

# Prophetic Journalism Journalist Perspective Aji Bandung

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**Abstract:** Journalism that is in line with the orientation of prophetic values that seeks to convey truth, balance and show neutrality in each journalistic product, and cross-check (tabayun) known as prophetic journalism. This discourse has begun to become a discussion among journalists, including journalists gathered in the Alliance of Independent Journalists in Bandung City. This study aims to determine prophetic journalism in the perspective of journalists gathered in the Alliance of Independent Journalists of Bandung City. The theory used as a reference in this study is the Perspective Theory from Joel M. Charon which explains that perspective is a conceptual framework, a collection of assumptions, values and ideas based on a certain belief about something. The paradigm used in this study is constructivist, while the research approach used is a qualitative approach. The conclusion of the research on Prophetic Journalism from the Perspective of Aji Bandung Journalists is that the conceptual shells of Profeti Journalism exemplify the noble morals of the Prophet Muhammad, so the concept of prophetic journalism must be used by all journalists in the implementation in the field. The assumption of Prophetic Journalism Aji Bandung City in all processes of the world of journalism is always based on universal religious values. The idea of Prophetic Journalism for Aji Bandung journalists is actually inseparable from the idea of four binding things in the example of prophethood, namely shiddiq, amanah, tabligh and fathanah.

Keywords: Journalism, Prophetic, Aji Bandung City.

## Introduction

Mass media has an important role in people's lives, because it can provide information that will develop into an opinion. Therefore it is important for people who need information to observe public opinion through mass media. Mass media can shape public opinion, both opinions formed by the media for society and opinions formed by society itself through the media. The media can also provide a complete coverage of an organization as it happens on the ground. But the media can also shape their own reality based on the media's point of view.

One of the mass media is to provide information (*to inform*). In this case, the media as a component of communication is to be an intermediary from communicator to communicant. So the information media is a tool to collect and rearrange information so that it becomes useful material for the recipient of information. Information media as a tool that conveys information must be right on target so that it can be conveyed well to the target so that it can be useful for the maker and recipient of information.

Mass media as one aspect of information dissemination in a country plays an important role in the running of democracy in Indonesia. Through mass media, information is summarized and consumed by the public. Various forms of information presented by the media generally contain education, entertainment, and information about economics, politics, social and culture. The dissemination of this information is carried out by the media where the press plays the role of news seeker. This is done by going directly into the field by meeting sources and translating each incident. This process is carried out by considering journalistic aspects that are in accordance with journalistic principles, which will later be reprocessed by the media itself in accordance with where the policy direction is taken.

Islamic journalism is a process of covering, processing, and disseminating various events with the content of Islamic values by complying with journalistic rules derived from the Qur'an and the Sunnah of the Prophet

SAW.

Islamic journalism is an answer to the needs of da'wah, dissemination of Islamic information, Islamic values and the dissemination of Islamic thoughts and ideologies by using journalistic techniques and strategies as well as the use of modern mass media to foster Islamic perceptions in the midst of society in the hope that Islam can be accepted by society at large, as the only solution to all problems of human life.

Islamic journalism is a solution for Indonesian people to get Islamic information, where Islam is the religion with the largest number of adherents in Indonesia. According to the census conducted in 2010, as many as 87.18% of Indonesia's 237,641 population adheres to Islam as their belief. This explains that the majority of Indonesia's population is Muslim. In this regard, the Indonesian Muslim community needs media that can provide Islamic news and quality intake for the development of Muslim insight.

Islamic journalism in terms of what must be done based on the rules set in the example of the Prophet Muhammad is in line with prophetic journalism, prophetic journalism also Prophetic journalism exercises control from within based on faith, whatever religion is adhered to. At the same time, prophetic journalism also advocates something beyond the world of writing and broadcasting (*beyond the call of journalism*), namely doing something useful for the public, social care action. Drawing heavily on Islamic teachings derived from the Qur'an and Hadith, this book provides some guidelines for developing sensitivity towards spiritual intelligence. Prophetic journalists work with physical dexterity, intellectual and social intelligence, and spiritual intelligence at the same time.

