

ROLE OF EDUCATIONAL INSTITUTIONS IN COMBATING HOAX NEWS: THE QUR'AN PERSPECTIVE

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Abstract

The rapid development of the times and sophisticated technology create a limitless space that ultimately leads to a variety of positive and negative impacts, the positive impact is very easy to get information, while the negative side is a lot of information that can not be answered so that a lot of lies spread. This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature reviews from books that are relevant to the discussion. Educational institutions have a great responsibility in shaping the ethics and personality of their students. The Qur'an as a source of scientific excavation has offered concepts to humans, especially student education through learning materials for Islamic religious education. The results build on formulations on how to build personalities for honest students and avoid the lies of Islamic educational institutions.

Keywords: Education, Hoax News, Qur'an

A. INTRODUCTION

As the times are growing so fast that a generation that lives and develops in the rapid progress of IT, in fact almost everyone has two worlds, the virtual and the real world. However, more people spend their time greeting each other in cyberspace compared to the real world, this current if not addressed carefully there will be problems later on. Such as reduced social attitudes with close people, both family, work environment and places that should be existing social interactions.¹

If the progress of IT, in the form of smartphones in it contains a lot of personal and group interaction media content, in the form of groups and such, which sometimes all information can enter at any time without any filtering or filtering. So this is actually what should be anticipated whether an information or news contains truth or only bird news or does not match the facts, which at this time people call it (hoax).

Lying news or (hoax) must be a common concern, it is not enough to rely on government or authorized institutions that have made a ban on making or spreading hoaxes, but starting from the very potential scope to instill honesty values that are packaged in a structured learning that is school, in this connection who has the authority to instill honesty is an educator (teacher). Why teachers or educators must participate in the fight against news (hoax) because educators or teachers are sources of information obtained by students or students in addition to other sources,

¹ Anang Sugeng Cahyono, "Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Indonesia", Jurnal PUBLICANA, Universitas Tulung Agung, vol.9.no.1 2016. p.140

the hope is to include noble moral values including honesty early on, it will break the hoax chain to the generations to come.²

However, before conveying about the prohibition of spreading hoaxes, educators or teachers must understand the verses of the Qur'an relating to the importance of tabayyun. Research conducted by the author is not the first research to raise the theme of hoaxes or false news, one of which is a study conducted by Abdul Ghoni, with the theme "Role of educational models to fight hoaxes" using descriptive qualitative research methods. The results of his research are that educational institutions must have a solution to the spread of hoax news that is very fast developing in the community. While the difference in research conducted by the author is the role of school educational institutions which include educators, educators and school residents as well as school culture in an effort to prevent being exposed to viruses spreading hoaxes and their explanations are reinforced by the study of relevant Qur'anic verses.

B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion.

This research is a qualitative research with a type of library research. This qualitative research uses the activity procedure and the final presentation technique descriptively.³

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the writer has collected using the following methods:

- a. Inductive method, which is used when found data that have elements in common then from there drawn general conclusions.
- b. Deductive method, which is used instead the general understanding that there is already found data that can strengthen it.
- c. Descriptive Method, which is used to describe everything related to the subject matter in a systematic, factual and accurate manner about the factors of the nature and relationship of the two phenomena investigated.

From here finally taken a general conclusion that originally came from existing data about the object of the problem.

C. RESEARCH RESULTS AND DISCUSSION

1. The Role of Education Against Hoaxes

Before discussing the focus on the phenomenon of hoaxes (hoax news) that is so fertile among social media activists, both millennial generation and native digital generation, we must first understand the concept of education comprehensively. Education is an obligation of every person's right that must be obtained, as Law on the National Education System (UUSPN) number 20 of 2003 part b, "That the state is obliged to hold education in the framework of enhancing faith, noble character and intellectual life of the nation". Thus it is very clear that the mandate implied in

² Zaharah Hussin, "Mendidik Generasi Berakhlak Mulia: Fokus Peranan Guru Pendidikan Islam", Jurnal masalah pendidikan, Universitiy Malaya, 2005, p.79

³ Lexy J Moleong, (2014), *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya, p. 6.

the Act implies that education is so important in order to create the next generation of people who believe, noble character and intellectually intelligent.

