

IMPLEMENTATION OF THE CODE OF CONDUCT OF RADAR BONE JOURNALISTS IN ISLAMIC COMMUNICATION ETHICS PERSPECTIVE

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ABSTRACT

This study aims to analyze the application of the journalistic code of ethics on Radar Bone media from the perspective of Islamic communication ethics. Something interesting because it provides another perspective in the field of journalism. More than that when viewed from the point of view of the professionalism of journalists themselves. This research is field research with the method used is descriptive qualitative. The approach used is a communication approach through the study of Islamic communication ethics. Primary data sources were obtained from interviews with the editor-in-chief and journalists of Radar Bone, while secondary data sources were taken from documentation and references relevant to this research. Data were collected by observation, interviews, and documentation. The results of the study indicate that journalists who work at Radar Bone media are fully aware of the level of editorial policy to continue to be applied in the work they are engaged in. Presenting news that is by editorial policies and based on a journalistic code of ethics and Islamic communication ethics, namely Qaulan Sadida (true words), Qaulan Baliga (effective, right-on target), Qaulan Karima (noble words), Qaulan Ma'rufa (good words). good, proper), Qaulan Layyina (gentle), Qaulan Maysura (easy to accept). The behavior of a journalist in doing work is a responsibility that shows the professionalism of a journalist in pursuing his profession.

Keywords: Code of Ethics; Journalists; Radar Bone; Islamic Communication Ethics

1) INTRODUCTION

Time has brought humans to developments in all aspects of life, including information and communication technology. This can be seen from the development of technology that is increasingly practical and makes it easier for humans to access various kinds of information.

In addition to various kinds of information, people can also choose the media they want to use to get information. Many media can be used to access information including print media such as newspapers and magazines as well as electronic media such as radio and television. Even at this time, a communication technology appears that can access various kinds of information, including information from other parts of the world.

The variety of media and the fast flow of information that can be accessed are very influential in improving the quality of human resources. The information presented today is a

blessing for mankind. This can be seen on television, in newspapers, and in luxury magazines (Zainuddin, 1989). In this case, it is journalists who have a fairly important role in obtaining news that will be presented to the public.

Carrying out its activities as a journalist who is the spearhead in a news presentation, a journalist must present accurate, complete, clear, honest, and actual information. Even though journalistic workers have a space of freedom, in reality, what a journalist report is certainly inseparable from various rules in presenting news. So, journalists certainly cannot be separated from their responsibility for what they report.

The press institution itself is one of the institutions that play a role in the intellectual life of the nation, of course, this can only be achieved if the press institution is fully aware of its professional responsibilities and the various legal norms that form the basis for presenting objective news, channeling public aspirations, and becoming social control tools that appear and can be feared will hurt society.

In journalism, we know the Press Council's Code of Ethics for Journalism, which is based on the provisions of Article 15 of UU no. 40 of 1999 concerning the press, is a standard of code of conduct and morals that bind journalists in carrying out their work. However, in reality, public reports of violations are increasing day by day. According to research by the Aliansi Jurnalis Independen (AJI) in 2006, it was found that 85 percent of journalists in Indonesia have never read and understood the Journalistic Code of Ethics because many journalists feel that the Journalistic Code of Ethics only limits journalists' movement. Of the 45 participants in the journalism course, they said they could not write news if they followed the existing Journalistic Code of Ethics (Kompas, 2009).

One of the important aspects for a journalist in conveying information is honesty, of course, to convey information by the principles of journalism, a journalist must be fully aware of the rules and regulations that have bound him as a journalist when carrying out his journalistic duties. - Exaggerating to be excited and sensational would certainly deviate from the rules of journalistic ethics.

In addition to the journalistic code of ethics that must be understood by a journalist in conveying information that has been regulated by law. Conveying information from the perspective of Islamic communication ethics is also considered very necessary to be considered. closely in line with the journalistic code of ethics that has been regulated by law. In various verses of the Koran which were revealed as a guide in living life, there are guidelines in conveying information. So, a journalist needs to look at it from the perspective of Islamic communication ethics in conveying information so that what they convey cannot be separated from the ethics of Islamic communication.

