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COMMUNICATION NORM ON DIGITAL NETWORK: INTERPRETING ISLAMIC VIEW ON LANGUAGE USED

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HIGHLIGHT

- *Digital Network*
- *Communication Norm*
- *Islamic View*

ARTICLE HISTORY

ABSTRACT

Industrial revolution provides social media for communicating and sharing with each other. Yet, this study investigates chosen language on social media comments that is to have many improper and impolite languages based on Islamic views. The method uses in this study utilizing systematic review as a development of the qualitative method, which is classifying and interpreting the obtained data. The finding of this study elaborates language used on social media comments divided into improper and impolite language. The result shows us that improper and impolite chosen language on social media indicate that the users are misunderstanding and ignoring Islamic teaching which is already regulated in the holy Quran. This study concludes that Muslim users might understand Islamic views on the language used on social media.

A. INTRODUCTION

Industrial revolution 4.0 provides social media as a platform for communicating with each other in the digital world. In addition, some products of the industrial revolution 4.0 lead the integration of human to continuous improvement and focus on Internet of Things, Industrial Internet, Smart Manufacturing, and Cloud-based Manufacturing (Vaidya, Ambad, & Bhosle, 2018). For industrial cases, it enables companies to cope with the challenges or producing increasingly individualized products with a short lead-time to market and higher quality (Zhong, Xu, Klotz, & Newman, 2017). The main goal of the industrial revolution itself is the transformation of industrial manufacturing through digitalization and exploitation of new technologies, so it enables individualized and customized products (Rojko, 2017).

Social media is one of the customized products of communication that provides users to communicate, share, and express their life. Moreover, social media has multiple effects for users such as trading, branding, and segmenting. According to Witkowski (2017), social media presents a smart solution because it is recognized as innovative solutions in both technology and organization. The innovative solution in the technology itself enables users to capture their segmentation because of advanced technology. By the design, social media provides users to catch-up the audiences easily.

The implication of advanced technology leads society to use social media not only for communicating but also for other purposes such as trading, branding, provoking, etc. Social media users in 2019 increase rapidly and reach about 3.48 billion users worldwide (WeAreSocial, 2019). Ministry of Communication and Information Technology of Indonesia released social media users in Indonesia about 150 million active users (Kominfo, 2018) and Indonesia becomes top 5 active users in social media (Kurnia, 2018). The most numerous active users in social media indicate that Indonesian has been ready for adapting the industrial revolution. On the contrary, Indonesia is the Second Highest Cyber Crime in the World (Kurnia, 2018) and more than 50% of criminal cases derives from social media (Ariyanti, 2018).

Like many cases in Indonesia, the government regulates the law of ITE (information, technology, and electronic) that contain criminal threats. The regulation prohibits users to act arbitrarily against other users. In other words, the government attempts to configure the users in social media.

Table 1. Content Prohibited Under the ITE

Clause	Content
Clause 26 subsection 1	the use of any information through electronic media concerning a person's data shall be made with the consent of the person concerned
Clause 27 subsection (1)	Every person intentionally and without the right to distribute and transmit and make accessible Electronic Information and electronic documents that have content that violates the morals
Clause 27 Subsection (2)	Any person knowingly and without the right to distribute and transmit and make accessible Electronic Information and electronic documents that have a gambling charge
Clause 27Subsection (3)	Every person intentionally and without the right to distribute and transmit and make accessible Electronic Information and electronic documents that have defamation and defamation
Clause 27 Subsection (4)	Every person intentionally and without the right to distribute and transmit and make accessible Electronic Information and electronic documents that have blackmail and threatening a charge
Clause 28 Subsection (1)	Every person intentionally and without the right to disseminate information aimed at generating a sense of hatred or hostility towards specific individuals and community groups based on ethnicity, religion, race, and intergroup (SARA)
Clause 29	Every person intentionally and without the right to send Electronic Information and Electronic Documents containing threats of violence or intimidating personally addressed