Whereas the classical education thinkers, Aristotle and Socrates argued, education is a process of humanization or humanizing human beings through the inculcation of virtue values so that they have a good life.⁴ Basically, education has the same direction, namely positive collar for the sake of human survival, as education in Islam, namely the context of positive change is synonymous with propaganda activities which are usually understood as an effort to convey Islamic teachings to the community.⁵

From the explanation above, that the meeting point of an education changes the paradigm of a person in order to carry out his role as a human being who always leads to the mission of a human being (perfect human) of course as a bulwark of negative influences. As is happening now, so rampant people spread, believe and even make hoax news (untrue news), which of course is contrary to Islamic education. According to Ahmad D. Marimba, Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic measures. It was stated that the main personality with the term Muslim personality is a personality that has Islamic religious values and responsibility in accordance with Islamic values.⁶

But it is not enough to stop at the substance of education itself, which is a place for education. In Indonesia itself there are many kinds of educational institutions both formal and non-formal, but here the author will examine the aspects of formal education. There are a number of tips in education within the framework of instilling anti-hoax attitudes early on. Like Abdul Gani, the strategy is to prevent the spread of hoaxes early on in school. First, literacy education. Read books or literacy that are instilled in students as early as possible. so by reading a book many scientific treasures are able to fortify from various kinds of challenges with the rapid flow of developing information that spreads, both positive and negative information. In fact, a study shows that Indonesian people's interest in reading is low, from 62 countries, Indonesia ranks 60th. This of course must be increased to avoid the narrowness of information that results in the dissemination of hoax news (hoax news), therefore in practice there must be a contribution from educators or teachers to become controlling.

Second, teach social maps. This activity at school can be realized well. In addition to passing historical literacy, this can also be realized through the book literature delivered by the teacher, it can also be poured into learning activities as a hidden curriculum, in the form of extracurricular activities that specifically deliver or teach about the diversity of Indonesian culture, so that students comprehensively can understand various various cultures and cultures in Indonesia. For example, in the Muhammadiyah education unit there is an intra-school organization called Hisbul Wathon, so this is where the educator is to deliver a detailed social map so that students are not easy to blame other people's cultures or make things that are not in accordance with the facts.

⁴ Carlene, *Refleksi Tan Phiosophical for Educators* (Singapura: Cengage Learning Asia Pte Ltd, 2007), p. 3

⁵ Imam Bawani, *Segi-segi Pendidikan Islam*, (Surabaya: Al-Ihlas, 1987), p.73-74

⁶ Djamaluddin & Abdullah Aly, *Kapita Selektta Pendidikan Islam*, (Bandung: Pustaka Setia, 1998), p. 9

Third, grounding journalistic knowledge. The implementation is by utilizing the wall magazine media to foster children's ability to choose and sort out a good or wrong news, then create it in the form of a patch of both writing and drawing. This simple thing is able to equip students to foster a love of truth contained in news or posters. Fourth, intelligent social media. The scope in this case, there are several ways that must be applied, among others; filter and examine new news that appears in no hurry to copy, then share with others. Students should be trained to use social media as a communication that is healthy, loving and not hateful. To add to the treasure of knowledge about the prohibitions and dangers of hoaxes, we must study the substance in a Qur'anic perspective and how to counter it.

2. The Hoax Perspective in the Qur'an

Lying news or often referred to as hoaxes is rife in recent years, we remember a few months ago during political contestation, many played social media by spreading and twisting various kinds of news, so that many affected people even participated in spreading hoaxes. According to Ahmad Budiman, the impact of hoax news was extraordinary, which made rumors of the public and not infrequently made fear in the community. Then how do we see from the perspective of the Koran, as the nature of the Koran as a guide. Prior to the substance of hoaxes when viewed from the side of English hoax has the meaning of banter, hoax stories, and jokes. Whereas hoax (hoax news) in Arabic is called 'ifk and commensurate with *kadzab* which means lying.⁷

Of the two meanings above have in common that is news or information that cannot be accounted for in other words lying information. The problem of hoaxes that occurred in the revolutionary era 4.0 which is all digital, the Qur'an remains a strong fortress to solve its problems regarding hoaxes. Besides that the Qur'an also proves its miracles that are relevant at every time. In the Koran it is explained that hoax news is not something that is considered trivial, because it is a strategy of hypocrites to divide Muslims. According to Lutfi Maulana, hoaxes in the Qur'an can be identified from the word *al-Ifk* which means reversal. But the intention is to turn the facts around. While the emergence of hoaxes is caused by dissidents. In the Qur'an the hoaxes are also called *iktasaba* showing that the spread of the issue was carried out in earnest or fanatical.⁸

In order to anticipate hoaxes, there must be a good and correct way of communication in anticipation of hoax news, it must understand the elements in communication. These elements are prohibited during communication, and are also used as forms of hoaxes in the Qur'an.

