

Communication Ethics of Medan Journalists In Implementing The Tabayyun Attitude In The Digital Era (Islamic Education Communication Perspective)

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ABSTRACT

This research analyzes the communication ethics of Medan journalists in implementing the tabayyun attitude in the digital era (Islamic communication perspective). Problems, supporting and inhibiting factors, as well as the impact of implementing communication ethics in implementing the tabayyun attitude in the digital era. This research uses a descriptive method. Medan journalists as research informants were selected using a purposive sampling method of eight people who had the status of members and administrators of PWI North Sumatra and AJI Medan. The research results show that communication ethics for Medan journalists in the digital era is very important to implement in strengthening and succeeding in implementing the tabayyun attitude as a series of journalistic tasks carried out. Journalists in Medan are aware of the importance of the tabayyun attitude in carrying out their journalistic duties. However, the challenges faced by journalists in this digital era make implementing the tabayyun attitude increasingly difficult and cause problems in the field. The problem that Medan journalists often experience is that they are required to present news comprehensively but still experience high time pressure (deadlines) from the press company where they work. Several supporting and inhibiting factors were found for Medan journalists in implementing the tabayyun attitude in the digital era. supporting factors: quality of resources (educational factors), experience in the world of journalism, ability to carry out journalistic tasks, and commitment to implementing the Code of Ethics in accordance with the concept of Islamic education.

Keywords: Communication Ethics, Medan Journalists, Tabayyun Attitude, Digital Era, Islamic Education

A. INTRODUCTION

Humans, as social creatures, certainly cannot escape carrying out communication activities with other humans. How could it not be? Communication has been going on since humans were born and is done as naturally and freely as breathing. This means that communication is actually a basic human need that is very useful for the continuation of life.

Communication has various goals in life, which are fundamentally to create mutual understanding or comprehension. Mutual understanding does not mean you have to agree, but perhaps through communication there can be a change in attitude, opinion, behavior, or social change. Communication is a process consisting of the communicator (the person who conveys the message), the message, the media, the communicant (the person who receives the message), and the effect.

Good accuracy levels are what determine the quality of information. Then, information and reporting with a good level of accuracy can be presented if a journalist is able to carry out his journalistic activities well. For example, in searching for and processing information, a journalist is obliged to provide *tabayyun* to certain parties (sources) with good communication ethics so that the information conveyed is accurate for the public.

The explanation of where the word *Tabayyun* comes from is in Arabic. *Tabayyun*, on the other hand, refers to the act of verifying the accuracy of news by asking for clarification. More than that, the word *tabayyun* in Arabic means seeking explanation or truth. In the world of science or information, it is meant to search for data and facts that can be understood or utilized. Searching for information that goes as deep as possible into the essence of truth systematically and universally is called philosophy (Zain, 2017).

The use of ethics in communication aims to convey information accurately, build good relationships as a form of courtesy, and be part of mutual respect and respect for other people. This means that a journalist who wants to adopt a *tabbayan* attitude must first apply good communication ethics. For example, when they want to confirm or interview a source, journalists must be polite and ethical in carrying out the communication. In this way, it is hoped that journalists will get maximum information to fulfill their needs in making news that is in accordance with data and facts, not fake news.

Indonesian journalists need a moral foundation and professional ethics as operational guidelines to maintain public trust, uphold integration, and maintain professionalism. One of the professionalisms of journalists is independence. Independent means reporting events or facts according to the voice of conscience without interference, coercion, or intervention from other parties, including press company owners.

Apart from that, journalists must be accurate in reporting something, and journalists must be trustworthy according to the objective circumstances in which the event occurred. Not only that, journalists must also be objective in producing balanced news. This means that all parties have an equal opportunity to convey information. There is no intention, intentionally or solely, to cause harm to other parties, and there are bad intentions.

However, in practice, implementing the tabayyun attitude in journalistic work is not easy. Moreover, in the digital era, journalists are often tempted to pursue popularity and sensation rather than the truth of the news. Apart from that, other problems such as tight deadlines, intense competition, and pressure from certain parties can affect the ethics and integrity of journalists.