Journalists easily narrow down the facts by omitting part of the story, focusing on a small but subtle detail, or by provoking provocative quotes, the purpose of which is not, to tell the truth, but to attract attention (Rivers & Methews, 1994). It is journalists like this who violate ethics in journalism and what they convey is also not by communication ethics when viewed from the perspective of Islamic communication ethics. Allah has said in QS. Al-Nur/24: 15.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

The translation:

"(Remember) when you received the false news by word of mouth and you said with your mouth what you did not know a little, and you considered it a light thing. Yet in the sight of Allah, he is great." (Kementerian Agama RI, 2009).

According to Jalalayn's interpretation, when you received false news by word of mouth, some of you told it to others. The pronunciation of *Talaqqaunahu* comes from the pronunciation of *Tatalaqqaunahu*, then one of the letters *Ta* is removed so that it becomes *Talaqqaunahu*. The pronunciation of *Idz* was used by the *Massakum* pronunciation or by the *Afadbtum* pronunciation (and you say with your mouth what you don't know a bit, and you consider it a light thing) something that is not sinful. (Though he is in the sight of Allah is great) his sin (Samantho, 2002).

From the various descriptions that the author has explained above regarding the journalistic code of ethics associated with the delivery of information in the perspective of Islamic communication ethics, it can be said that these matters are indeed very important to be understood and applied by a journalist as a journalistic worker. A journalist in carrying out his duties is vulnerable to a violation of the journalistic code of ethics and deviations in the delivery of information from the perspective of Islamic communication ethics.

Previous relevant research has been carried out by several researchers. Research with the title "Application of the Journalistic Code of Ethics in Improving the Performance of Journalists for the East Tribune of Makassar (Study of UU No. 40 of 1999 concerning the Press and the Journalistic Code of Ethics Article 6)", conducted by Robby Rama Saputra. The results obtained show that the journalists of the Makassar Timur Tribune fully understand the Journalistic Code of Ethics Article 6 regarding professional abuse and accepting bribes, in the application of the Journalistic Code of Ethics it becomes a reference in carrying out their duties as journalists and if there are parties who give envelopes as souvenirs, the journalists refuse most subtly and if the journalist is still being offered with various reasons, the reporter for the Makassar Timur Tribune will take the envelope with the excuse of avoiding embarrassing the giver, but the envelope is given to the office. The Tribun Timur Makassar daily made an internal training program for all journalists as an evaluation material for their performance, and in this training, the Journalistic Code of Ethics has explained again even though they knew, for the betterment of their journalists (Saputra, 2016).

The research is relevant with the title "Enforcement of the Journalistic Code of Ethics (Case Study of the Process for the Resolution of Violations of the Journalistic Code of Ethics in the Fajar Makassar Daily)", which was conducted by Agussalim. The results of this study indicate that the violation of the Journalistic Code of Ethics that occurred in Fajar Makassar Daily is not solely on journalists who release information but also on sources who provide information. The success of the Fajar Daily newspaper in upholding the Journalistic Code of Ethics (KEJ) can be seen in the sanctions given to journalists who violate it, we can also see in the way Fajar Makassar Daily upholds the values contained in the Journalistic Code of Ethics, so it is rarely found protracted problems or reached the press council when the Makassar Fajar Daily had problems with reporting (Agussalim, 2015).

From the two studies, there are differences in the studies conducted in this study. Both studies tend to examine the code of ethics in general, while this study is more specific in the study of Islamic communication ethics.

Research on the application of the Journalistic Code of Ethics by the perspective of Islamic communication ethics according to the researcher is something interesting because it provides strong protection for both journalists and the wider community. This study will

thoroughly explore the application of the code of ethics both from the legal perspective and the ethical perspective of Islamic communication.

