Communication Ethics Education as an Alternative for Ethnoreligious Conflict Resolution on Internet-Based Mass Media

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Abstract—Internet-based mass media as an advancement in electronic technology that moves in cyberspace is a technology product that is very much beneficial, among others, as an instrument for remote communication that presents text, images, motion, and sound. With internet-based mass media, communication can be done more attractively, faster, easier, cheaper, cross-country, and cross continents. However, this mass media can also be used to spread lies (hoaxes), utterances of hatred, slander and sheepfighting, including in socio-religious or ethnoreligous content. In connection with that, the internet-based mass media users need to be educated on the issue of communication ethics, so that they know, understand, and are skilled in communicating ethically, both in content and narration. This paper aims to describe ethics education communication via internet-based mass media as an alternative for ethnoreligious conflict resolution on internet-based mass media.The theory used in this research is a special theory of cyber conflict conducted by Kharitzogianni (2000). The method of this research is qualitative in nature, the type of research is the reseach library with a virtual ethnographic approach (netnography).

Keywords—ethics, conflict, ethnoreligion

I. INTRODUCTION

The emergence of internet-based mass media is an advancement in electronic technology that moves in cyberspace. All kinds of news can be posted into the mass media, and we can search for various news that we need. However, the information we need is often inaccurate and often contains lies or hoaxes. Hoaxes are fake news or news containing lots of lies. Hoaxes are information that needs to be clarified and validated.

In this case, there are five levels of information, namely noise, data, perception, science, and wisdom. Noise is information that is still confusing and jumbled between the right news and the wrong news, between important news and unimportant news. Data is information that has been reduced and classified. Perception is selected data that has been interpreted by everyone but the interpretation of each person is different. Science is data that has been validated, both with verification and verification. Wisdom is a science that is equipped with the language of wisdom.

Noise, data, and perception cannot be categorized as reliable knowledge or news, but they are still hoaxes. All of these have not been made to be handled especially as a legal basis. Understanding the importance of spreading digital information news is vulnerable to abuse, the Indonesian government issued Law No. 19/2016 concerning changes to Law No. 11/2008 concerning Information and Electronic Transactions (ITE). The government's seriousness in protecting news or information content was also strengthened through Permenkominfo No. 19/2014 concerning Handling Negatively-charged Internet Sites and Presidential Instruction No. 9/2015 concerning Management of Public Communication. Information that allegedly contained lies even though only 25% still had to be clarified, both through verification and falsification methods. According to data compiled that news hoaxes on selected internet-based mass media in Indonesia (Antara News, Detik, Tempo and Kompas), which are particularly concerning ethno-religion are quite numerous, from January to March 2019 alone there are news that alleged hoaxes includin 4918 news about blasphemy, 323 news about infidels (kafir), 156 news about jihad, 3969 news about ideology other than Pancasila and many more.

If hoaxes are not immediately clarified, they have the potential to create conflict; unrest, chaos, hostility, even war. That is why, researchers are interested in making further research from the results of the above research with the title "Educational Ethics Model of Education as an Alternative to Cyber Conflict Resolution on Internet-based Mass Media". The issue concerns the problem of many people, even concerning the safety of the nation and state. In addition, the object of research is relevant to the family of the human sciences that we are involved in, so this problem is very significant to study.

II. DESCRIPTION OF PROBLEM AND PURPOSE

There are so many hoaxes that are disseminated through internet-based mass media including those concerning the ethno-religious realm, such as the stigma of takfiriyah (or forgiving others), refracting the meaning of jihad and terrorism, and non Pancasila ideologies such as the khilafah concept of certain organizations. This hoax can be detrimental to many parties. The impact can be small but can be very large

so that it disrupts the ethno-religious order and at the end it can damage the order of Republic of Indonesia.

1) Research formulation: There are three main issues carried out by this research, namely the issue of hoaxes, potential hoaxes, and alternative resolutions. Based on these three main issues, three research formulations were made, namely (a). What is meant by hoax in the realm of Ethno-Religion along with some hot issues that developed during this January to March 2019. (b). What potential hazards can be caused by ethno-religious hoaxes especially on the integrity of the Republic of Indonesia (NKRI) (c). What is the Ethics Education model that will be built as an alternative to conflict resolution on internet-based mass media.

