

TABAYYUN VALUES MANIFESTATION IN NAHDATUL ULAMA AND MUHAMMADIYAH IN ORGANISAZING THE INFORMATION AND COMMUNICATION IN JAMBI CITY

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Abstract: This research is motivated by the rise of the phenomenon of negative news and hoaxes received by Nahdatul Ulama and Muhammadiyah. Hoax news is not without problems, destructive phenomena in society can be said to have started there, such as hate speech, discrimination, persecution, stereotypes and physical violence. However, the two Islamic groups are still rooted and legitimate in the religious consciousness of Indonesian Muslims. The researcher saw that there was a communication strategy used by the two organizations in response to negative issues thrown at them. So that they are not shaken and remain sociologically influential. This strategy is referred to as the tabayyun mechanism. With these logical reasons, researchers are trying to find out the concept and implementation of tabayyun within Nahdatul Ulama and Muhammadiyah in Jambi City. In order to reach that answer, the researcher used a qualitative research mechanism, by carrying out the process of observation, interviews and documentation. From the data analysis it was found that from within Nahdatul Ulama and Muhammadiyah had the same projection in building an understanding of tabayyun. However, the implementation is different for reasons of socio-cultural differences between the two religious groups. Both of them develop and adopt tabayyun strategies that rely on Islamic ethics in responding to negative or hoax news.

Keywords: *Tabayyun*, Nahdatul Ulama, Muhammadiyah

INTRODUCTION

Islam in the course of its history has become the umbrella ideology for religious movements or groups. The existence of religious groups or mass organizations (social organizations) is considered to be able to strengthen the foundations of aqidah in society, namely strengthening

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faith in God or *habluminallah*. In addition, the existence of a mass organization is considered capable of becoming a social institution that functions to maintain a "unifying thread" in social relations amidst the pluralistic character of Indonesian society, in the form of religion, race, ethnicity, ethnicity, politics, and so on. This functional nuance is one of the important reasons for the emergence of Nahdatul Ulama (NU) and Muhammadiyah.

NU and Muhammadiyah are known as representatives of Indonesian Islam. However, the scope changed along with the reformation in 1998, the fall of the Suharto regime. This incident became a political opportunity structure and at the same time opened a new horizon in Islamic thought. Islam is no longer only known through the two organizations, Islamic groups come and emerge with various Islamic discourses into the vortex of the public sphere. With that in mind, the scope of Indonesian Islamic thought is heterogeneous, not homogeneous.

NU is known as a religious group that puts forward the idea of moderation. This concept within NU is seen as a forum for efforts to unite itself and unite steps in the task of maintaining, preserving, developing and practicing Islamic teachings which refer to one of the *madzhab* priests (Hanafi, Maliki, Syafi'i and Hambali), as well as while serve the nation, state and Muslim community in a solid manner.¹

Muhammadiyah is known as an organization that strengthens social-religious movements by focusing on social work: such as activities that are oriented towards education, health, and so on. With that character, this mass organization was transformed into an Islamic movement that was quickly accepted and expanded in the life of the Indonesian people, who from the start yearned for change or progress and renewal in the field of religion. It was at that time that the Muhammadiyah organization later became the ideology of the movement for societal change.² Apart from that, this mass organization is also involved in instilling civilized values intensively, such as in respecting

¹ Umar Burhan, *Hari-hari Sekitar Lahir NU* (Jakarta: Aula, 1982), p. 21.

² Muhammad Damami, *Akar Gerakan Muhammadiyah* (Yogyakarta: Fajar Pustaka, 2004), p.2.



other people; and think critically, and constructively for society and the community in general.

