

POLITICAL BUZZER: ISLAMIC LAW AND ITS IMPACT ON MUSLIM SOCIETY

Abstract: This study aims to find out in detail the law of political buzzer actions from an Islamic law perspective and the negative impact of the existence of a political buzzer on the Muslim community. This research uses the literature review method for explaining the concept of the political buzzer: Islamic law and its impact on Muslim society. The data collection technique used in this research is the documentation technique. The analysis technique in this study uses a content analysis technique described in the form of a narrative review by exploring topics related to political buzzers: Islamic law and its impact on Muslim society. After conducting in-depth research, an important finding was that it is *mubah* (legal) for a political buzzer to promote the ability, expertise of a candidate for leadership or a specific regional head. Meanwhile, the act of political buzzers who create and spread hoaxes, hate speech, and black campaigns are *haram* (unlawful) and strictly prohibited. The emergence of political buzzers negatively impacts the Muslim community because political buzzers often create content in hoax news, black campaigns, and slander against political opponents.

Keywords: Islamic Law, Muslim Society, Political Buzzer

Introduction

Advances in Indonesian communication technology have made social media one of the media that plays an essential role in conveying political campaigns. Some people use the momentum of political contestation as an opportunity to seek financial gain, one of which is by working as a buzzer on social media. Buzzers are considered to have an essential role in shaping a topic of conversation on social media so that not a few specific political figures or candidates empower them to win the political contestation. As for the nature of its interactivity, social media allows users to share their voices on a particular topic of conversation (Sugiono, 2020, p. 48).

The history of the use of buzzers in Indonesia began with the social media Twitter born in 2006, and began to be used in Indonesia. Then, the buzzer function began to be used for promotional purposes for specific product brands. Meanwhile, the initial involvement of the buzzer in political events, namely the Jakarta gubernatorial election in 2012, at that time, the winning team for the Jokowi-Ahok pair had begun to take advantage of the presence of the buzzer to boost their image and bring down political opponents. Two years later, in 2014, the buzzer began to be widely used for political purposes. Among them, various surveys declared Jokowi superior to Prabowo, resulting in a war on social media. Especially in the presidential election with the pair Joko Widodo-Jusuf Kalla and Prabowo Subianto-Hatta Rajasa (Firdausi, 2021, p. 21).

The success of Buzzer's activities on social media is supported by the increasing number of people's activities in cyberspace. The increase in community activity in cyberspace based on the Survey of the Indonesian Internet Service Providers Association (APJII) led to 196.71 million internet users out of 266.91 million Indonesians who were the masterminds of the 2019-2020 period (APJII, 2020). A year later, internet users have increased again. The image below shows data on trends in the internet and social media users in 2021 in Indonesia:(Riyanto, n.d.)

Commented [A1]: It would be better to express a short definition of the political buzzer in the introduction section because all readers do not know its meaning. I also did not know what exactly it meant until the discussion section.



Commented [A2]: This picture does not look stylish. Instead of taking screenshots, it can be better to redraw by authors as table or figure.

Figure 1. Data on internet, mobile phone, and social media usage in Indonesia Information:

- Total Population (total Population): 274.9 million
- Unique Mobile Users: 345.3 million (125.6% of the Total Population in Indonesia)
- Internet users: 202.6 million (73.7% of the Total Population in Indonesia)
- Active Social Media Users: 170 million (61.8% of the Total Population in Indonesia)

The phenomenon of this extraordinary high internet users, reaching 202.6 million in 2021, is well utilized by political buzzers to spread content that defends specific political figures. In general, political buzzers are tasked with introducing the vision, mission, and programs of election participants in cyberspace. The political buzzer is also tasked with processing public opinion that is amplified so that it can increase the popularity, electability, and acceptability of election participants in the community. Buzzers involved in campaigns in cyberspace can come from volunteers, cadres from the party itself, or other people who are deliberately paid to be political buzzers (Hidayat, 2020, p. 31)

The phenomenon of the political buzzer is exciting to do research, but unfortunately, the research that has been done so far has only explored the side of the political buzzer's flow of funds or research related to the buzzer and the world of politics alone. There has been no in-depth research that examines the work side of the buzzer on Islamic law and the significant impact of the emergence of the buzzer on the life of the Muslim community. The following are some studies related to political buzzers, including: research conducted by the Center for Media and Democracy, Institute for Economic and Social Research, Education, and Information (LP3ES). This research was conducted to uncover the flow of funds or salaries earned by political buzzers in a month. This study concluded that the political buzzer tasked with manipulating public opinion on social media in a month could earn up to millions of rupiahs. Buzzers have various rates, usually getting Rp50-Rp100,000 per account which every month can pocket a range of Rp1-Rp7 million. Meanwhile, regular content creators get approximately IDR 4 million. Meanwhile, the coordinator usually gets Rp. 200,000 for each account, which in total gets Rp. 5-Rp. 15 million. Finally, influencers or celebrities can pocket up to Rp. Twenty million or non-cash rewards, such as commissioner positions or BUMN projects. ("Peneliti Bongkar Gerak Terorganisir Buzzer Hingga Besar Gaji - Halaman 2," n.d.)

Commented [A3]: It should be revised in all text. The dot must come after the citation.political buzzers (Hidayat, 2020, p. 31).

The following research is another research conducted by Alief Achdiat Ermansyah Had, and this research is entitled The Power of the Instagram Political Buzzer in the 2019 Election in Makassar City. This research was conducted in Makassar City. The method used is a descriptive analysis method with a qualitative approach to provide an overview of the power of the political buzzer on Instagram social media. The technique used in data collection is through an in-depth interview process with several informants and other sources related to this research. This study indicates that disseminating information through social media, Instagram through uploading photos by political buzzers will give the general preferences that can influence people's choices. (Oleh and Had, n.d.)

Commented [A4]: Author's surname and year is enough. You don't need to express the the title.