2) Research purpose: a) Identifying hoax cases which frequently occurred in ethnoreligious realm in internet-based mass media during Januari to March 2019. b) Producing a model of Ethical Communication Education as an alternative resolution for hoax spread with all of its potential dangers.

III. LITERATURE REVIEW

There have been many studies related to conflict and conflict resolution towards peace. The aim is of course to promote understanding of the relationship between peace and conflict resolution through various approaches, expanding insights, current interdisciplinary practices.

One study related to conflict and its resolution is the research conducted by Nia Kurniasih et.al. with the title "Politeness as a Strategy for Prevention and Conflict Resolution on Internet-based Communication: Linguistic and Technoculture studies ". Kurniasih's research raised the issue of conflict in the Indonesian cyber world as her research theme in relation to Applied Peace Linguistics (APL), which is a field of science used to solve legal related problems or disputes using linguistic analysis: constructive communication (constructive communication).

The conflict theory that will be used in this study is a special theory of cyber conflict following previous research conducted by Kharitzogianni (2000), which divides cyber conflict into two major parts: socio-political conflict and ethnoreligious conflict.

A. Socio-political Conflict

This conflict has a major issue regarding netwar conflict or conflict in the network of hacktivists (hackers) who care about global issues such as the environment and those who are not too willing to negotiate with the government. The main objective of hactivists is to influence or invite / challenge public opinion or public opinion, or opposing parties, and fight to control media access and coverage. Cyber attacks are usually in the form of denial of service attacks and web damage (web defacements). This kind of action is considered by some as a run contrary to the freedom or the right of speech of others and some assume that actions like this are the only way to gain public attention.

Another researcher, Tim Jordan (Hacking Mapping, Computer Fraud and Security, 2001) has mapped cyber conflicts into Mass Virtual Direct Action (MVDA): simultaneous use by many Internet users to create electronic civil disobedience. These actions, hacktions, are not intended to permanently stop a target, but for something symbolic in dimension. Hacktion perpetrators rarely hide their identity; they tend to look for opportunities for public debate and discussion. Second, the Individual Virtual Direct Action (IDVA) is a hacking action carried out by an individual and does not depend on mass protest. These actions can be semiotic or semiotic attacks (defacement), computer intrusion, or network security or network security.

B. Ethno-religious Conflict

The increasing level of cyberconflict interests is clearly seen during the conflict reflecting conflicts that occur in the real world (real world, as opposed to cyberspace), for example, the Palestinian-Israeli conflict. The hacktivists and hackers attacked the website. They sent racist messages, disrupting other parties' computer systems and spreading popaganda. Another example is the cyber conflict that occurred after an international diplomatic incident between the Chinese government and the American government regarding the landing of an American spy plane without a crew on Chinese soil. Parties involved in ethno-religious cyber conflicts rarely use the Internet as an effort to mobilize public support or influence. They use it as a weapon, so that the term netwarriors arises: cyber activists who tend to commit violent and negative actions, namely terrorists and criminals, or social activists who can be militant but can also be reconciled and even promising.

Another researcher, Gadi Wolsfeld (Media and Political Conflict, 1997) states that there are three variables that encourage the ability of antagonists to control the political environment and, in turn, increase the ability of opposing parties to dominate public discourse to dominate public discourse on certain issues, for example:

- The ability to start and take control
- The ability to regulate information flow
- Ability to mobilize support

Socio-political cyber conflict begins a newsworthy event by placing others to be defensive, sending stories to all corners of the world, disseminating information without control and mobilizing support through frames or frame formation as an alternative frame for an event. On the other hand, in ethnoreligious cyber conflicts, warring parties tend to use the Internet as a weapon. Even though they can initiate an action, they fail to understand the effort to promote an alter.

