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by Humaidi -

POLITICAL BUZZER: THE PERSPECTIVE OF FIQH AND THE NEGATIVE EFFECT ON ISLAMIC SOCIETY

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Abstract: The purpose of this research is to investigate the legality of political buzzer acts from an Islamic law viewpoint, as well as the detrimental influence of the presence of a political buzzer on the Muslim community . The literature review approach is used in this study to describe the notion of the political buzzer: Islamic law and its influence on Muslim society . The documentation approach was utilized in this study to collect data". "This study employs a content analysis approach provided in the form of a narrative review to investigate themes relating to political buzzwords: Islamic law and its influence on Muslim society". "An major conclusion from extensive study was that it is mubah (legal) for a political buzzer to promote the skill, expertise of a candidate for leadership or a specific regional head . Meanwhile, political buzzers who invent and propagate falsehoods, hate speech, and black campaigns are haram (illegal) and absolutely forbidden . Political buzzers have a detrimental influence on the Muslim community because they frequently publish content in the form of false news, black campaigns, and defamation against political opponents .
Keywords: Islamic Law, Muslim Society, Political Buzzer

Introduction

Because of advancements in Indonesian communication technology, social media has become an important medium for communicating political campaigns . Some people seize the excitement of political contestation to pursue financial benefit, such as by working as a buzzer on social media. Buzzers are said to have an important function in creating a subject of debate on social media such that it empowers more than a few specific political personalities or politicians to win the political contestation . In terms of its interactivity, social media allows users to offer their perspectives on a certain topic of discussion (Shidiq Sugiono 2020).

The history of buzzer usage in Indonesia began in 2006 when the social media platform Twitter was launched and used in Indonesia.   The buzzer function was then used for marketing purposes for certain product brands . Meanwhile, when Buzar first became involved in political events, such as the 2012 Jakarta gubernatorial election, the winning team of the Jokowi-Ahok pair began to use Buzar's presence to boost their image and defeat their opponents.   Two years later, in 2014, Buzzer was widely used for political purposes.   Numerous polls, among others, showed Mr Jokowi ahead of Mr Prabowo, sparking a social media fray.   Especially in the presidential race between Joko Widodo-Yusuf Kalla and Prabowo Subianto-Hatta Rajasa.   (Indrianti Firdausi 2021).

The rising number of people's activities in cyberspace contributes to Buzzer's social media success. According to the Indonesian Internet Service Providers Association (APJII), the growth in community involvement in cyberspace resulted in 196.71 million internet users out of 266.91 million Indonesians who were the masterminds of the 2019-2020 era (APIJI 2019). A year later, the number of internet users has climbed once again. The graph below depicts data on internet and social media user trends in Indonesia in 2021. (APIJI 2019).
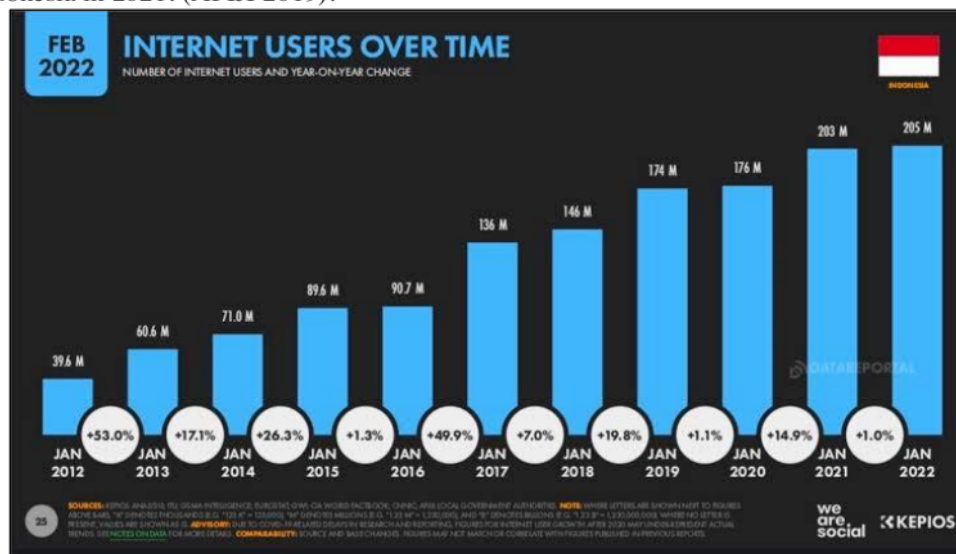
Figure 1. Data on internet, mobile phone, and social media usage in Indonesia

