EXPLORING THE FUNCTIONS OF JOURNALISM FOR ISLAMIC RELIGIOUS TEACHING: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

Over the past two decades, research has explored the relationship between Islamic values and journalism. Previous studies have highlighted the importance of journalism in Islamic religious teaching and its functions. This study aimed to explore the role of journalism in disseminating Islamic religious teaching beliefs, influenced by local communities and religious organizations. A systematic literature review revealed that journalism's religious teaching publications adhere to four key principles: truthfulness and reliability, educational approach, prioritizing public interest, and maintaining a balanced perspective. Muslim countries have identified these responsibilities, with an interventionist approach to media being significant in most cultures. In Muslim-majority countries, journalism's functions are influenced by political, economic, and socio-cultural circumstances rather than a specifically Islamic perspective.

Keywords : *Journalism; Islamic religious teaching; Da'wah.*

ABSTRACT

Selama dua dekade terakhir, penelitian telah mengeksplorasi hubungan antara nilai-nilai Islam dan jurnalisme. Penelitian sebelumnya telah menyoroti pentingnya jurnalisme dalam ajaran agama Islam dan fungsinya. Penelitian ini bertujuan untuk mengeksplorasi peran jurnalisme dalam menyebarkan keyakinan ajaran agama Islam, dipengaruhi oleh komunitas lokal dan organisasi keagamaan. Tinjauan literatur secara sistematis mengungkapkan bahwa publikasi jurnalisme pengajaran agama menganut empat prinsip utama: kebenaran dan keandalan, pendekatan pendidikan, mengutamakan kepentingan publik, dan menjaga perspektif yang seimbang. Negara-negara Muslim telah mengidentifikasi tanggung jawab ini, dan pendekatan intervensionis terhadap media menjadi hal yang signifikan di sebagian besar budaya. Di negara-negara mayoritas Muslim, fungsi jurnalisme dipengaruhi oleh keadaan politik, ekonomi, dan sosio-kultural daripada perspektif Islam secara spesifik.

INTRODUCTION

Over the course of the last twenty years, several studies have been conducted to investigate the complex connection of Islamic religious culture and media information (Solahudin & Fakhruroji, 2019). Not only did these studies often place an emphasis on normative concerns (Abdelgawwad, 2019), but they also highlighted general aspects of journalism as well as self-censorship and limits inside the workplace (Carlson, 2018). In addition, significant amounts of comparative studies have been conducted throughout the course of the last several years.

For their own profit, the government of many nations with a mainly Muslim population has a propensity to institutionalize the functions of journalism (Saleem, Wojcieszak, & Hawkins, 2019). This is done for the purpose of gaining power (Sakaranaho, 2019). This is often expresses itself in the form of a country's national philosophy, such as the Pancasila ideology of Indonesia (Dasmana, Wasliman, Ujang, Barlian, & Yoseptri, 2022; Subaidi, 2020; Sumbulah, Purnomo, & Jamilah, 2022). This theory has a tendency to cause journalism to engage in self-censorship and puts a focus on moral conduct and devotion. In addition, the work of journalism may be hindered by the presence of religious organizations and the community in which they reside (Barlas, 2019; Campbell, 2020; Mandaville, 2020; Marcus, Metzger, Paxton, & Stoddard, 2018). As a consequence of this, journalism often makes an attempt to fulfill the expectations of the general public by placing an emphasis on news items that have a meaningful contribution to society and mankind. Reporting just those news items that are seen to be excellent stories would always result in the displacement of other stories that are pertinent to the requirements of the public (Martzoukou,

2020), despite the fact that this is unquestionably a part of the duty of journalism as the key practices (Shaw, 2019).

The current study advances beyond the scope of prior research by investigating well-known publications that concentrate on the professional functions of journalism impacted by the local community and religious organizations. Previous research has often brought attention to the functions that are officially recognized in Islamic teachings, as well as the general characteristics of journalism. Furthermore, religious organizations and society as a whole often anticipate the inclusion of journalism into the publications that they generate for the purpose of teaching religion. In light of this, this study explored the functions of journalism in disseminating Islamic religious teaching beliefs influenced by the local community and religious organizations.

Method

To conduct a systematic review in this study, a procedure protocols were set up and implemented. The authors started by searching for "Journalism for Islamic Religious Teaching" and "Da'wah by Islamic Principles" in the Crossref and Semantic Scholar databases. To limit the search for focusing the study, the authors implied exclusion criteria by the quotation marks "Normal Journalism", "Journalism in Western countries", "Journalism as Politics" during 2018-2023. Through PRISMA, the Crossref and Semantic Scholar databases were selected because they combine qualified international journal sources. The authors devised a set of inclusion criteria to narrow the total number of publications found to 26 that represented the most internationally relevant research. These criteria were related to funtion of journalism for Islamic religious teaching research articles and books reporting those above practices (not a review article, book review, book chapter, book publication, newspapers, magazine,

instead of research journal article.) by peer-reviewed processes, one if occurring on both databases, Crossref and Semantic Scholar indexed-journal publications.