Of course, in optimizing their role, journalists must have a strategy to face existing phenomena and challenges, especially in the digital era like today. So, based on several problems that occurred in the background of the problem, researchers were interested in carrying out research with the title Communication Ethics of Medan Journalists in Implementing the Tabayyun Attitude in the Digital Era (Islamic Education Communication Perspective).

B. LITERATURE REVIEW

Islamic Communication Ethics

Etymologically, "ethics" comes from the Greek, namely Ethos. The singular form of ethos is defined as the usual place of residence, pasture, enclosure, customs, morals, feelings, and way of thinking. Meanwhile, in the plural form, ta etha means custom (Muhammad Mufid, 2010: 173). As is known, ethics in English is called ethics (singular), which means a system of moral principles or rules of behavior (a system, moral principles, or rules of behavior) (Ayi Sofyan, 2012:37).

According to Islam, every aspect of life has rules or procedures, from waking up, eating, bathing, and going back to sleep, as does communication. Maybe communication looks simple and can be done by anyone. However, as Muslims, of course it would be better if we studied and applied ethics or manners in communicating. This should be applied to all activities in life.

It can be interpreted as qaulan maysuran, namely saying easily or effortlessly. The words used are easy to digest, understand, and be understood by the communicant. Words that are easy to understand mean words that contain denotative meaning, namely words that contain the meaning as stated in the dictionary (dictionary meaning), not connotative words, namely words that contain emotional meaning or contain certain judgments (emotional or

evaluative meaning). Syukur Kholil, according to his book *Anthology of Islamic Studies with the title Communication in an Islamic Perspective*, has described ethics in communication, including greetings before starting a conversation, being gentle in speaking, speaking words well and politely, being friendly towards communicants, adjusting the conversation and language to communicate with others, honest and accurate messages, and constructive criticism. This is in accordance with communication ethics in the context of Islamic education, which is very important because Islam teaches high ethical and moral values.

Tabayyun

Tabayyun in ethics is termed accuracy (accuracy or thoroughness). Tabayyun can also be interpreted as verifying the truth of information. As is known, the field of communication has a very broad scope. Viewed in terms of form, communication includes personal communication, group communication, mass communication, and media communication. However, all forms of communication require an element of tabayyun in order to obtain the correct information.

Based on this understanding, tabayyun can also be interpreted as investigation or research, namely channeling human curiosity about something or problems with certain treatments (such as examining, investigating, studying, and studying carefully and truly) so as to obtain results (such as reaching the truth, obtaining answers to problems of scientific development, and so on). In this case, it can be seen that research has several components:

1. There is human curiosity.
2. There is an object or problem that is worth researching.
3. There is a process or effort to resolve the problem.
4. There are results, such as reaching the truth.

So, it can be concluded that tabayyun is a sincere effort to obtain clarity on information whose truth is still in doubt in order to avoid the dangers posed by not being selective in receiving information. In carrying out tabayyun as an ethic in responding to the dissemination of this information, it is not only focused on the content. Information is provided only. In fact, it is also very necessary to examine the integrity and credibility of the sources providing the information.

This tabayyun command is increasingly important when the phenomenon of division among people caused by prejudice is getting stronger. Tabayyun itself, linguistically, means seeking clarity about something until the situation is clear and correct. Meanwhile, in terms of

terms, it means researching and selecting news, not rushing to decide on problems in terms of law, policy, and so on until the problem is clear.

Communication ethics based on Islamic education is a communication approach that is based on Islamic principles and values. The aim is to create a communication environment that is in line with Islamic teachings and supports moral and ethical-oriented education. By implementing these principles, Islamic education can create an educational environment that supports balanced spiritual, moral, and intellectual development in accordance with Islamic teachings. Good communication ethics in the context of Islamic education is the key to achieving educational goals in accordance with Islamic values and ethics.

