Jurnal ADABIYAH
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Muhammad Naim Madjid
التصوير الفني في القرأن الكريم عند سيد قطب : مفهومه و خصائصه البارزة

Rahmat
The Articulation of Multicultural Principles of Boarding School in East Luwu Regency

Baso Pallawagau
حسن الجوار ودوره في بناء المجتمع

Afifuddin
العلاقة الجنسية في القرأن الكريم؛ دراسة من خلال مقاربة موضوعية

Sudarman, et.al
Development of Paradigmatic Integratic Pattern at Fatoni Thailand University

Firdaus Wajdi
GLOBALIZATION AND TRANSNATIONAL ISLAMIC EDUCATION: The Role of Turkish Muslim Diaspora in Indonesian Islam

Mardan
The Qur'anic Concept on Disaster Semiotics

Erwin Rismanto, Khairunnisa Etika Sari
INFORMATION FILTERS IN AL-QUR'AN PERSPECTIVE: The Identity of Indonesian Moslems in the Information Era

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Table of Contents

INFORMATION FILTERS IN AL-QUR'AN PERSPECTIVE
(The identity of Indonesian moslems in the information era)

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Abstract

This paper examines the Koran's guidens in filtering information dissemination in the era of globalization. This study is important, because since the world entered the era of globalization, everyone can easily access all the news and information, whether that is true or bad. On the one hand they can learn anything, but on the other hand, that information attacks them at any time. Information that is not understood by the public, including Muslims, may have a negative impact on them. This article emphasizes the need for Muslims to learn not to accept information without screening, especially those related to Muslim affairs. Every Muslim must be aware and sensitive so that it is not easy to receive news, and not to participate in the dissemination of provocative news that can divide the unity of the ummah. Each individual is obliged to check the truth of the news before doing something.

Keywords: Filter Information, news, globalization era, news and information**.**

Abstrak

Tulisan ini mengkaji petunjuk Al-Quran dalam menyaring penyebaran informasi di era globalisasi. Kajian ini penting, karena sejak dunia memasuki era globalisasi, setiap orang dapat mengakses semua berita dan informasi dengan mudah, apakah itu benar atau buruk. Pada satu sisi mereka dapat mempelajari apa saja, tetapi pada sisi lain, informasi itu menyerang mereka kapan saja. Informasi yang belum jelas kebenarannya oleh publik, termasuk Muslim, dapat berdampak negatif pada mereka. Artikel ini menekankan perlunya umat Islam belajar untuk tidak mudah menerima informasi, terutama yang terkait dengan urusan umat Islam. Setiap muslim harus sadar dan peka agar tidak mudah

menerima berita agar tidak ikut dalam penyebaran berita-berita provokatif yang dapat memecah belah umat. Setiap individu berkewajiban memeriksa kebenaran berita sebelum melakukan sesuatu.

Kata Kunci: Filter Informasi, Al-Qur'an, Validitas Informasi

الملخص

تبحث هذه الورقة هدي القرآن الكريم في القيام بالتبيُّن على انتشار المعلومات في عصر العولمة. هذا أمر مهم، لأنه منذ قدوم عصر العولمة في جميع أنحاء العالم، يمكن للجميع الوصول إلى جميع الأخبار والمعلومات بسهولة، سواء كانت صحيحة أو سيئة، من ناحية واحدة، يمكنهم تعلم أي شيء، ولكن من ناحية أخرى تهاجمهم المعلومات في أي وقت. المعلومات التي غير واضحة لدي الجمهور، منهم المسلمون، يمكن أن يكون لها تأثير سلبي عليهم.

تؤكد هذه المقالة على حاجة المسلمين إلى تعلم عدم تلقي المعلومات بسهولة بلا مبالاة، الأخبار المتعلقة بالشؤون الإسلامية خاصة. ويجب أن يكون كل مسلم على دراية وحساسية بحيث لا يكون من السهل تلقي الأخبار حتى لا يشترك في نشر الأخبار الاستفزازية التي يمكن أن تفرق وحدة الأمة. لازم على كل شخص أن يفحص صدق الخبر قبل القيام بشيء ما.

كلمات البحث: هدي القرآن، التبيُّن ، انتشار المعلومات، عصر العولمة،

A. Introduction

When globalization spreads throughout the world, everyone can feel events that happen in distant places, as if everything happened nearby. Such as information about Israeli air strikes against Palestinians in the Gaza Strip, the World Cup soccer match which is very popular can be enjoyed directly by hundreds of millions of people in various countries even though the match is held in Russia, for example. Latest information about events or disaster in one area in this country, the incident of a grandmother who swallowed round pythons in Southeast Sulawesi. Thus the flow of information and technological sophistication combined invaded the country. We realize how great the influence of information is on someone or a large group of people.