The prophetic responsibility of Islam is to strive for the teachings of Islam to remain and always functional and actual in life. Muslim journalists should not remain silent if they see any possibility in the world they are in, for example witnessing a negative image of Islam or there are fabrications that corner Islam and its people in the mass media. As preachers who spread

divine truth, Muslim journalists are like "mouthpieces" of prophets and scholars. Therefore, he was also required to have prophetic qualities such as Shiddiq, Amanah, Tablighi and Fathonah.

The mission of prophetic communication is to liberate people as far as possible from communication practices that give rise to prejudice, public lies, spreading slander, lying lies. Prophetic communication does not tolerate any behavior that is judged to practice lies.

Rusjdi Hamka in *Media and Muslim Image* explains several factors that cause the Islamic Press or Islamic news to be difficult to develop or stop publishing. Limited capital, lack of professionalism, low interest in reading people, and less attractive to the upper middle class, are four aspects of the limitations of the Islamic press, namely limited capital. This has to do with the main motivation for publishing the Islamic Press is the spirit to preach, spread the religion of Allah. The publishers and editors of the Islamic Press are mostly like-minded people, from one organization. Thus, it is difficult to avoid<sup>1</sup> *exclusivism*, which means less interest in outsiders who do not agree to read or become customers.

**Prophetic journalism** The word "prophetic" comes from the English prophetic. The meaning is prophetic. According to Parni Hadi, prophetic journalism is prophetic journalism. That is, journalism that exemplifies the noble morals and behavior of prophets and apostles of all religions. So, basically journalists are the heirs and successors of prophetic duties.<sup>2</sup>

The duty of prophets and messengers, according to the Qur'an, is to: "preach glad tidings and give warnings, invite people to do good and combat immorality or *amar makruf, nahi munkar*. The task is the same as that of journalists, according to the function of the press and the universal journalistic code of ethics.

Prophetic journalism is the process of finding, collecting and processing

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<sup>1</sup> Idi Subandi Ibrahim, *Media and image of Muslims: from spirituality to war to spirituality to dialogue*, (Yogyakarta:jalasutra,2005)

<sup>2</sup> Parni Hadi, *Prophetic Journalism*,(Dompot Dhuafa,2015)

materials and broadcasting them in the form of information by involving physical, intellectual and spiritual processing from the beginning to serve the public lovingly regardless of ethnicity, race, culture, religion and ideology.

Prophetic journalism is love journalism. Prophetic journalism does not mean flabby or tolerant of crimes against humanity, including corruption. Prophetic journalism also promotes *investigative reporting*. The functions of prophetic journalism are: informing, educating, entertaining, advocating, enlightening and empowering the public. In order for this function to be realized, the following requirements are needed: 1) freedom, so that there is 2) independence, to display 3) truth, to realize 4) justice, for the sake of 5) welfare, in order to create 6) peace for the entire universe (*rahmatan lil alamin*).

The presence of AJI seems to show a new color in the world of journalism that is more independent and more directed towards more Islamic juristic activities or as a new round of journalism that is more independent and does not become partisan as a political party or the interests of certain parties, such as the birth of Republican Newspapers (etc.).

AJI As an organization that houses journalists already spread in various cities in Indonesia, in this research the object of research is the Alliance of Independent Journalists of Bandung City which will be described in this study related to the phenomenon of Islamic news that spreads and is becoming an interesting discussion related to news that is devoted to Islamic news.

With the emergence of this, there is a barrier that appears to be related to the separation related to news, namely with the emergence of the concept of Islamic news, there appears such an exclusivity even though it is in the majority, because in the scope of journalists or journalists who have been upheld is the Press Law and the journalistic code of ethics.