Jurgen Habermas' Theory of Communicative Action

Communication experts tend to think that it is better to facilitate communication when doing tabayun by using the Theory of Communicative Action, the result of Jurgen Habermas' thoughts. Communicative action is contained in two famous book series, namely *The Theory of Communicative Action, Vol. 1: Reason and the Rationalization of Society* and *The Theory of Communicative Action, Vol. II: The Critique of Functionalist Reason*

The basic premise of Habermas's works is that language, and more specifically, communication between competent speakers, is the mechanism by which people make sense of the world, the people around them, and their own desires, feelings, and desires (McCarthy, 1984).

Habermas believes that through conversation, individuals participate in processes that build rationality, validate truth, and criticize formal structures or institutions of power in society. Habermas firmly believes that communicative action strengthens democratic processes and a rational scientific understanding of the world.

Communicative Action According to Habermas (Hardiman, 2009), society is essentially communicative, and what determines social change is not merely the development of production forces or technology but rather the learning process in the practical-ethical dimension. Technology and other objective factors can only change society if society integrates them into communicative actions that have their own logic.

Then, communicative action, according to Habermas (Hardiman, 2009), also refers to action that is directed by mutually agreed norms based on mutual expectations between subjects who interact using symbols, especially everyday language as a medium for these actions.

There are four types of claims in the Theory of Communicative Action, namely: (1) truth claims, namely agreements about the natural and objective world; (2) claims of rightness,

namely agreements regarding the implementation of norms in the social world; (3) claims of authenticity or sincerity, namely an agreement about the suitability between the inner world and one's expression; and (4) comprehensibility claims, namely the ability to explain the claims above and reach agreement on them. Any effective communication must achieve the fourth claim, and people who are able to communicate in the sense of producing these claims have “communication competence.” (Setyowati, 2016).

C. METHOD

The type of research used in this research is qualitative, which aims to systematically describe the facts or characteristics of a factual population and accurately describe the research results (data) as they are. This research also aims to explain phenomena in as much depth as possible through data collection. So in this research, the issue of the depth (quality) of data is more emphasized than the amount (quantity) of data.

According to (Sugiyono, 2022), a qualitative approach is a research method based on postpositivism philosophy as well as a way to find out the condition of natural objects. In this case, the researcher is the key instrument, data collection techniques are carried out in a triangulated (combined) manner, data analysis is inductive/qualitative, and research results emphasize meaning. Meanwhile, Norman (2009:2) said that in line with this, qualitative researchers apply various interrelated methods, always hoping to get better results regarding the study subject at hand.

Qualitative research can also be defined as studies surrounding the nature of phenomena and is appropriate for answering questions about why something was (not) observed, assessing complex multi-component interventions, and focusing on improving interventions (Busetto et al., 2020).

Meanwhile, (Moleong, 2012) explains that qualitative research is research to understand various phenomena about what is experienced by research subjects, such as behavior, perceptions, motivations, and actions, holistically and by describing the form of words and language at a time. special natural context by utilizing various natural methods. In other words, this type of research is a research method that looks at objects or conditions systematically, factually, and accurately and describes the facts being investigated, and the results can be used for future decision-making.

D. RESULT AND DISCUSSION

Communication Ethics of Medan Journalists in Bertabayyun

In carrying out the tabbayun, or confirmation attitude, journalists must pay attention to several things, including ethics in communication. This is done so that journalists can extract maximum information from a source in order to produce good, quality news.

From a communication perspective, both religious (Islamic) and general, ethics plays a very important role in communicating and tabayyun, especially when interacting with other people. Ethics in communication allow the parties involved to ask each other questions, clarify, and ensure that they correctly understand what is being confirmed. Confirmation is closely related to the use of clear and unambiguous language, the avoidance of unproven assumptions, and the courage to ask for clarification if there is any ambiguity.

With ethical communication, misunderstandings can be minimized and an accurate understanding can be achieved. Communication ethics involves honesty and integrity in exploring and conveying information. Hiding or distorting facts can undermine trust and integrity in the confirmation process. On the other hand, it is important to dig up accurate information from sources so that the news published in the mass media does not mislead the public. In situations involving different interests, communication ethics ensure that all parties adhere to the principles of honesty and integrity. When asking questions, a journalist must maintain a polite attitude and tone of voice. Give an appropriate greeting or opening greeting, as this can help create a comfortable atmosphere and respect the person you are talking to. Present questions clearly and concisely. Avoid using sentences that are ambiguous or too long. This helps others properly understand the question being asked and gives the interviewee an opportunity to provide relevant responses.

