq (Asikin, 2016). The source of Islamic law (press concept), of course, it is necessary to quote the Hadith of the Prophet Muhammad SAW with a messenger who was sent as governor of Yemen, namely Mu'adz bin Jabâl. The dialog is as follows:

Prophet: "By what means do you perform the law?"

Muadz: "With the Book of Allah"

Prophet: "If you don't get there"

Muadz: "By the sunnah of the Apostle"

Prophet: "If not, you can find it there"

Muadz: "I strive with my wits, and I will not despair"

Prophet: "Praise be to Allah who has been pleased to give guidance to the messengers of His Messenger whom He has approved (HR. al-Bukhârî).

Based on the dialog above, it can be concluded that the sources of Islamic norms and law are the Al-Qur'an, as-Sunnah, and ijtiâh (Ade Maman Suherman, 2015). Discussing the objectives of the press in Islamic law cannot be separated from discussing the objectives of Islamic law in general because the press is part of Islamic law. Islamic Sharia when establishing laws regarding news (press) has a general aim, that is, to bring benefits to people and prevent them from harm. Islamic press media can be used for da'wah or the dissemination of Islamic information. The mission of publishing Islamic news in the Islamic press media is amar ma'ruf nahi munkar, that is, disseminating information about Allah's commands and prohibitions. Contains messages and tries hard to influence audiences to behave in accordance with Islamic teachings.

Islamic journalism, or da'wah journalism, is a process of reporting, covering, and disseminating various events involving Islamic values by following journalistic rules and standards originating from the Al-Quran and As-Sunnah (Kasman, 2020; Retna, 2023). Islamic news plays an important role in informing various events experienced by Muslims throughout the world, uniting groups of Muslims to be open to differences in understanding and to provide updates and socialize the development of Islamic intellectual treasures (Kasman, 2010).

Zainuddin Sardar from the Center for Future and Policy Studies in Chicago stated that an Islamic journalist can act as a credible guardian of Islamic culture as well as a creator of dynamic culture. As a person who is more closely classified as intellectual than a professional, he/she must stay away from the established and remain in a precarious position. Muslim journalists must always think while working or simultaneously. In other words, Muslim journalists must commit to triangular integration; mujâhid, mujâddid and mujtahid (Sopiaan, 2020).

The position of news and news anchor is essential. And now the Prophet is gone. Therefore, his duties as a news giver and bearer of news (information) changed hands. One such example is journalists (as news anchors). In contrast to the Messenger of Allah, who was the messenger of Allah SWT, a journalist conveys news not through direct orders from Allah SWT but through observations about an event that the public feels needs to be known. Islam offers a strategic opportunity to build public opinion that is consistent with the reporting of the teachings of the Koran and As-Sunnah as a driving force for improving faith, Sharia, and morality (Mufid, 2019; Retna, 2023).

2.3. The Theory of Press Rights and Obligations

In the theory of news effects, understanding news is also useful for reporters to help them create news that attracts readers. Because readers are generally busy and can obtain news from print, broadcast, or Internet sources, a reporter who knows the ins and outs of the news will be more likely to write better and more interesting stories than a reporter who does not know the ins and outs of the news. Conveying information quickly and accurately is one of the goals of today's news organizations; however, news consumers will likely choose trusted sources that present news accurately and relevantly (Rolnicki et al., 2015).

There is a very close relationship between rights and obligations. One reflects the existence of the other. We say that A is obliged to something if its' action is directed at a particular person, namely B. By performing an act directed at B, A has fulfilled his obligation. On the other hand, because of an obligation to B, A has a right. This right is in the form of power that can be exercised over B, namely, by a demand to carry out his obligations (Suratman and Salamah,

2019). The theory of rights assumes that humans have dignity and that all humans have the same dignity.



Figure 1. Human rights theory (Developed by the author)

Law Number 40 of 1999 concerning the Press explains that the press has rights, including that the freedom of the press is guaranteed as a human right of citizens; the national press is not subject to censorship or banning. Or prohibition of broadcasting; to guarantee press freedom, the national press has the right to seek, obtain and disseminate ideas and information; in being responsible for reporting before the law, journalists have the right to refuse.