Information:

- Total Population (total Population): 274.9 million Unique Mobile Users: 345.3 million (125.6% of Indonesia's Total Population)
- 202.6 million Internet users (73.7% of Indonesia's total population)
- 170 million active social media users (61.8% of Indonesia's total population)

The situation of extremely high internet users, which is expected to reach 202.6 million by 2021, is skillfully used by political buzzers to circulate material that defends certain political leaders. In general, political buzzers are responsible with exposing election participants' vision, mission, and initiatives in cyberspace. The political buzzer is also entrusted with digesting amplified public opinion in order to boost the popularity, electability, and acceptability of community election participants. Buzzers for political campaigns in cyberspace might be volunteers, party cadres, or persons who are specifically hired to be political buzzers. (Rayhan Naufaldi Hidayat 2020).

The phenomena of the political buzzer is intriguing to investigate, but regrettably, previous research has only studied the side of the political buzzer's flow of cash or research connected to the buzzer and the realm of politics. There has been no in-depth research that analyses the buzzer's influence on Islamic law and the important impact of the buzzer's development on the lives of the Muslim community. Among the studies on political buzzers are those undertaken by the Center for Media and Democracy, the Institute for Economic and Social Research, Education, and Information. (LP3ES). This study was carried out to determine the flow of cash or salary earned by political buzzers in a given month. According to the findings of this study, a political activist entrusted with manipulating public opinion on social media for a month might earn millions of rupiahs. Buzzers are paid in a variety of ways, often between Rp50 and Rp100,000 per account, with the potential to earn between Rp1 and Rp7 million every month. Meanwhile, normal content providers receive around IDR 4 million. Meanwhile, the coordinator is normally paid Rp. 200,000 each account, for a total of Rp. 5-Rp. 15 million. Finally, influencers or celebrities can earn up to Rp. 20 million in cash or non-monetary awards like commissioner posts or BUMN initiatives. (Researcher 2022).

Another study completed by Alief Achdiat Ermansyah Had is titled The Power of the Instagram Political Buzzer in the 2019 Election in Makassar City. This study was carried out at Makassar City. The method utilized is a descriptive analytic method with a qualitative approach to offer an overview of the potency of the political buzzer on Instagram social media. The data was collected through an in-depth interview approach with various informants and other sources linked to this research. According to this study, spreading information through social media, namely Instagram through the publishing of photographs by political buzzers, would provide broad preferences that can affect people's decisions. (Alief Achdiat Ermansyah 2019).

The previous study on political buzzers differs from the author's findings. The author's research is unique in that it examines the labor status of a buzzer from the standpoint of Islamic law. Which political buzzer acts are legal and which are not. This study does not universally condemn political buzzers' actions as haram, but scholars

will attempt to assess the law depending on the sorts of activities carried out by political buzzers. Furthermore, the author discusses in detail the harmful influence of the presence of a political buzzer on the social life of the Muslim community.

Methodology

In this study, a literature review approach is used to explain the political buzzword concept of Islamic law and its impact on Islamic society. A literature analysis approach is a technique for identifying ideas, concepts, and insights from previous research (Diana Ridley 2012). Summarizing, evaluating, and synthesizing vast amounts of literature can test hypotheses, generate new ideas, and assess the validity and quality of research for errors, inconsistencies, and inconsistencies (Yu Xiao 2019) . This approach allows the authors to more thoroughly explain the concept of political buzzers, as well as the impact of laws and buzzers on the Muslim community, based on research investigations from various sources and data from previous studies. can be evaluated. Already available. Data collection methods used in this study. A documented approach to data collection was used in this study. The authors conducted a literature search using the terms 'buzzer', 'political buzzer', 'Islamic buzzer law', and 'impact of political buzzer' on the Google search engine and Google Scholar. The author then selects articles with titles related to the question under consideration.

Discussion

Definition of Political Buzzer

The term buzzer is derived from the English word bell or alarm. In Oxford Dictionaries, a buzzer is described as an electrical device that emits a buzz to disseminate a certain signal or indication. Buzzers were first intended to promote a certain product, either for free or for a fee. However, since the general election (election) in Indonesia in 2014, political players have begun to pay attention to buzzer services. A buzzer is a social media account character, either anonymous or real, who disseminates, campaigns, or hums a message or content at any moment in order to reinforce a message or content in public opinion. (Bambang Arianto 2020).