RESULTS AND DISCUSSIONS

Functions of Journalism in Local Community

Normative functions and cognitive functions are the two main categories of functions when looking at things conceptually. Normative functions are those that exist outside of the journalist and consist of the collective and broad expectations that the journalist has about what society values (Hidayatulloh, 2022). When faced with ground realities, normative functions not only face challenges and contestation but also tend to be replicated and conserved through discourse. Conversely, journalism's cognitive functions might be defined as the set of ideas, attitudes, and institutional values that they internalize via their upbringing (Jursubaidi & Agung, 2018). Cognitive functions reflect the journalism's unique objectives and aspirations as well as the communication goals they want to accomplish through their work. These functions tend to be obvious, natural, and self-explanatory to the journalism (Temperman, 2021).

Researchers have been interested in the functions of journalism ever since the beginning of the field of communication studies. Disseminator, interpreter, adversary, and populist mobilizer are some of the jobs that journalism does (Maas, 2019). Therefore, journalists contribute to the dissemination of information. Comparative studies on the functions of journalism have significantly increased in the last twenty years. According to comparative research on the functions of journalism to this day, the interventionism of journalism, which can be defined as their propensity to actively engage themselves in societal development, has been recognized as the primary factor that contributes to the diversity that exists across countries. There are an increasing number of studies

that expressly investigate the functions of journalism in countries other than the western world and journalism based on community journalism.

It has long been acknowledged that there is a need for other ideas that are more appropriate to the non-Western world. As an example, research in Asia has shown a connection between the media's responsibility to maintain societal peace and reverence for authority, suggesting that journalism should avoid stories that may shake things up (Winarto, Syahid, & Saguni, 2020). This made many scholars uncomfortable with the uncritical adoption of these concepts.

The Function of Journalism in Most Country

There are a number of things that might have an effect on the manner in which journalism carries out and explain their tasks inside a country. As a recent example of extensive government involvement into the media system, the majority of countries are notorious for canceling media licenses and imprisoning critical journalism (Ulum & Syafi'i, 2022). In addition to exercising censorship and maintaining a high level of control over the media (Fahrowi, 2023). Despite the fact that the constitution of the country guarantees the right to freedom of speech, it has been stated that the government has been paying for the operational expenses of the media ever since it was established (Solahudin & Fakhruroji, 2019). The public's feeling of patriotism contributes significantly to the formation of the functions of journalism, which in turn has resulted in more limits on the activities of the media (Sayem, 2018). There are codes of ethics that have been adopted by governments that force the news media to conform to certain moral standards and patriotic principles.

It is abundantly obvious that the circumstances under which journalism operates in these countries have a direct impact (Ichsan, Salsabila, & Husna, 2022) on the manner in which they evaluate the value that media makes to society (M, 2018). A significant number of journalism serves as agents of change in the areas in which they work (Poncini, 2021). It is possible that the

unique political circumstances (Sakaranaho, 2019), in addition to the socio-cultural values, had a role in the formation of such a perspective (AM, Blatchford, Holland, & Sutherland, 2021). In Indonesia, for example, it is expected of journalism that they would function as advocates. These values include a respect of spirituality and family values (Wekke, 2018). For the purpose of fostering national ideology and national unity, the government exerts influence on the media. Likewise, the majority of journalism had the perception that they were proponents of national development and national unity.

Journalism Positions in Islamic Principles

Education, often referred to as the pedagogical role of journalism as public communicators, is the foundation of the following principle, which revolves around a collection of ideas. Education essentially entails disseminating truth and promoting virtuous actions to the general public (Nazirwan, Cahaya, Junaidi, & Nofriyanti, 2020). Journalism within this concept are expected to function as educators, similar to teachers, advocating for a positive mindset among the audience and motivating them to engage in virtuous actions (AbdRahman, 2020). This fundamental tenet requires Muslims to actively promote righteousness and discourage (Muhammad, 2020), by verbal admonition, actions, or even quiet disapproval, any wrongdoing they see. This comprehension might provide a quandary for journalism, as it tempts them to refrain from disclosing the truth due to apprehensions about defamation (Suraya, Kumbara, Pujaastawa, Wiasti, & Jers, 2020). Consequently, several journalism has a tendency to selectively distribute news articles that are beneficial for society and mankind (Nufus, Sururin, & Sodiq, 2023), with the intention of avoiding any potential defamation (Mursyid, 2021). Frequently, these expectations and constraints led to a rise in self-censorship and further limitations inside the media (Abdelgawwad, 2019).

Public interest refers to the pursuit of optimal outcomes for the welfare of the general populace. The concept is shown by one of Prophet Muhammad's teachings: If any individual witnesses wrongful conduct, they are obligated to take direct action to rectify it (Ridwan, Asmita, & Wulandari, 2023). If he is unable to do it, then he should use his tongue. Journalists fulfill their duty as catalysts for societal improvement by serving their audience.

Both the Qur'an and Sunnah stress the last principle, referred to as wasatiyyah, denoting moderation. In this sense, moderation refers to the practice of being unbiased and fair (Leni, 2018). Journalism should avoid endorsing a specific political stance or taking sides in a conflict (Haque, 2020). The fundamental essence of moderation is fairness. This concept encompasses a diverse range of meanings, such as directness, honesty, impartiality, justice, integrity, rectitude, and equal representation. There are clear conflicts between the concepts of moderation, especially if the latter is predominantly seen as having an interventionist approach (Fahyuni & Aini, 2019).