First, the information conveyed must not be an element of condescension, criticism, defame others. (*al-Hujarat*: 49/11), Meaning: O you who believe, do not let a group of men denigrate another group, that may be laughed at better than them. And don't let a group of women demean another group, it may be better to lower the group. And do not be self-deprecating and do not call with a title that contains ridicule. As bad as the call is (the call) is bad after the faith and whoever does not repent, then they are the people who do wrong.

⁷ Ahmad Warson Munawir, *Kamus Al-Munawwir Indonesia*, (Surabaya: Pustaka Progresif, 1997), p.31

⁸ Lutfi Maulana, "Kitab Suci Dan Hoax: Pandangan Al-Qur'an Dalam Menyikapi Bertia Bohong" *Jurnal Ilmiah Agama dan Sosial*, II, NO. 2 2017.p.213-214

As the commentators say, among them Al-Imam Abul Fida Ibn Katsir Ad-Dimasqi, said that the prohibition to make fun of is nasally intended for men and women.⁹ Whereas what is meant is to underestimate the degree of others, to underestimate and denounce his ugliness. This method can occur sometimes mimicking the conversations of others, in everyday life often insulting insults. And as if it becomes a habit of catapulting and demeaning other people, even though there is no such thing if it is really done there is no profit for himself. This is a spiritual disease that must be eliminated.

Second, it cannot contain the element of finding fault with others. (al-Hujarat: 49/12). Meaning: O you who believe, stay away from most prejudices (suspicions), because some of these prejudices are sins. And do not look for the ugliness of people and do not gossip with one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him. And fear Allah. Surely Allah is the recipient of repentance, the most merciful.

Allah Almighty forbids His faithful servants from being prejudiced, that is, suspecting relatives, family and others with bad accusations and not in their place. Because in fact some of that is pure sin.¹⁰ Bad thinking is an action caused from the tongue. Because a lot of talking has the potential to be wrong to say and fall prejudiced. In such circumstances, the human mind usually imagines that our circumstances are trapped by God allowing us to live alone without giving instructions.¹¹

Third, information must not be supplemented by subjective interpretation in order to make the news interesting and horrendous (an-Nahl: 16/116). Meaning: And do not say against what your tongue calls Falsehood "This is lawful and it is haram", to invent lies against God. Surely those who invent lies against Allah are not lucky.

After Allah explains the things that are halal and haram, then you should hold on to that explanation. Do not ever dare to make lawful and unlawful based on personal opinion and to say that it is permissible, and this is prohibited. By doing that it means you have lied to God and propped up to Him something that was never said by God. And surely those who make up lies in the name of Allah, they will never get goodness and good luck.¹²

Fourth, it is not allowed to deliver news that is deliberately reversed from the actual facts or distort the right information into lies, and good deeds become disgraceful. (An-Nur / 12-15) have good suspicions about themselves, and (why not) say: "This is a real hoax." Why didn't they (who accused it) bring four witnesses to the hoax? Because they have not brought witnesses, they are thus on the side of God who are lying. If there is no gift of Allah and His mercy to all of you in the world and in the hereafter, surely you will be overwritten with a great punishment, because of your conversation about the false news. (Remember) when you received the false news from mouth to mouth and you said with your mouth what you don't know a little too, and you consider it to be just a mild one. Yet He on the side of God is great.

⁹ Al-Imam Abul Fida Isma'il Ibnu Kasir Ad-Dimasyqi, Tafsir Ibnu Kasir, 2000, p. 320

¹⁰ Ibid. p 322

¹¹ Imam Ghozali, Bahaya lidah, (Ihya' Ulumudiin jilid IV, 1986), p.45

¹² Jalaludin Al-Mahali dan Jalaludin As-Suyuti, (Tafsir Jalalain, 2018) p.329

As explained in the Tafsir Al-Misbah, the work of Professor Quraish Shihab verses 12-15: In verse 12, explains that when the news of the hoaxes spread, there were among Muslims who were silent, neither justifying nor disputing. There are also those who talk about it while asking questions, and there are also those who do not believe it and express beliefs about the sanctity of Aisha. So this verse was revealed to give condemnations to people who are silent as if to justify let alone those who talk while asking questions about the truth of the issue. This verse encourages them to take a positive step, why when you hear it (false news), you as believers and believers do not prejudge their brothers and sisters who are defamed, even though what is defamed is a part of themselves. even concerning the Prophet and his family. And why they did not say, that this is a real lie, because they knew Aisha ra.¹³

Through the explanation above it can be seen that the various types of hoax in the Koran, but the form of hoax in the Koran varies represented by the word *ifk* which means lying, meaning lying.¹⁴ In the perspective of *lian*, it is not in accordance with the reality of what is meant by a big lie because of a distortion of facts.¹⁵