According to the writings of Jean Baudrillard, in the era of virtuality as it is today, it is not humans who come to information, but on the contrary, information that

comes to humans.[1] Information in this era not only came so fast, but also came just like a race. Information competing to get attention from the community with each other, even though the truth of the information is uncertain. It could be that information lifts a person's good name or even drops and slams an informed object.

Because of inaccurate information and without any reconfirmation, media keep publishing news about the police who arrest people who are not guilty. Even so, people still choose to sink into the flood of information. This is proven by their reluctance to turn off internet, TV and such connections. Even internet users are increasingly growing. In 2013, internet users in Indonesia had reached 63 million people. Two years after internet users in Indonesia rose significantly. Recorded in 2015, internet users in Indonesia amounted to 88, 1 million or 34, 9 percent of the total 252, 4 million inhabitants.[2]

As people of mercy for the universe, Moslems are required to understand an information accurately. The Moslems are not justified in believing the information brought or submitted by someone and then embodied in a certain attitude without first knowing exactly the validity of the truth of the information. It is based on one of the teachings of Islam that teaches the need for checking an informed case. Or in other words, Islam views the problem of filtering information as a fundamental problem that needs to be understood by each adherent. The facts prove, a number of crimes or imbalances in behave, are much influenced by the negative information they absorb without filtering it. They immediately trust an information, especially if the information is conveyed by a religious leaders, and then actualize the advice of that information in his or her behavior. Departing from this fact, the main issue that become the main focus in this paper is how to filter information in the perspective of Al-Qur'an. The author will attempt to present the whole Qur'anic idea of this title with regard to the understanding of the *mufasir* (people who are experts interpret a verse) contained in their books. This study is very important when we face the reality that can not be denied, that Moslems become part of the consumer information in various forms, so they need to understand how the guidance of Al-Qur'an in the face of the above problems. In addition, other factors that cause the need to explore this theme as well, is the limited ability of Moslems in addressing information. They are still in great need of guidance, especially from the scriptures, of how one should behave in the presence of information. With due regard to the guidance of this Al-Qur'an[3], it is expected that Moslems in particular or all human beings in general can place themselves when receiving information. Equally important is to bring Moslems closer to their scriptures in various aspects of life, including when responding an information.

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[1]Yasraf Amir Piliang, *Dunia yang Dilipat: Tamasya Malampaui Batas-batas Kebudayaan* (Bandung: Jalasutra, 2011), h. 55.

[2]https://www.kominfo.go.id/content/detail/3415/kominfo-pengguna-internet-di-indonesia-63-juta orang/0/berita_satker accessed on 26 June 2018, 10.45 WIB

[3]Munawir Kholil, *Al-Qur'an Dari Masa Ke Masa*, (Semarang: Ramdhani, s.a), h. 75.

B. Research Methods

This type of research is a research library, which is research by reviewing and processing data from written sources, which contains a collection of in-depth material on the contents of the Qur'an, as well as other sources in reference books, journals and articles on the internet related to specific information related to the Qur'anic discourse.[4]

There are 2 (two) sources of data used, namely primary and secondary sources. Whereas the main source of data is the Al-Qur'an and its translation, as well as the secondary data sources used by the authors as complementary to the books, scientific books that discuss information in general, articles both printed journal articles and electronic journal articles and articles on the internet accessed directly by the author.

Data collection techniques used by the writer use thematic methods[5], namely collecting verses that discuss the study of information, and analyzing its use and comparing the interpretations of the commentators on these verses, then contradicting information and responses to it according to the Al-Qur'an and contextualized with the people Islam today.

3. The Meaning of Information Filter

According to the Kamus Besar Bahasa Indonesia KBBI (Indonesian Dictionary), information is defined as information, or notification, or news, or news about something. Meanwhile, according to Estabrook, which was cited by Pawit M. Yusup in this book "Pedoman Praktis Mencari Informasi"[6], information is a record of observed phenomena, or also in the form of decisions made. While the meaning of filters in the same book, is a noun which means a tool to filter; filtering; filter. So according to the author, an information filter is a screening process that is applied in accessing a collection of information so that it can be differentiated whether the information is useful or has a bad impact.