The research on political buzzers that has been done is different from the author's research. The novelty side of the author's research is to judge the work status as a buzzer in the perspective of Islamic law in detail. Which political buzzer activities are permissible and which are unlawful. This study does not globally condemn the activities of political buzzers as haram, but researchers will try to analyze the law based on the types of activities carried out by political buzzers. In addition, the author also comprehensively describes the negative impact of the existence of a political buzzer on the social life of the Muslim community.

Commented [A5]: The Literature Review section can be added, and this information can be put under this section. Moreover, it would be better to enrich the literature review section.

Methodology

The research uses the literature review method to explain the political buzzer concept: Islamic law and its impact on Muslim society. The literature analysis method is a way to identify theories, concepts, and results of pre-existing research. (Ridley, 2012, p. 51) By summarizing, analyzing, and synthesizing a large body of literature, we can test hypotheses, develop new theories, and evaluate the validity and quality of research for weaknesses, inconsistencies, and contradictions. (Xiao and Watson, 2019, p. 2) This method allows the author to explain the concept of a political buzzer more comprehensively and analyze the law and the impact of a buzzer on the Muslim community based on an analysis of studies from various reference sources and data from previous studies that already exist.

The data collection technique used in this research is the documentation technique. The authors conducted a literature search through Google search engines and Google Scholar by entering the keywords 'buzzer', 'political buzzer', 'Islamic law of buzzer', and 'impact of the political buzzer'. Then the author makes a selection by taking literature whose title has relevance to the topic under study.

The literature analysis process is carried out by dividing the topic into several subtopics to facilitate data extraction, analysis, and synthesis to report the study's findings. This analysis technique uses a content analysis technique described in a narrative review by exploring topics related to political buzzers, law, and its impact on Muslim society.

Discussion

Definition of Political Buzzer

The word buzzer comes from English which means bell, or alarm. While in Oxford Dictionaries, the buzzer is defined as an electronic device used to sound a buzz to spread a specific signal or sign. Buzzers were initially used to promote a particular product with or without compensation. However, since 2014, when the general election (election) was held in Indonesia, political actors began to pay attention to buzzer services. A buzzer is a social media account figure, either an anonymous account or a real account, which at any time disseminates, campaigns, hums a message or content intending to strengthen a message or content into public opinion. (B.- Arianto, 2020, p. 56)

The buzzer is an electronic component that converts electrical vibrations into sound vibrations. The working principle is almost the same as a loudspeaker which produces a loud sound that attracts attention. Meanwhile, according to Arbie, the definition of a buzzer on social

media can be compared to an account that has a significant influence (influencer) on followers or friends and is expected to create a topic in the online world and the real world.(Juditha, 2021a, pp. 200–201)

The buzzer's way is almost the same as electronic word of mouth (e-WOM). Initially, buzzers were widely used for product promotion and marketing strategies but later developed as an image and reputation formation strategy for individuals, groups, and organizations. Buzzers can indirectly be used to build an organization's image or a branding buzzer. Buzzers are considered effective in building public opinion regarding a piece of information or desired message with their ability to amplify messages.(Rohmah and Ernungtyas, 2019, p. 146)

History The formation of a political buzzer

At first, the social media buzzer was only known as a business buzzer, but along with the benefits generated by a business buzzer, the buzzer technique was also used in digital politics. In the context of a business buzzer, only independent categories are known that have a free character and are not bound by any product or brand. That is, it can be used for The benefit of all business promotions made to order from agencies or companies is not limited to certain products. With a neutral nature, the nature of the business buzzer is pragmatic. That is, the business buzzer moves according to the demands of the payers and tenants.

In several studies, the term buzzer originated from the emergence of buzz marketing in digital marketing. Greg defines buzz marketing as an effort to strengthen marketing by third parties, either passively or actively, so that they can influence each other. Meanwhile, Hughes defines buzz marketing as an effort to capture the attention of consumers and the media at a point so that they then talk about the brand and product so that it becomes an exciting news story. Furthermore, the term buzzer is understood as one of the netizen actors who own social media accounts that at any time disseminate, campaign, and broadcast messages or content continuously to other netizens to strengthen the message or content.(Arianto, 2021, p. 175)

Business buzzers often set rates according to the number of followers and their difficulty level. In contrast, political buzzers are divided into two categories, namely independent and volunteer. First, the independent buzzer has a free character and is not bound by any group or organization. This means that it can be used for branding or campaigning all content related to politics according to orders from agencies, politicians, political parties, or stakeholders who use their services. With a neutral and interest-free nature, this type of buzzer is vulnerable to transactional nature. In other words, these types of buzzers move according to the demands of the payers and tenants. These buzzers often set rates according to the number of followers and their difficulty level. Second, volunteer buzzers are partisan because they are related to political figures, parties, or similar socio-political ideas. Many of these buzzers come from netizens who have been very active on social media. Because they prioritize partisan and volunteer attitudes, these buzzers are often digital political volunteers. Political buzzers do not receive payment for carrying out buzzer activities based on voluntary support or are known as digital political volunteers who always put the spirit of voluntarism first.(Arianto, 2019, pp. 61–62)

Several factors cause netizens to become buzzers on social media, including, First, actively using social media. These netizens usually have an above-average frequency of using social media. This excessive activity causes netizens who are classified as buzzers to often repost (Instagram), retweet (Twitter), and reshare (Facebook) to strengthen the message. Thus, retweets, reposting, reshare activities are buzzer activities. Second, as a source of additional income. Internet users, who are interested in becoming a buzzer, are looking for additional sources of income. Many netizens do not want their social media to be in vain and as a means to finish off

their quota. Therefore, social media must produce something to be motivated to produce different content and actively post on social media. (B. Arianto, 2020, p. 13)