(Tarigan et al., 2018)

However, social media generates a new business model in Indonesia. There are many persons run the business throughout the social media even some business gaining capital increasingly. Setiaji (2017) compiled data from the e-commerce platform that shown us trading recorded from Olx earning IDR. 300 billion per month and Kaskus earning IDR 575 billion per month. In addition, Almeyda Nayara earns money from trading on Instagram, even she has made IDR. 60 million per month for selling slime toy (Huang, 2018); Hijabprinces has made IDR. 500 per month for selling Muslim fashions; and, Mayoutfit has earned IDR. 1 billion per month for selling fashion (Lazuardi, 2017).

Social media, which is one of the advanced technology products in the industrial revolution, has a huge impact either it effects on positive sides or it uses to do negative things. Both of the effects of social media would be interesting to be discussed in a particular way. I would propose to examine a part of the negative sides of social media, which is used to comment negatively to each other. The basic reason for the research is indicated that social media active users tend to recognize it as media communication only. Meanwhile, the media

takes apart for delivering a message and its media has independence message that is glued in the media itself.

According to (MacLuhan, 1994), media was not merely advanced technology product, it was an extension of human association. It creates roles for a society which is a restructuring of human work and association shaped by machine technology. In term of the media works, it influences the meaning of the message itself. As a reason, media needs to pay attention in order to understand how media works and what should we take the media as a medium. This study asserts social media has not been understood by active users, so many criminal cases happened in social media such as cyberbullying, hatred, and hostility.

The implication of criminal cases happened in social media leads this study pays attention to elaborate communication norm in the digital network. In order to define communication norm, this study narrows the research scope among Muslim public figures because it correlates to Islamic views that configures the adherents to speak properly and politely. Islam also has religious law in the hadith and Quran to avoid improper and impolite acts especially in the language used. Certain purpose of this study is to elaborate communication norm in the digital network among Muslim users based on Islamic perspective in the language used.

Social media researches have been conducted by many scholars but the communication norm is not apart of their researches. Even, communication norm researches have been conducted in less number. Communication norm research had been conducted in a modern organization which used the electronic system to communicate with each other (Cheshin, Kim, Nathan, Ning, & Olson, 2013) but they did not mention social media platform as the medium. In addition, Suchan (2006) elaborated communication norm in organizational practice that he explained professional and managerial communication disciplines better understand the step necessary to change communication practice. Communication norm merely mentions in public relationship disciplines for organizational practice. In other words, the research of communication norms among active users of the social media has been a novelty of this study, which would examine the communication among users in social norms of the active users.

B. METHOD

A systematic review approach would be employed to analyze this study because it provides comprehensive body knowledge (Bryman & Bell, 2011). Consequently, the systematic review approach leads the study as more objective and trustworthy than the

traditional narrative (Egger, Altman, & Smith, 2008). It is also regarded as the development of the qualitative method. By the design, this study collects data from the comments of the social media public figures whose Muslim users. It is based on the study would find out the Islamic views among Muslim users' comments on social media. Afterward, collected data would be classified into several parts based on the pragmatic approach. Pragmatics is one of the scientific approaches which examines the language used in communication. It would help the analysis of the collected data from the social media active users in linguistics way (Yule, 1996).

C. RESULT AND DISCUSSION

1. Communication Norm on Social Media Of Indonesian Users

Penetration of leading social media in Indonesia as of third quarter 2018 reveals that YouTube 88%, WhatsApp 83%, Facebook 81%, Instagram 80%, and Line 59%. The data was released by Statista (2019), and these are the top five of the social networks used in Indonesia among Twitter, BBM, LinkedIn, WeChat, Skype, Snapchat, Tumblr, and Reddit. YouTube dominates the social media platform because it provides many things such as entertainment, education, information, and others. Moreover, YouTube presents capital-gain to active users who upload their contents and obtain subscriber in their channel. For instances, Atta Halilintar and Ricis Official channel become the most popular YouTube channel in Indonesia. YouTube estimates Atta channel earning \$29.3K-\$468.2K per month (Socialblade, 2019a) and Ricis channel earning \$29.2K-\$467.5K per month (Socialblade, 2019b). The benefit of YouTube leads to society attach to the platform rather than others.