In conducting this research, the researchers chose Radar Bone as the object of research because Radar Bone is a press company that has been in the business of print and online media for a long time in Bone Regency. Radar Bone always tries to carry out its functions and duties professionally as a press institution. Of course, this can only be achieved if Radar Bone journalists are fully aware of their responsibilities as journalists, good support and effective communication of course also have an important role in achieving what Radar Bone is targeting as a press company without violating the code of ethics. and Islamic communication ethics so that what they convey can be recognized by the community and can be accounted for.

2) METHODS

This research is field research, namely research that seeks to understand what phenomena are experienced by research subjects with a special natural context. The method used in this research is descriptive qualitative which is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Mamik, 2015). Thus, the results of this study will produce a detailed and in-depth explanation regarding the application of the Radar Bone journalist's code of ethics in the perspective of Islamic communication ethics. The Islamic Communication Approach is used in this study as the focus of this research is the journalistic code of ethics from the perspective of Islamic communication. This research was conducted at the Harian Radar Bone which is located at Jalan Ahmad Yani, Jeppe'e Village, Tanete Riattang Barat District, Bone Regency.

Data and data sources are things that cannot be separated from qualitative research, because the main thing in qualitative research is to research natural conditions, go directly to the data source, and emphasize the meaning behind the observed data (Anggito & Setiawan, 2018). Primary data were obtained directly, both through observation and interviews between researchers and informants/resources, namely the editor-in-chief and journalists of Radar Bone. While secondary data is research supporting data obtained from various sources to complete the research. Secondary data is obtained in ready-made form (available) through publications and information issued by various organizations or companies or various journals and other research that has been carried out previously (Sukama, 2007). Some of them are books, documents, and references that are related and relevant to the research.

Furthermore, this research data was carried out by observation, interviews, and documentation. The data were analyzed through the stages of data reduction, data presentation, and concluding. The validity of the data was tested through triangulation of research data, techniques, and theoretical sources.

3) RESULTS

Islamic Communications Ethics

Islamic communication ethics is more or less the same as general communication ethics. The contents of the commands and prohibitions are the same or similar between the two. The thing that distinguishes the two is the sanctions and rewards. Public (non-Islamic) communication is indeed concerned with ethics, but sanctions for violations of communicators against communication ethics only apply in the world. While sanctions for violations of Islamic communication ethics apply until the afterlife. There is punishment in the afterlife and punishment in the grave or the *barzakh* realm. Violators are threatened with severe sanctions in the hereafter (hell) (Muis, 2001).

Forms of Islamic communication ethics:

a. *Qaulan Sadida* (True Words)

The word *Qaulan Sadida* is mentioned twice in the Qur'an. First, Allah commands humans to convey *Qaulan Sadida* in the affairs of orphans and descendants, it is found in the Word of God QS. An-Nisa/4: 9.

وَلْيَخُشِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

The translation:

"And let fear (of Allah) those who they should leave weak offspring behind them who they worry about (welfare). Therefore, let them fear Allah, and let them speak with the right words." (Kementerian Agama RI, 2009).

The word *Qaulan Sadida*, consists of the letters in and dal which according to the linguist Ibn Faris refers to the meaning of breaking down something and then fixing it. It also means *istiqamah*/consistency. This word is also used to refer to the target. A person who conveys something/says that is right and hits the target is described by this word.

b. *Qaulan Baligha* (Effective, Targeted)

The word "*baligh*" in Arabic means to arrive, hit the target, or achieve the goal. When associated with *qaul* (speech or communication), "*baligh*" means fluent, clear in meaning, bright, precise in expressing what is desired. Therefore, the principle of *qaulan baligha* can be translated as the principle of effective communication. In detail, the expression of *qaulan baligha* can be seen in QS. An-Nisa/4: 63.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

The translation:

"They are people whose (indeed) Allah knows what is in their hearts. Therefore, turn away from them, and give them advice, and say to them words that make an impression on their souls." (Kementerian Agama RI, 2009).