In this information age, many things experienced changes, including political, economic and cultural even "religion"[7]. A lot of news or information containing political, economic, cultural, even religious doctrine of flow, so, be careful in choosing news or information and filter it, which in the language of the Al-Qur'an is called *tabayyun or reconfirmation.*

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[4]Mestika Zed,*Metode Penelitian Kepustakaan*, (Jakarta : Yayasan Obor Indonesia, 2004), h. 3.

[5] Abdul Mustaqim, *Metode Penelitian al-Qur'an dan Tafsir*, (Yogyakarta : Idea Pres Yogyakarta, 2015), h. 61-62.

[6] Pawit M. Yusup, *Pedoman Praktis Mencari Informasi*, (Bandung : Remaja Rosdakarya, 1995), h. 9.

[7] Yasraf Amir Piliang,*Transpolitika: Dinamika Politik di dalam Era Virtualitas*, (Yogyakarta : Jalasutra, 2006), h. 11.

An event occurring at a place in the same time unit can be informed with various versions and from various news viewpoints. There is an elementary school building somewhere that collapsed, for example. A tabloid informs it and then inserts a comment in the news; "the collapse of elementary school buildings is not separated from the act of the inhabitants of the unseen nature in that place. Before use should first be held tahlilan so that we and the original inhabitants can work together". Other magazines informed similar events, and while inserting opinions, the reporter said; "that is proof of the heresy of the group X. God is not happy if the group founded the Elementary School because it will only mislead people only. You see how the two opinions above are very tendentious. Then there is also a moderate newspaper commenting on it as follows; the collapse of the elementary school building owned by citizens X caused the local soil suddenly moved until the walls of the building cracked and the roof collapsed. This is indeed the first case that occurred in the area".

If one does not look at the transmitter of information, then spontaneously believes in the first information, it is likely that he will fall into the valley of polytheism. And if he believes in second information, it means he is provoked by a community group to hate the other group.

Both effects are equally harmful to humanity. Therefore, Islam teaches that information carriers are honest and at the same time, Islam also teaches the importance of checking the information it brings.

An information filter means you make an assessment of an information that reaches you or what you read. For that, you are required to have some knowledge that has relevance to communication. Even now the knowledge of mass communication is communication through mass media[8] is so urgent to be understood. The sciences of communication, though globally, are important to know to produce wisdom.

Filter information or filtering information also means you are being neutral about an information received, before it really knows its validity. Religious values will lead you to be wise in the whole problem faced in this life. In this case studying the content of Islamic teachings in a more comparative way to get a more spiritual bearing power is a very urgent demands.[9] From here it is expected to bring peace of attitude, wisdom of acting and wisdom in solving the case. So when taking a choice of attitude, you can not be separated from the context of morals. You are moralist; a trait that is highly advanced in Islamic teachings.

4. Urgency Information Filtering

There are many benefits gained by the flood of information sources to all parts of the universe. Everyone can access information that is in various places without having to bother looking for informers to and fro. Is internet technology that

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[8] Onong Uchjana Effendy, *Ilmu Komunikasi Teori dan Praktek*, (Bandung: Remaja Rosda Karya 2017), h. 20.

[9] Bill Kovach dan Tom Rosentiel, *BLUR: Bagaimana Mengetahui Kebenaran di Era Banjir Informasi*, terj. Imam Shofwan dan Arif Gunawan S (Jakarta: Dewan Pers, 2012), h. 12.

can memnform events and record it in a relatively fast time. Anyone who wants to be able to find information in it very easily. Various characters of information can be known through the results of technology of the end of this day.

Unfortunately, not a few people who use the internet to spread information lie, seronok and memojokkan other parties. Tools and facilities that should be utilized for the benefit of this humanity, at the same time it can be a tool killer human values itself is powerful. On the other hand, the users or consumers of the internet is not all have the ability to filter information well. The teenagers of ABG (Anak Baru Gede) are addicted to hp (mobile phone) and extravagant in purchasing data packets not to search for actual information related to school lessons, but to watch snapshots that they can easily see.

Some people also use the internet to search their writing materials and make it as a reference and the results he wrote and then spread to various regions after being printed into a book. If these people do not have extra filter power capabilities, they can be misguided and misleading. Because of how accurate the level of information or science contained in the internet screen.

Many are also fun to explore the world via the internet. The reason is trivial, just fill spare time or looking for something that might be interesting. He spent hours in front of the internet for something unclear. And he also found a variety of information that he really did not quite understand for what the informant displays the information. In short, many people take advantage of internet services with various intentions and goals.