WhatsApp is the second position of the top five social media because it provides users to communicate with others easily either short message service or video call. Even, WhatsApp has succeeded in replacing SMS word to WhatsApp for instant messaging. Facebook becomes the top five social media in Indonesia because it provides all the entertain society need and it is very adaptive for consumer behavior. Instagram also gains the popularity among Indonesian users because it presents media for sharing personal photos and videos to keep-in-touch with the followers. The popularity of Instagram is often utilized for trading or self-branding by the photos and videos. And, Line becomes the top five social media because it is instant messaging within many emoticons and gifts that are not provided in Whatsapp.

First, this study would propose to eliminate Whatsapp and Line from the top lists of the popular social media in Indonesia. Both Whatsapp and Line tend to be used for instant messaging by users. By the reason, Whatsapp and Line are private access, so this study would

be hard to find out the phenomena of communication norm among the users as if they are public access social media, it is able to be this research object. In order to assure the readers, this study classifies the data derived from three of the top five popular social media used in Indonesia is clearly enough to elaborate the communication norms in social media based on Islamic values.

Hereby, this study provides a classification of the communication norms among three of the popular social media which are YouTube, Facebook, and Instagram. This study begins classifying cyberbullying in three social media, thus, divides into impoliteness and improper language.

Table 2. Impoliteness Comments on YouTube

YouTube Accounts	Comments
Uyut Thea	*Kiai kok ngunu... Ngdukung jogedan sambil tempuk tangan.. Yihhhaa.. Ingt umur yai* 'How come *kyai* does...support dancing and clapping... Yihhaa... remind your age, *Yai*"
R3	*udah mulai pikun...karena dilliatin paha cewek cantik mulu hahaha...maknya pletat pletut* "begin senile...because of given a look at the pretty girl's thighs hahaha...so he *pletat pletut*"
Um Abdallah Luqman	*Tobat kiayi udh tua bau tanah istigfar jangan mau di jadikan boneka* "you are getting older, Kyai, and close to death, please do not be a doll"
Dede Mulyati	*Hihi maaf pak kiyai kalo hnya berjoged saja pak kyai kehabisan nafas...mungkin karena faktor usia pak kiyai, trs bagaimana nanati kalo seandainya pak kiyai terplih sbgai pemimpin,tugasnya kan pasti lbih buanyakkk pak, pastinya lebih cape pak kiyaii...mending istrhat ajaaa gitu pa kiyai* "Hihi I am so sorry Mr. Kyai if you get tired for dancing only...perhaps you are getting older Mr. Kyai, so if you are choosen as leader, whether you are capable to do many jobs because it is more tiring Mr. Kyai... I suggest you to get rest"
Abdullah Imanez	*Yang rabun sampean mbah...* "You are the myopic one, old man"
Rizal Ludin	*Ulama Salah jalan Di waktu tuanya* "The theologian who is in wrong way in the age"

The data was obtained from YouTube in detikcom channel within the title Ma'ruf Amin: Kalau Ada yang Bilang Saya Joget, Mungkin Rabun!. The context refers to the political campaign of vice presidential candidate Ma'ruf Amin. He is a theologian and former head of Indonesia Religious Leader (MUI). Nevertheless, society commented on their video campaign impoliteness like the data. This classification investigates impoliteness data generates in some words, phrases, and clauses such as ingat umur Yai "remind your age, Yai", bau tanah metaphor "soil odor", dijadikan boneka "be used as a doll", "berjoget saja kehabisan nafas "only

dancing you hardly breath", yang rabun sampean mbah "the myopic one is you, old man", and ulama salah jalan "the theologian who is in wrong way".