Political buzzer activities

The activities of professional political buzzers and political buzzer volunteers on social media have some differences, although the primary goal remains the same, namely to campaign for specific candidate pairs. Professional political buzzers play more passive roles in determining the campaign messages he wants to convey through their social media accounts. All activities of professional political buzzers are organized and coordinated by certain parties who are connected via Whatsapp groups. At the beginning of joining as professional political buzzers, they were asked to create ten accounts each on social media Facebook, Twitter, and Instagram. Each of these accounts must be given a specific identity to look like a real account. Then, through these accounts, these professional political buzzers will distribute campaign messages in the form of daily narratives and hashtags that have been coordinated in advance. Twitter accounts created by professional political buzzers have their respective duties. Of the ten Twitter accounts, four played a role in defending the candidate pair, four for attacking, and two for neutral. (Felicia and Loisa, 2019, p. 355)

The buzzer works virtually through social media accounts with a well-organized and capable work system. Usually, the way it works starts with a Key Opinion Leader (KOL) who has many followers on social media voicing a campaign or promotion. Then the buzzer will work to increase engagement from the opinions of the Key Opinion Leaders (KOL) on a large scale by using hashtags so that the voiced opinion becomes viral and many people hear and read about the campaign or promotion through social media. (Iskandar, 2021, p. 49)

Ismail Fahmi, a Social Media Expert, Analysis of Drone Emprit & Kernels Indonesia (CNN Indonesia Connected 2020), describes the role of the buzzer starting with data collection in the form of conversations conducted by netizens on social media. The conversation was analyzed to look at issues that received public attention. After that, a strategy or plan is set to raise the issue more broadly, represented through texts, news, or memes. The buzzer operation has just been marked by distributing content (sharing, posting, and tweeting) to various social media platforms. The contents or messages distributed by this buzzer will then be amplified or responded to by social media users and netizens. So often, the content can change the views or opinions of the public.

Commented [A6]: It should be expressed like: Fahmi (2020) describes the role of the buzzer.....

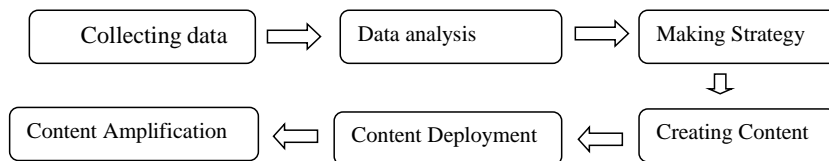


Figure 2. Schematic of Buzzer Activities/Role

The buzzer also forms its motion or pattern in carrying out its activities. First, the irregular pattern, which means that the content is shared (shared), is different. Each buzzer has the freedom to create and narrate an issue. Second, the command pattern emphasizes the loading of the same content (in writing, videos, and memes); the time has been determined and distributed simultaneously. (Faulina et al., 2021, p. 2814)

The activity of buzzers operating in the dark spaces of social media, sharing information, data, and opinions without verification and confirmation, hiding in fake and anonymous accounts, and under the guise of freedom of expression is a hazardous phenomenon and can

disrupt national political stability. The existence of buzzers has often clouded the public sphere for disseminating information in exchange for money without openly and honestly marking the content on social media as advertising. Dissemination of information without transparency and accountability can deceive the general public, lead to opinion, and damage democracy by distorting public perception.(Anugerah, 2020, p. 394)

In the context of Indonesian politics, there are three categories of buzzers, namely paid buzzers, volunteer buzzers, and neutral buzzers. Even though there is a paid buzzer, the amount is not so much. Even then, most of them come from bloggers and netizens who are active on social media to help strengthen a product and service that is categorized as a business buzzer. Meanwhile, volunteer buzzers come from political volunteers who have cyber teams. Almost all political volunteers in Indonesia have a cyber team on social media.

Meanwhile, neutral Buzzer in this context is more impartial in any way. However, it still helps strengthen the content and message so that it becomes a public opinion. For example, in the anti-white group (*golput*) campaign, the buzzers from this group continue to try to strengthen or make the message viral so that all other netizens can find out. Finally, buzzer accounts use anonymous and accurate accounts to maintain personal privacy.(B. Arianto, 2020, p. 14)

Political buzzer profession law in the perspective of Islamic law

Social media has now become a part of daily human life. Almost everyone in Indonesia must have a social media account. Be it Facebook, Twitter, Instagram, or other social media accounts. Everyone must be actively interacting on their social media every day. Increasing social media users has opened up new professional opportunities, namely Buzzer. The buzzer profession is easy because it can be done while doing other activities. ("Hobi Main Social Media?," 2020)One of the buzzer professions in demand is becoming a political buzzer because they can get paid up to millions of rupiah.

The entry of buzzers into the world of politics raises its phenomenon when political actors widely use the services of buzzers, both in legislative and executive elections, such as regional elections to presidential elections. The buzzer is directed to campaign for a potential leader to be accepted and elected by the community. On the one hand, the buzzer is forced to be able to viral the strengths and ideas of the prospective leader. On the other hand, the buzzer is required to bring out the weaknesses of the candidate's political opponents. This is where the space for black campaigns is opened, even to slander, which ultimately negatively impacts the buzzer profession.(Iskandar, 2021, p. 49)

To judge whether the political buzzer is legal or not, it is necessary to specify the activities or activities of the political buzzer in supporting a political figure to be successful in being elected as the leader of a specific area. The duties of the political buzzer are as follows,

1. Promote the ability, expertise, or political contracts made by candidates for leadership or regional heads.

The political buzzer has become in demand and has many fans because of the information revolution and globalization. This change has played an essential role in transforming political campaigns' traditional patterns and content into one of the most professional and sophisticated marketing tactics. If a political party applies a marketing philosophy, it will try to meet voters' needs and wants, thereby generating voter satisfaction and gaining electoral support serves its purpose.