The word *Qaulan Baligha* consists of the letters ba, lam, and in. Linguists say that all words consisting of these letters mean the arrival of something to something else. It also means "enough", because sufficiency means the arrival of something to the required limit. A person who is good at composing words so that he can convey his message properly is called *baligh* (Shihab, 2005).

c. *Qaulan Karima* (Noble Words)

Noble words, accompanied by respect and exaltation, pleasant to hear, gentle, and courteous. If studied further, *da'wah* communication using *qaulan karima* is more targeted at older age levels. Thus, the approach used is more of an approach that is polite, gentle, with priority levels and manners. In a sense, giving respect and not patronizing and fiery rhetoric. Related to this, the expression *qaulan karima* is found in QS. Al-Isra/17: 23.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

The translation:

"And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reaches old age in your care, then do not say

to both of them the word "ah" and do not yell at them both, and speak to them good words." (Kementerian Agama RI, 2009).

The word *Qaulan Karima* is usually translated noble. This word consists of the letters *ka*, *ra*, and *mim* which according to linguists contain the noble or best meaning according to the object. The verse above demands that what is conveyed to both parents is not only true and appropriate, not only by good customs in society, but it must also be the best and noblest, and even if parents do something "mistakes" towards the child, then the error must be considered non-existent/forgivable (in the sense that it is considered never existed and is automatically erased) because there are no parents who have bad intentions towards their child (Shihab, 2005).

d. *Qaulan Ma'rufa* (Kind Words, Proper)

The expression *qaulan ma'rufa*, if explored more deeply can be interpreted as "appropriate and good expressions or words". "appropriate" here can also be interpreted as "respectable" words, while "good" is defined as "polite" words. *Qaulan ma'rufa* also means useful and good talk. As Muslim believers, our words must be protected from useless words, whatever we say must always contain advice, soothing the hearts of those who hear it. Do not let us just look for the ugliness of others, who can only criticize or find fault with others, slander, and incite. The expression *qaulan ma'rufa* is revealed in QS. An-Nisa/4: 8.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

The translation:

"And when there are some relatives, orphans and poor people present during the distribution, then give them of the wealth (just) and say to them good words." (Kementerian Agama RI, 2009).

The divine message above is preceded by the previous verse which emphasizes the need to choose *Qaulan ma'rufa*, namely good sentences according to the customs in each society, as long as the sentence does not conflict with divine values. This verse mandates that the message should be delivered in a language that is by good customs according to the size of each community (Shihab, 2005).

e. *Qaulan Layyina* (Gentle)

Qaulan layyina means speaking softly, with a pleasant voice, and full of friendliness, so that it can touch the heart, meaning not to raise the voice, such as yelling, raising the voice. Nobody likes talking to rude people. The Messenger of Allah always spoke softly, so that every word he said touched the heart of anyone who heard it. The behavior to be gentle is illustrated in QS Taha/20: 44.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

The translation:

"Then speak to both of you (Pharaoh) with gentle words, hopefully he will realize or be afraid." (Kementerian Agama RI, 2009).

f. *Qaulan Maysura* (Easy to Accept)

In the Qur'an, the term *qaulan maisura* is found which is one of the guidelines for communicating using language that is easy to understand and relieves feelings.

Terminologically, *qaulan maisura* means "easy". Furthermore, in da'wah communication using *qaulan maisura* it can be interpreted that in conveying da'wah messages, the *da'i* must use language that is "light", "simple", "appropriate", or "easily accepted" by *mad'u* spontaneously, without having to go through heavy thinking. The words *qaulan maisura* are recorded in QS. Al-Isra/17: 28.

وَأَمَّا نُعْرَضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

The translation:

"And if you turn away from them to obtain the mercy from your Lord that you hope for, then speak to them a gentle word." (Kementerian Agama RI, 2009).