A buzzer is a piece of electronic equipment that turns electrical oscillations into sound vibrations. The operating concept is nearly identical to that of a loudspeaker, which makes a loud sound that attracts attention. Meanwhile, Arbie defines a buzzer on social media as an account that has a large impact (influencer) on followers or friends and is anticipated to create a subject in both the online and real worlds (Christiany Juditha 2021).The buzzer method is similar to electronic word of mouth (e-WOM). Buzzers were first extensively utilized for product promotion and marketing methods, but they eventually evolved into a strategy for image and reputation construction for individuals, groups, and organizations. With its capacity to magnify communications, buzzers are thought to be beneficial in forming public opinion about a piece of information or a desired message. (Maulidatur Rohmah 2019).

History The formation of a political buzzer

Initially, the social media buzzer was solely known as a business buzzer, but with the advantages The buzzer approach, which was generated by a business buzzer, was also employed in digital politics. Only autonomous categories with a free character and

not bound by any product or brand are known in the context of a business buzzer.It may be used for a variety of purposes. The advantages of any business marketing ordered from agencies or firms are not confined to specific items. The character of the business buzzer is pragmatic, with a neutral attitude. That is, the business buzzer shifts in response to the needs of payers and renters.According to various research, the word buzzer arose from the rise of buzz marketing in digital media.

Greg defines buzz marketing as a passive or active endeavor to improve marketing by third parties so that they can influence one other. Meanwhile, Hughes defines buzz marketing as an endeavor to attract the attention of customers and the media to the point that they will speak about the brand and product, making it an exciting news story. Furthermore, a buzzer is defined as one of the netizen actors who hold social media accounts and regularly distribute, campaign, and broadcast messages or material to other netizens in order to enhance the message or content. (Bambang Arianto 2021).

Business buzzers frequently establish fees based on the amount of followers and the difficulty degree. In contrast, political buzzers are classified as either independent or volunteer. First and foremost, the independent buzzer has a free personality and is not constrained by any group or organization. This means that it may be used to brand or campaign on any political topic based on instructions from agencies, politicians, political parties, or stakeholders who utilize their services. This form of buzzer is prone to transactional nature because to its neutral and interest-free character. In other words, these buzzers move in response to the needs of the payers and renters. These buzzers frequently establish prices according on the number of followers and the difficulty level. Second, volunteer buzzers are partisan because they are associated with political people, political parties, or comparable sociopolitical ideals. Many of these buzzers are generated by netizens who are quite active on social media. These buzzers are frequently digital political volunteers since they promote partisan and volunteer behaviors. Political buzzers are recognized as digital political volunteers who always put the spirit of voluntarism first and do not get paid for carrying out buzzer activities based on voluntary support. (Bambang Arianto 2021).

Several reasons contribute to netizens becoming buzzers on social media. The first is active usage of social media. These netizens use social media at a higher rate than the norm. Because of this excessive activity, netizens labeled as buzzers frequently repost (Instagram), retweet (Twitter), and reshare (Facebook) to enhance the message. Thus, retweets, reposts, and reshares are buzzer behaviors. Second, as an additional source of revenue. Internet users who want to become buzzers are seeking for extra sources of revenue. Many netizens do not want their time on social media to be wasted or used to fulfill their quota. As a result, social media must provide something in order to drive users to create new material and actively publish on social media. (Bambang Arianto 2020).

Political buzzer activities

The actions of professional political buzzers and volunteer political buzzers on social media varies slightly, but the essential purpose remains the same: to advocate for certain candidate pairings. Professional political buzzers take a more passive role in deciding which campaign messages to broadcast via their social media profiles. All

professional political buzzers' operations are organized and managed by particular parties connected via Whatsapp groups. They were instructed to create 10 profiles apiece on Facebook, Twitter, and Instagram when they first joined as professional political buzzers. To seem as a legitimate account, each of these accounts must be assigned a unique identity. Then, using these accounts, these professional political buzzers will transmit campaign messaging in the form of pre-planned daily storylines and hashtags. Professional political buzzers' Twitter accounts have specific responsibilities. Four of the 10 Twitter accounts defended the candidate duo, four attacked, and two were neutral. (Felicia Felicia 2019).

Buzzer works digitally through social media profiles and employs a well-organized and efficient work structure. It usually starts with Key Opinion Leaders (KOLs) who endorse campaigns and promotions on major social media networks. The team then drives mass engagement from the perspective of Key Opinion Leaders (KOLs) through the use of hashtags, spreading the voices expressed and allowing more people to hear and read about campaigns and ads through social media. try to (Muhammad Iskandar 2021).