Along with the phenomenon as described above, Islamic news is a journalistic product that is in line with the orientation of da'wah that seeks to convey truth, balance and show neutrality in each journalistic product, as well as *cross check* (*tabayun*) on sources and acts of conveying wrong information so

that it seems as a slander and will definitely harm certain parties as a result from his reporting. This phenomenon becomes very interesting for further research, especially related to Islamic news which in other languages is referred to as da'wah journalism or prophetic journalism.

### Research Method

The research method used in this study is phenomenological method, which is a research method whose research method used is phenomenological. Husserl's phenomenology has an *idealistic* nature in principle, because it says to return to the original source in the subject and consciousness. Communication science will gain a strong foundation if the assumptions of epistemology and ontology are adjusted to insights related to the essence of consciousness. Following the units of analysis in Husserl's phenomenology, are: Consciousness has an intentional nature, There is an interaction between the act of consciousness towards the conscious object, Intuition, Intersubjectivity.<sup>3</sup> In order to know the deepest nature of something we experience, all the assumptions we have about all these things must be temporarily abandoned. From this *eidetic* process we will look for the deepest core related to a visible thing. Therefore, learning something is only adjusted to preconceived notions and assumptions can mislead someone. Preconceived notions and assumptions slow down a person to understand the essence through an object. Because with preconceived notions and assumptions we will only know something we suspect is related to something, but the deepest core through a thing is independent of observation and understanding.

The constructivist paradigm is a paradigm that considers that the truth of a social reality can be seen as the result of social construction, and the truth of a social reality is relative. This constructivist paradigm is in the perspective of interpretivism (interpretation) which is divided into three types, namely

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<sup>3</sup> Engkus Kuswarno, "Communication Research Methodology, Phenomenology: Conception, Guidelines and Examples of Its Research", (Bandung: Widya Padjajaran, 2009), 40

symbolic, phenomenological and hermeneutic interactions. The constructivist paradigm in the social sciences is a critique of the positivist paradigm.

According to the constructivist paradigm the social reality observed by one cannot be generalized to everyone, as positivists are used to. The concept of constructionist was introduced by interpretive sociologist Peter L. Berger with Thomas Luckman. In the concept of communication studies, social construction theory can be said to be between social fact theory and social definition.

This research uses a qualitative research approach, which is an approach implemented to build knowledge through understanding and discovery in the field. This qualitative research approach is a process of research and understanding based on methods that investigate social phenomena and human problems. In this study researchers make a complex picture, examine words, detailed reports of respondents' views and conduct studies on natural situations.<sup>4</sup>

Qualitative research is carried out on natural conditions and is discoverative. In qualitative research, researchers are key instruments. Therefore, researchers must have broad theoretical and insightful provisions so that they can ask, analyze, and construct the object under study to be clearer. Qualitative research is used if the problem is not yet clear, to know the hidden meaning, to understand social interactions, develop theories, ensure the correctness of the data and research the history of development.

Prophetic journalism is a form of journalism that not only reports news and problems completely, clearly, honestly, and actually but also provides predictions and directions towards change, transformation, based on Islamic ethical and prophetic ideals. It becomes journalism that consciously and

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<sup>4</sup> Rosady Ruslan, *Method Research : Public Relations and Communication* (Jakarta: PT RajaGrafindo Persada, 2004), h. 212-213

responsibly contains the content of Islamic values and ideals.<sup>5</sup>

Prophetic journalism reflects the prophetic qualities of *shidiq*, *amanah*, *tablighi* and *fathanah*. In applying the values of prophetic journalism, a media must apply the values of prophetic journalism to every news it writes so that every news written brings good to the people and every word and writing can be accounted for before Allah swt. As the goal of prophetic journalism is *Amar Ma'ruf Nahi Munkar*.