If you often hear of a teenage crime after watching a movie, then now the cause is increasing, after they take advantage of internet service to watch pictures and other sexual information. Communication as the delivery of information, ideas, emotions, skills and so on, can be through the symbols of words, pictures, numbers, graphics and others[10].

When people are ignorant of this understanding, in fact he ignores himself to be carried away by the flow of information he receives. Someone forgot (or did not know) that the real media is in the midst of a social reality filled with various interests, conflicts and complex and diverse facts.[11] So as Moslems, we should learn the details of informing more thoroughly. You are certainly concerned about this fact. The young generation who are nota bene are the next generation of struggles undermined mentally and morally by various media impressions; television, social media and the internet.

Therefore, filters on any information or information of any type need to be done. This filter can be done on three main things; first against the relevant institution presenting or displaying such information. Second, against the information material itself. And third against the recipient of information.

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[10]B. Aubrey Fisher, *Teori-Teori Komunikasi*, terj. Soejono Trimo (Bandung: Remaja Rosda Karya, 1986), h. 10.

[11]Alex Sobur, *Analisis Teks Media*, (Bandung : Remaja Rosda Karya, 2006), h. 29-30.

Against the first and the second a detailed law may be established which regulates the institution of the organizer or the organizer of the information and the material of the information. If we may say some kind of censorship of information. Of course the filtering must be an independent institution that has nothing to do with the authorities. The third requires some kind of general briefing or training on receiving information. The point is that people are no longer easily provoked by information that invites social problems on a larger scale. With such efforts it is expected that negative impacts of information can be minimized, if possible all negative information is eliminated**.**

5. Al-Qur'an and Validity Of Information

As has been understood, the Al-Qur'an contains a generous of information; past, present and future. Because of this also the Al-Qur'an is known as *Annaba' Al-Azhim*.[12] Muslims are required to have strong beliefs about the truth of the information it carries. Islam even makes it one of the six pillars of faith, believing in the Book of Allah. Against all information submitted Al-Qur'an is not required validity test truth. The guarantee of truth itself has been affirmed by Allah SWT directly through a number the verse's of Allah , among others:

إنا نحن نزلنا ٱلذكر وإنا له لحفظون (٩)

Translation:
> *Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian. (Qur'an 15: 9).*

إنه لقرءان كريم (٧٧) في كتب مكنون (٧٨) لا يمسه إلا ٱلمطهرون (٧٩) تنزيل من رب ٱلعلمين (٨٠) أفبهذا ٱلحديث أنتم مدهنون (٨١)

Translation:
> *That (this) is indeed a noble Al-Qur'an (77) In a Book kept hidden(lauhul mahfudh) (78) Which none toucheth save the purified, (79) A revelation from the Lord of the Worlds. (80) Is it this Statement that ye scorn, (81) (Qur'an 56:77-81)*

وإنه لحق ٱليقين (٥١)

Translation:
> *And lo! it is absolute truth.(Qur'an 69:51).*

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[12]Term of Annaba' Al-Azhim, a Book written by Syaikh Darraz (Abdullah Darraz,1894 M)) on published in Egypt : Dar Al-'Urubah, 1966.A monumental work that explores the origin, relevance and prospects of religion in the future. The content of this book discusses the correlation between the Qur'anic verses of the word per word contained in verses one and other verses, the sura with the sura, the Qur'an as a whole with some surahs, or the connection of all parts of the Qur'an. explore actual themes that are able to answer all the problems of life.

Therefore, what is needed against the Al-Qur'an is not filtering let alone test the truth. But how does one try to understand the purpose that is contained in a word of God. Why is that? Because the so-called filter occurs only on information that the truth needs to be questioned again. Or to any information that still allows to contain elements of harmful lies. Departing from here, the Al-Qur'an can not be used as a validity test object. Instead the Al-Qur'an it self becomes a test of the validity of information submitted by previous books. In Al-Qur'an verse Allah affirms:

وأنزلنا إليك ٱلكتب بٱلحق مصدقا لما بين يديه من ٱلكتب ومهيمنا عليه فٱحكم بينهم بما أنزل ٱللَّه ولا تتبع أهواءهم عما جاءك من ٱلحق لكل جعلنا منكم شرعة ومنهاجا ولو شاء ٱللَّه لجعلكم أمة وأحدة ولكن ليبلوكم في ما ءاتىكم فٱستبقوا ٱلخيرات إلى ٱللَّه مرجعكم جميعا فينبئكم بما كنتم فيه تختلفون (٤٨)

Translation:
> "*And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.* (*Qur'an* 5: 48).