Ismail Fahmi, social media expert at Drone Emprit and Kernel Indonesia Analysis (CNN Indonesia Connected 2020), said the purpose of the buzzer is to collect data in the form of social media conversations made by internet users. It is explained that there is Dialogues were surveyed to see which issues were getting public attention. Strategies and plans are then developed to address the issue more broadly, including texts, news and memes. The Buzzer campaign has just started distributing (sharing, posting, tweeting) materials on various social media platforms. The contents and messages of that buzzer are reinforced and reacted to by social media users and netizens. It is the frequency with which the substance can change public perceptions and opinions.
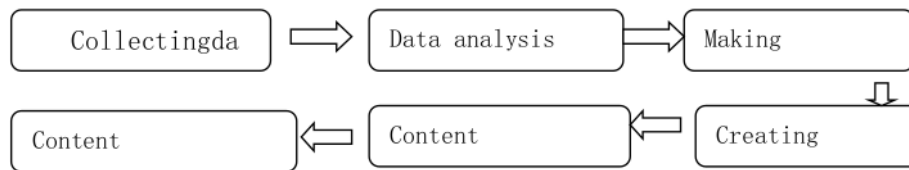
Figure 2. Schematic of Buzzer Activities/Role

Buzzers also produce movements and patterns as they perform their function. First, irregular patterns indicate that content is shared (shared). Each wrestler can design and convey their own theme. Second, the command design emphasizes loading the same information (fonts, videos, memes) at the same time. Decide the timing and send at the same time. (Ade Faulina 2021).

Buzzers operating in the dark spaces of social media, sharing information, data, and opinions without verification and confirmation, hiding behind fake and anonymous accounts, and claiming freedom of expression is a dangerous phenomenon that can disrupt national political stability. Buzzers have frequently muddled the public domain by circulating information in exchange for money without openly and honestly labeling the content on social media as advertising. Information dissemination without openness

and accountability may mislead the public, influence opinion, and harm democracy by altering public perception. (Boy Anugerah 2020). In the context of Indonesian politics, buzzers are classified into three types: paid buzzers, volunteer buzzers, and neutral buzzers. Even if there is a paid buzzer, the fee is not excessive. Even yet, the majority of them originate from bloggers and netizens who are engaged on social media to assist improve a business buzzer product or service. Meanwhile, volunteer buzzers are provided by political volunteers with cyber teams. Almost all political volunteers in Indonesia have a social media cyber squad.

Meanwhile, a neutral Buzzer is more unbiased in this setting. However, it still contributes to the substance and message becoming popular opinion. In the anti-white group (golput) campaign, for example, buzzers from this group continue to strive to reinforce or make the message viral so that all other netizens may learn about it. Finally, buzzer accounts employ anonymous and accurate accounts to protect users' personal information. (Arianto 2020).

Political buzzer profession law in the perspective of Islamic law

Social networks have become an integral part of everyday life. Almost everyone in Indonesia has a social media account. Be it Facebook, Twitter, Instagram or any other social media platform. Everyone should actively participate in social media on a daily basis. The rise of social media users has spawned new career options like Buzzer. Summer work is easy because you can do it in parallel (hobby play 2020). He is one of the most popular buzzer jobs as political buzzers can earn millions of rupees. In both parliamentary and administrative elections, such as local elections and presidential elections, when political parties make extensive use of buzzer services, the buzzer phenomenon increases. Buzzers are programmed to lobby for approval and election of potential community leaders. On the one hand, the community must disseminate the talents and ideas of potential leaders. Buzzers, on the other hand, are necessary to highlight the weaknesses of the candidate's political opponents. This is when the door opens to a dark campaign involving defamation that has horrifying effects on the entire profession. (Iskandar 2020).

To determine if a political buzzer is lawful or not, the acts or activities of the political buzzer in assisting a political person in being elected as the leader of a given region must be specified. The following are the responsibilities of the political buzzer::

1. Highlight the abilities, competence, or political commitments of candidates for leadership or regional heads..

The internet revolution and globalization have increased the popularity of political buzzers. This shift has been key in transforming traditional political campaign patterns and content into one of the most professional and sophisticated marketing techniques. If a political party follows a marketing philosophy, it aims to meet the needs and desires of voters, resulting in voter satisfaction and electoral support. Social media is also often used as a political marketing tool, as it can dramatically influence people's political decisions. Buzzers are not only cost-effective, they can have a wider impact in introducing potential leaders to the larger community. Each partner performs a buzzer

action discreetly pushing candidates through social media. Buzzer acts as a thought leader because it has an account that contains original, relevant and useful information, a consistent number of tweets per day, and a high level of engagement (Christiany Juditha 2021).