Indonesian regulations regarding broadcasting, namely Law no. 32 of 2002 concerning Broadcasting. This law regulates various matters regarding broadcasting, starting with the basics and objectives of broadcasting to private, public, broadcasting institutions, community broadcasting and subscription broadcasting institutions. This regulation also regulates the existence of the Indonesian Broadcasting Commission as a state institution whose role is to set broadcast program standards, prepare regulations and guidelines for broadcasting behavior, and supervise the implementation of rules prepared by the Indonesian Broadcasting Commission (Sambo and Yusuf, 2017).

The existence of public opinion is always contextual. It is in balance with other socio-political forces, such as socio-political organizations, institutions, and community authorities. In addition, public opinion is also in the context of dynamic supporting determinants (Subiakto & Ida, 2015).

3. Methods and Materials

The type of research is qualitative research with library research methods. What is meant using the literature study method is the study of written law-related information sourced from various sources and published widely. The research object is writings that are based on data that are used as research objects, such as media texts from the Islamic Press Institute, regulations, legislation, library books, magazines, newspaper articles, previous research, bulletins, and all issues related to the press that are compiled and studied comprehensively (Muhammad, 2004; Purwadi, 2018). The analysis used is qualitative, namely, conducting a discussion that has been obtained by referring to existing theoretical principles.

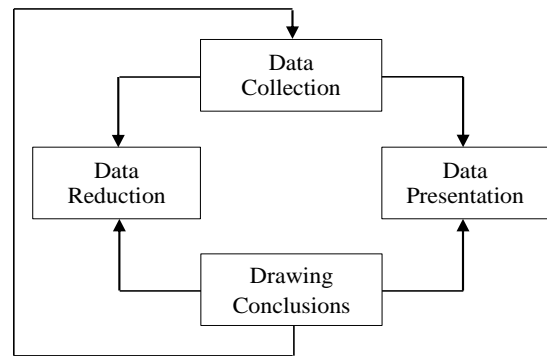


Figure 2. Research flow diagram (Developed by the author)

4. Results and Discussion

Islam strongly supports journalistic activities, the aim of which is to preach the truth of Islamic teachings to other people (Arnus, 2016; Collins, 2021). Da'wah that uses mass media is called Da'wah Bil Qalam (Ustadzi, 2005; Collins, 2021). Mass media that carry themes about Islam often refer to themselves as Islamic Journalism or Islamic Press. The Islamic press is a press whose aim is to spread Islamic values or as a medium for da'wah for Muslims, to voice the aspirations of Muslims, and to publish or publish mass media owned by Muslims.

The press in Islam is a general mass media that expresses Islam and is guided by Islamic values (Romli, 2013; Ilhami, 2018). The essence of the press in Islam is that it does not just have a vision and mission for Islam, but its contents and appearance must not conflict with Islam.

To obtain and convey truth, journalists must have freedom. However, this corridor of freedom is limited by the sentence qad tabayyana al-rusyid min al ghayyi and the aspect of truth that Allah calls the expression al-urwat al-wutsqa. In verse 36 of surah al-Isra', Allah emphasizes: "And do not follow what you have no knowledge of. Indeed, hearing, sight and heart, all of them will be asked to be held accountable" (QS. Al-Israa: 36 [17]). This means that a communicator or journalist must be responsible to the reader (hablum min an-nas) and to Allah (hablum min na-Allah). And you must also be able to answer using your ability to respond (responsive) (Indriyanti, 2016).

Juridically, the rights and obligations of the national press in Indonesia are determined by Indonesia's existing laws and regulations. In the context of the press, which has a broad meaning, namely regarding print media and electronic media, there are quite a lot of laws and regulations that regulate the rights and obligations of the press, starting from laws that talk about the press, broadcasting, internet and electronic transactions, human rights and openness. information. All these laws regulate the rights and obligations of the press.