However, in the contestation of Islamic thought in Indonesia these two mass organizations often get a negative image from other Islamic groups or from irresponsible people. For example, there is a chain of messages scattered on social media platforms explaining NU as an organization that supports or longs for the Khilafah.³ This idea is at odds with NU, which ideologically supports and accepts the concept of Indonesian Nationalism so far.⁴ In that dynamic, these two groups are exposed to negative issues that can sometimes have a negative effect on the two large organizations. At least, negative stereotype labeling appears for the two organizations, such as liberal, secular, and anti-Islamic labels which in the projection of certain groups are social categories that have a negative image, in a certain stage are considered as people who will damage Islam alone.⁵

Conceptually, the destructive (destructive) phenomena that exist in society stem from the negative labeling of certain groups. Starting with a wrong or negative projection in understanding the existence of others (individuals or groups) can give birth to or lead to violence. Social actions, such as hate speech, discrimination, persecution, to physical violence, are born from projections to certain individuals or groups. This negative projection by itself will revoke empathy, sympathy and love in looking at others. For example, in the case at the end of 2019 there was an incident of persecution of members of the Versatile Ansor Front (Banser) in Jakarta which was carried out by participants from certain mass organizations.⁶

³ Liputan6.com, "(Cek Fakta) Hoaks Gambar Spanduk 'Warga Nahdliyin Rindu Khilafah'", <https://www.liputan6.com/cek-fakta/read/4036129/cek-fakta-hoaks-gambar-spanduk-warga-nahdliyin-rindu-khilafah>, di akses tanggal 19 Desember 2022.

⁴ Fridiyanto Fridiyanto, "Nahdlatul Ulama Di Tengah Gelombang Disrupsi: Meneguhkan Islam Nusantara, Mempertahankan NKRI (Kumpulan Tulisan Menyambut Mukhtamar Nahdlatul Ulama ke-34)," 2021.

⁵ As' ad As' ad, Fridiyanto Fridiyanto, dan Muhammad Rifa'i, "The Battle of Student Ideology at State Islamic Higher Education: Activism of Gerakan Mahasiswa Pembebasan and Student Element Resistance," *Madania* 25, no. 1 (2021): p. 75-86.

⁶ Walda Marison, "Pelaku Persekusi terhadap Anggota Banser NU Jadi Tersangka



For researchers, the persecution is the output of the perpetrator's negative projections towards Banser and NU.

Projections on certain objects affect the chosen social action. This is so because social action is the result of the interaction between objective and subjective factors, duality in nature. Knowledge gained on certain objects is internalized into the subjective world and comes out in the form of social action. At the end of 2019 there was another persecution of Haddad Alwi in Sukabumi, carried out by a group of people who accused him of being a Shia follower.⁷ Starting from a negative projection, ending with the persecution of the victim. In other words, the attitude of empathy or not to other parties depends on what projections are built on them.

In today's all-media era, a phenomenon that is commonly witnessed is hoaxes or the appearance of fake news in public spaces. Such news is widely produced and reproduced through social media platforms. Starting in mid-2015, the growth of news production has increased in Indonesia. The problem is, this phenomenon is accompanied by incidents of hate speech which are also increasing.⁸ Today's sociological reality, shows the contradictions that are happening. Our culture is supported by technological sophistication, but must end at the peak of bullshit or social public space filled with fake news or hoaxes.⁹ In other words, hoaxes can lead to destructive attitudes.

On the one hand, the negative issues that befell NU and Muhammadiyah and the continued existence of these two organizations still have a sociological influence on the other. Considering these logical reasons leads to the initial hypothesis that both NU and Muhammadiyah

<https://megapolitan.kompas.com/read/2019/12/13/10595291/pelaku-persekusi-terhadap-anggota-banser-nu-jadi-tersangka-dan-ditahan>, di akses tanggal 19 Desember 2022.

⁷ Agung Sandy Laksamana, "Dituduh Syi'ah hingga Dipersekusi Ormas, Begini Jawaban Haddad Alwi, <https://www.suara.com/news/2019/12/21/224153/dituduh-syiah-hingga-dipersekusi-ormas-begini-jawaban-haddad-alwi>, di akses tanggal 19 Desember 2022.

⁸ Budi Gunawan dan Barito Mulyo Ratmono, *Kebohongan di Dunia Maya: Memahami Teori dan Praktik-praktinya di Indonesia*, cet. 2 (Jakarta: KPG, 2020), p.1.