After asking a question, give your full attention to the other person's answer. Listen carefully without interrupting. This shows respect for the person providing the response and allows the reporter to better understand what they are saying. Keep your language polite and avoid questions that are offensive. Working with others requires respect and politeness, so make sure the questions you ask don't belittle or hurt other people's feelings. After receiving an answer or response, take the time to thank the person for their time and effort. This shows appreciation for the source and builds a positive relationship. In essence, by implementing good communication ethics when giving tabayyun, journalists can ensure more effective and useful interactions with other people.

In this research, the sources admitted that the first thing they must do when they receive information in the field and want it to be processed into news is to confirm it. This is an ethic

that is clearly regulated by the journalistic code of ethics. Then, in the confirmation process itself, a journalist must also have ethics in communicating, with the hope that the information obtained from sources can be maximized so as to produce balanced news.

"When journalists receive information in the field and want to report it, they are obliged to confirm it, because that is ethical. Then, in the confirmation process, for example, in direct or indirect interviews, journalists must also apply good communication ethics. Journalistic work is work that is protected by law and the KEJ. From the KEJ, it is clear that journalists must use ethics. What happens when we do confirmation and the narrator can't be patient yet? Maybe they are busy. Because we work professionally." (Dediriono, Waspada Daily journalist, interview at the Waspada Daily Office, Jl Brigjen Katamso, Medan, Medan, 15 June 2023)

So that the information obtained from sources is maximum and complete, Antara News Agency journalist Juraidi admitted that he always prioritizes good communication ethics when conducting interviews. For example, whether the interview is in person or not, the first thing to do is introduce yourself first, speak softly, look neat and polite, don't ask non-judgmental questions, and so on. In principle, when communication ethics are applied to sources when conducting interviews, it is certain that the source will provide information that meets the journalist's needs.

"When confirming, so that the maximum information can be obtained from the source, a journalist must prioritize ethics in conducting interviews. For example, introduce yourself first, speak softly, look neat and polite, don't judge, etc." (Juraidi, Antara News Agency journalist, interview at Joko Solo, Jl Teladan, Medan, Jl Brigjend Katamso, Medan, 15 June 2023)

Interviews are one of the important tools in journalism that allow journalists to collect information directly from sources. In carrying out this task, journalists have an ethical responsibility to maintain integrity, objectivity, and professionalism. Tabayyun, or confirmation, plays an important role in building and maintaining good social relationships. By seeking clarification and clear understanding, individuals can avoid misunderstandings that have the potential to damage relationships. This is consistent with Islamic teachings, which encourage compassion, mutual understanding, and building strong bonds between fellow Muslims.

For Wahyudi Aulia Siregar, an Okezone.com journalist, when you want to make news that is projected or scheduled, if you want to confirm with sources, it would be better to make an appointment first. However, if it is sudden, such as wanting to confirm a major event, he prefers to do so via cellphone and asks for a moment to ask about the data. For him, if a

journalist is polite and friendly to his sources, even though they don't know him, he is sure he will be treated well.

"Personally, when I want to make news that is projected or scheduled, if I want to confirm with the source, make an appointment first. How convenient is it, whether you want to meet in person or via cellphone. However, if it is sudden, such as wanting to confirm an event, I will of course ask for a moment to ask about data via cellphone. "For me, if we are polite and friendly to sources, even though they don't know them, I'm sure they will be served well." (Wahyudi Aulia Siegar, Okezone.com journalist, interview at Kafe Niari, Jl Brigjend Katamso, Medan, 27 June 2023)

Meanwhile, Doni Hermawan, an IDN Times journalist, admitted that to obtain or verify the information obtained, a journalist must have good interview ethics and techniques so that the source can provide the information needed. One of the ethics that can be applied is to use polite words when asking questions, use words that are easy to understand, and if you are interviewing in person, pay attention to your appearance.