The ability of social media to massively influence people's political decisions makes this media also widely used as a political marketing medium. Besides the cheaper cost, the buzzer can also reach further to introduce potential leaders to the broader community. The buzzer action

of each partner diligently promoting their candidate through social media. Buzzers act as opinion leaders because they have accounts with unique, relevant, helpful content, consistent frequency of tweets every day, and high quality of interaction. (Juditha, 2021b, p. 205)

As long as the content created by political buzzers is not hoax news, black campaigns, slander against political opponents, there is no problem under Islamic law. Self-promotion, whether carried out by others or by oneself, is permissible. The legal basis of this permissibility is based on the Qur'an Surah Yusuf verse 55,

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

Meaning: Yusuf said: "Make me the minister of the state treasury (Egypt); Verily I am a person who is good at guarding, and knowledgeable." (Surah Yusuf: 55)

The legal content of this paragraph is that a person may promote himself to have special skills in a job so that others can know him as a person who has the potential and ability in a particular field. The meaning of the "*Hafizhun*" in this verse is being trustworthy in carrying out the task, while the meaning of the "*aliim*" is a knowledgeable person and has mastery of knowledge related to his work. (Armansyah and Said, 2008)

When the law promoting one's expertise is permissible, the task of a political buzzer is also permissible as long as the content created and disseminated is limited to promoting the expertise of prospective leaders, not in the form of hoax content hate speech, and black campaigns.

2. Create and Spread Hoaxes

The contestation of general elections, presidential elections, to regional head elections (*pilkada*) in this digital age always invites uproar on social media with the emergence of social media accounts belonging to political buzzers. The battle between buzzers supporting one candidate for office often fills the top issues (top trending) on Twitter and Facebook. Not infrequently, this battle is often filled with ammunition for lies or hoax news. ("Urgensi Fatwa untuk Buzzer Politik," 2017)

In the context of social media, the rise of hoax news originating from fake accounts belonging to political buzzers is influenced by many factors, including the habit of people who always want to share information quickly, are in a hurry to share news, like to tell stories about a piece of information they receive without doing anything. First, check the truth, where the information came from, or who first made the news. This habit occurs sequentially from one user to another in the same process; without validation and checking the truth, it is straightforward to receive and disseminate, especially if the information has been embellished with provocation practices for specific interests that can affect emotions, feelings, thoughts. Even the actions of the community then become viral in our society. (Rahmatullah, 2019, p. 106)

In the Al-Quran itself, the phenomenon of the spread of fake news itself has been explained in the Qur'an, Surah an-Nur verse 11.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ
وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Meaning: "Indeed those who bring false news are a group among you (also). Do not think that the event is bad for you; on the contrary, it is good for you. All of them will be recompensed for the sins he has committed, and the one who takes on a major role among them will have a very severe punishment."

This verse discusses the false news that befell *sayidatina 'Aisyah rodiollohu anha, Ummul Mu'minin*, after the war with the *Bani Mu'aliq* in the month of *Shakban* 5 H. The hypocrites

followed the war and 'Aisyah *rodiollohu anha* with the Prophet Muhammad on the way back, and the troops stopped at a place. 'Aisha *ra.*, She came out for a purpose, then returned. Suddenly he felt his necklace was missing, so he looked for it.

Meanwhile, the troop departed with the thought that 'Aisyah *ra.* was still on her camel. After 'Aisyah *ra.* found out that her *sekedup* (tent on a camel) had left, she sat in her place and hoped that the *sekedup* (tent on a camel) would come back to pick her up. Coincidentally, a companion of the Prophet named afwan bin Mu'attal passed by the place and found someone sleeping alone. afwan was surprised as he said, "*Innā lillāhi wa innā ilaihi rāji'ūn*, the wife of the Apostle!" 'Aisha *ra* woke up. Then, afwan invited 'Aisha to ride her camel. afwan walked, leading the camel to Medina. The people who saw them talked about it according to their own opinion. Rumors began to arise. Then the hypocrites exaggerated it. So, the slander against 'Aisyah was also widespread, causing turmoil among the Muslims.(Hidayat, 2021, p. 4)

This verse is a warning to those who accuse the wife of the Prophet Muhammad. 'Aisha, without any evidence. Then Allah said, "Indeed, those who carry and Spread false news on purpose; the false news concerns the honor of the family of the Prophet Muhammad, that is, a group from your community (living among the believers). Do not consider it good or bad, because then you will be able to distinguish who is a hypocrite and who is strong in faith (you will get an appropriate reward).(Syihab, n.d., p. 294)

It is unlawful to create and disseminate hoax content originating from political buzzers based on this verse. This prohibition includes people who create hoax content, people who spread hoax news, and people who pay the salaries of political buzzers to create hoax content. They are all the same law, namely the same as haram.

3. Making and spreading hate speech

Hate speech is an act of communication carried out by an individual or group in the provocation, incitement, or insult to another individual or group in terms of various aspects such as race, color, ethnicity, gender, disability, sexual orientation, citizenship, religion, and others. - other. In Islam, hate speech is included in despicable morals (morals of *madzmumah*).(Muhammadin et al., 2019, p. 2) When creating content for specific issues, political buzzers often make hate speech directed at their political opponents. This hate speech was then responded to by a buzzer from the political opponent so that the world of social media became crowded with swearing, insults, and insults.

Harassment in Islam is strictly prohibited. The law is illegal. The basis for this prohibition is found in the Al-Qur'an Surah Al Hurarat verse 11,

بِأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who believe, let not a people ridicule another people (because) they may be better than them (who make fun of) and let not women (badly) women. -Other women (because) it may be that women (who are vilified) are better than women (who vilify) and do not criticize yourself, and do not call them with bad titles. The worst of calls is a fasiq (call) after faith, and whoever does not repent, they are the wrongdoers." (Surah Al-Hujurat: 11)

This verse expressly prohibits acts that contain elements of hate speech. This prohibition is reinforced by the hadith of the Prophet Muhammad, which prohibits attempts to attack a person's character through hate speech, backbiting, or slander.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْعِيبَةُ قَالُوا اللَّهُ وَرَسُولُهُ أَغْلَمَ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اعْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ

"From Abu Hurairah radhiyallahu 'anhu, the Prophet sallallahu 'alaihi wa sallam said, "Do you know what backbiting is?" They replied, "Allah and His Messenger know best." to be heard by others." He was asked, "What if what is said is true?" The Prophet *sallallahu 'alaihi wa sallam* replied, "If it is true, you have submitted it. If it does not fit, it means you have slandered it." (HR Muslim).