IV. METHODOLOGY

This research is based on the frame of mind that internet-based mass media has a very large influence on changes in mindset, attitude, behavior, and culture of society. A person's mindset will depend on the quantity and quality of information (news) that he receives. If the news received is not the actual news or only false news, then the perspective, attitude, behavior, and culture in question will be wrong, so that it can harm himself and others. In order for the internet-based mass media user community to avoid hoaxes, there needs to be a model as a resolution. The model offered by researchers is the Communication Ethics Education model.

This research is in the framework of technoculture science. Technoculture is between two scientific circles, namely technology on one hand, and culture on the other. In the

middle there is a slice in the form of religious values (beliefs, spirituality, humanity, and cultural values of civilization). In this study, the technological side is the dissemination of news through internet-based mass media, while the cultural side is the way of looking, how to behave, and how to culture the mass media users.

The approach used is transdisciplinary, namely technological approaches, theological approaches, linguistic approaches, philosophical approaches, and cultural approaches. This research is qualitative and quantitative. The research method used is the method of virtual ethnography (netnography) from Hine (2000), namely ethnography method conducted through internet media, ethnoreligion, theological analysis, interviews, and observation. The target is to create an Educational Model of Communication Ethics as an alternative to cyberconflict resolution, especially in the Internet-based Mass Media.

V. OUTCOMES

The results of this study are expected to have an impact and benefits including:

1. Theoretical benefits of academics are to enrich the treasures of scientific research methodologies in the scientific group of the human sciences, which basically carry values religiosity (religious values, spiritual values, national values, cultural values including language, and values of local wisdom).

2. The practical benefit of sociology is to increase the public awareness of internet users to always uphold the ethics of communication, especially communicating through the mass media technology that has the meaning of the internet in order to realize the civilized internet user community. In a smaller scope to avoid cyberconflict.

VI. FINDING & DISCUSSION

After conducting some library research, the researchers found the following things, among others:

1) Naqli's Philosophy of Communication Ethics:

a) The foundation of the Koran: Allah Almighty confirms that humans are to be careful in acting and speaking, because there is no single word that escapes the records of the angels. Angel Raqib records good deeds and Angels 'Atid records bad deeds. God declares in QS. Qaaf ayat 17-18: When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].

b) Foundation of Hadith: The Prophet said: "Salamat al-insan fi hifdzi al-lisan" The salvation of humans depends on the guarding of his tongue.

2) Good Speech Criteria in Communication:

a) Qaulan Karima: Qaulan Karima is a glorifying remark, the communicant is truly appreciated and glorified whoever he is. This is commanded by Allah SWT through His words: "Then do not say to both (the parents) the words 'ah' and you shout at both, and say to them both glorifying words" (Surat al-Isra [17]: 23) "And do not give up affairs to those who are not perfect minds, your wealth that God has made for you as the subject of life. Give them shopping and

clothes, say to them good words (glorifying)" (Surah Al-Nisa [4]).

b) Qaulan Ma'rufa: is a speech that is well known for its meaning, so the communicant understands the contents of the conversation. Allah said: " Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing."(Al-Baqarah [2]: 263). "And when there is present the inheritance of some inheritance, orphans and the poor, then give them from the treasure (in a minimum), and say unto them good words (ma'rufa). (Surah Al-Nisa [4]: 7).

c) Qaulan Syadida: is a statement that is expressly irrelevant. Word of God Almighty: "O believers, fear Allah, and say the right words / firm" (QS.Saba '[33]: 70).

d) Qaulan Tsaqila: is a speech that has a heavy, concise weight. Allah Almighty said: "Indeed We will send down to you heavy words" (Surah Al-Muzammil [73]: 5).

e) Qaulan Baligha: is a speech whose message arrives or imprints on the heart. God says: "These are they who are (truly) Allah knows what is in their hearts, therefore turn away from them, advise and say to them words that imprint on their souls". (Surat al-Nisa [4]: 63).

f) Qaulan Maysura: is a gentle and easy speech. Allah Almighty said: "And if you turn away from them to obtain the mercy from your Lord whom you wish for, then say to them a meek statement" (Surat al-Isra (17): 28).

g) Qaulan 'Adlima: is a meaningful statement, as illustrated by Firman Allah Swt:" Then is it appropriate for God to choose a son for you, and does He take a daughter from an angel? Really you really say big words "(Surat al-Isra [17]: 40). What is meant by the speaker is bigger than the narrative of his speech. The saying is very meaningful, namely assuming God has a family, it is shirk akbar (associating partners with Allah as the greatest shirk).

h) Qaulan Husnan or Qaulan Ahsan: that is good words, even better. Allah Almighty said: "And say unto man with good words". (Surat al-Baqarah [2]: 83). "And say to my servants, let them say better words. Indeed, the devil always caused disputes between them. Indeed, the devil is a real enemy to humans "(Surat al-Isra [17]: 53).