That impoliteness refers to the code model view of communication. According to the code model, the comment on YouTube is an utterance which encodes the thought or messages a communicator in order to retrieve the active users' meaning in their comments (Wharton, 2009). It is construed in linguistic works as the pragmatics ways to investigate the language used in comments on YouTube channel. Whatsoever the language used by active users on YouTube comments represents to impoliteness language.

Table 3. Impoliteness Comments on Facebook

Facebook Accounts	Comments
Renel Mayer	*listrik yg jama pak SBY trtinggi 186 rbu itu terllu luar biasa di erapa Jokowi hingga 380 rbu. Salut saya dgn bapak.* the electricity price in SBY reign about IDR 186.000,00 and it becomes greater in Jokowi reign the electricity price is about IDR 380.000,00
Deni Gunawan	*orang munafik itu, dia ngaku islam ktp tapi ga pernah solat itulah munafik* the hypocrite, he claimed to be an Islam adherent in his identity card but he never prayed that was a hypocrite
Derry Yansah	*demi hasrat keinginan duniawi kau rela melakukan segala cara. Demi hawa nafsu kau halalkan segala cara sungguh kau manusia dzolim* for the sake of worldly desires you are willing to do everything. For the sake of your passions, you are forbidding all the ways you are greedy human

The data is derived from social media Facebook which becomes the top five popular social media among Indonesian. There some impoliteness comments are shown in the data such as sarcasm language from Rene Mayer that comparing reign era between Susilo Bambang Yudhoyono (SBY) and Joko Widodo (Jokowi) about the electricity price. Deni Gunawan also commented on Jokowi's Facebook in impoliteness way by mentioning that Jokowi is a hypocrite president because he regarded Jokowi is only becoming Islam in his identity card. Derry Yansah considered Jokowi as a greedy man for the sake of worldly desire.

The impoliteness emerges in Jokowi's Facebook account when he celebrates the first day of Ramadan. It becomes impolite language because the speakers or the social media users spoke to the President as the first man in Indonesia. And, it is not a polite language for

communicating with the President. Based on the data, the implication of the users' comments indicates that the users do not pay attention to choosing a polite language for communication even though they are able to choose another language to share their idea in the president's Facebook account.

Tabel 4. Impoliteness Comments on Instagram

Instagram Accounts	Comments
Chemjianhe_candra8	*autogila... kalah 3x hattrickk rakyat gak mau dipimpin orang kayak elu... sebar hoax dan provokator* auto crazy... losing 3 times. Hatrick. People do not want to be led by a person like you... spreading HOAX and provocation
gunawangustaf	*ga kebayang kalo komplotan ini yang menang. Tapi atas kehendak Allah komplotan ini keok* cannot imagine if this pack wins. But the God knows this pack loses
anggariskyadi	*saya yakin bapak ke MK lagi, udah ya ini yang terakhir, udah gada kesempatan lagi. Ngurus kuda aja* I assure you are going to MK again, this time is your last time, there is no another chance again. Better you feed your horse
skyhead_12	*bapak dipecat dari TNI kan bukan karena pensiun? Omg kalok dipecat berarti dia gak becus kerjanya. Berarti pak Prabowo ga cocok jadi pemimpin sedangkan jadi TNI aja dipecat* you are fired from military, Mister, not retired? Oh my God, if you were fired indicating you were not capable of your work. It means that Mr. Prabowo does not capable of being a leader because he was fired from the military.

These four accounts have commented impoliteness on Prabowo's Instagram account when he uploaded photo about intolerance among religions in Indonesia. Chemjianhe_candra8 commented impoliteness in his sentence and considered Prabowo should not be a leader because he had failed three times in a presidential election. Gunawangustaf commented impoliteness in his clause "cannot imagine if this pack wins". It is such an impolite language because he used the word 'pack' which closes to a negative word. Anggariskyadi's account also commented impoliteness in his clause "better you feed your horse" to the presidential candidate. Seemingly, its clause generates underestimated the candidate. The last data shows us that impoliteness comes up from the sarcastic sentence referring to Prabowo unsuitable candidate because he was fired from the military.