Based on this hadith, hate speech (hoax) is punished as slander, and if the hate speech is found in the person who is insulted, it is backbiting. In Islam, slander and backbiting are forbidden, and even Allah likens backbiters to people who eat dead human flesh.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: O you who believe, stay away from most bad thoughts (suspects) because some of the evil thoughts are sins. Moreover, do not look for the bad in people and do not gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then, of course, you feel disgusted with him. And fear Allah. Verily, Allah is the Accepting of repentance, the Most Merciful. (Al-Hujarat: 12)

This verse clearly explains that the law of political buzzer acts carried out by spreading hate speech, hoaxes, slander, or black campaigns is haram and strictly prohibited in Islamic teachings. For more details, the law on the act of political buzzer can be seen in the table below,

Table 1. Laws for political buzzers

No	Political Buzzer Task	Islamic law
1	Promote the ability, expertise, or political contracts made by the candidate for leadership	<i>Mubah</i> (legal)
2	Create and Spread Hoaxes	<i>Haram</i> (forbidden)
3	Making and Spreading hate speech	<i>Haram</i> (forbidden)

The negative impact of political buzzer activities on Muslim society

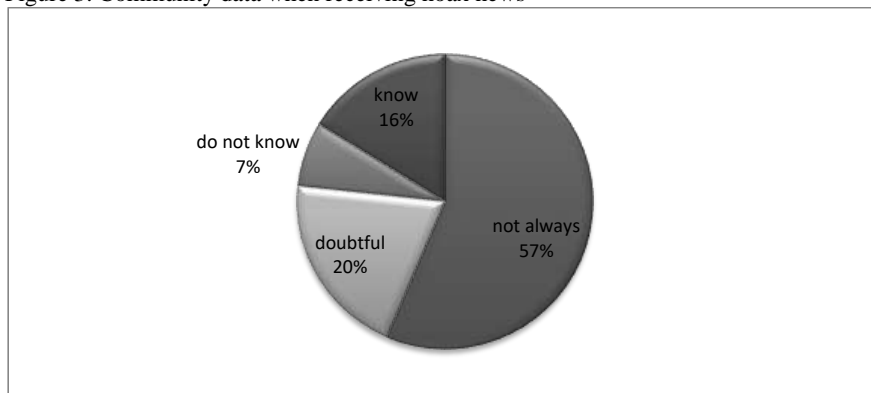
In practice, the existence of the buzzer with its various activities has caused symptoms of unrest in the community. As stated by Haedar Nasir, buzzers are the press's biggest enemy at this time because they are considered irresponsible. Haedar Nasir's statement regarding the buzzer as the press's biggest enemy can be seen because the buzzer's activities are intertwined with the press's job as the disseminator of information. Of course, there is an essential issue in that context because of the misuse of media instruments to communicate and disseminate information by buzzers. (Mazjah, 2021, p. 183) The following are some of the impacts of the political buzzer on the Muslim community, including:

1. Hoaxes are increasingly appearing in the Muslim community

Political buzzers often misuse the freedom to upload information provided by social media to spread counter-productive information in the form of hoaxes, false information, and false information that has tremendous social destructive power. This fact is reinforced by the 2019 Indonesian telematics community (mastel) survey results, which stated that issues related to social politics occupy the top position in the spread of hoax content, as much as 93.2% compared to other hoax content issues. (“Survey-Hoax-Mastel-2019-10-April-2019.pdf,” n.d.) This condition is exacerbated by the tendency of millennials to receive information at a glance without a deeper analysis of the sources and types of information they receive.

Hoax content makers, from time to time, are getting better at disguising fake news that is spread; in a survey conducted by the Indonesian telematics community (mastel), it was found research finding that as many as 57% of respondents stated that they did not always immediately know the news they received was a hoax at the time. Receive news. (“Survey-Hoax-Mastel-2019-10-April-2019.pdf,” n.d.)

Figure 3. Community data when receiving hoax news



Source: Mastel Survey on Hoax 2019

The impact of hoaxes cannot be underestimated because hoaxes are often used as a powerful weapon for specific political interests. False news can be turned into trustworthy news and vice versa, and trustworthy news can be turned into false news. (Arifin and Fuad, 2020, p. 380)

Now information or news that is considered true is no longer easy to find. The Mastel Survey (2019) revealed that out of 941 respondents, 34.6% received hoax news every day, and 14.7% received it more than once a day. Even the mainstream media, which are relied on as trustworthy media, are sometimes contaminated with the spread of hoaxes. Mainstream media is also a channel for disseminating hoax information/news, respectively 8.1% (radio), 6.4% (print media) and 8.7% (television). hoaxes are now circulating in the community through online media, not only by the mainstream media. The results of research conducted by Mastel (2019) stated that the most widely used channels for spreading hoaxes were websites, at 28.20%, chat applications (Whatsapp, Line, Telegram) at 67%, and social media (Facebook, Twitter, Instagram, and Path) which are the most used media, reaching 87.50%. (“Survey-Hoax-Mastel-2019-10-April-2019.pdf,” n.d.) Meanwhile, data presented by the Ministry of Communication and Informatics states that as many as 800,000 sites in Indonesia are indicated as spreading hoaxes and hate speech. (Juditha, 2018, p. 32)

Hoax information is often disseminated and sourced from fake news and made in a social network to protect personal and group interests. Often, social media users consciously spread lies

Commented [A7]: Please correct according to APA

to help their planned agenda. Hoax spreaders can be from personal circles, communities, corporations, state institutions, and the military, often making false propaganda to protect their interests. Hoax information is made so that the general public no longer focuses on the real problem and will be trapped in bombastic things that are not the main problem. The position of the disseminator of Hoax information which is considered credible, makes users feel confident that the information is accurate and authentic and can be disseminated without being re-examined. (Arrozi, 2021, p. 134)