Qaulan Maysura can also be understood related to the command to say easy words, so this verse is like saying tell them easy words to get mercy from your Lord (Shihab, 2005).

Application of the Radar Bone Journalistic Code of Ethics in the Perspective of Islamic Communication Ethics

The public's need for information makes the information provider media try to make various efforts and separate ways to meet the needs of readers. Merely presenting information without looking at various aspects that are important to note in each delivery is certainly not enough to make readers feel comfortable and satisfied with the information they receive. Apart from the content or information from the news published by the media, one thing that is very important to pay attention to by the media is ethics in delivering information to readers.

Any information published by the media to the reader in addition to being by the journalistic ethics of several media in publishing information also makes Islamic communication ethics a basis in delivering information which is also important to note. Islam in its teachings has set various rules in various aspects of life, including in attitude and behavior, including in carrying out the communication process.

This study outlines how the efforts made by Radar Bone media in conveying information from the perspective of Islamic communication ethics. After the in-depth interview process conducted by the researcher to the editor-in-chief and journalists who were informants in this study, the researchers found several facts that will be presented in this study. One of the facts that the researchers found was that the Radar Bone media in every practice conveys information to the public and considers the ethics of Islamic communication to be a very important thing to pay attention to, starting from the news search process, especially interviews with sources to delivering information to the public.

Based on Usman Sommeng's statement as the editor-in-chief, he said that in general, everything that has been regulated in the journalistic code of ethics, general, has a correlation with the delivery of information by Islamic communication ethics and it is something that is upheld and must always be held firmly assigns. signs in carrying out their duties in a professional manner.

"In the journalistic code of ethics, of course, there is also respect for the community, respect for the rights of the community, now I think that in Islam this is also integrated. In news, we know the term balanced, meaning that before publishing the news, we have to confirm the clarity with the related parties, which is written in the news, now I think that in Islam there is also that and we will continue to guard it." (Usman Sommeng, 2021).

It is clearer, informant Bahar as a reporter, argues that besides being regulated in the journalistic code of ethics, what is more, important is the suitability of delivering information that has been regulated in Islam. All forms of news that are not by the ethics of Islamic communication are better not to be published, such as those involving other people's problems or information that contains someone's disgrace. Even more deeply, Bahar revealed that not only in the profession of journalism but even in any work, we should do it according to what has been outlined in Islamic law.

"For that, we must analyze the information that will be conveyed whether this is good or not. If, for example, the information that will be conveyed can harm other people and is not by Islamic law, of course, we will not publish it, for example, personal problems or someone's disgrace. The point is that everything must be by religious law, not only as a journalist but, in any case because Islam is not limited to mosques but wherever we are" (Bahar, 2021).

Based on the statements of the informants above, the researcher concludes that the delivery of information by Islamic communication ethics is considered very important to be applied in any published information or news. Islamic communication ethics are rules that, although not written as Islamic communication ethics, must still be adhered to because they are the responsibility of Islamic law which will be accounted for at the end of the day according to the practices carried out in every attitude and behavior, especially in conveying information to the public.

When the ethics of Islamic communication is considered as something very important to be considered and applied in doing a journalistic job. Furthermore, the researcher will present the facts of how the views of Islamic communication ethics are in its application when interviewing with sources and its application in publishing news.

"When working as a journalist, of course when talking to sources, we must pay attention to everything, such as using good words and maintaining good manners as well as news that will be published, news must choose appropriate and inappropriate words" (Yusuf, 2021).

The statement above is the statement of one of the informants, namely Muh. Yusuf as a reporter for Radar Boneyang considers that working as a journalist must apply an attitude of respect for various parties including informants when conducting the interview process besides that in writing the news to be published, it must be selected as much as possible using appropriate words in addition to the journalistic code of ethics. this is also by the ethics of Islamic communication. Mustafa, a journalist, made a similar statement.

