POLITICAL BUZZER IN ISLAMIC LAW AND ITS IMPACT ON MUSLIM SOCIETY

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Abstract

This study aims to explore 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 in detail. It uses the literature review method to explain the concept of Political buzzer: Islamic law and its impact on Muslim society. The research employs Documentation technique for the purpose of data collection. For analysis, this study uses Content analysis technique which is described as a form of a narrative review by exploring topics related to political buzzers in Islamic law and its impact on Muslim society. After conducting in-depth research, the paper concludes that it is *mubāh* (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 *harām* (unlawful) and strictly prohibited. The emergence of political buzzers negatively impacts the Muslim community because they often create content in hoax news, black campaigns, and slander against political opponents.

1. Introduction

Advances in Indonesian communication technology have made social media something which plays an essential role in conveying political campaigns. Some people use the momentum of political contestations as an opportunity to seek financial gain, for instance; by working as a buzzer on social media. Buzzers are considered to have an

essential role in shaping topics of conversation on social media. So, quite a few political figures or candidates utilise them to win political contestations. As per the nature of its interactivity, social media allows users to share their voices on a particular topic of conversation.[1]

The history of the use of buzzers in Indonesia begins with the social media site "Twitter" in 2006. Then, the buzzer function began to be used for promotional purposes for specific product brands. The initial involvement of the buzzer in political events was 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. As a result of this activity, 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.[2]

The success of Buzzer's activities on social media is supported by the increasing amount of activitiy 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.[3]A year later, internet users increased again. The image below shows data on trends in the internet and social media users in 2021 in Indonesia:

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

Source: andi.linkhootsuite (wearesocial: Indonesian digitalreport 2021)[4]

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 extraordinarily high number of 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 be volunteers, cadres from the party itself, or other people who are deliberately paid to be political buzzers.[5]

The existence of a political buzzer has caused many polemics in the Muslim community. Often the debates which occur on the internet continue in the real world, this has a very significant impact on the life of the Muslim community. One of the negative impacts of the existence of political buzzers is that they manipulate public opinion, leading to division of the nation. Buzzers are willing to make and spread statements that don't match reality as long as they support those who pay for them.

The Political Buzzer phenomenon is an interesting topic to conduct a research on, but unfortunately, the studies conducted thus far have either only explored the side of the political buzzer's flow of funds or are related to the buzzer and the world of politics alone. There has been no in-depth research which 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. Following are some studies related to political buzzers;

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. It concluded that the political buzzer tasked with manipulating public opinion on social media could earn up to millions of rupiahs in a month. 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 and 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.[6]

Another research on this subject was conducted by Alief Achdiat Ermansyah Had and was titled the Power of the Instagram Political Buzzer in the 2019 Election in Makassar City. It used the descriptive analysis method with a qualitative approach to provide an overview of the power of the political buzzer on Instagram. The technique used in data collection is an in-depth interview process with several informants and other sources related to this research. This study indicates that disseminating information through social media site; Instagram, through uploading photos by political buzzers shows a general preference that can influence people's choices.[7]

The research on political buzzers which has been done is different from the author's research. A new aspect in 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 *harām*, but the researchers have tried to analyze the law based on the types of activities carried out by these political buzzers. In addition, the author has also comprehensively described the negative impact of the existence of a political buzzer on the social life of the Muslim community.

2. Methodology

The research at hand 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.[8] 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.[9] 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 made the selection by taking literature whose title had 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.

3. Literature Review

In the world of modern politics, political buzzers and social media are used to carry out political propaganda activities.[10] It is understood that social media, which was originally promoted as a platform for freedom and democracy, has come to play another role in reinforcing disinformation, inciting violence, and undermining trust in the media and democratic institutions.[11] Included in this context is the use of social media by political buzzers who use it attack a person or political figures, and certain institutions with various political motives.