Prophetic journalism is characterized as exemplified by the Prophet Muhammad, namely:

First, *shiddiq Al-shidq* refers to the honest understanding of communication, both oral and written. In a journalistic context, *shiddiq* is to inform something that is true and to defend and uphold that truth. The standard of truth is of course conformity with the teachings of Islam (Qur'an and As-Sunnah). Second, *amanah* means trusted, trustworthy, therefore must not lie, engineer, manipulate or distort facts. Third, *tabligh* means to convey, that is, to inform the truth, not to distort the truth. Fourth, *fathonah* means intelligent and broad-minded. Muslim journalists are required to be able to analyze and read situations, including reading what is needed by the ummah by emulating the intelligence of the Prophet Muhammad (*prophetic intelligence*).<sup>6</sup>

## Discussion and Findings

The Alliance of Independent Journalists (AJI) was originally born as a resistance of the Indonesian press community against the arbitrariness of the New Order regime. The beginning was the banning of Detik, Editor and

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<sup>5</sup> Asep Syamsul M. Romli, *Journalism Da'wah: Everyone and Mission Da'wah Was Qalam*, (Bandung: PT Adolescent Rosdakarya, 2003), h. 35.

<sup>6</sup> Zaidan, Abd. Al Karim, *Ushul at Da'wah*, (Mu'assasah to the Treatise : Beirut, 1993) h.42

Tempo, June 21, 1994. All three were banned because of their critical reporting to the ruler. This repressive action triggered solidarity actions as well as resistance from many circles evenly in a number of cities.

After that, the resistance movement continued to crystallize. Finally, about 100 people consisting of journalists and columnists gathered in Sirnagalih, Bogor, August 7, 1994. It was on that day that they signed the Sirnagalih Declaration. The essence of this declaration is to demand the fulfillment of the public's right to information, oppose press restraints, reject a single platform for journalists, and announce the establishment of AJI.

During the New Order era, AJI was included in the list of banned organizations. Therefore, the operation of this organization is underground. The wheels of the organization are run by twenty journalist-activists. To avoid pressure from the security forces, the management and organizing system was organized behind closed doors. Such an organizational work system is indeed very effective to carry out the organization's mission, especially at that time AJI only had less than 200 journalists.

Affirming that the duty of journalists or in every journalistic activity must emulate the noble character of the Holy Prophet Muhammad as the giver of true good news. Thus the term Prophetic Journalism can be known and can be implemented throughout the world with the aim of carrying out journalistic duties well, full of love.

If the profession of journalist is carried out in an improper way, or tends to be perfunctory, inaccurate, and not encouraged in the public interest, then it becomes a great sin of the profession. Anyone engaged in disseminating information, not only journalists who work in professional media, but the general public who carry out the duties of journalists (*citizen journalists*) and providers of news and images of citizens (*content providers*) through mass media and social media to return to the obligation to obey the teachings about their respective religions and the journalistic code of ethics established together in order to avoid all the sins of the profession.

The journalist profession is not just looking for the necessities of life, but much more than that to serve the community and realize the public interest more primarily as the task of carrying out religious teachings in the field of disseminating useful information.

Therefore, the example of the Holy Prophetsa, for Muslims is not only in the practice of worship and other deeds in all aspects of their lives, but first and foremost is their example in thinking, because without thinking, an action will lose its meaning, even outside the realm of ethics.

Conceptual prophetic journalism can be accounted for by references to hadiths and verses of the Quran that relate to all actions in journalistic or journalistic activities.

journalists or the practice of journalistic activities are the heirs of the duties of the Apostles as described in the word of Allah Sura al-Kahf (18:56):

*"And We did not send the apostles except as bearers of good tidings and as a reminder," Surah al-Kahfi (18:56).*

The verse is about good news and warnings whose meaning is exactly the same as the journalist's job, which is to convey information that educates and entertains, as well as exercise social control through criticism as a warning. Parni Hadi concluded about the verse that journalists are heirs to prophetic duties.