Members of the press in Indonesia cannot be excluded or have immunity as subjects of criminal law;

they must remain subject to the current Criminal Code in force in Indonesia. However, this does not mean that the rights and obligations of the Press have been restricted by law. In fact, the concept of thinking that must be developed is that these legal instruments are created and enforced with the aim of establishing a balanced, transparent and professional press. However, it must be acknowledged that the press in Indonesia has not yet fully implemented professional and responsible reporting qualities. This is something to be cautious about, considering that not all Indonesians have adequate education and intelligence.

If the Rights and Obligations of the Press are allowed to run without control and responsibility, this could potentially become a medium for agitation that could affect the psychology of uneducated people, who in fact are larger in number than educated people. Therefore, journalists who commit criminal acts can no longer use their identities. The police will process it according to the Criminal Code. The legal consequences of violations of journalists' press rights and obligations are that the police are obliged to summon journalists to ask for information regarding deviations in their reporting. This can be done by calling the editor of the concerned journalist. Because the basic principle of journalism is the Journalistic Code of Ethics. Journalists who, in performing their profession, do not comply with the Journalistic Code of Ethics may be compelled to file a complaint with the legal authorities (Syafriadi, 2018).

In the history of its development, the press has experienced significant progress. These developments are in line with the development of mass communication technology. Therefore, press studies have many consequences in the press sector. The press, which was initially only monopolized by print media, has since been supplemented by electronic media such as television and radio. Even now, the internet phenomenon has become increasingly widespread, which inevitably drags press discussion to this new form of media. More than that, print and electronic media are now collaborating with the Internet media.

In Indonesia, printed media are no longer sufficient to provide such medium. Electronic media are also not very different. If we observe, even electronic media (radio and television) now have two forms: the media itself and the Internet media. If you are a Kompas daily reader, you can also access all the daily news via the Internet. Several television stations, such as RCTI, SCTV, and Metro TV, have also presented this information on the internet. Because of these developments, the scope of the press has shifted. Thus, the scope of the press space includes: Print Press, Broadcast Press and Online Press (Nurudin, 2009).

In essence, the rights and obligations of the press include positive freedom in conveying information, that is, conditions that allow the press to do something to achieve what they want, and negative freedom, that is,

conditions where the press is not forced to carry out any act or action outside the provisions of the press. The press has dynamic freedom, namely its rights and obligations as the press, where it is always able to adapt to the demands of current developments without feeling like it has lost its identity, character and ideals. The rights and obligations of the press must also accord them humanist freedom. Therefore, press freedom is directed at developing human values and developing human dignity (Astuti, 2015).

The existence of the press in Islam as a medium for da'wah has almost played an active role in forming the character of the Indonesian nation. The Islamic press is not only carried out by people who simply reflect there, for example, in Islamic boarding schools, ulama, and so on. However, many people and institutions are not focused on publishing Islamic literature. It remains here that we must limit what really carries the interests of Muslims and what does not. In other words, we should avoid the Islamic press that is only oriented toward business and market interests.

The rights and obligations of the Islamic press are to be published by Muslims, to voice Muslim aspirations, to display Islamic activities, and to preach Islam. Muslim journalists are involved:

a. As (*Muaddib*), Namely conducting Islamic educational functions. He must understand Islamic teachings better than the average reader. Through mass media, he educates Muslims to obey the commands of Allah S.W.T. and stay away from His prohibitions. He carries the noble task of preventing Muslims from behaving in a way that deviates from Islamic law, as well as protecting the Ummah from the bad influence of anti-Islamic mass media.

b. As (*Musaddid*), There are at least three things Muslim journalists must straighten out. First, this section presents information about Islamic teachings and the Ummah. Second, they should provide information about Muslim works and achievements. Third, more than that, Muslim journalists must be able to explore and perform investigative reporting about the conditions of Muslims in various corners of the world. Role of *Musaddid*. Its relevance and urgency can be felt considering that information about Islam and its people that comes from the Western press is usually biased (distorted, one-sided) and distorted, manipulative, or full of fabrications to corner Islam, which it does not like. Here, Muslim journalists must try eroding (*Islamophobia*) which is a product of anti-Islamic Western press propaganda.