Buzzers were originally people who echoed, promoted, or campaigned for an issue or product using their social media. The task of echoing, promoting or campaigning is what makes buzzers. They must have a large number of *followers*, this is the main requirement for pursuit of this job. Buzzers are widely used for business promotion purposes through social media, but now along with the increasing popularity of social media as the main means of communication for society, buzzers have penetrated other worlds, one of which is politics which often leads to conflict.[12]The buzzers in this regard, have expanded the scope of their work to the realm of politics. For example, government agencies and political parties worldwide have used social media to spread political propaganda, pollute the digital information ecosystem, and suppress free speech and press freedom.[13]Suspicion of the government and political parties that use political buzzers in carrying out these tasks is inevitable. The Center for Innovation Policy Government (2017) proposes that

buzzers are individuals or accounts that can amplify messages by attracting attention, building conversations, and moving with certain motives. In short, the job of the buzzer is to make noise.[14]

The most striking difference between buzzers for business and political interests is that Buzzers for business activities carry out campaigns or promotions with a money motive, while political buzzers are divided into independent and volunteer buzzers. Independent Buzzers perform their duties for money or are transactional and are not tied to certain organizations or groups. Meanwhile, as the term suggests, the volunteer political buzzer is a partisan political buzzer with a relationship with a certain politician or party figure, including compatibility with the ideas promoted by these politicians and political parties. Volunteer 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 volunteerism first.[15]

The buzzer, in its history, moves to promote, campaign, and echo a product in the scope of business through social media. However, in Indonesia, buzzers have been known to work in the political realm since as early as 2012. In that year, the Jakarta Special Capital Region Regional Head Elections were held against two pairs of candidates, and at that time, there were divisions, incitement, and attacks on certain pairs of regional head candidates through social media believed to be carried out by political buzzers.[16] In contrast, Felicia and Loisa (2019) believe that the buzzer's entry into the political arena began in 2014 when the presidential and vice-presidential elections were held, but the phenomenon of the political buzzer saw growth in the 2017 gubernatorial election, as well as in the 2019 legislative and presidential elections.[17]

For the rest of the world, the way Barack Obama's campaigned in 2008 is believed to be the starting point for social media to influence political choices, which is then used by political buzzers as inspiration. At that time, Obama organized the use of social media to mobilize potential voters to support him. Obama also used websites such as my.barrackobama.com website to broaden the scope of his campaign activities.[18]

Political Buzzers carry out their activities by promoting or cornering certain candidates, certain groups, or certain political parties. The political buzzer has made a negative contribution to the public image and meaning of the buzzer. This puts them under a negative light as producers of harmful content on social media.[19] Whereas historically, the

term buzzer was used to refer to people or groups who promoted in the business sector. Or in the context of a positive political buzzer, buzzer activities were supposed to boost the electability of certain politicians or parties without attacking other politicians or political parties.

One can find out how the political buzzer works in the research conducted by Felicia and Loisa (2019).[20] Generally, there are political buzzers which are paid or on independent terms, and there are names for buzzers who do it voluntarily, volunteer buzzers.[21] In Felicia and Loisa's research (2019), the two terms are commercial buzzer and volunteer buzzer. In the commercial buzzer, the main actor is the official candidate campaign team. All activities related to commercial buzzers are carried out by the main actors, starting from dissemination of information about opportunities to become commercial buzzers; carrying out the recruitment process; information to be managed for the buzzer; arrange a certain time and place for the assignment of the buzzer; as well as payments for commercial buzzers. The main actor focuses on coordinating the commercial buzzer team through social media.

On the other hand, volunteer buzzer activities occur without the main actor. Volunteer buzzers form group discussions, forming collaborative teams consisting of buzzers seeking and gathering information with other potential actors in a social media group. In this volunteer group, all buzzers act as contributing actors in sharing information to manage their social media content. Potential actors have been netted to be involved in promoting an issue by the focal actor.[22]

Buzzers at work can form motion, as well as with their style. The buzzer work pattern is made sporadically by sharing different links. This means that each buzzer has the flexibility to create and articulate certain issues. In addition, the next buzzer pattern is a more patterned one or a command pattern wherein the working process of the buzzer is directed to spread writing, videos, memes, and so on with the same content simultaneously.[23] There are also other patterns, such as commercial buzzers, which are grouped with their respective roles, such as the task of attacking, defending a candidate pair, and being neutral. Commercial buzzers can conduct negative campaigns, followed up, enlivened, or retweeted by other accounts.[24]