In addition there are also Qaulan Layyina (meek words) and Qaulan Yasira (words that make it easy) all of which are ethics of communication.

3) Ethics of communication

a) Do not spread news that is not clear about the source of the news and the truth is not clear. Rasulullah SAW that "Naha Rasulullahi ullah an qila wa qala" Rasulullah forbade talking about unclear news.

b) Tabayyun: is the obligation to confirm the truth of the news so that the person gives clarification about the real problem. Allah Almighty said: "O ye who believe if a wicked attack comes to you brings a message, then examine the truth, so that you do not harm a people because of ignorance (carelessness) ye finally regret that action". (Surah Al-Hujurat [49]: 6).

c) Breakback: is to mention the ugliness of a person in a conversation with the intention to vilify his name. In this case God mentioned the ugliness of Pharaoh but did not

mention his real name. Pharaoh at the time of Prophet Ibrahim named Ru'at, Pharaoh at the time of the prophet Yusuf named Hexos, Pharaoh at the time of Moses' prophet was still small named Ramses II, while Pharaoh was buried in the Red Sea named Meniftah. So God is never worshiped.

d) Defamation: is to mention someone's bad deeds even though the person has never committed such bad deeds.

e) Suudzan: is that people think that the person has done a bad thing, their confidence level is above 75%.

f) Tasakhar: Insulting as explained in (QS. Al-Hujurat [49]: 11).

g) Tasghir: Shrinking people down.

h) Laqab: "Wa la tanabazu bil alqab: And do not call each other with bad titles. (Al-Hujurat [49]: 11).

4) *Steps to Communicating Ethics Education*

a) Mindset: Is changing the pattern of thinking. Ethics education in communication must try to set the brain and communicant mind in a certain direction according to the target. Brain settings must be delivered by involving elements of ratio and emotion simultaneously, both through writing, interactive and directed dialogue (closed and landing question), and exemplary (uswah hasanah).

b) Behavior Change: Is changing behavior. Ethics education must also try to control changes in individual behavior from bad to good, step by step, both forced and because of awareness, through practice and habituation, rewards and punishments (reward and funishment). Strive as hard as possible so that there is truly a controlled change.

c) Attitude Change: Is a change in attitude, namely behavior change based on awareness.

d) Civilization: Is a change in civilization. In this process there must be an effective control institution, namely the government that has the authority to give warnings, reprimands, punishments and rewards for perpetrators who violate existing laws and regulations, and if necessary make new regulations governing the ethics of communicating with internet-based mass media.

VII. CONCLUSION

There are so many hoaxes that are disseminated through internet-based mass media that concern the ethnoreligious realm, for example blasphemy, stigma of takfiriyah (or infringing others), refraction of the meaning of jihad and terrorism, and nonpancasila ideologies such as the khilafah concept of certain organizations. This hoax can be detrimental to many parties, the impact can be small but can be very large so that it disrupts the ethnoreligious order and at the end it can damage the order of Republic of Indonesia (NKRI).

This research offers a model of educational ethics of communication via internet-based mass media as an alternative to conflict resolution, especially in the ethnoreligi domain. Someone who will communicate in the mass media must have the awareness to always keep oral because whatever we say or write will be carried on in the hereafter. Therefore, ethics in communication is needed, namely: by not spreading the news that is not clear source of information and unclear truth of the contents, always doing tabayyun (confirmation) of all information received, avoiding behavior: backbiting (gossiping), slander, suudzan), tasakhar (insulting), tasghir (discouraging people), and giving bad laqab (title).

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