As long as the information provided by political buzzers is not fake news, dark campaigns, or defamation of political opponents, it does not violate Islamic law. Self-promotion, whether by others or by yourself, is acceptable. The legal basis for this permission is stated in Surah Yusuf verse 55 of the Quran.

قَالَ اجْعَلْنِيعَلٰىخَزَائِنِ الْأَرْضِ إِنِّيحَفِيظٌ عَلِيمٌ

Meaning: *Yusuf said: "Make me the minister of the state treasury (Egypt); Verily I am a person who is good at guarding, and knowledgeable."* (Surah Yusuf: 55)

This paragraph's legal substance is that a person may market himself to have specific talents in a job so that others might recognize him as a person with promise and competence in a certain subject. In this verse, the definition of "Hafiizhun" is being trustworthy in carrying out the mission, whereas the meaning of "aliim" is a knowledgeable individual with mastery of knowledge linked to his work (Armansyah 2020).

When it is legal to promote one's skill, the work of a political buzzer is legal as well, as long as the information developed and disseminated is confined to promoting the expertise of future leaders and does not take the shape of fake content, hate speech, or black campaigns.

2. Create and Spread Hoaxes

The contestation of general elections, presidential elections, and regional head elections (pilkada) in current digital age always causes controversy on social media, with the formation of social media profiles belonging to political buzzers. The struggle between buzzers supporting one candidate for office frequently occupies the top topics (top trending) on Twitter and Facebook. This struggle is frequently laden with ammo for falsehoods or fake news (Republika 2017)

Many factors influence the rise of hoax news originating from fake accounts belonging to political buzzers on social media, including the habit of people who always want to share information quickly, are in a hurry to share news, and like to tell stories about a piece of information they receive without doing anything. First, double-check the veracity, where the information originated from, and who broke the story first. This habit is passed down sequentially from one user to the next in the same process; without validation and verification, it is simple to receive and disseminate, especially if the information has been embellished with provocation practices for specific interests that can affect emotions, feelings, and thoughts. Even communal initiatives grow viral in our culture (Tansah Rahmatullah 2019).

The problem of the transmission of fake news has been discussed in the Al-Quran itself, Surah an-Nur verse 11.

إِنَّ الَّذِينَ جَاءُوابِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَاتَحْسَبُوهُ شَرًّالَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَااكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِيتَوَلّٰىكِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

"True, those who spread false news are a group among you (as well)." Do not believe that the occurrence is harmful to you; on the contrary, it is beneficial. All of

them will be punished for his faults, and the one who plays a big part among them will face harsh retribution."This verse speaks of the erroneous news that befell sayidatina'Aisyah rodiollohu anha, Ummul Mu'minin, following the conflict with the Bani Mu'aliq in the month of Shakban 5 H. On the way back, the hypocrites followed the war and 'Aisyah rodiollohu anha with the Prophet Muhammad, and the armies came to a halt. 'Aisha ra She went away for a reason, then came back. Suddenly he felt his necklace was missing, so he looked for it.

Meanwhile, the soldiers left with the impression that 'Aisyah ra. was still on her camel. When 'Aisyah ra. discovered that her sekedup (tent on a camel) had departed, she sat in her location, hoping that the sekedup (tent on a camel) would return to pick her up. Afwan bin Mu'aal, a companion of the Prophet, happened to walk by the location and discovered someone sleeping alone. "Inn lillhi wa inn ilaihi rji'n, the wife of the Apostle!" exclaimed Afwan.'Aisha ra came to. Then Afwan invited 'Aisha to ride her camel. Afwan walked, leading the camel to Medina. People who witnessed them discussed it in their own words. Rumors started to circulate. The hypocrites then exacerbated it. As a result, defamation against 'Aisyah was rampant, producing upheaval among Muslims (Fajri Hidayat 2021).

This verse is a caution to those who criticize the Prophet Muhammad's wife, 'Aisha, without evidence. Then Allah replied, "Indeed, those who intentionally carry and spread false news; the false news concerns the honor of the Prophet Muhammad's family, that is, a group from your community (living among the believers)." Do not judge it as good or bad because you will be able to tell who is a hypocrite and who is a true believer (you will be rewarded appropriately). (Quraish Shihab 2019).