4. Discussion

4.1 Definition of Political Buzzer

The word buzzer comes from English and means bell, or alarm. While in the Oxford Dictionaries, "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) were held in Indonesia, political actors began to pay attention to buzzer services. In this context, 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.[25]

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.[26]

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 be indirectly used to build an organization's image or as branding agents. They are considered effective in building public opinion regarding a piece of information or desired message with their ability to amplify messages.[27]

4.2 History; The Formation of a Political Buzzer

At first, a 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 which have a free character and are not bound by any product or brand are known. That is, these can be used for the benefit of all business promotions as ordered from agencies or companies and are not limited to certain products. With a neutral nature, a 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 can then talk about the brand or product and turn it into an exciting news story. Furthermore, the term buzzer is understood as one of the netizen actors who owns social media accounts that, at any time disseminate, campaign, and broadcast messages or content continuously to other netizens to strengthen the message or content.[28]

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 in accordance with the 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.[29]
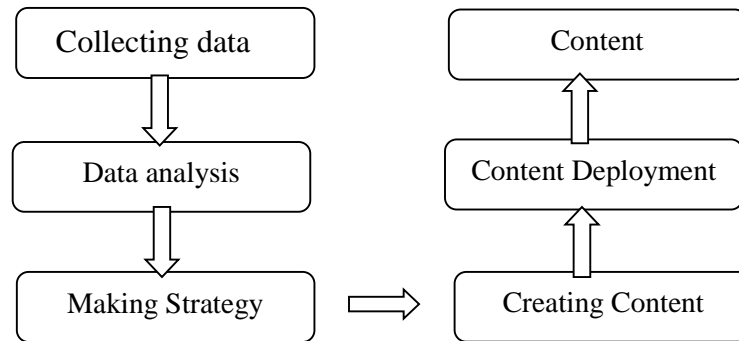
Several factors cause netizens to become buzzers on social media, including; Active usage of social media. These netizens usually have an above-average frequency of using social media. This excessive activity causes netizens who are classified as buzzers to often repost (Instagram), retweet (Twitter), and reshare (Facebook) to strengthen the message. Thus, retweets, reposting, reshare activities are buzzer activities. Secondly, as a source of additional income. Internet users, who are interested in becoming a buzzer are looking for additional sources of income. They do not want their social media to be in vain and use it as a means to finish off their quota by producing different content and actively posting on social media.[30]

4.3 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 they want 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 a professional political buzzer team, they are asked to create ten accounts each on social media site i.e. 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 play a role in defending the candidate pair, four for attacking, and two for neutral.[31]

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.[32]

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.

Figure 2. Schematic of Buzzer Activities/Role

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┌─────────────────┐              ┌─────────────────┐
│  Collecting data │              │     Content     │
└─────────────────┘              └─────────────────┘
         │                                ↑
         ↓                                │
┌─────────────────┐              ┌─────────────────┐
│   Data analysis  │              │ Content Deployment│
└─────────────────┘              └─────────────────┘
         │                                ↑
         ↓                                │
┌─────────────────┐    ⟹       ┌─────────────────┐
│  Making Strategy │              │ Creating Content │
└─────────────────┘              └─────────────────┘
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The buzzer also forms a 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.[33]

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 by 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.[34]

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 are bloggers and netizens who are active on social media, they help strengthen a product and service and are 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, a neutral Buzzer, in this context, are more impartial, however, they still help 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 continuously tried to strengthen the message, making it go viral so that all other netizens could come across it. Finally, buzzer accounts use anonymous and accurate accounts to maintain personal privacy.[35]

4.4 The Profession of Political Buzzer on Islamic Law Perspective

Social media has now become a part of daily human life. Almost everyone in Indonesia has a social media account. Be it Facebook, Twitter, Instagram, or other social media site. Everyone actively interacts on their social media every day. Increasing amount of social media user has opened new professional opportunities, namely Buzzer. The buzzer profession is easy because it can be done while doing other activities.[36] One of the arenas in this profession which is 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 makes it into a notable 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 one hand, a 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.[37]