Table 5. Improper Comments on YouTube

Youtube Accounts	Comments
Mayang Hadi Ratnawati	*najis najis kyai apa* disgusting, what kind of Kyai he is
Abdul Khanan	*bacot lu yai yaiii... kasian ye sorban sm peci lu Cuma buat aksesoris* suck you, kyai... poor your turban and cap is only becoming an accessories
Muhammad Saleh	*ulamak (ular dalam semak)* ulamak (snake inside the scrub
Slamet Suwarto	*kyai politik. Koplak* political theologian. Stupid.

Table.5 indicates that there are improper languages on YouTube comments toward Kyai Ma'ruf Amin video. Mayang Hadi Ratnawati used the improper word "disgusting" addressing to Muslim theologian. Abdul Khanan commented improper word "suck you" to Muslim theologian. Muhammad Saleh also used improper language in his comment to react Kyai Ma'ruf Amin video by saying acronyms ulamak (ular dalam semak) "snake inside the scrub" that "snake" word refers to negative metaphor if it is addressed to a person. Slamet Suwarto said "stupid" in his response to the video and it is totally improper language to be addressed to Muslim theologian.

Tabel 6. Improper Comments on Facebook

Facebook Accounts	Comments
Cyarlem	*jijik liat'a Bikin batal puasaku* disgusting seeing him, it breaks my fasting
Bang Rafi	*alah gayamu rek pret* *alah* it is you are style, *prek*
Nurul Muhammad	*01 mati aja lor* 01 go to hell, you
Muhammad Rafy	*President palsu bertaubat maksud sy president pilihan KPU* fake president apologizes to God, I mean the chosen president of KPU (The Election Commission)

Table.6 shows us four improper language used from the users of Facebook, which are Cyarlem, Bang Rafi, Nurul Muhammad, and Muhammad Rafy. The improper language used by Cyarlem can be found in 'disgusting' word that addresses to the presidential candidate, Mr. Jokowi. Bang Rafi also commented improper language in word 'prek' that represents underestimated expression, in Javanese form, about uploaded a photo of Jokowi's Facebook account. The bad language used was spoken by Nurul Muhammad in "go to hell" phrase because it is improper language to be addressed to a person. And, Muhammad Rafy commented improper sentence by sarcastic language that underestimating Jokowi as a fake president of Indonesia.

Tabel 7. Improper Comments on Instagram

Instagram Accounts	Comments
moch_fauzidin	*jancok* fuck
cecsnash	*presiden dunia khayalan* president in the fantasy world
emberanyawak	*ngimpi* dreaming
sepatukudimanaa	*pak, halu-nya dikurang kurangin* Sir, decreasing your hallucination

Table.7 shows us that improper words emerge from the followers of Prabowo's Instagram account. They commented on the uploaded photo of Prabowo and Sandiaga on Instagram. From the 4K comments on Prabowo's Instagram, this study found some data represented on table.7 above. Moch_fauzidin's account commented on Prabowo's Instagram in one word jancok "fuck" that is harassment word. Other improper words also addressed to Prabowo's account such as president in the fantasy world, dreaming, and making Prabowo stop his hallucination. All of the comments are improper language derives from his followers and it is improper comments to the presidential candidate.

2. Understanding Islamic View on Social Media Comments

In this part, I would propose to examine the language used on social media comments to investigate Islam views users' behavior in the digital world. As we discussed above, users' comments on social media represent their mind like human behavior is represented in the language used (Wierzbicka, 1992). The language relates to human's mind and behavior that

means the language used on social media comments refer to the users itself (Wierzbicka, 1997).