⁹ Moh. Yasir Alimi, *Mediatisasi Agama, Post-Truth, dan Ketahanan Nasional: Sosiologi Agama Era Digital* (Yogyakarta: LKiS, 2018), p.77.



have their own way of responding to negative news that hits them. So that it is able to maintain its existence in Indonesia even in the eyes of the international community. How is it done? And what's the impact? that is what will be explored in this research.

THEORETICAL BASIS

Meaning of *Tabayyun*

Tabayyun comes from the word *تَبَيَّنَ - وَابَّيَّنَ* which means visible, clear or bright. According to Ahmad Mushthafa Al-Maraghi in Tafsir Al-Maraghi as quoted by Brian Rafsanjani, *بَيَّنَّ* (*At-Tabayyun*) means seeking clarity. Lafadz tabayyun is fiil madhi, namely the word tabayyana which is rooted or from the root word (obviously). Tabayyun is the masdar form of the word tabayyana which follows the rules of sorof with wazan *تَفَعَّلَ* (*tafa'ala*). One of the benefits of wazan tafa'ala is (burdening) so that tabayyun there which was initially clear becomes seeking clarity.¹⁰ *Tabayyun has reason from letters* *ب* and *ي* which has a basic meaning is far away and seems something.¹¹

Etymologically the word tabayyun comes from Arabic which is ism masdar from the word tabayyana-yatabayyanu tabayyunan which has the meaning of verifying (providing objective evidence). Meanwhile, in terminology it means seeking clarity about something so that clarity and truth about a situation can be proven. Meanwhile, in terms, it means researching and re-selecting, not rushing into deciding an issue both in terms of law, policy and so on until the problem becomes clear. In another expression, it is explained that the term means researching, selecting and verifying information and not rushing in deciding issues both in terms of law, policy and so on so that the problem is clear.¹² In other words, action

¹⁰ Brian Rafsanjani, *Sikap Tabayyun Dalam Al-Qur'an Menurut Mufassir Dan Kontekstualisasi Pada Problematika Pemberitaan Media Sosial, Skripsi* (Surabaya: Universitas Islam Negeri Sunan Ampel, 2018), p. 20–21.

¹¹ Gunawan, "Tabayyun Dalam Al-Qur'an (Kajian Tahlili Terhadap Qs Al-Hujurat /49," in 6), *Skripsi* (Makasar: Universitas Islam Negeri Alaudin, 2016), p. 15–16.

¹² Fatihatul Janah dan Apriyandi Yusuf, "Etika Komunikasi di Media Sosial Melalui Prinsip SMART (*Salam, Ma'ruf, dan Tabayyun*) Perspektif Al-Qur'an", dalam *JAWI*, Vol. 3 No. 2 2022, p. 114-115.



in the framework of meditation is part of an effort to explore paths that aim to gain a comprehensive, clear and clear understanding of a matter or a problem.

Tabayyun is a noble character that has important principles in maintaining the purity of Islamic teachings and harmony in the association. Tabayyun is also a solution given by Allah in dealing with problems when information comes to us.¹³ The hadiths of Rasulullah SAW. can be examined for its validity, one of which is because the scholars apply the tabayyun principle in receiving news. Likewise in social life, a person will be safe from misunderstanding or hostility and even bloodshed between people because he can do tabayyun well.¹⁴

As Allah explained in QS Al-Hujurat verse 6 that when someone does not do tabayyun, it is feared that this will actually cause damage in society. Even Allah has strictly prohibited not to follow something that is not known.

Syed Mohd Hafidz Syed Omar and friends quoted Al-Tabari's opinion when interpreting Surah al-Isra' verse 36, it is said that we are prohibited from speaking about a matter that is unknown or a matter that we have no knowledge of and accusing someone of something that not known. Word of Allah SWT as follows:¹⁵

“Dan janganlah engkau mengikut apa yang engkau tidak mempunyai pengetahuan mengenainya; Sesungguhnya pendengaran dan penglihatan serta hati, semua anggota-anggota itu tetap akan ditanya tentang apa yang dilakukannya.”

¹³ Jamal Mildad, *Komunikasi Massa Dalam Perspektif Islam (Kajian Terhadap Alquran Pada Ayat-Ayat Tabayyun)* (Universitas Teuku Umar, 2016), p. 1-2.