The task of delivering news has also occurred since the Prophet Adam (as). Allah (swt) said in Sura al-Baqarah, "O Adam, tell them the names of these things" (QS al-Baqarah, 2:33). Furthermore, the Holy Prophetsa also received orders to deliver the message as assigned to the previous prophets. The Word of Allah (swt) in Surah Al Hijr, verse 49 clearly confirms the commandment, *"Preach (O Muhammad) to My servants that verily I am the Most Merciful Labi Most Merciful."* The Holy Prophetsa was also commanded to deliver news of the "great news" of the end of the world (Q.S Shad 38:67). In another verse: *"And read to them (i.e. the infidels of Mecca) the news of Abraham."* (Al-Shua'ra 26:69).

In conceptual prophetic journalism, in the end, the most important thing that must be emphasized is that the duty of journalists or in every journalistic activity must emulate the noble morals of the Prophet Muhammad (peace be upon him), by trying to emulate either in the search process or in disseminating what is the duty of journalists. So it must be sought that the concept of prophetic journalism can be used by all journalists in the implementation in the field so that the information received by the community is intact and in accordance with the truth.

Conceptually prophetic journalism from interviews conducted with informants then if journalists do not understand or do not use prophetic journalism then the things done will be incorrect, or tend to be careless, inaccurate, and not encouraged for the public interest, then it becomes a great sin of the profession. The journalist profession is not just looking for the necessities of life, but much more than that to serve the community and realize the public interest first. Therefore, the example of the Holy Prophets, for Muslims is not only in the practice of worship.

Discussing the term prophetic journalism, it is equated with journalists based on the values of Islamic teachings themselves. The world of journalism in general, some people are vulnerable by assessing things that are prophetic values or values contained in the journalistic code of ethics. So that in the context of seeking and processing even the presentation of information is vulnerable to things that can be classified as violations of things that are examples in prophetic journalism. For example, a journalist delivers news that nuances lies, describes certain tribes, races and so on. So that it can trigger disharmony in the midst of the people.

To answer the above phenomenon, it can be illustrated how journalists who understand related to prophetic journalism or the value of the code of ethics, can be called journalists who understand the value of prophetic journalism are groups who convey information not only at the limit of conveying information. Mass media, both print and electronic, is one of the

means of information that has a major influence in directing society and filtering various understandings and thoughts that develop. Prophetic journalism for journalists who are members of AJI Bandung City is very likely to take advantage of these facilities to serve and spread the teachings exemplified as prophetic. He can use various modern means of information such as print media, television, radio etc., to serve the truth and fight for the interests of prophetic values.

Departing from the above view, it can be understood that the assumption of prophetic journalism understood by AJI Bandung City in all processes of its journalistic world is always based on universal religious values, so that its existence as a journalist is very important to take part in introducing and spreading prophetic teachings. Therefore, to answer his existence as a journalist, there needs to be a criterion for a journalist to be categorized as one who understands the rules of prophetic journalism. In order to fulfill his duties well, a journalist must pay attention to 5 things as follows:

Report news honestly without reducing or exaggerating it or even distorting facts, accompanied by objective and incisive analysis that positively impacts readers and provides righteous opinions. As Allah says in QS. al-Isra:

*Translation:*

*And do not follow what you have no knowledge of. Indeed, hearing, sight, and heart will all be held accountable.*

Basically, members and administrators of Aji Kota Bandung also make it a habit to present news trying to provide constructive criticism, not destructive criticism. And let him speak the truth even if it is bitter, without trepidation. As Allah says in QS. al-An'am:57

*Translate :*

*Say, I am in the manifest argument of my Lord.*

AJI Bandung journalists should view the community neutrally, not partially. So to him who does good he says good, and to those who do evil he says evil and followed by a balanced and not exaggerated delivery.

Should avoid delivery styles that have the potential to cause misinterpretation and avoid attempts at misdirection and propokation.

Thus, the assumption that can be seen to show real differences in the journalistic environment in the world of journalism can be categorized as a journalist who understands the rules of prophetic values, assuming that when he has a prophetic style and principles that are characteristic, so that Aji Bandung City journalists are considered as a community with The rules of prophetic values and the code of ethics of journalism will be more visibly realized.