Discussion

Countries with a mostly Muslim population clearly consider themselves to be change agents (Baugut & Neumann, 2020; Brown, 2019; Campbell, 2020; Pihlaja, 2018; Wall, 2018), sparking public discourse and making positive contributions to society (Peruško, Vozab, & Čuvalo, 2020). Other polls in cultures where Muslims predominate have found comparable results. It refers to a style of reporting that backs initiatives to improve society and the economy. In many emerging and transitional countries, this is ingrained in the journalistic culture (Appelgren, Lindén, & Dalen, 2019; Makki, 2019; Muchtar, Hamada, Hanitzsch, & ..., 2020).

Working for the public interest, which is a wide definition of the journalism's interventionist and participatory position, is obviously in line with the concept of public interest (Carlson, 2018). Support for government policy is

frequently, although not always, associated with journalism's desire to foster public discourse and make positive societal contributions (Carlson, 2018; Poole, 2018; Suksawas, 2018). Journalism in Muslim-majority cultures are less likely to portray themselves as government enemies (Muchtar et al., 2020), which is another mostly similar conclusion across the countries studied (Muchtar et al., 2020; Scott-Baumann, Guest, & Naguib, 2020). The foundation of adversarial journalism is the split between the state and the media (Bazian, 2018; Klimeš, 2018; Matthes, Schmuck, & Sikorski, 2019; Sakaranaho, 2019; Sirry, 2020; Suharto, 2018; Tayeb, 2018), which gives journalism the ability to stand up to powerful elites and aggressively question them when necessary. For a few of the countries under scrutiny, this may not be the case.

Based on their stated interventionist approach, journalism seems to view themselves as a helpful force in politics rather than an enemy of the government (Baugut & Neumann, 2020; Carlson, 2018; Fox, 2018; Mandaville, 2020; Osman, 2018; Peletz, 2018; Shaban, 2018), which might lead to tensions between the media and political forces. This equation also includes the conditions of employment of journalism. Reporting that might compromise national political (Appelgren et al., 2019; Safdar, Shabir, & Khan, 2018; Sakaranaho, 2019) and economic interests (Herliansyah, Nugroho, & Ardilla, 2020) or national security (Sakaranaho, 2019) is often prohibited in these instances because to too broad definitions of national interest or public interest, which do not permit critical and vigorous journalism (Carlson, 2018).

A recurring observation in the Muslim-majority countries studied is that journalism in these communities are less inclined to see themselves as opponents of the government (Shahin, 2018). The journalism's interventionist stance, as mentioned before, implies that they see themselves as active participants in the political process, rather than adversaries of the government. This approach fosters a productive relationship between the media and political

forces, rather than producing enmity. The conditions of employment for journalism are also a significant factor in the equation. Within these circumstances, these definitions, however, are too wide and hinder the practice of incisive and vigorous journalism.

Similarly, the media did not prioritize the monitoring and scrutiny of political leaders and enterprises compared to other responsibilities. Nevertheless, there was significant disparity in the degree to which journalism in some countries embraced this position. At least, it seems that journalism's responsibilities in the realm of politics are especially open to cultural differences. When looking at the political information, expression, and mobilization functions, national variances explained a significant portion of the variation. Journalism placed a premium on political speech, believed political motivation to be very vital, and wholeheartedly embraced all other political tasks.

The term "public interest" may signify many different things depending on the context. The issue of who can decide what constitutes the public interest is another one. As the country went through a political change, journalism felt compelled to empower the people by sharing their stories and encouraging them to become involved. The absence of political space is a direct result of the authoritarian rule. A large-scale public desire for political mobilization is unlikely to emerge under these circumstances. This guiding concept encapsulates the pedagogic functions of journalism, who serve as instructors and mentors to their communities by disseminating information, inspiring goodwill, and fostering an optimistic outlook. Our findings clearly demonstrate this educator's function. Analysis of current events was considered crucial by journalism. Providing guidance, orientation, and advise for day-to-day living—a pedagogic function—was seen to be of relatively lower value.

CONCLUSSION

To our knowledge, this is the first comprehensive effort to compare and contrast the functions of journalism in countries with a Muslim majority. In order to get closer to identifying a uniquely Islamic journalism, we were curious as to whether or not journalism in countries with a Muslim majority share similar views on their social duty. The uniting factors that emerge from an Islamic viewpoint in the news media would cause this kind of journalism to uncover similarities among the countries under investigation.

Following a survey of the relevant literature, we concluded that there are four fundamental principles that underpin an Islamic approach to journalism. These principles are as follows: truth and truth-telling, pedagogy, public interest, and moderation. There is a correlation between these four concepts and the various responsibilities that journalism play. In our research of the comments with a mostly Muslim population, we found evidence for the bulk of these functions. The journalistic cultures that were researched each exhibit their own unique expressions of the aforementioned principles.

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