¹⁴ Dina Nasicha, *Makna Tabayyun Dalam Al-Qur'an: Studi Perbandingan Antara Tafsir Al-Muyassar Dan Tafsir Al-Misbah, Skripsi* (Semarang: Universitas Islam Negeri Walisongo, 2016), p.20.

¹⁵ Roslan Umar, et. al., *“Pendekatan Konsep Tababyyun dalam Isu Falak Konstemporari”*, dalam *BITARA: International Journal of Civilizational Studies and Human Sciences*, Vol. 1 No. 2 2018.



Epistemology of Clarification (*Tabayun*) in the Perspective of Immanuel Kant

1) *Tabayun* Using the Senses

In this book the a priori element plays the role of form and the a posteriori element plays the role of matter.

"According to Kant, the a priori element is already present in the senses. He argues that in sensory knowledge there are always two a priori forms, namely space and time. So space is not empty space, where things are placed; space is not a space within itself (an *in sich* space). Time is not a constant stream into which senses can be placed."¹⁶

2) *Tabayun* Using Reason

Kant distinguished reason (*Verstand*) from reason (*Vernunft*).

"The task of reason is to establish order between sensory data. In other words, reason makes decisions. The introduction of reason is also a synthesis between form and matter. Matter is sensory data and form is a priori, which is found in the mind. This a priori form Kant calls it by the term category".

"According to Kant there are twelve categories, but the most important ones can be mentioned here only two categories, namely substance and causality (cause and effect). The mind has such a structure that it is forced to think of sensory data as substance or according to causal ties or according to other categories."¹⁷

3) *Tabayun* Using Empirical Rationalism

According to Juhaya S. Pradja, the task ratio is as follows:

"The task of ratios is to draw conclusions from decisions. In other words, the ratio holds arguments. Just as reason combines sensory data by making decisions, so reason combines judgments".

"Kant shows that reason forms the argument by being led by three ideas, namely the soul, the world and God. An idea

¹⁶ Umar, et. al., "*Pendekatan Konsep Tababyyun*", p. 40.

¹⁷ Juana S Pradja, *Arsitektur dalam Kehidupan Masyarakat* (Semarang: t.p, 2000), p. 79.



according to Immanuel Kant is an ideal that guarantees the ultimate unity in the field of psychic phenomena (soul), physical events (the world), and everything that exists (God)." "Those three ideas organize our argument about experience, but they do not themselves include our experience. Since the categories of reason apply only to experience, and they do not apply to ideas, this is what metaphysics is trying to do. The most important part of Kant's book, *Critique on Pure Reason*, is Kant's philosophy of transcendental aesthetics which is transcendental philosophy. Transcendental aesthetic talks about space and time."¹⁸

Immanuel Kant's criticism has in fact combined two approaches in the search for the existence of something which is also about the substantial truth of that thing. The results of his analysis are:

"Kant seems to emphasize that ratios cannot absolutely find the truth, because ratios do not prove, neither can experience, it cannot always be used as a benchmark, because not all experiences are truly real and rational, as dreams are real, but not real." that is so difficult to declare as truth".¹⁹

Thus, rationalism and empiricism should combine to give birth to a new paradigm that empirical truth must be rational just as rational truth must be empirical. If so, it is likely that a new stream will be born, namely empirical rationalism.

RESEARCH METHODS

This study uses a qualitative method.²⁰ Qualitative research was chosen in order to answer the reality problem that occurs in society. In this context, it looks at the tabayyun values applied by the NU and Muhammadiyah organizations in managing information and

¹⁸ Atang Abdul Hakim Beni Ahmad Saebeni, *Filsafat Umum dari Metodologi Sampai Teofilosofi* (Bandung: Pustaka Setia, 1984), p. 60.

¹⁹ Hakim, Beni Ahmad Saebeni.