To judge whether the political buzzer is legal or not, it is necessary to specify the activities a political buzzer engages in to support a political figure in being successfully as the leader of a specific area. The duties of the political buzzer are as follows;

4.4.1   Promote the Ability, Expertise, or Political Contracts Made by Candidates for Leadership or Regional Heads.

The political buzzer is in demand and have many fans because of 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 usable as a political marketing medium. Besides the cheaper cost, the buzzer can also reach further by introducing potential leaders to the broader community. The buzzer action of each partner diligently promotes 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.[38]

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. The basis for this ability is the Fatwa of the Indonesian Ulema Council No. 24, 2017. The content/information that will be disseminated to the general public must be correct, both in terms of content, source, time and place, background and context of the information submitted.[39] Self-promotion, whether carried out by others or by oneself, is permissible. The legal basis of this permissibility is based on *The Holy Qur'ān* as follows;

> *" He said, appoint me to (supervise) the treasures of the land. I am indeed a knowledgeable keeper..."*[40]

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 "*Hafīzhun*" in this verse is being trustworthy in carrying out the task, while the meaning of the "*alīm* " is a knowledgeable person and has mastery of knowledge related to his work.[41]

If within the law promoting one's expertise is permissible, the task of a political buzzer is also permissible if 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. If the buzzer spreads slanderous news, the community is threatened with a painful punishment. As Allah Almighty says:

> *"Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter. Allah knows, and you do not know."*[42]

Allah Almighty has directs this verse to those who are pleased with spreading negative issue. Indeed, those who wish that the most heinous act, namely false news, to be spread among those who believe, then they will have a painful punishment in this world with a proper

punishment, and similarly they will have a painful punishment in the hereafter, if they don't repent.

4.4.2   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.[43]

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 verifying it first. This habit recurs sequentially from one user to another in the same process; without validation and checking the truth, the piece of information is forwarde 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 reactions of the community then become viral in our society. In The Holy Qur'ān itself, the phenomenon of the spreading of fake news itself has been explained in the following verse,

> *"Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you. Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment."*[44]

This verse discusses the false news that befell *Ā'ishah Raḍi Allah ‘anhā, Ummul Mu'minīn*, after the war with the *Banī Mu'aliq* in the month of *Shahban* 5 H.[45] The hypocrites followed the war and *‘Ā'ishah Raḍi Allah ‘anhā* with the *Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Sallam* on the way back, and the troops stopped at a place. *Ā'ishah Raḍi Allah ‘anhā,* came out for something, and then returned. Suddenly she felt that her necklace was missing, so she looked for it. Meanwhile, the troop departed with the thought that *Ā'ishah Raḍi Allah ‘anhā* was still on her camel. After *Ā'ishah Raḍi Allah ‘anhā,* 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 *Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam* named Afwan bin Mu'aṭṭal *Raḍi Allah ‘anhū* 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!" *Ā'ishah Raḍi Allah ‘anhā* woke up. Then, Afwan invited *Ā'ishah Raḍi Allah ‘anhā* 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 ‘Āisyah was also widespread, causing turmoil among the Muslims.

This verse is a warning to those who accuse the wife of the *Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*. ‘Āisyah, without any evidence. Then Allah Almighty, said, "Indeed, those who carry and Spread false news on purpose; the false news concerns the honor of the family of the *Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*, 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).[46]

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 *harām*.

4.4.3   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. In Islam, hate speech is included in despicable morals (morals of *madzmumah*). When creating content for specific issues, political buzzers often make hate speech directed at their political opponents. This hate speech is then responded to by a buzzer from the political opponent so that the world of social media becomes crowded with swearing and insults. Harassment in Islam is strictly prohibited and is illegal. The basis

for this prohibition is found in the *Holy Qur'ān* Surah in the following verse,

> *"O you who believe, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers".[47]*

This verse expressly prohibits acts that contain elements of hate speech. This prohibition is reinforced by the hadith of the *Ḥaḍrat Muhammad Rasūlullah Khātam un Nabiyyīn Ṣallallahu 'alaihi wa 'alā Ālihi wa Aṣḥābihi wa Ṣallam*, which prohibits attempts to attack a person's character through hate speech, backbiting, or slander.