2. There are many phenomena of hate speech on social media

Hate Speech itself means "an expression that advocates incitement to harm based on a target identified with a particular social or demographic group." Hate Speech is an act of communication carried out by an individual or group in the form of provocation, incitement, or insult to another individual or group in terms of various aspects such as race, skin color, ethnicity, gender, disability, sexual orientation, nationality, religion, and others. In a legal sense, hate speech is a prohibited word, behavior, writing, or performance because it can trigger acts of violence and prejudice on the perpetrator's part of the statement of the victim of the action. (Mawarti, 2018, p. 85) Hate speech can be provoking, inciting, insulting, defaming, and spreading false news. (Permatasari and Subyantoro2, 2020, p. 69)

The phenomenon of hate speech is increasingly appearing on social media because political buzzers play their role in the political year. According to the Head of the Public Information Bureau, Brigadier General Mohammad Iqbal, the National Police has detected hundreds of provocative content containing ethnic, religious, racial, and intergroup (SARA) speech, hoaxes, and hate speech throughout 2018. As of March 6, 2018, there was 642 provocative content. Hate speech has encouraged the spirit of cursing, cursing, and hating each other. If this phenomenon is left unchecked, this country will be increasingly in danger of division and social conflict. (Widayati, n.d., p. 3)

Hate speech is a linguistic phenomenon contrary to society that can be grouped into three parts: supporters, the silent majority, and haters until the hater's group can not be eliminated. The mitigation that needs to be done is to keep the silent majority group immune to hoaxes, and the layers of haters and supporters are decreasing. (Ningrum et al., 2018, p. 241)

A critical issue to discuss is why hate speech thrives during the election? Based on the interviews conducted with Ubaidillah Badrun as a political observer at Jember State University, he said that hate speech thrived in the regional elections where people found the momentum to express and argue. Social media is one of the media used to express opinions. However, unfortunately, the use of social media is not balanced with the ability to think critically where freedom of opinion or free speech, which is an individual expression, must be based on data, rational arguments, and expressions that do not show hatred or emotion and subjectivity. So that the essence of the media as a public space that can be used as a means of expression and does not harm others with SARA, hates speech, and fake news. So what must be built is a critical culture, especially during the election, everyone will tend to win the opinion they support, without considering whether the opinion is based on facts and reality, so that it falls into the legitimacy of the truth unilaterally. According to Ricky Boy, the rise of hate speech in the Pilkada was motivated by weak media literacy for the people of Indonesia; in the post-truth era, the silent truth will be blurred when lies are spread in other terms "a lie told once remains a lie, but a lie told a thousand times becomes the truth." (Anggraeni and Adrinoviarini, 2020, p. 105)

3. The division of social relations

The current phenomenon is that political buzzers often spread narratives that contradict the narratives of civil society groups. Then buzzers also risk building unproductive and unhealthy debates if they spread snarky narratives. Buzzers can also quickly shift the debate to things that are not substantial. Thus, public attention will be diverted. They can do that by uniform narrative, including distorting the facts.(Mustika, 2020, p. 156)

The presence of buzzers has a catalytic effect on social divisions in society. The political buzzer appeared to exacerbate the conflict between the people arguing about their supported candidate. The data displayed by political buzzers often displays fake data, black campaigns that corner one candidate, so that candidate's supporters will be angry. In the discourse of political contestation in Indonesia ahead of the 2019 presidential election, the terms *cebong* and *kampret* emerged. These two terms are blasphemous labels for each of the supporters of the two presidential candidates, where these two terms have a negative connotation in their true meaning.

the terms *cebong* and *kampret* were raised as political communication messages (an effort to corner opposing political groups). To note, "*Cebong*" is assigned to militant Joko Widodo as presidential candidate number 01, while "*Kampret*" is addressed to militant supporters of Prabowo Subianto as presidential candidate number 02. The labeling of *cebong kampret* has shown excessive political cynicism, reducing democratic values in a country full of eastern culture. This kind of cynicism also shows that we are not mature enough in the practice of democracy. The impact that emerged from this phenomenon was that Indonesia's social system and the political system did not grow and develop properly and perfectly.(Tazri, 2019, p. 13)

On social media, they blaspheme each other, and some even spread hoaxes just to bring down their political opponents. Indeed, our country adheres to a democratic system that allows its people to express their political views freely. However, no matter how free it is, can blaspheming and spreading hoaxes in such a context be justified? This condition of political polarization between *Cebong* and *Kampret* led to conflict, blasphemy against each other, which could split the harmonious relationship of the community. A political observer from Gadjah Mada University explained that this kind of political phenomenon rarely occurs in other countries, using animal terms to refer to or make fun of people who have different political choices. This indicates that the Indonesian people are not yet mature in democracy.(Hamid et al., 2018, p. 33)

4. Blasphemy of certain religions

Political buzzers often carry certain religious elements in delivering content designed to bring down political opponents. The politicization of religion is often done by buzzers when creating issue content. The most frequent politicization of religion at this stage is the politicization of religious language, symbols, and narratives, such as the circulation of news in online media and on social media that displays the side of religious observance, specific religious attributes worn by candidates.(Ronaldo and Darmaiza, 2021, p. 37)

In this context, the politicization of religion becomes harmful and destructive because there are wrong assumptions, namely that religion only deals with rituals or the morality of the people, at least its adherents. However, although it is not wrong, that does not mean that religion only deals with matters relating to morals, spirituality, and rituals. Religion also has political and even ideological dimensions, apart from this ritual, spiritual, and moral dimensions. The politicization of religion becomes unnatural and often negatively impacts humanity, and is harmful to relations between individuals and social groups if carried out excessively. In other words, the overdosage of politicization of religion, craziness, brutality, and without regard for social ethics and a sense of humanity has caused several ugliness and negativity in society, the nation, and the

state.(Qurtuby, 2018, p. 45) If the politics of ethnicity and religion that are excessive and legitimized with populist issues continue, the core spirit of democracy to create a competitive and free electoral climate will not be achieved.(Kurniawan, 2018, p. 50)

Conclusion

The acts of political buzzers fall into two legal categories. The act of a political buzzer is considered permissible (*Mubah*) if the political buzzer only creates content that promotes the ability, expertise of a particular candidate for leadership or regional head. Meanwhile, the act of a political buzzer is illegal (*haram*) if the political buzzer creates content that contains hoaxes, hate speech, slander, or black campaigns.