²⁰ John W. Creswell, *Research Design: Pendekatan Metode Kuantitatif, Kuantitatif, dan Campuran*, terj. Achmad Fawaid dan Rianayati Kusmini Pancasari, cet. 3 (Yogyakarta: Pustaka Pelajar, 2018), p. 247.



communication both institutionally and among congregations or members of the organization. The sample in this study was determined independently to select respondents who were considered to have in-depth knowledge of the research topic. Sources of data obtained through respondents directly. Thus the data collection carried out includes: observation, interviews and documentation. And then data analysis was carried out with data reduction techniques, data presentation, and drawing conclusions.²¹

RESULTS AND DISCUSSION

Nahdlatul Ulama' as a jam'iyah organization was born from religious insight which aims to advance the Islamic understanding of expert sunnah wal jama'ah Islamic thought flow in the social field based on religious principles that are tasamuh (tolerant) and tawasud (moderate).

“These social principles provide a wider space for Nahdlatul Ulama' (NU) to respond to various changes in its environment, and to be very tolerant of the various differences that develop in a plural society like Indonesia, without being trapped in the extreme left and right which fundamentals often undermine the dimensions of social solidarity and humanity in Indonesia”.²²

Responsive, accurate, and objective to the complexity of the empirical problems of the nation's society, it is not enough just to rely on the role of the Kyai (ulama') alone:

“Of course it requires skilled, visible and capable young professionals in providing alternative solutions that are conceptual and systematic. This is where the establishment of an independent and autonomous organization Nahdlatul Ulama' (NU) expresses its urgency”.²³

²¹ Creswell, *Research Design: Pendekatan Metode*, p. 260.

²² Muhammad Shadiq, *Dinamika Kepemimpinan NU* (Surabaya: Lajnah Ta'lif wa Nasyr, 2004), p. 28.

²³ Shadiq, *Dinamika Kepemimpinan NU*.



As an organization that has been seventy-six years old, within Nahdlatul Ulama there are various groups so that the Nahdlatul Ulama organization has various discourses as well. Meanwhile, Muhammadiyah is often referred to as a socio-religious renewal movement.

"This is quite reasonable, even though Muhammadiyah itself does not define itself as that movement. The main reason for this designation is because Muhammadiyah has played many important roles in changing the socio-religious life in Indonesia since its inception".²⁴

Persyarikatan Muhammadiyah has been known since several decades ago, the Muhammadiyah organization is one of the Islamic organizations in Indonesia. Muhammadiyah was founded on 18 November 1912 to coincide with 18 Dzuhiyyah 1330 Hijriah.

"The pioneer of the founding of Muhammadiyah was K.H. Ahmad Dahlan, he was born in the village of Kauman, Yogyakarta in 1868 AD with the name Muhammad Darwis. His father was K.H. Abu Bakar, a preacher at the Great Mosque of the Sultanate of Yogyakarta, whose genealogy traced back to Maulana Malik Ibrahim. His mother was named Siti Aminah, daughter of K.H. Ibrahim, head of the Yogyakarta Sultanate".²⁵

K.H. Ahmad Dahlan received Islamic education since childhood which was educated by his own father, namely, K.H. Abu Bakar.

"Dahlan's education followed a traditional educational pattern which began with studying the Qur'an, then continued by studying the books of fiqh, Nahwu, interpretation and so on at institutions around Yogyakarta".²⁶

²⁴ Sutomo, *Muhammadiyah Gerakan Sosial Keagamaan Modernis* (Yogyakarta: Suara Muhammadiyah, 2005), p. 33.

²⁵ Mustafa Kemal Pasha dan Ahmad Adaby Darban, *Muhammadiyah Sebagai Gerakan Ilam (Dalam Perspektif Historis Dan Ideologis)* (Yogyakarta: Pustaka Pelajar, 2000), p. 70.

²⁶ Arbiyah Lubis, *Pemikiran Muhammadiyah* (Jakarta: Bulan Bintang, 1993), p. 18.



In 1980, K.H. Ahmad Dahlan made the pilgrimage to Mecca besides that he also continued his studies in the holy city for three years with two visits to the University of North Sumatra, the first in 1890, while the second visit was in 1902 AD based on the experience of Islamic knowledge gained by K.H. Ahmad Dahlan is the cornerstone of his thinking to establish an organization that breathes Islam called Muhammadiyah.