Therefore, the assumption is that journalists who can understand prophetic values should display prophetic teachings well through their duties and associations with others. In its reporting, it should use strong arguments accompanied by authentic evidence and concrete evidence. As Allah says in QS. al-Baqarah:111

*Translation:*

*... Say show me your proof of truth if you are righteous.*

In addition, he always tried to relate events and developments with teachings and directions on prophetic journalism , considering that prophetic teachings are those that cover all aspects of life. As Allah says in QS. al-An'am:38

*Translation:*

*... We have nothing in the Qur'an...*

Including the duty of journalists who as AJI Members also have things that should be to provide positive suggestions or thoughts to solve various problems and crises that are currently hitting the community. Therefore,our community environment is often referred to as a society that deliberates and raises ideas. As He said in QS. al-Shura:38

*... Their business was (decided) by deliberation between them*

In another view, it is stated that AJI Bandung City members or administrators should present their views on every problem faced by the

community. Including his other duties are to uncover and display the teachings of prophetic values and explain the teachings of creed, worship, sharia, morality and social system covered by prophethood. More than that, it seeks to underscore the worthiness and merit of this universal religion to lead the life of the world. Of course, this must be accompanied by sufficient evidence and evidence.

Thus, there is a difference between journalists who understand prophetic concepts and those who do not, especially in carrying out their various journalistic activities. This is because a journalist who understands prophetic values besides he tries to carry out his journalistic activities based on journalistic guidelines professionally but on the other hand he tries to stick to the prophetic values he believes in.

The role in the concept of prophetic journalism in journalistic activities is one of the answers to various challenges faced by journalists in the field. Therefore, he must strive to make journalism always in accordance with the values of prophetic journalism as an "ideology". Journalists with their ideology will encourage the emergence of ghirah, enthusiasm, defend the interests of society, also socialize the values of prophetic journalism, as well as counter and filter the rapid flow of negative information from anti-Islamists.

It can also be said that prophetic journalism is defined as "the process of reporting or reporting on various things that are loaded with prophetic journalism values". Prophetic journalism can be said to be crusade journalism, namely journalism that fights for certain values, namely Prophetic values themselves. Prophetic journalism carries the mission of 'Amar Ma'ruf Nahi Munkar. Journalists through their mass media function as a conduit of information from the people to the government and vice versa.

So, the role of a Muslim journalist in the world of journalism is very important, this can be witnessed in the character and central mission to be addressed, namely Amar Ma'ruf Nahi Munkar. This means that the hallmark of prophetic journalism is to disseminate information about the

commandments and prohibitions of Allah SWT. He advised giving (message) and tried hard to influence communicants (audiences), in order to behave in accordance with prophetic teachings. Therefore, related to the extent of the role of journalists in delivering messages, it needs to be understood as stated above that the world of journalism cannot be separated from the media. Before formulating the role of journalists in the realm of prophetic journalism more concretely, it must be understood that the media is a form of mass communication that develops in modern society, hence with the value of prophetic journalism.

Media can function as social learning; in the sense that media is a means of providing education to the community through the presentation of information conveyed in a media.

The media functions as an agent of information; That is, mass media allows information from public institutions to be conveyed to the wider community in a very fast period of time.

Related to prophetic journalism, of course, avoid pornographic images or expressions, avoid promoting violence, or things that are contrary to prophetic values, such as slander, distortion of facts, fake news, supporting hypocrisy, and so on. Journalists must be able to influence audiences to stay away from inaction, destructive behavior, and offer solutions to every problem. Because the journalist is a dual role in addition to being a pure journalist also at the same time he also acts as a prophetic messenger. Therefore, every journalist is obliged to make prophetic journalism an "ideology" in his profession, both journalists who work in the general mass media and especially in Islamic mass media.