It is illegal to generate and transmit false content based on this verse originating from political buzzers. This prohibition applies to those who generate hoax content, promote hoax news, and fund the salaries of political buzzers to make phony content. They all follow the same law, namely haram

3. Making and spreading hate speech

Hate speech is defined as an individual or group that provokes, incites, or insults another individual or group based on factors such as race, color, ethnicity, gender, disability, sexual orientation, citizenship, or religion. It is a form of communication that -other. In Islam, hate speech is classified as dirty morality (Muhammad Muhammadin 2019). Political buzzers often utter hate speech against political opponents when creating content for a specific purpose. This hate speech was then buzzed by political opponents and the social media world was filled with insults, insults, and insults.

Harassment is strictly forbidden in Islam. The law is unconstitutional. The basis for this restriction can be found in Surah Al-Qur'an Al Hurarat verse 11,

يَٰٓأَيُّهَاالَّذِينَ ءَامَنُوالَايَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰٓأَنْ يَكُونُواخَيْرًامِنْهُمْ وَلَانِسَاءٌ مِنْ نِسَاءٍ عَسَىٰٓأَنْ يَكُنَّ خَيْرًامِنْهُنَّ وَلَاتَلْمِزُواأَنْفُسَكُمْ وَلَاتَنَابَزُواٱبِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"Let not a people make fun of another people (since) they may be better than them (who make fun of), and let not women (badly) women.Other women (because) it is possible that women (who are vilified) are better than women (who vilify) and do not

condemn yourself or refer to them in derogatory terms. The worst call is a fasiq (call) after faith, and those who do not repent are wrongdoers." (Surah Al-Hujurat, verse 11)

This phrase clearly forbids activities with components of hate speech. This restriction is strengthened by the Prophet Muhammad's hadith, which forbids attempts to damage a person's character by hate speech, backbiting, or slander.

عَنْ أَبِيهُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّـاللهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَاالْغِيبَةُ قَالُواللهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَايَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِيأَخِيمَاأَقُولُ قَالَ إِنْ كَانَ فِيهِ مَاتَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ

"The Prophet sallallaahu 'alaihi wa sallam remarked to Abu Hurairah radhiyallahu 'anhu, "Do you know what backbiting is?" They responded, "Allah and His Messenger know best." "What if what is said is true?" he was questioned. "If it is true, you have submitted it," answered the Prophet sallallaahu 'alaihi wa sallam. If it doesn't fit, you have slandered it." HR Muslim.

According to this hadith, hate speech (hoax) is punishable as defamation and is considered defamation if it is found by the offended person. Islam forbids slander and slander, and Allah compares slanderers to dead cannibals..

يَاأَيُّهَاالَّذِينَ آمَنُوااجْتَنِبُوا كَثِيرًامِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَاتَجَسَّسُوا وَلَايَغْتَبْ بَعْضُكُمْ بَعْضًاأَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًافَكَرِ هْتُمُوهُ وَاتَّقُوااللهَّ إِنَّ اللهَّ تَوَّابٌ رَحِيمٌ

O you who believe, avoid most harmful thoughts (suspects) because some of them are sins. Furthermore, do not look for the worst in others and do not gossip about one another. Is there anyone here who enjoys eating the flesh of his deceased brother? Naturally, you are disgusted with him. And be afraid of Allah. Allah is the Accepter of Repentance and the Most Merciful. (12 Al-Hujarat)

This passage clearly states that political buzzer activities such as disseminating hate speech, falsehoods, defamation, or black campaigns are haram and completely prohibited in Islamic beliefs. The law on the act of political buzzer can be found in the table below for further information.

Table 1. Laws for political buzzers

Political Buzzer Task	Islamic law
ote the ability, expertise, or political contracts made by the candidate for leadership	(legal)
Create and Spread Hoaxes	(forbidden)
Making and Spreading hate speech	(forbidden)

The negative impact of political buzzer activities on Muslim society

In practice, the buzzer's different actions have generated signs of dissatisfaction in the neighborhood. Buzzers, according to Haedar Nasir, are the press's biggest nemesis right now since they are regarded reckless. The buzzer is the press's biggest opponent, according to Haidar Nasir, because the buzzer's actions are entwined with the press's

function as a disseminator of information. Of course, there is an important issue in that context due to the misuse of media instruments by buzzers to communicate and propagate information (R. Muhamad Ibnu Mazjah 2021). The following are some of the consequences of the political buzzer on the Muslim community:

1. Hoaxes are increasingly appearing in the Muslim community

Political buzzers frequently abuse social media's ability to upload material to propagate counter-productive information in the form of hoaxes, fake information, and false information with enormous social damaging potential. This fact is supported by the 2019 Indonesian telematics community (mastel) survey results, which show that concerns related to social politics rank first in the dissemination of hoax content, accounting for up to 93.2% of all hoax content issues (Surve 2019). This problem is compounded by millennials' proclivity to receive information at a glance without delving deeper into the sources and types of information they get.