3. How to instill an Anti-Hoax Attitude

The next step is how we, especially students so as to avoid and even be able to fight lies or hoaxes, Harjani in Iffah Al-Walidah said there are 7 principles that must be instilled.¹⁶

- a. Sincere, because communication is oriented to reward and there is no intention to hurt and so forth. because sincerity will have an impact on the seriousness to filter messages and take quality messages. As stated in Q.S al-An'am: (162-163). Meaning: Say: Verily my prayer, my worship, my life and my death are only for Allah, Lord of the worlds. there is no partner with Him; and thus That is what was commanded me and I was the one who first surrendered (to Allah) ".
- b. The principle of merit and sin. that this principle explains every statement both written, oral containing merit or sin.
- c. The principle of honesty, this is proven every what is done both verbally and in accordance with reality is not added or hidden.
- d. Positive words, in this case every word leads to something positive, does not smell of hatred, *syara'*, dirty words that offend others.
- e. The principle of two ears one mouth. The meaning is that when getting information it must be filtered and understood correctly so that when conveying to others nothing is reduced or added.
- f. Principle of supervision. That believes our every movement is always monitored by Allah Most High. Then you must be careful when spreading statements to others. as in Q.S Qaf: 16-18. Meaning: And surely we have created man and know what his heart whispers, and we are closer to him than his jugular veins. (Namely) when two angels record their deeds, one sits on the right and the other

¹³ Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian AlQur'an, 2008. p. 299

¹⁴ Jalaludin As-Suyuti, Sebab Turunnya Ayat Al-Qur'an, (Jakarta: Gema Insani, 2016), p. 838

¹⁵ Quraish Shihab, Tafsir Al-Misbah, (Ciputat: Lentera Hati, 2008), p. 404

¹⁶ Iffah Al-Walidah, Tabayun di Era Generasi Milineal, Jurnal Living Hadis, Vol. 2 no.1, 2017, p.329

sits on the left. There is not a single utterance that he utters but there is a nearby Angel of Watch who is always present.

- g. Selectivity and validity. This is intended when speaking based on valid and accurate data that avoids mistakes. In al-Qur'an surah al-Hujarat :(verse 6). Meaning: O you who believe, if you come to the wicked bring a message, then examine it carefully so that you do not inflict a disaster upon a people without knowing the circumstances that cause you to regret your actions.

In the implementation of the 7 principles above, there must be a delivery that is always instilled by teachers or educators to students, so that they have a stronghold to ward off hoax news viruses or false news. Next is how it should be if you receive a news or news that is not necessarily the truth then there are several steps that must be used. Or ethics when receiving information As mentioned by Dapit Amril, there are several ethical ways from the perspective of the Qur'an: first, tabayyun. It is necessary to understand the news that we hear or what we see through visual media, it does not have to contain the truth at will. sometimes contains elements of slander, lies, hasud and so on. Islam has taught us the attitude when receiving information, as stated (Q.S al-Hujarat: verse 6). In this case that when a news that we receive requires confirmation before we inform others, why is that because the chance of human error can occur at any time.

Second, be on the lookout for news spread by parties who are prejudiced. in a letter (al-Hujarat: 12). When we already know that an information comes from people who are always bad, then of course for caution we should not just believe it. If the news comes from people we know only in character we must confirm in advance about the originality of the news, especially those who are indicated to be prejudiced against others.

Third, find out news sourced from the fans. Is a collection or someone, who often talks about other people's disgrace. So that the disgrace of others is spread because of his actions, then this should be avoided so that we are not consumed by hoaxes or lies. By knowing how to prevent hoax news using a calrification, identification, and selective approach, hoax news dissemination can be minimized, so when in school the teacher's role becomes important, which is to be one of the right sources for students, who might ask something that has not been the truth is clear. Of course an educator must be prepared with questions from students who want a definite answer, if the teacher cannot answer it, then a solution can be taken as homework for the teacher, then delivered on another occasion, so that teachers and students together build a good culture in terms of , get the truth of an information.

D. CONCLUSIONS

The phenomenon of hoaxes must be anticipated as early as possible starting from school when they interact and socialize. The role of the teacher or educator is one of the keys to success, implementation or understanding of the prohibition of hoaxes that are highly uncultured. Like al-Qur'an too many verses that prohibit hoaxes, and provide the best solution by how to filter news information. Like tabayyun, and then check and re-challenge the truth of information. So that the information we receive and we convey contains an honesty that is justified.

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