In addition, the Al-Qur'an becomes the standard of value for an information, whether it is syar'i justifiable or not[13]. This is one of the functions of the Al-Qur'an relating to information circulating at all times around us. In fact all the information in the world can be judged by the Al-Qur'an about whether it is feasible to be consumed by the crowd or is known by only a few people. Hence from the perspective of Al-Qur'an, the use of information media such as newspapers, television, radio and internet need to have restrictions. So not everyone can receive all the information, but everyone can receive information as needed.

6. Guidelines For Information Filtering

Today the world seems so small. We can see the whole earth through a small screen. We can talk directly to our brothers who are thousands of kilometers away with only a small smartphone. In an instant we can find out what's happening in the other hemisphere. Access is fast. So much information. Even someone who is far from our country sometimes knows first when a neighbor dies.

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[13] Ibnu khaldun, *Muqaddimah,* terj. Ahmadie Thaha, cet.12, (Jakarta : Putaka Firdaus, 2014), h. 62

The easy access to information provides many benefits for humans. But on the other hand, this vast access to information is also a cause of conflict in various places. Didn't we see that the divorce rate was increasing every year? Violence is increasingly rampant. Harmonious relationships between neighbors begin to erode. What causes all this to happen? One of the reasons for the emergence of problems in society is that information is more easily spread, but fewer people have the awareness to research. If we ask the Al-Qur'an, how do we filter this vast information?

One day, said Harts bin Dlirar al-Khuza'i[14], I turned to the Muhammad SAW and he invited me to Islam. So I claim to convert to Islam. Next he ordered to pay zakat and I also agreed.I went back to my people to invite them to Islam and pay zakat. Anyone who fulfills my invitation, I will collect his zakat. When it is time, send someone a messenger to take the zakat I have collected. When al-Harts had succeeded in collecting zakat and the appointed time had arrived, Rasulullah SAW did not send a messenger who took the collected zakat. Al-Harts thought something had happened that caused the Muhammad to be angry with him. He invited the people of his people and said to them:

> "*Really Rasulullah SAW has set a time to send a messenger to take the charity that is on me, while he never reneged on his promise, but I do not understand why he suspended his messenger, maybe he was angry, let us explain to him*".

On the other hand, according to the time set, Rasulullah SAW sent al Walid bin `Uqbah to take zakat existing in al-Harts. When al walid set out, amid the journey of his heart trembling and he returned before reaching the destination and bring false reports to the Prophet Muhammad that al-Harts did not want to hand over the accumulated zakat will even kill him. Then the Messenger of Allah sent his next messenger. On the way, the messenger met al-Harts and his friends who were walking towards Medina. After confronting, al-Harts asked the Muhammad's messenger : Who are you sent to?
"To you."
"Why"?
"Verily the Rasulullah SAW has sent al-Walid bin Uqbah to you, and he reports that you will not give up Zakat and even kill him."
"No, for the sake of the One who sent Muhammad with the truth, I do not see him and he does not come to me."
They finally brought the dispute to the Messenger of Allah. "You have held zakat and will kill my messenger"
Al-Harts replied, "No, by the Essence who has sent you with the truth, I have not done so." Then came verse 6 of Surah al-Hujurat's in response to this case:

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[14]Jalaludin al Suyuti, *Lubab al Nuqul fi Asbab Al-Nuzul*, terj. M.Abdul Mujib AS, (Indonesia : Darul Ihya. 1986), h. 536-538.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوٓا أَن تُصِيبُوا قَوْمًا بِجَهَٰلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ (٦)

Translation:

> "O you who believe! If thou wilt come unto thee the wicked bringeth a message, then thoroughly examine that ye not lay a disaster upon a people without knowing the circumstances which cause thou sorrow for thy deeds." (Qur'an 49:6)

The above incident is sabab nuzul from the Surah al-Hujurat verse 6[15]. The news brought by a Walid, directly denied by the Al-Qur'an even al-Walid himself affirmed as a wasik since then. Fasik means he has broken the command and slipped from the truth. Or he came out of the word and entered into immorality.[16]

By looking at this verse of the verse, Muslims can take a lesson on the foundation for studying and examining the information one brings. Whereas a man who was previously known as a companion of the Prophet alone can lie, let alone the average person in the present.

When commenting on this verse, Ibn Kathir says: Allah commands to examine the information of a wicked man as a form of caution against him. (Thus it is done) so that one does not make decisions with his preaching that he may lie or make mistakes.