Hoax content creators are occasionally getting better at hiding phony news that is distributed. According to a survey performed by the Indonesian telematics community (mastel), as many as 57% of respondents claimed that they did not always recognize the news they received was a fake at the time. Get updates (Surve 2019).

Figure 3. Community data when receiving hoax news

Source: Mastel Survey on Hoax 2019

Fake news has a significant impact as it is often used as an effective weapon for specific political purposes. False news can turn into credible news, and credible news can turn into fake news (Nuhdi Futuhal Arifin 2020). Today it is difficult to find information and news that seems to be correct. According to Mastertel's survey (2019), 34.6% of 941 respondents received fake news daily, and 14.7% said he received fake news more than once in his day. Even the mainstream media, which is considered trustworthy, is sometimes undermined by the spread of fake news. The mainstream media is also the medium that spreads misinformation/news, with 8.1% (radio), 6.4% (print media) and 8.7% (television) reporting this. Not only traditional media, but also online media are spreading fake news locally.

According to a study by Mastel (2019), websites (28.20%), chat apps (Whatsapp, Line, Telegram) (67%) and social media (Facebook, Twitter, Instagram, Path) were the most used for information dissemination. It was a channel that was used. False reporting. (87.50%) (2020 survey). Meanwhile, statistics from the Ministry of Communications and Information show that up to 800,000 websites in Indonesia promote fake news and hate speech. (Christiany Juditha 2018).

To preserve personal and group interests, hoax material is frequently spread and sourced from fake news and created in a social network. Often, social media users deliberately distribute misinformation to further their intended objective. Hoax spreaders can come from personal circles, communities, corporations, official institutions, and the military, and they frequently promote false information to protect their own interests. Hoax information is created in order for the general population to lose focus on the genuine problem and become engrossed in bombastic issues that are not the major concern. The position of the disseminator of credible hoax material gives users confidence that the information is accurate and real and may be transmitted without being re-examined. (Nasrullah Jamaluddin 2021).

2. There are many phenomena of hate speech on social media

The term "hate speech" refers to "statements that claim to incite harm by an audience associated with a particular social or demographic group." Hate speech is a communication which an individual or group targets another individual or group for various reasons. Factors such as race, color, ethnicity, gender, disability, sexual orientation, national origin, and religion. In legal terms, hate speech is a prohibited word, act, writing, or performance because it can lead to violent behavior and prejudice of the perpetrator against what the victim says (Sri Mawarti 2018). Hate speech can be offensive, inflammatory, abusive, defamatory or misleading. (Devita Indah Permatasari, 2019).

With political buzzers playing a role in the political year, the phenomenon of hate speech on social media is on the rise. In 2018, the National Police received hundreds of provocative content, including ethnic, religious, racist and anti-racial (SARA) statements, false reports and hate speech, according to Public Affairs Director Brigadier General Mohammad Iqbal. discovered. As of March 6, 2018, there were 642 controversial content. Hate speech has fostered a culture of mutual swearing, swearing

and hating each other. If the situation is not addressed, the country will face increasing rifts and social unrest. (2022 Lydia Suryani Widayati)

Hate speech is an anti-social linguistic phenomenon, divided into three groups until the supporters, the silent majority, and the haters are not eliminated. The mitigation needed is to desensitize silent majority groups to hoaxes, thinning the ranks of haters and supporters. (Dian Junita Ningrum 2018).

Why hate speech is prevalent in elections is an important topic to research. Hate speech flourished in local elections where people found the energy to vent and debate, according to a conversation with Ubaidilla Badran, a political observer at Jember State University. One of her mediums to express her thoughts is her social media. Unfortunately, social media use is not associated with critical thinking skills. Opinion and freedom of expression, the expression of an individual, must therefore be based on data, rational thinking, anger, emotion, and non-subjective speech. To keep the spirit of the media alive as a harmless public platform of expression through SARA, hate speech and fake news. Thus, especially in elections, everyone tends to win their opinion, regardless of whether the opinion is based on fact or reality, and that opinion is unilaterally subject to truthful legitimacy, critical culture must be created. . According to Ricky Boy, the increase in hate speech in Pirkada is fueled by the lack of media literacy among Indonesians. In the post-truth era, the silent truth is obscured by the prevalence of lies. In other words, "A lie told once is a lie, but a lie told a thousand times becomes the truth." (Dewi Anggraeni 2020).