"In the beginning Muhammadiyah was only a small group whose mission was somewhat contrary to the customs of the native population. A group consisting of people who are full of dedication and have a high sense of responsibility for spreading what they believe to be the true teachings of the Prophet Muhammad and in order to improve their religious life".

"Muhammadiyah as an Islamic-Modernism group, which is more focused on moving to build an "Islamic society" (Islamic society) rather than concern for an "Islamic state" (Islamic state); whose movement focuses on education, social welfare, and does not become a political organization even though its members are spread across various political parties".²⁷

This modernist view is different from the secular view which separates religion diametrically from the state or conversely the view of Islamic-fundamentalism which squeezes religion and state equally.

"Muhammadiyah's views in the context of Indonesian history are important in addition to helping resolve tensions between Islam and the state as happened at the beginning of independence in the Jakarta Charter incident, as well as providing a religious solution in statehood, namely making Indonesia a legitimate state format based on Pancasila and having theological legitimacy. and strong sociology to become a breeding ground for *baladun thayyibatun wa rabbun ghafur* without having to become an Islamic state as the last point of the Statement of Faith Matters and Aspirations of Muhammadiyah Life and one of the points of Personality of Muhammadiyah".

²⁷ Suha Taji Farouki Basher M. Nafi, *Islamic Thought in The Twentieth Century* (New York: IB Tauris & Co. Ltd, 2004), p. 74.



For reformist-modernists it is not limited to ritual-ubudiyah issues, but also includes all aspects of social social life.

“Besides that, reformist-modernists accept changes related to social problems; having a future orientation and emphasizing long-term programs; be rational in looking at the problem; easily accept new experiences; have high mobility; tolerant; easily adapts to a new environment. In the early twentieth century this attitude was seen in Muslim modernists who accepted some elements of modern Western culture in their social and educational programmes. They believe that wherever the ideas or ideas come from, as long as they do not conflict with the basic principles of Islamic teachings, they are permissible.”

The modernism or reformism displayed by Muhammadiyah is slightly different from the currents of Islamic reformism or the Islamic revival movement (al-sahawa al-Islamy) in the previous Islamic world which tended to harden in a rigid Salafiyah ideology. Muhammadiyah in Azyumardi Azra's view, even though theologically or ideologically has roots in Salafism or Salafiyah, but its character or nature is mediocre or moderate which he calls a Salafiyah Wasithiyah pattern.²⁸ Therefore, even though Muhammadiyah is often positioned as part of the chain of Islamic reform movements in the Muslim world with the main title al-ruju' ila al-Quran wa al-Sunnah, Muhammadiyah is not too thick with Middle Eastern movements, because the character and orientation of its movements are more flexible and moderate.

After describing the *tabayun* process carried out by NU and Muhammadiyah, in this subtitle it can be emphasized what is the comparison between the *tabayun* process carried out by NU and Muhammadiyah itself. The results can be seen in the table below:

No	Tabayyun process	
	Ormas	
	NU	Muhammadiyah
1	Using Islamic Values in	Implementing Ethical Values in

²⁸ Republika Edisi 13 Oktober (2005), p. 12.



	Communicating: a. Honesty b. Fair c. Fairness and Adequacy d. Information Accuracy e. Free and Responsible f. Constructive Criticism	Communication: a. Fairness b. accuracy c. Free and Responsible d. Constructive criticism.
2	Check news sources	Check news sources
3	Check who the author is	Check who the author is
4	Check when the news	-
5	-	Comparing news sources with one another.

After elaborating on the explanation in the previous chapter, when the excesses are caused when hoaxes and negative news against Islamic mass organizations or even Islam itself are not treated with *tabayun*, there will be some bad implications in the future for Islam itself. And in the analysis of researchers, this has indeed happened in the past.