In the context of reality, it is often found that a journalist when entering a certain media institution, whether the institution is labeled religious or non-religious, the ideology of a journalist is almost invisible due to several factors including; political factors, capital owners (media) or maybe a journalist has been influenced by the game of "Western" journalists who in fact are very

lacking in prophetic value. Therefore, ideally journalists are figures who understand prophetic values in the field of the press, namely carrying *da'wah bil qalam* (da'wah through writing). Therefore, although on the one hand he is a journalist who must remain professional based on journalistic knowledge and principles, on the other hand he is bound by prophetic values, norms, and ethics. Therefore, a journalist must be able to portray himself like a da'i who has at least four principles, namely Shidiq, Amanah, Tabligh, and Fathonah. These four principles must be able to be actualized in journalistic worlds. Like a preacher who spreads divine truth, so journalists are like "mouthpieces" of prophets and scholars. Therefore, he is also required to have prophetic qualities, as mentioned above. The four principles can be described as follows:

First; Shiddiq (true), that is, a journalist must be able to inform various true news in accordance with data and facts. The standard of truth is, of course, in harmony with the teachings of Islam (Qur'an and al-Sunah). Second; Tabligh (conveying), meaning that a journalist must be able to become an information agent (information center) in various issues that are beneficial to the wider community. Third, fathonah means intelligent and broad-minded. Muslim journalists are required to be able to analyze and read the situation, including reading what the Ummah needs. Journalists are not only journalists who are Muslim and committed to the teachings of their religion. Fourth; Amanah means that a journalist must be trusted in the various information he conveys to the public. This principle of trust means maintaining the trust of the people in him so that he must not lie, manipulate or distort facts and so on.

Related to the role of journalists in delivering messages to the community, there are three effects caused by the media to the community, namely, cognitive effects (thinking patterns) of individuals or communities, affective effects (changes in attitudes), and behavioral effects (changing attention) of society.

In line with the three effects above, Divine Revelation holds the view that, the message that journalists convey that causes cognitive effects on

audiences that succeed in making them understand, so that it will affect their hearts, so that the cognitive effects will have an effect on the affective that arises if there is a change in what is felt, liked or even hated, and finally will result in behavioral effects (which are manifested in the form of behavior) in the field.

News delivered by a journalist through certain media, both mass and electronic media, then unconsciously the public will be influenced by their minds to tend to like or hate certain things, so that naturally there is a change in behavior and individual attention (society) is directed to these media impressions.

In the process of communication, prophetic messages must be packaged attractively because the media is a message. The point is that packaging or media is more important than the content of the message to be conveyed. This of course also applies to activities that are also part of the communication process. The media used by journalists who stick to prophetic communication will greatly affect the process of delivering prophetic messages, If the media used is right, the message will be easily received by readers, listeners or viewers so that the goal can be achieved.

Today, when people are getting smarter with the development of technology and communication, journalists should be better at utilizing existing media. Mass media, both print and electronic, are considered effective means in delivering prophetic messages. The nature of messages from mass media, especially modern media such as the internet, is broader and not limited by space and time. So that journalists can easily obtain materials at any time.

The assumption of prophetic journalism understood by AJI Bandung City in all processes of its journalism world is always based on universal religious values, so that its existence as a journalist is very important to take part in introducing and spreading prophetic teachings. Therefore, the assumption is that journalists who can understand prophetic values should

display prophetic teachings well through their duties and associations with others.

The influence of a journalist through mass media is very influential on shaping public opinion, considering that in general the public is very confident of every news published by mass media both print and electronic.

Members and administrators of AJI Bandung City in carrying out journalistic performance are guided by prophetic journalism values. Prophetic journalism is a form of journalism that not only reports news and problems completely, clearly, honestly, and actually but also provides predictions and directions towards change, transformation, based on ethical and prophetic ideals. It became journalism that consciously and responsibly contained prophetic values.