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Interview ethics are an important foundation for maintaining the integrity and credibility of journalism. By adhering to these ethical principles, a journalist can ensure that the reports produced are accurate, objective, and beneficial to society. Through a professional and respectful approach, journalists can establish good relationships with their subjects and build strong trust between the media and the public.

Andika Syahputra, a journalist at detik.com, believes that journalists must carry out comprehensive fact-checking before disclosing information to the public. This means checking data, seeking confirmation from other sources, and verifying information provided by sources. Then, to obtain or verify this information, a journalist must have good interview techniques so that the source can provide the information as desired. According to him, good interview techniques include using words that are easy to understand, asking questions concisely, and most importantly, being a good listener. Don't give the impression that the journalist understands more than the source.

“Journalists must conduct comprehensive fact-checking before disclosing information to the public. This means checking data, seeking confirmation from other sources, and verifying information provided by sources. Then, to obtain or verify this information, a journalist must have good interview techniques so that the source can provide information according to what we want. In my opinion, good interview techniques include using words that are easy to understand, asking questions concisely, and most importantly, being a good listener. Don't give the impression that the journalist understands better than the source.” (Andika Syahputra, detik.com journalist, interview at Uncle Coffee, Jl Hayam Huruk, Medan, 14 June 2023).

In addition, interviews are a powerful tool in journalism, but they also require a commitment to high ethics. A journalist who conducts an interview with integrity, honesty, and respect for the subject will build trust and maintain the professionalism of their profession. In this ever-evolving world, upholding interview ethics is an important step towards quality and useful journalism.

Reza Perdana, a journalist for Analisisadaily.com, admitted that confirmation is not something easy, so there are several things that must be considered. For example, prioritize honesty in all aspects of the interview. This means conveying the true facts and not manipulating information, so that the information obtained is also complete. And most importantly, journalists should never edit statements to change their meaning for the sake of the news they want, because the impact will be bad for the journalists themselves.

“Indeed, confirmation is not something that is easy for me. That's why there are several things that must be considered. For example, prioritize honesty in all aspects of the interview. This means conveying the true facts and not manipulating information, so that the information we get is also intact. And most importantly, journalists should never edit statements to change their meaning, for the sake of the news we want, because the impact will be bad for the journalists themselves.” (Reza Perdana, Analisisadaily.com journalist, interview at Kafe Niari, Jl Brigjend Katamso, Medan, July 4, 2023)

Before conducting an interview, a journalist must conduct thorough research on the subject to be interviewed. Understanding the background, relevant issues, and subject position will allow journalists to ask intelligent and informed questions. Not only that, journalists must also respect the privacy of the subjects being interviewed and the boundaries set by them. If sources are reluctant to answer certain questions, journalists must respect that decision and not force them.

This is what Amrizal, Deputy Chair of PWI North Sumatra, who is also a journalist for

Matatelinga.com, does when carrying out his journalistic duties every day. He considers that in journalistic work, to dig up information, journalists are obliged to apply good communication ethics. For example, saying politely, to the point, and others. Then, for example, in a direct interview, the device or cellphone should not be too close to the source's mouth because the source will definitely feel uncomfortable, and it is feared that the source will not provide information as expected.

"In journalistic work, to dig up information, journalists are obliged to implement good communication ethics. For example, saying politely, to the point, and others. " Then, for example, in a direct interview, the device or cellphone should not be too close to the interviewee's mouth because it will definitely be uncomfortable, even though if he is comfortable, we can easily provide information." (Amrizal, Deputy Chair of PWI North Sumatra, who is also a journalist for Matatelinga.com, interview at Warkop Jurnalis, Jl Agus Salim, Medan, 15 June 2023)

Overall, ethics in journalistic interviews are very important because they involve the journalist's integrity, trust, and responsibility towards society. By applying high ethical standards, journalists can ensure that the information conveyed in interviews is accurate, objective, and trustworthy, as well as treating all parties fairly and respecting individual privacy rights.