3. The division of social relations

The current trend is for political buzzers to promote narratives that oppose those of civil society organisations. If buzzers promote nasty narratives, they risk creating pointless and destructive conversations. Buzzers can also swiftly move the discourse to unimportant topics. As a result, the public's attention will be diverted. They can accomplish this by using a consistent narrative, which includes manipulating the facts. 2020 (Reika Mustika) Buzzers have a catalytic influence on social divisions in society. The political buzzer seemed to aggravate the dispute between those talking about their preferred candidate. Political buzzers frequently present phony data, black campaigns that isolate one politician in order to enrage that candidate's followers. The phrases cebong and kampret have evolved in the lexicon of political contestation in Indonesia ahead of the 2019 presidential election. These two phrases are blasphemous names for each of the two presidential candidates' fans, since they carry a bad connotation in their real meaning.

As political communication messages (an attempt to corner opposing political groupings), the names cebong and kampret were raised. To clarify, "Cebong" refers to militant Joko Widodo as presidential candidate number 1, but "Kampret" refers to militant Prabowo Subianto supporters as presidential candidate number 2.. The classification of cebongkampret demonstrates severe political cynicism, undermining democratic norms in a country rich in eastern culture. This level of cynicism also demonstrates a lack of maturity in democratic practice. As a result of this phenomena, Indonesia's social and political systems did not expand and develop correctly and perfectly (Tazri 2019).

They blaspheme each other on social media, and some even fabricate frauds to tear down their political opponents. Indeed, our country follows a democratic structure that allows its citizens to openly voice their political opinions. However, regardless of how free it is, can blaspheming and propagating hoaxes be justified in such a context? This political divide between Cebong and Kampret resulted in conflict and blasphemy against one other, potentially severing the community's cordial bond. According to a political observer from Gadjah Mada University, this type of political phenomena occurs seldom in other nations, with individuals using animal words to refer to or mock others who have different political views. This suggests that the Indonesian people are not yet democratically mature. (Abdulloh Hamid 2020).

4. Blasphemy of certain religions

Political buzzers frequently use religious aspects in their message in order to bring down political opponents. When developing problem material, buzzers frequently politicize religion. The most common politicization of religion at this stage is the politicization of religious language, symbols, and narratives, such as the circulation of news in online media and on social media that shows the side of religious observance, specific religious attributes worn by candidates (Riki Ronaldo 2019).

In this setting, the politics of religion becomes damaging and destructive because of incorrect beliefs, such as religion simply dealing with rituals or the morals of its members. However, while this is not incorrect, it does not imply that religion simply deals with morality, spirituality, and rituals. Aside from ceremonial, spiritual, and moral elements, religion also contains political and even ideological components. Excessive politicization of religion is unnatural and frequently has a detrimental influence on mankind, as well as on relationships between people and societal groupings. In other words, an overdose of religious politicization, crazy, cruelty, and a disregard for social ethics and a sense of humanity has resulted in ugliness and negativity in society, the country, and the state (Sumanto Al Qurtuby 2018). If populist politics of race and religion persist, the essential spirit of democracy, which is to establish a competitive and free election atmosphere, will not be realized (Budi Kurniawan 2018).

Conclusion

Political buzzers' actions fall into two legal categories. A political buzzer's act is regarded lawful (Mubah) if the buzzer exclusively provides content that promotes the skill or expertise of a certain candidate for leadership or regional head. Meanwhile, the act of a political buzzer is unlawful (haram) if the buzzer generates content that comprises falsehoods, hate speech, defamation, or black campaigns.

Political buzzers have a detrimental influence on the Muslim community because they frequently publish content in the form of false news, black campaigns, and defamation against political opponents. They blaspheme each other on social media, and some even fabricate frauds to tear down their political opponents. Political buzzers frequently abuse social media's ability to post material to propagate counter-productive information in the form of hoaxes and misleading information, which has enormous societal damaging potential. Buzzers have a catalytic influence on social divides in

society. The political buzzer seems to aggravate the debate among those talking about their preferred candidate. Political buzzers frequently present phony data, black campaigns that isolate one politician in order to enrage that candidate's followers.
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