The emergence of political buzzers negatively impacts the Muslim community because political buzzers often create content in the form of hoax news, black campaigns, slander against political opponents. on social media, they blaspheme each other some even spread hoaxes to bring down their political opponents. Political buzzers often misuse the freedom to upload information provided by social media to spread counter-productive information in the form of hoaxes and false information that has tremendous social destructive power. The presence of buzzers has a catalytic effect on social divisions in society. The political buzzer appeared to exacerbate the conflict between the people arguing about their supported candidate. The data displayed by political buzzers often displays fake data, black campaigns that corner one candidate, so that candidate's supporters will be angry.

Acknowledgments

The authors would like to thank the Chancellor of UINFAS Bengkulu and the Dean of the Sharia Faculty of UIN Fatmawati Bengkulu, who have supported this project. We also thank KH. Dadang Kosumanjaya and KH. Afifudin Muhajir for his valuable guidance and advice.

Bibliography

- Anggraeni, D., Adrinoviarini, A., 2020. STRATEGI PENGAWASAN TERHADAP UJARAN KEBENCIAN DI MEDIA SOSIAL PADA PEMILU. AL WASATH J. Ilmu Huk. 1, 99–116. <https://doi.org/10.47776/alwasath.v1i2.60>
- Anugerah, B., 2020. URGENSI PENGELOLAAN PENDENGUNG (BUZZER) MELALUI KEBIJAKAN PUBLIK GUNA Mendukung Stabilitas Politik Di Indonesia. J. Kaji. Lemhannas RI 8, 391–407.
- APJII, 2020. LAPORAN SURVEI INTERNET Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) 2019 – 2020 (Q2) [WWW Document]. URL <https://apjii.or.id/survei> (accessed 3.23.22).
- Arianto, B.-, 2021. Analisis Peran Buzzer Media Sosial dalam Memperkuat Kampanye Petani Milenial. JRK J. Ris. Komun. 11. <https://doi.org/10.31506/jrk.v11i2.9915>
- Arianto, B.-, 2020. PERAN BUZZER MEDIA SOSIAL DALAM MEMPERKUAT EKOSISTEM PEMASARAN DIGITAL. Optim. J. Ekon. Dan Pembang. 10, 52–65. <https://doi.org/10.12928/optimum.v10i1.14343>
- Arianto, B., 2020. Salah Kaprah Ihwal Buzzer: Analisis Percakapan Warganet di Media Sosial. JIIP J. Ilm. Ilmu Pemerintah. 5, 1–20. <https://doi.org/10.14710/jiip.v5i1.7287>
- Arianto, B., 2019. Kontestasi Buzzer Politik dalam Mengawal APBD DKI Jakarta. J. POLINTER Kaji. Polit. DAN Hub. Int. 5, 54–74. <https://doi.org/10.52447/polinter.v5i1.2342>
- Arifin, N.F., Fuad, A.J., 2020. Dampak Post-Truth di Media Sosial. Intelekt. J. Pendidik. Dan Studi Keislam. 10, 376–378. <https://doi.org/10.33367/ji.v10i3.1430>

- Armansyah, Said, 2008. Hukum mempromosikan diri. URL <https://arsiparmansyah.wordpress.com/2008/08/12/hukum-mempromosikan-diri/> (accessed 3.29.22).
- Arrozi, M.N.J.A., 2021. Komunikasi Anti Hoax: Upaya LDNU dalam Membangun Persepsi Masyarakat untuk Mencegah Berita Hoax Melalui Media Massa. *Al-Hikmah Media Dakwah Komun. Sos. Dan Kebud.* 12, 129–140. <https://doi.org/10.32505/hikmah.v12i2.3023>
- Faulina, A., Chatra, M., Sarmiati, S., 2021. Peran Buzzer dalam Proses Pembentukan Opini Publik di New Media. *J. Pendidik. Tambusai* 5, 2805–2820.
- Felicia, F., Loisa, R., 2019. Peran Buzzer Politik dalam Aktivitas Kampanye di Media Sosial Twitter. *Koneksi* 2, 352–359. <https://doi.org/10.24912/kn.v2i2.3906>
- Firdausi, I., 2021. Gaduh Buzzer Politik di Era Jokowi. *Komunika J. Ilmu Komun.* 8, 19–24. <https://doi.org/10.22236/komunika.v8i1.6979>
- Hamid, A., Darwis, D., Andriyani, S., 2018. Fenomena Politik Cebong dan Kampret di Indonesia: Sebuah Analisis dari Perspektif Pemikiran Politik dalam Islam. *Politea J. Pemikir. Polit. Islam* 1. <https://doi.org/10.21043/politea.v1i1.4320>
- Hidayat, F., 2021. BUZZER PENYEBAR HOAKS DAN FITNAH MELALUI MEDIA SOSIAL DALAM PERSPEKTIF HUKUM ISLAM DAN HUKUM POSITIF (Analisis Hoaks Pada Pemilu Serentak 2019 Di Media Sosial). Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta.
- Hidayat, R.N., 2020. Penggunaan Buzzer Politik di Media Sosial Pada Masa Kampanye Pemilihan Umum. *ADALAH* 4, 29–38. <https://doi.org/10.15408/adalah.v4i2.15606>
- Hobi Main Social Media? Coba Kenalan dengan Profesi Buzzer [WWW Document], 2020. . *Jurnal.* URL <https://www.jurnal.id/id/blog/profesi-buzzer/> (accessed 3.23.22).
- Iskandar, M., 2021. BUZZER DALAM PERSPEKTIF HADIS: (Kajian Hadis Tematik). *DIRAYAH J. Ilmu Hadis* 2, 48–62.
- Juditha, C., 2021a. Buzzer di Media Sosial pada Pilkada dan Pemilu Indonesia. *Semin. Nas. Komun. Dan Inform.* 0.
- Juditha, C., 2021b. Buzzer di Media Sosial pada Pilkada dan Pemilu Indonesia. *Semin. Nas. Komun. Dan Inform.* 0.
- Juditha, C., 2018. Hoax Communication Interactivity in Social Media and Anticipation (Interaksi Komunikasi Hoax di Media Sosial serta Antisipasinya). *J. Pekommas* 3, 31–44. <https://doi.org/10.30818/jpkm.2018.2030104>
- Kurniawan, B., 2018. Politisasi Agama di Tahun Politik: Politik Pasca-Kebenaran di Indonesia dan Ancaman bagi Demokrasi. *J. Sociol. Agama* 12, 133–154. <https://doi.org/10.14421/jsa.2018.121-07>
- Mawarti, S., 2018. FENOMENA HATE SPEECH Dampak Ujaran Kebencian. *Toler. Media Ilm. Komun. Umat Beragama* 10, 83–95. <https://doi.org/10.24014/trs.v10i1.5722>
- Mazjah, R.M.I., 2021. Redefinisi Hukum Tindak Pidana pada Aktivitas Pendengungan (Buzzing) Informasi Elektronik Melalui Instrumen Media Sosial (Legal Redefinition of the Electronic Information Buzzing Activities Through Social Media Instruments). *Negara Huk. Membangun Huk. Untuk Keadilan Dan Kesejaht.* 12, 181–200. <https://doi.org/10.22212/jnh.v12i2.2335>
- Muhammadin, M., Murtiningsih, M., Yana, S., 2019. UJARAN KEBENCIAN DALAM PERSPEKTIF AGAMA ISLAM DAN AGAMA BUDDHA. *J. Ilmu Agama Mengkaji Doktrin Pemikir. Dan Fenom. Agama* 20, 1–19. <https://doi.org/10.19109/jia.v20i1.3573>