c. As (*Mujaddid*). Namely the spread of reform in the understanding and practice of Islamic teachings (Islamic reformism). Muslim journalists should be "spokespeople" for reformers, who call on Muslims to uphold the Al-Qur'an and Sunnah, to purify their understanding of Islam and its practice (cleaning it from bid'ah, khurafat, superstition and foreign non-Islamicism). -Islamic), and apply it in all aspects of

people's lives.

d. As (*Muwahid*). That is, it must be able to become a bridge that unites Muslims. Therefore, a journalistic code of ethics in the form of impartiality (not taking sides with certain groups and presenting both sides of every information) must be upheld. Muslim journalists must discard sectarian attitudes, which, both ideally and commercially, are not profitable.

e. As (*Mujahid*). Namely Islamic defenders. Through mass media, Muslim journalists strive to form public opinion that encourages the upholding of Islamic values, enlivens the spread of Islam, promotes a positive image of Islam and *rahmatan lil'alam*, and instills *ruhul jihad* among the people.

The press from an Islamic perspective prohibits harassment and activities that bring down the good name of others. There are several limitations to Islamic press freedom. First, those related to adultery. Allah says, "Indeed, those who accuse women who are good and believers (of committing adultery) will be cursed in this world and the hereafter, and for them there will be a great punishment" (Qs. An-Nur: 23). Second, obscene news or pornographic in orientation. In this case, Allah is strongly condemned. "Indeed, this person will let the news related to a very heinous act spread among the believers, for them there will be a painful punishment in this world and the hereafter" (Qs. An-Nur: 19). Third, news that contains prejudice and backbiting; fourth, state secrets being leaked. And fifth, criticizing, cursing and spreading slander (Rosyid, 2013; Collins, 2021).

In legal theory, the press also has rights and obligations (functional) as a guide to journalists and leaders of press companies in performing their duties and responsibilities. If the Press Law Theory can be implemented, then there will be no problem in implementing press freedom (Barus, 2010). Therefore, it can be said that freedom of the press in Islam is freedom that frees (prophetic) humans from things that damage their nature and their fitrah. Therefore, in reporting with an Islamic nuance, the presentation of news, broadcasts, and opinions must be able to glorify humans, not vice versa, to reduce their dignity in public.

Based on the above Islamic press development method approach, efforts to build character and describe the main aspects of the press in Islam can be achieved using the following principles:

1) The Islamic press must be selective when constructing and conveying complex messages.

2) The Islamic press is not determined solely by the decisions of corporate organizations under the authority of the government.

3) The Islamic press must adhere firmly to the values of the Koran and hadith.

4) The Islamic Press must have management as a basic reference to efficiently achieve the overall goals of the organization efficiently (Kurniawan, 2011; Ilhami, 2018).

Islamic journalism does not just have an Islamic feel, but must truly live the message of Islam; that is, it does not just have the motto of Islam itself, but most importantly, it must have a double duty, namely, in addition to uniting the people and standing above all groups, but also repelling and blocking all efforts that want to deceive or weaken the unity of the people. Thus, this kind of journalism is really needed now in facing the wave of distortion of facts and news that is being bombarded by people, especially Muslims. Until now, Islamic leaders have never formed truly pure Islamic journalism without being associated with a group. In the past, Islamic journalism seemed more inclined to be called journalism associated with Islamic parties/organizations, so it was found to only attack one another between groups of people (Kasman, 2020).

A quality press always maintains its reputation and dignity in the eyes of the public, among other things, by always avoiding the use of words or terms that can be considered impolite, vulgar, or indulgent in low taste. Such words were found in the lower popular and yellow press. In language ethics, the press must not use impolite words, vulgar words, words containing swear words, blasphemous words, and insults that are contrary to religious, social, and cultural norms. Or deliberately using pornographic or other low-taste word choices with the intention of inducing sexual associations in the reading audience (Kusumaningrat and Kusumaningrat, 2015; Ramli, 2015).