For this reason, in the future it is necessary to have the idea of Islamic mass media as resistance or *tabayun* to rectify the image of Islam, be it through the NU or Muhammadiyah organizations. We must unite with each other in fighting a common enemy called negative news and even hoaxes. Nahdlatul Ulama has a distinction and uniqueness such as spreading Wasathiyah Islamic teachings, internalizing nationalism, and the principles of Ahlussunnah wal Jamaah an Nahdliyah which reject radicalism and terrorism that label themselves as Islam. Nahdlatul Ulama College has proven its commitment to Islam and the Republic of Indonesia. Therefore the Government must support through policies that strengthen Nahdlatul Ulama higher education institutions.²⁹

Islamic mass media is mass media that at a symbolic level uses the name Islam or states an Islamic classification. Pejorative issues against Islam that are echoed by several foreign parties, the majority use

²⁹ Muhammad Rafii, *Islam Nusantara Perspektif Abdurrahman Wahid* (Malang: Literasi Nusantara, 2019), p.80.



communication media in communicating their arguments against Islam.³⁰ For this reason, to minimize or respond to these issues, Islam must counter them by communicating its clarifications on related issues by using the media as well. For this reason, the Islamic mass media is a very good response to offset the movement of negative communication by the West towards Islam. The following are some of the Islamic mass media institutions or institutions that the author refers to:

- 1) The mass media does not use Islamic symbols but implicitly perceives people as having a religious mission. For example, this type of mass media is: Republicans and Pelita.
- 2) Compass. Kompas Daily does not carry an Islamic (Religious) mission, does not carry religious symbols but people perceive that the newspaper implicitly carries a religious mission.
- 3) There is also a mass media that does not carry an Islamic symbol, nor does it implicitly carry an Islamic mission, but in the mass media many Muslims try to include their mission in the sense of incorporating their ideas. Mass media such as for example Radio Ramako, usually this is inspired by the enthusiasm of the mass media managers.³¹

Deputy Rais Aam of the Nahdlatul Ulama Executive Board (PBNU) KH Mustofa Bisri (Gus Mus) stated that scholars must improve the image of Islam, return it to its position as a mercy to the whole world.³² Gus Mus stated that currently the image of Islam has been tarnished by irresponsible people so that some have the impression that Islam is no longer a blessing. Such an impression is especially true in Western circles. According to Gus Mus, those who tarnish the image of Islam are Muslims

³⁰ Jamilah dan Muhammad Rafii, "Kampanye Ide Khilafah: Studi Manajemen Dakwah Akun Facebook Buletin Dakwah Kaffah," *TAZKIR: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 8, no. 1 (2022).

³¹ Jalaludin Rahmat, *Catatan Kang Jalal: Visi Media, Politik, Dan Pendidikan* (Bandung: Remaja Rosda Karya, 1998), p.43.

³² Ruslan Burhani, "Gus Mus: Ulama Harus Perbaiki Citra Islam", <https://pon.antaranews.com/berita/221868/gus-mus-ulama-harus-perbaiki-citra-islam>, di akses pada tanggal 26 November 2022.



themselves who do not understand much about Islam, but speak and even act in the name of Islam and people outside of Islam.

According to Jalaludin Rahmat, there are two kinds of people who do not understand knowledge about Islam, namely people who do not know but continue to learn until they understand and people who do not know but do not want to learn and at the same time claim to know a lot. "The number two is wrong and harmful," said the cleric who is also a humanist.³³

Nowadays it is very easy for hoax news to spread and make people uneasy. Maybe wondering why fake news can quickly spread among the people. Even people easily believe the fake news. In this era of social media, it's easier for people to get information and it's easier to spread it. Already familiar with Facebook, Twitter, Whatssap, Line, Youtube. Of all these media, there are usually facilities for "sharing" or "forwarding" the information obtained. At least share the website link. So that with just a thumbs up to click "share" or "forward", someone can already become an information messenger.

The reason for the importance of tabayyun in receiving news is to avoid activities that originate from sharing fake news. This is because *tabayyun* is part of the attitude of checking and rechecking, namely activities carried out to confirm the truth of a news item. From an Islamic perspective, there is a clear affirmation of this attitude. In surah Al-Hujarat verse 6, there is the word *fatabayyanuu* which is translated to mean "check carefully".³⁴ With these verses, Islam encourages us not to believe right away, but to give some distance to news first, so that there is time to verify, analyze, and look for the information that arrives.