> *"From Abu Hurairah Radhi Allahu 'anhu, the Prophet ṣalallah-u 'alaihewasallam said, "Do you know what backbiting is?" They replied, "Allah and His Messenger know best." Backbiting is talking about your brother in a manner which he dislikes" He was asked, "What if what is said is true?" The Prophet ṣalallaah-u 'alaihewasallam replied, "If it is true, you have submitted it. If it does not fit, it means you have slandered it.[48]*

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.

> *"O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful."[49]*

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

| No	Political Buzzer Task	Islamic law
1	Promote the ability, expertise, or political contracts made by the candidate for leadership	*Mubāh* (legal)
2	Create and Spread Hoaxes	*Harām* (forbidden)
3	Making and Spreading hate speech	*Harām* (forbidden)

Table 1. Laws for Political Buzzers

4.5 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. Haidar Nasir's statement regarding the buzzer as the press's biggest enemy carries weight 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.[50] Following are some of the impacts of the political buzzer on the Muslim community, including:

4.5.1 Hoaxes are Appearing Increasingly 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 which 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.[51]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 are getting better at disguising fake news that is spread; in a survey conducted by the Indonesian telematics community (mastel), as many as 57% of respondents stated that they did not always immediately know if the news they received was a hoax at the time.[52]
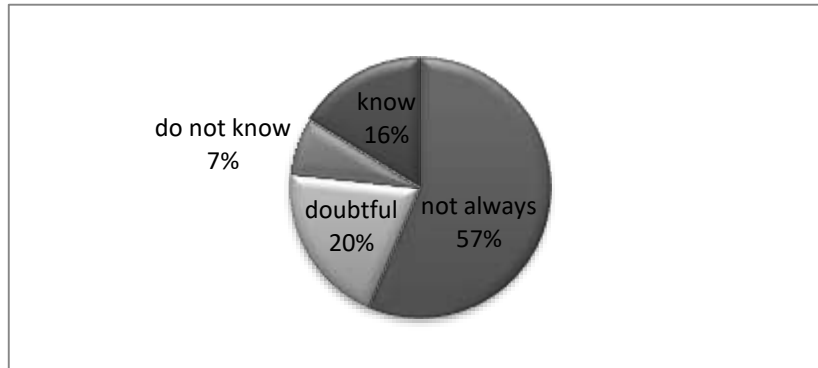
Information or news that is considered true is no longer easy to find. The Mastel Survey (2019) revealed that out of 941 respondents, 34.6% received hoax news every day, and 14.7% received it more than once a day. Even the mainstream media, which is relied on as trustworthy media, is sometimes contaminated 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%.[53]Meanwhile, as per data presented by the Ministry of Communication and Informatics, as many as 800,000 sites in Indonesia have been highlighted as those spreading hoaxes and hate speech.[54]

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 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 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 reexamined.[55]

4.5.2   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.[56]Hate speech can be provoking, inciting, and includes insulting, defaming, and spreading false news.[57]

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 contents containing ethnic, religious, racial, and intergroup (SARA) speech, hoaxes, and hate speech throughout 2018. As of March 6, 2018, there was 642 provocative contents. Hate speech has encouraged the spirit of cursing, cursing, and hating each other. If this phenomenon is left unchecked, this country will be in increasing danger of division and social conflict.[58]

Hate speech is a linguistic phenomenon that can be grouped into three parts: supporters, the silent majority, and haters until the hater's group cannot 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.[59]

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 tends to support the opinion they want, 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."[60]

4.5.3   The Division of Social Relations

Currently, political buzzers spread narratives that contradict the narratives of civil society groups. They also risk building unproductive and unhealthy debates by spreading 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.[61]

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 *cebongkampret* 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.[62]

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 splits 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.[63]

4.5.4   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 problematic 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.[64]

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. It 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 ugliness and negativity in society, the nation, and the state.[65] 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.[66]

5.   Conclusion

The acts of political buzzers fall into two legal categories. The act of a political buzzer is considered permissible (*mubāh*) 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 (*harām*) 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, and 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.

6. Acknowledgments

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