Islamic perspective press that can maintain relationships with Allah and humans (*hablum minallah wa hablum minannas*). The Islamic press in the name of religion must be able to inspire people's hopes of achieving social justice in accordance with their rights and obligations (vertical and horizontal) and human rights. However, of course, the approach and methods used are not destructive but constructive and full of wisdom, as taught in Islam.

Thus, the existence of Islamic mass media must remain *istikomah* to maintain the role of *rahmatan lil'alam*. The principles of communication in the Islamic Press must meet the standards of the newspaper or *the Qur'ani (al-bayan)*. These standards include the following:

a) *Qawlan Syadidan* (Q.S. an-Nisa:9), namely, firm, *jumowo*, honest, and *straight to the point*;

b) *Qawlan Balighan* (Q.S. an-Nisa:63), that is, it must be clear, clear, consistent, and on target;

c) *Qawlan Maysuran* (Q.S. al-Isra':28), that is, appropriate;

d) *Qawlan Layyinan* (Q.S. Thaha:44) gentle, polite, and *andap-asor*;

e) *Qawlan Kariman* (Q.S. al-Isra':23), namely, noble, refined, and *ora semengit*.

f) *Qawlan Ma'rufan* (Q.S. an-Nisa:5), namely using good words, no *kemlete*, and *undak-unduk*.

In Islam, press freedom is also recognized. This freedom includes freedom of thought, freedom of

speech, and freedom to express ideas through speech, writing (pen) and (action). Islam guarantees freedom of thought, which is channeled through research, observation, and inquiry. In Islam, this kind of activity is an obligation that must be carried out to educate people. The press in Islam undertakes the mission of amar ma'ruf against evil. Therefore, in relation to the reality of implementing press freedom, Islam provides guidance to the public when receiving information through the tabayyun principle. Tabayyun is a way for people to seek clarification regarding something until the situation is clear. It could also be said that tabayyun is a way for people to research and select news.

Allah reminds us not to follow something where the problem is not clearly known or not to jump to conclusions before we know clearly. This is because everything we do will be accountable to God. This is what Allah says in QS al-Isra verse 36: "And do not follow what you do not know. Indeed, hearing, sight, and heart, all of them will be held accountable" (Marhamah, 2021).

Based on the explanation above, it can be said that the position of the Islamic Perspective Press was very strategic in warding off the war of ideas (gazwul fikr) that occurred in modern times. War through opinion formation can be anticipated through the Islamic Press (Sen & Hill, 2010; Collins, 2021).

5. Conclusion

Based on the results of data analysis and discussion, the author concludes that the press from an Islamic perspective basically aims to spread Islamic values or serve as a medium for da'wah for Muslims, voicing the aspirations of Muslims, and is run with confidence. The press must be independent so that it is not trapped in an exclusive sectarian press. The Indonesian press has become a tool of struggle for national movements seeking to achieve freedom and independence. The rights and obligations of the press have also become a sign guiding the press in carrying out its duties and responsibilities. Therefore, it can be said that the press in Islam is a form of liberating freedom (profetik) manusia dari hal-hal yang merusak kodrat dan its nature. Therefore, when reporting with Islamic nuances, news presentations, broadcasts, and opinions must be able to glorify humans.

The academic contribution of this research is that the Islamic press, as a guide, companion and protector for society, provides space for education by providing intelligence and direction for life with good moral values and information, including transforming scientific knowledge that is suitable for consumption by the public.

The recommendations of this research are that it is hoped that the Islamic press will continue to improve by creating an increasingly attractive appearance and mission as well as increasing the professionalism of the management of the Islamic press so that it is more

developed and can be on par with the existing general press in the current era of media convergence, able to maintain the potential and character of Muslim journalists in amidst competition for cyber media and press freedom, it is directed toward developing human values and developing human dignity.

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