"Mutual respect is something that must be done as a journalist as well as in news writing, one must be able to write news that is by the existing facts and pay attention to politeness in behaving to sources, for example. The point is that things related to religion certainly depict kindness towards others as the embodiment of *hablum minanna*." (Mustafa, 2021).

As a journalist, attitudes and behavior that are by the provisions of Islamic communication ethics are worthy of attention. a form of behavior that reflects *Qaulan Ma'rufu* which is a form of Islamic communication ethics.

The expression *Qaulan Ma'rufah* if examined further can be interpreted as an appropriate expression or speech *Qaulan Ma'rufah* can also generally be interpreted as a way of communicating or conveying information in respectful and polite words (Muslimah, 2016). By understanding *Qaulan Ma'rufah* as an Islamic communication ethic, in addition to preventing journalists from violating the journalistic code of ethics, it also makes journalists carry out their duties by Islamic communication ethics.

In addition to *Qaulan Ma'rufah* the expression of one of the informants who have a relationship with Islamic communication ethics was also stated by Ardi as an informant according to him in conducting the interview process to news writing activities, another important thing to do is to conduct in-depth interviews with questions that can dig deeper information. It is intended that the news written can contain information that can reveal the facts more deeply, effectively and the message conveyed is easily understood by the reader.

"When conducting the interview process, besides having to maintain courtesy as much as possible, the questions given to the interviewees are meaningful questions so that the information obtained is also in-depth so that when written in the form of news, it will produce news that is clear, effective and easily understood by the readers" (Ardi, 2021).

Effective and targeted words are a form of communication by Islamic communication ethics. *Qaulan Baligha* is a way of communicating that is commanded in Islam. *Qaulan Baligha* is interpreted as a form of speech that is effective, easy to understand, and communicative in its delivery. *Qaulan Baligha* if it is related to the principle of communication, what is meant by *Qaulan Baligha* is an effective way of communicating, not long-winded, right-on target, and straight to the heart of the problem being discussed. The attitude of *Qaulan Baligha* is an attitude that is applied by journalists on Radar Bone in conducting interviews and writing reports as stated by Ardi as an informant. The attitude of *Qaulan Baligha* is very important to be applied so that the journalistic products produced by the media contain information that can be easily understood by the readers without causing any difference in meaning from the facts.

Another statement was also made by one of the informants, namely Muh. Yusuf as a journalist, according to him

"The most important thing to pay attention to in news writing is the truth of the news, in other words, the news is written must be by the facts that occur on the ground. If the news that is written is not by the facts or contains elements of lies, then, of course, this is in addition to violating the journalistic code of ethics, it is also not by the ethics of Islamic communication." (Yusuf, 2021).

A similar expression was also expressed by Ardi

"When searching for news to writing news stories for publication, for me the thing that we should not completely ignore is what we write in the news. Truth and honesty in writing news is a principle that we must uphold as journalists. Given that the media have full responsibility for what they publish, it is proper that the news is written must contain the truth and not manipulate the facts." (Ardi, 2021).

Based on the statements of the two informants above, it can be concluded that the truth of the information written by a journalist is something that must be adhered to by a journalist in carrying out the journalistic profession. Truth and honesty in reporting are a reflection of the professionalism of a journalist as this has been regulated in the journalistic code of ethics. Apart

from being regulated in the journalistic code of ethics, the delivery of information that contains truth and honesty in its delivery has been regulated in Islamic communication ethics. *Qaulan Sadi>da* is one of the ethics of Islamic communication which emphasizes that in carrying out interpersonal communication and mass communication.

Qaulan Sadida as a form of Islamic communication ethics is defined as the process of delivering correct, honest information, not lying or lying (Muharis, 2019). The statement delivered by Muh Yusuf and Ardi as a journalist who works at Radar Bone media reflect *Qaulan Sadida* attitude in doing his job as a journalist who has responsibility in every news they write.