For Rehtin Hani Ritonga, Treasurer of AJI Medan, who is also a journalist for the Medan Tribune Daily, the etiquette is that when a journalist gets information, they must first check whether the information is true or not, which, of course, means confirming it. In digging up this information, journalists must also apply good communication ethics to sources, including introducing themselves, stating what information they want, asking questions that are not interrogative or appear to be cornering, and several other things.

"In my opinion, the ethic is that when a journalist gets information, he must first check whether the information is true or not. The way to do this is, of course, to confirm it. In digging up this information, journalists must also apply good communication ethics to sources, including introducing themselves, stating what information they want, asking questions that are not interrogative or appear to be cornering, and several other things." (Rehtin Hani Ritonga, Treasurer of AJI Medan, who is also a journalist for the Medan Tribune Daily, interview at the North Sumatra Provincial Government Office Canteen, Jl. Pangeran Diponegoro, Medan, July 3, 2023)

The information of the informants above was also strengthened by the Chairman of PWI North Sumatra (2010–2015), who is also Chairman of the Provincial Honorary Council

(DKP) of PWI North Sumatra (2021–2026), Muhammad Sahrir. He considers the importance of communication ethics in implementing the tabayyun attitude carried out by journalists. This is done so that, in carrying out their journalistic duties (interviews), journalists are able to extract the desired information in its entirety.

"For me, in implementing the tabayyun attitude, communication ethics are, of course, important to apply. This is Islam, a religion that teaches everything, one of which is related to communicating with other people. Starting with saying hello and ending the conversation with a greeting. Likewise with the world of journalism, in the tabayyun (interview) process, journalists must say hello, introduce themselves first, speak politely, state the meaning of the conversation, and so on. This is done so that there is no impression of interrogating a source, with the aim of journalists being able to dig up the desired information in its entirety" (Muhammad Sahrir, Chair of PWI North Sumatra (2010-2015), who is also Chair of the Provincial Honorary Council (DKP) of PWI North Sumatra (2021-2026) interviewed at his residence, Jl Pratama, Medan Denai District, Friday, July 21, 2023).

Problems for Medan Journalists in Tabbayun

The journalist profession has an important role in collecting, processing, and conveying information to the public. However, in practice, journalists are often faced with various problems that can affect the quality of their reporting.

The problems faced by journalists in Medan in carrying out their journalistic duties, in this case related to implementing tabayyun or confirmation attitudes, vary depending on the conditions and context. A simple problem that is often encountered when journalists want to confirm or share information is limited access to sources. Sometimes it is difficult to apply a tabayyun attitude, not because a journalist does not want to implement it but because of limitations or closeness to a source, so that when an incident occurs and they want to ask for information, the source is difficult to contact. Another condition is that journalists find it difficult to obtain relevant data or official documents to complete their reporting. This is because some institutions or individuals may be reluctant to provide information that is considered sensitive or detrimental to them.

Another problem is the issue of speed, as it is known that the mass media, especially online media, always strive to prioritize speed in presenting news, so that sometimes they often ignore the issue of the accuracy of the data that completes a news story. Problems like this always cause problems for journalists in the field, who are always required to produce good news with a high level of accuracy but also prioritize speed.

In other words, the press company industry is often competitive, and journalists in the of Medan are no exception. Competition in searching for exclusive or interesting news can create pressure for journalists to find and report news quickly. This can affect the quality of reporting and compromise aspects of truth and accuracy.

It doesn't stop there; the level of journalistic education in Medan can also influence the quality of news coverage. If journalism education programs and resources are limited, journalists may have limitations in the skills and knowledge necessary to carry out their duties effectively. Then, political and economic influences can affect the independence of journalists in Medan.

There is occasionally pressure to control the narrative that journalists convey from parties with influence or financial interests. This can hamper press freedom and limit journalists' ability to report objectively.

Finally, a journalist underestimated the tabayyun attitude, which is actually regulated in the journalistic code of ethics. It must be acknowledged that issues of ethics and professionalism are also often in the spotlight in the world of journalism.

Medan journalists are also faced with challenges in maintaining integrity and ethics in carrying out their duties. Some journalists may be tempted to commit ethical violations, such as disseminating unverified information or ignoring basic journalism principles such as objectivity and fairness.