Fake news harms society. People become anxious when there is scary news, even though the truth has not been proven. Sometimes people are more willing to believe fake news than to seek the truth of it. It is

³³ Rahmat, *Catatan Kang Jalal*, p. 50.

³⁴ Zainal Aqli, "Hoax Menjadi Gangguan Kesejahteraan Masyarakat: Pentingnya Implentasi Tabayyun Pada Masa Sekarang", dalam *AL-IJTIMA' International Journal of Government and Social Science*, Vol. 01 No. 2 2021, p.175.



possible that fake news is made just because you want to destroy the authority and existence of a mass organization.

The amount of hoax news that spreads in various media cannot be separated from the role of organized fake news makers. Things like this must be considered by the public so as not to misunderstand. Not infrequently hate speech becomes a trend in making hoax news. Hate speech that has spread in society has become a motivation for pitting one against the other. Because often, hate speech is associated with SARA issues, so it is easy to get carried away by emotions. What started out as no disagreements eventually broke out.

Fake news occurred at the time of the Prophet Muhammad, namely the wife of the Prophet 'Aisyah r.a. Ummul Mu'minin, after the war with Bani Mushtaliq in the month of Sha'ban 5 H. This war was followed by the hypocrites, and also 'Aisyah and the Prophet based on lots held between his wives. on their way back from the war, they stopped somewhere. 'Aisyah came out of sedupnya for some business, then came back. suddenly she felt that her necklace was missing, then she went again to look for it. Meanwhile, the group departed with the assumption that 'Aisyah was still in a small group. after 'Aisyah found out, sekedupnya had already left. She sat in her place and hoped that sekedup would come back to pick her up. Coincidentally, passing through that place a friend of the Prophet, Shafwan Ibn Mu'aththal, found someone sleeping alone and he was surprised when he said: "Inna lillahi wa inna ilaihi raji'un, the wife of the Apostle!" 'Aisha woke up. then he was invited by Shafwan to ride his camel. Syafwan walked leading the camels until they arrived in Medina. the people who saw them spoke according to their own opinion. the rumors started. then the hypocrites exaggerated it, Then the slander against 'Aisyah r.a. and even then it became wider, giving rise to turmoil among the Muslims.

In the afterlife, the accountability required by Allah is not only for the creators of the news, but also for those who spread it. Allah says as follows:

Artinya: "Sesungguhnya orang-orang yang membawa berita bohong itu adalah dari golongan kamu juga. janganlah kamu kira bahwa berita



bohong itu buruk bagi kamu bahkan ia adalah baik bagi kamu. tiap-tiap seseorang dari mereka mendapat Balasan dari dosa yang dikerjakannya. dan siapa di antara mereka yang mengambil bagian yang terbesar dalam penyiaran berita bohong itu baginya azab yang besar (QS. Al-Nur: 24)".³⁵

CONCLUSION

The tabayyun process on negative issues carried out by NU in Jambi City is carried out in several ways, namely: (1) Applying Islamic values in communication, such as: Honesty, fairness, fairness and properness, accuracy of information, freedom and responsibility, and constructive criticism. (2) Checking news sources, (3) Checking who wrote the news, (3) Checking when the news was published. The tabayyun process on negative issues carried out by Muhammadiyah City of Jambi is carried out through stages such as: (1) Using ethics in communicating, such as: fairness, accuracy, freedom and responsibility, and constructive criticism. (2) Checking the origin of the news, (3) Checking who wrote the news, (4) Doing comparisons between one news and another. The comparison between NU and Muhammadiyah in the tabayyun process towards the negative issues that hit the two mass organizations is basically the same in terms of concept, but only in terms of the technicality of the tabayyun there are differences. This is because the two organizations both adopt Islamic ethics in a continuous way to respond to negative news or hoaxes.

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³⁵ Tim Penerjemah Depag RI, *al-Quran dan Terjemahnya* (Bandung: Diponegoro, 2008), p.241.



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