- Mustika, R., 2020. PERGESERAN PERAN BUZZER KE DUNIA POLITIK DI MEDIA SOSIAL | Diakom : Jurnal Media dan Komunikasi.
- Ningrum, D.J., Suryadi, S., Wardhana, D.E.C., 2018. KAJIAN UJARAN KEBENCIAN DI MEDIA SOSIAL. *J. Ilm. KORPUS 2*, 241–252. <https://doi.org/10.33369/jik.v2i3.6779>
- Oleh, D., Had, A.A.E., n.d. SKRIPSI KEKUATAN BUZZER POLITIK INSTAGRAM PADA PEMILU 2019 DI KOTA MAKASSAR 51.
- Peneliti Bongkar Gerak Terorganisir Buzzer Hingga Besar Gaji - Halaman 2 [WWW Document], n.d. URL <https://www.cnnindonesia.com/teknologi/20211101162308-192-715118/peneliti-bongkar-gerak-terorganisir-buzzer-hingga-besar-gaji/2> (accessed 3.20.22).
- Permatasari, D.I., Subyantoro2, S., 2020. Ujaran Kebencian Facebook Tahun 2017-2019. *J. Sastra Indones.* 9, 62–70. <https://doi.org/10.15294/jsi.v9i1.33020>
- Qurtuby, S.A., 2018. Sejarah Politik Politisasi Agama dan Dampaknya di Indonesia. *MAARIF* 13, 43–54. <https://doi.org/10.47651/mrf.v13i2.21>
- Rahmatullah, T., 2019. Hoax dalam Perspektif Hukum Indonesia. *J. Huk. MEDIA JUSTITIA Nusant.* 8, 103–111.
- Ridley, D., 2012. *The Literature Review: A step by step guide for students*. SAGE Publications, London.
- Riyanto, A.D., n.d. Hootsuite (We are Social): Indonesian Digital Report 2021 – Andi Dwi Riyanto, Dosen, Praktisi, Konsultan, Pembicara: E-bisnis/Digital Marketing/Promotion/Internet marketing, SEO, Technopreneur, Fasilitator Google Gapura Digital yogyakarta. URL <https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2021/> (accessed 3.20.22).
- Rohmah, M., Ernungtyas, N.F., 2019. Branding Buzzer: Implementasi dan Implikasi pada Hubungan Masyarakat Pemerintahan. *Inter Komunika J. Komun.* 4, 135–148. <https://doi.org/10.33376/ik.v4i2.374>
- Ronaldo, R., Darmaiza, D., 2021. Politisasi Agama dan Politik Kebencian pada Pemilu Presiden Indonesia 2019. *Indones. J. Relig. Soc.* 3, 33–48. <https://doi.org/10.36256/ijrs.v3i1.150>
- Sugiono, S., 2020. Fenomena Industri Buzzer Di Indonesia: Sebuah Kajian Ekonomi Politik Media. *Commun. J. Ilmu Komun.* 4, 47–66. <https://doi.org/10.15575/cjik.v4i1.7250>
- Survey-Hoax-Mastel-2019-10-April-2019.pdf, n.d.
- Syihab, Q., n.d. Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an.
- Tazri, M., 2019. Politik Hujat dalam Sistem Komunikasi Politik Indonesia (Studi Fenomenologi Cebong-Kampret). *Commiverse J. Ilmu Komun.* 4, 9–15.
- Urgensi Fatwa untuk Buzzer Politik [WWW Document], 2017. . Repub. Online. URL <https://republika.co.id/berita/dunia-islam/fatwa/17/03/18/on00c0313-urgensi-fatwa-untuk-buzzer-politik> (accessed 3.29.22).
- Widayati, L.S., n.d. UJARAN KEBENCIAN: BATASAN PENGERTIAN DAN LARANGANNYA 6.
- Xiao, Y., Watson, M., 2019. Guidance on Conducting a Systematic Literature Review. *J. Plan. Educ. Res.* 39, 93–112. <https://doi.org/10.1177/0739456X17723971>