Supporting and inhibiting factors for Medan journalists in Carrying out Tabayyun

As a journalist, you must support your performance in accurately and effectively delivering news to the general public, including in the of Medan. For example, in carrying out journalistic duties called tabayyun, journalists must be able to have access to sources. The reason is that to report news accurately, journalists need easy access to relevant sources of information. In Medan, these supporting factors include access to government officials, community institutions, companies, and other stakeholders. With good access, journalists can gather the information needed to report the news well. The development of information technology and new media platforms has changed the way journalists work. Journalists can quickly gather information, edit and deliver news in real-time, and engage with readers or viewers via social media in an environment where advanced technology and media platforms are available. This allows journalists to reach a wider audience and interact directly with them. Then, Medan journalists also need support from the editorial or media where they work. Strong

newsrooms provide the guidance, training, and resources necessary for journalists to carry out their duties. This support may include editorial oversight, journalistic training, legal protection, and adequate facilities.

On the other hand, journalists also often encounter a number of obstacles in implementing the tabayyun attitude. One of them is limited access to information. Journalists often face difficulties getting access to the information needed to report news accurately. Some sources are reluctant to provide information for various reasons, such as security, privacy, not being close to journalists, and others. What's worse, there are also journalists who don't confirm because they feel it's unnecessary or don't have the intention, so they underestimate the importance of a confirmation action or tabayyun attitude. "It must be acknowledged that in the digital era, Medan journalists face several supporting and inhibiting factors in implementing communication ethics, especially in the practice of tabayyun (check and recheck) or confirming information before publication. Personally, the supporting factor, in my opinion, is because the journalist has a close relationship (professionally) with the source, so that when comments or responses are needed, the source can provide them directly. Meanwhile, the inhibiting factor is time pressure. News that must be published quickly usually runs the risk of journalists not having enough time to carry out adequate verification. This can cause the spread of unconfirmed or inaccurate information" (Andika Syahputra, detik.com journalist, interview at Uncle Coffee, Jl Hayam Huruk, Medan, 14 June 2023)

In carrying out their journalistic duties, journalists are often faced with various inhibiting factors that can prevent them from carrying out tabayyun attitudes or in-depth fact-finding. These factors can come from internal or external journalists, as well as from the work environment. However, on the other hand, there are also factors that support journalists' performance, including implementing the tabayyun attitude.

Dediriono admitted that there are many factors that support and hinder journalists from implementing this tabayyun attitude. He admitted that, as a journalist who is also an assistant editor, he found many news reports from friends in the field who ignored confirmation. One of them is news releases from journalists, which are sometimes only published; this is proof of a lack of creativity. Then there is a lack of sense of responsibility towards sources; this is also one of the obstacles to not wanting to confirm. Meanwhile, the supporting factor is when journalists are in an environment that is truly professional in carrying out their journalistic duties. This means that, as a professional, he is personally committed to applying the knowledge he has learned about the world of journalism, plus he has participated in UKW.

E. CONCLUSION

After obtaining the data and discussing the research results with the conclusions above, the researcher suggests:

1. Academic Advice

It is hoped that this research can contribute ideas regarding the use of communication ethics for Medan journalists in implementing the tabayyun attitude in the digital era, which is based on Islamic teachings and rules in accordance with the needs of society and in accordance with the journalistic code of ethics.

It is hoped that this research can be an effort to develop scientific treasures in the field of Islamic communication and broadcasting research. As a basis and reference for further research related to Islamic communication and broadcasting science. This includes exploring good communication ethics to successfully implement the tabayyun attitude in the digital era.

2. Practical/Policy Advice

- a. This research can be useful for researchers to be able to increase insight, knowledge, scientific development, and direct experience regarding the communication ethics of Medan journalists in implementing the tabayyun attitude in the digital era.
- b. Medan journalists can contribute to developing journalists' communication ethics in the digital era, especially by strengthening tabayyun attitudes.
- c. It is also hoped that the results of this research can provide input for press companies and journalistic organizations to improve the quality of journalism with higher quality and integrity, especially regarding the implementation of tabayyun attitudes by Medan journalists in the digital era.

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