In line with Ibn Kathir, Hamka describes the explanation of the meaning of the verse as follows:
This verse obviously provides the harshest prohibition of believing in the information brought by an ungodly, depraved person or a people. Do not let the matter be immediately affirmed or abandoned, but first investigated carefully carefully or not. Do not get hurt because of a bad decision on a case, so the person who was informed has been punished, but then it turns out that there is nothing wrong in the case that informed the person.[17]

The command of the Al-Qur'an to make a recipe on an information is also affirmed in Surah an-Nisa' verse 94. Allah says:

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[15] Abdul Qosim Muhammad bin Umar bin Muhammad bin Umar Al Khawarizmi Al Zamakhsyari. *Al Kasysyaf An Haqaiq al Tanzil wa Uyun al Aqaqil fi Wujuh al Ta'wil*, (Beirut : Darr al Fikr, s.a), h.560.

[16] Muhammad Husain At-Tabataba'i, *al-*Mizan *fi al-*Tafsir *al-*Qur'an *Juz 18*, al-A'lami, (Lebanon: Bairut, 1991), h. 315-316.

[17] HAMKA, Haji Abdul Malik Karim Amrullah. *Tafsir al Azhar*, Juz XXV-XXIV, (Jakarta : Pustaka Panjimas, 1986), h. 191.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٩٤)

Translation:

> O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do. (Qur'an/4: 94)

In verses 25-29 of the Surah Yusuf, Allah even tells dramatically the concrete example of a false news that needs to be *tabayyun* (reconfirmation)

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (٥٢) قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَـٰذِبِينَ (٢٦) وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ (٢٧) فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (٢٨) يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا وَٱسْتَغْفِرِى لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ (٢٩)

Translation:

> "And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom? (25) (Yusuf) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars. (26) And if his shirt is torn from behind, then she hath lied and he is of the truthful(27). (Qur'an 12:25-27).

Can imagine what decisions his husband will take when hearing his wife will be raped by someone else, if he does not want to first examine alias alias information from his wife. And you see the attitude taken by the husband after researching the actual events that occurred. He behaves more wisely; *So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great. (28) O Yusuf! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the sinful. (29).(Qur'an 12:28-29).*

In social life, it can not be separated from the interaction between fellow social beings. One man needs another human to build himself and his environment in

Information Filters in Al-Qur'an   *Erwin Rismanto,*
Perspective: The Identity Of Indonesian   *Khairunnisa Etika Sari*
Moslems In The Information Era

order to fulfill the duties and obligations of this life. The days are always filled with a variety of activities that all lead to the fulfillment of life's tasks.

This condition can not be separated from Moslems. In carrying out the mandate of the earth, they interact with as fellow Moslems and well as with not-Muslim. Various information can be received from any party. If the scholars of hadith gave a number of conditions of acceptance of information, it now seems taboo if it is applied again. But, ignoring all that, many people become victims of information.

If we are honest, Moslems should be more careful about information coming from people outside of Islam. For in the time of the Rasulullah SAW alone, as you understand, information coming from the wicked should be examined first, especially from people outside of Islam. The case of the verse 6 of Surah al-Hujurat reminds us of the importance of *tabayyun* done. It's just that Moslems still have not paid attention to this matter carefully. As a result, Moslems often become victims of information. They are swayed by information made by parties that are not responsible so that Islam is divided. Even often deceived by misleading information.

7. Conclusion

Muslims must learn not to accept information arbitrarily, especially those related to Muslim affairs. Every Muslim must be aware and sensitive so that it is not easy to receive news so as not to participate in the dissemination of provocative news that can divide the people. Each individual is obliged to check the truth of the news before doing something. Supporting factors in the form of mastery of technology are also important to be considered by Muslims. Every Muslim must always cling to the Qur'an. On the other hand, the Ulama (ulama) and especially the exegete take on the role of exploring the Koran's instructions on all matters relating to information, and utilizing various media in providing layman's understanding of these instructions. There needs to be more information-intensive training or information technology or more intensive journalism courses. All who are competent in this field must play a role, while the Government facilitates useful activities so that the community does not become consumers of information and victims of hoaxes which at any time threaten the unity of the Ummah.

There needs to be more information-intensive training or information technology or journalism courses more intensely. All those competent in this field should play this role early on, while the Government facilitates useful activities so that the public does not become the consumer of hoaxed and useless information that can divide the unity.

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