Another statement that is related to the ethics of Islamic communication was also stated by Bahar as a journalist

“When acting as a journalist, communication ethics is an important thing to pay attention to, starting from the search for information or news coverage to the writing process. When conducting the interview process, communication intelligence is needed to make it easier when digging up information from a resource person. As much as possible maintain the tone of voice, use gentle words, and as much as possible not to offend the other person. This attitude is also applied in the process of writing news for publication.” (Bahar, 2021).

According to Bahar, communication ethics in its application is not only applied in news writing but also involves all the duties of journalists when carrying out their duties. In addition to a form of application of attitudes that are in line with Islamic communication ethics, it also makes it easier for journalists to carry out their duties in the field. Gentle words will make the interviewee feel appreciated and touched so that they feel comfortable when asked for information. Gentleness and not speaking harshly have been regulated in the ethics of Islamic communication with the term *Qaulan Layyina*. A similar expression was also stated by Mustafa:

“Keeping and choosing every word in communication is an important thing for a journalist to master. Appreciating everyone in doing a news writing using appropriate, polite and gentle language shows our appreciation as a journalist to the sources and readers of the published news.” (Mutafa, 2021).

Based on the above expression, it can be concluded that Radar Bone journalists in carrying out their journalistic duties always put forward the attitude of *Qaulan Layyina* as regulated in Islam as a basis for attitude towards fellow human beings. Communicating with the attitude of *Qaulan Layyina* giving reciprocal treatment from the audience to journalists or the media both during the interview process and in news publishing.

3) DISCUSSION

The application of the code of ethics carried out by Radar Bone journalists in the perspective of Islamic communication ethics has always been upheld by Radar Bone journalists as an important thing to implement in carrying out their duties, this is evidenced by the statements of Radar Bone journalists who prioritize gentleness, courtesy, respect for sources, as well as being clear and having a correlation with the information they need in every word they say is in line with the ethical principles of Islamic communication. The application of a journalistic code of ethics in general which is related to the ethics of Islamic communication has always been used as a guide for Radar Bone journalists as a basis for behavior and the basis for the news they publish.

In addition, to presenting information that attracts readers' interest, Radar Bone Journalists are fully aware that the ethics of Islamic communication that has been regulated in the Qur'an is an obligation for a Muslim that must always be applied both when conducting the interview process to writing the news they will publish because of everything. their actions will be accounted for later in front of Allah *Subhanahu Wa Ta'ala*.

Journalists as a profession that has responsibility for the information, they write are expected to stick to the editorial policy of the Radar Bone media which is in line with the journalistic code of ethics as a reflection of the professionalism of a journalist in pursuing his profession. Radar Bone media journalists are expected to continue to apply Islamic communication ethics as a basis for being good in the field and in writing news as a reflection of obedience to the Islamic religion which one day will be held accountable in the future before Allah swt. For further research development, it is hoped that there will be continuity by conducting research on larger media at the national level. Future research is also expected to be carried out with studies that are more directed at media editorial policies with the application of a journalistic code of ethics in the perspective of Islamic communication ethics.

4) CONCLUSION

The application of the code of ethics carried out by Radar Bone journalists in the perspective of Islamic communication ethics has always been upheld by Radar Bone journalists as an important thing to implement in carrying out their duties, this is evidenced by the statements of Radar Bone journalists who prioritize gentleness, courtesy, respect for sources, as well as being clear and having a correlation with the information they need in every word they say is in line with the ethical principles of Islamic communication. The application of a journalistic code of ethics in general which is related to the ethics of Islamic communication has always been used as a guide for Radar Bone journalists as a basis for behavior and the basis for the news they publish. In addition to presenting information that attracts readers' interest, Radar Bone Journalists are fully aware that the ethics of Islamic communication that has been regulated in the Qur'an is an obligation for a Muslim that must always be applied both when conducting the interview process to writing the news they will publish because of everything. their actions will be accounted for later in front of Allah *Subhanahu Wa Ta'ala*.

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