Islamic perspective considers the language role in human life. There are shuras in the Quran configuring the adherents to speak proper and polite towards others such as Shura Al-Ahzab verses 32 and 70, An-Nisa verses 9 and 63, Al-Isra' verse 28, and Ta ha verse 44. These Shuras explain that Muslim must pay attention to their language before they utter to others. In the methodology of interpreting the Quran, the compilation of Quran verses has been regarded as a thematic interpretation. It is well-known as the philosophy of the Quran that looks it as the baseline of understanding verses (Wardani, 2017). These verses imply that language used in communication with others is important to be paid attention, which means that communication has to utilize proper and polite language.

The data shows us that the communication norm on social media is far away from Islamic values. We might see many harassment languages used by active users put on social media comments. In table 2-4, the impolite language used in social media comment to response video activity of public figures which are the presidential candidate of Indonesia. The users seemingly do not put a comment on social media politely even though they react to a theologian person, Kiai Ma'ruf Amin as vice president candidate. Although they do not say directly in their comments, these indicate a misunderstanding of Islamic values in communication. The etymology of the impolite word itself derived from the Latin language that has been used since 1739 and it became popular to define the bad manner of speaking.

The etymology of the improper word derived from Middle English, French, and Latin since the 15th century and it was defined as not consistent with established fact. The improper words are represented in table 5 to 7 that indicates the comments out of the context. This study investigates the improper words in table 5 to 7 represented in the out of context of the comments on social media. The users tend to comment on bad words rather than they reacted to the video.

Nowadays, commented on social media is not only about communicating but also representing culture. According to Goddard and Wierzbicka (2011) choosing language relates to human cognition and the cognition is generated by the culture of the speaker. Putting a comment on social media in particular language used indicates the users' cognition based on the culture they have. So, it is able to be understood that examining the language used on social media might also understanding the users' culture. The implication of the relationship between language and culture involves Islamic values about communication.

The second paragraph in this section mentioned Quran verses that configure human to communicate with each other. The holy Quran has already mentioned in many verses to configure the adherent communicating politely and properly with others. Islamic law configures the adherent to establish the good manner and to make up the better culture in human living throughout the verses Quran. Anthropology claims that religion and language are apart of the seven items of establishing culture (Koentjaraningrat, 2002), so Islam might configure the adherents in certain purpose throughout the language used in communication for establishing a good culture in human living.

Meanwhile, the data represents that human living is still far away from Islamic teaching because many active users of Indonesia commented improper and impolite language on their social media. Instead of following the Quran, the users tend to ignore Islamic law especially for Muslim users of social media. the language chosen in the samples above indicates that they are either misunderstood or ignoring Islamic teachings. Moreover, there are some users insulting a theologian leader impolitely on social media.

The investigation of this study implies that the users might not have awareness Islamic teaching, moreover, they ignored the holy Quran regulation on the verses to choose a proper and polite language for communication with each other either in a real situation or in a digital network. The implication of this ignorance of Islamic values leads them to have a bad manner and to demolish communication norms. As if they commented in a good manner of communication norm, they might also understand Islamic teachings.

D. CONCLUSION

Industrial revolution stage four leads to advanced technology and information that provides social media as apart of the products. Social media emerges among society is not only providing users to communicate but also sharing the experience with each other. Yet, the generated problems among social networking in social media unconsciously lead them to freely communicate and share with each other without understanding the context of communication acts. The result might be seen on many social media comments that many improper and impolite languages used.

Factly, the implication of the emergence of a bad language used in the digital network indicates to the users misunderstand or ignore the Islamic teaching about communication norm with each other. There are impolite languages used on social media comments addressing to an authoritative person even to a theologian person. Moreover, freely expression

on social media comments lead the users out of the context which brings them into producing improper language. This study concludes that social media users might have been introduced to Islamic teaching about communication norms.

Chosen language on social media represents the users' behavior and indicates to human culture. Islamic teachings have regulated communicating ways properly and politely among human being. The implication of the following Islamic views is to have an effort to establish a good manner of human living and make up a good culture. So, active users of social media might have to understand whether the chosen language for commenting on social media is proper and polite language addressed to others.

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