When there are sources who provide dubious information, they are doubtful because they are not based on strong evidence. Every thing needs to be confirmed because of the reader's right to get information that should not be on information ordered by institutions or sources. Refracting the information submitted is inappropriate because of defamation. If AJI Bandung journalists do this to protect the lies of the informer, it is not in accordance with the prophetic journalism values of shidiq, amanah, tabligh and fathanah.

When there is information that can be judged because it is considered misleading. According to journalists, or readers because they see the basis in prophetic values, it is not in accordance with obligations. Therefore, conducting continuous training in accordance with the needs and values in prophetic journalism is important for AJI Bandung Member journalists.

Writers and readers need clear facts and status regarding the information conveyed, journalists have the right to convey what should be and readers must accept what is true and clear information .

The Alliance of Independent Journalists is an organization that prioritizes a journalistic code of ethics, although on the other hand, it is considered that the journalistic code of ethics has values that are in accordance

with the value of prophetic journalism. implementation of his journalistic work based on the qualities of the prophets, namely *Shiddiq, Amanah, Tablighi* and *Fathonah*.

Waratwan AJI Bandung City strives as journalists from the media and we as members or administrators of AJI Bandung City, first in making honest news, honesty and conveying to readers or audiences from readers honestly, we present factual news, not lies and we try to provide good news. First, factual and other than factual also provide information that makes you understand and not only know but also understand about a reality and hope that with knowledge they can be useful knowledge for life in accordance with what is taught in prophetic journalism.

*Shiddiq means true, that is, to inform the true only and to defend and uphold that truth. The standard of truth is of course conformity with the rules of values contained in the Prophetic concept.*

Journalists first tell the public that the information conveyed is not just a matter of just telling information or popularity but also a matter of other things that are actually like that and it turns out that in reality many readers or the public swallow the information conveyed, especially in the digital world.

Journalists and members of the Bandung city council in giving statements are also based on true and reliable facts, namely by presenting excerpts of interviews with sources that are in accordance with what is being discussed today.

So the board can be seen in the statement delivered in the interview that, saying the number of certified journalists is still below what it should be, even though certification of journalists is important and very necessary because it will assess the quality in understanding prophetic values and codes of ethics that will be capital in conveying information.

This shows that AJI Bandung City in managing the organization and its members contains prophetic journalism values, namely *shiddiq* because it tries to convey information received according to truth and based on facts, as based

on facts in the field.

*Amanah* means trusted, trustworthy, therefore must not lie, manipulate or distort facts and so on. In reporting related to any issue that occurs, AJI Bandung City journalists always try to interview qualified sources in the field in accordance with what is happening and the two sides of the incident will be sources who are used as sources of information, so that the news has the value of reliable professional journalism.

*Tablighi* means to convey, that is, to inform the truth, not to distort the truth. The statements of the sources conveyed are sometimes not in accordance with what is happening in the real field, so it is necessary to be involved in determining the source so that the information that will be received can reach the end.

Sources sometimes when making statements, disturb the community, because with little information that has been prepared, it is not often that sources clash with each other in expressing opinions about what issues are developing, so do not let the information that reaches the community in the end only statements that have been provided by unilateral sources.

AJI journalists assess that sometimes if the information conveyed is incomplete and misleading it will become wrong information in the community, then the point of view used by AJI Bandung City journalists on an issue is based on facts and does not distort facts but strengthens other facts with statements from various interviewees.

*Fathonah* means intelligent and insightful. Wartwan and members of AJI Bandung City in reporting a problem take cases that are hot and useful for the good of the community such as cases about illegal drugs that are increasingly rife in the market. Take the subject because it can be of a lot of importance to the people and information about halal haram, especially medicine, including medicine, cosmetics that can be used at any time, so we package it. The issue was not stale and at that time there was, if in the news there was such a thing as the term "peg" or you could say a hook or

background.

The values of prophetic journalism are understood by members and administrators of Aji Kota Bandung that the Alliance of Independent Journalists Organization prioritizes a journalistic code of ethics even though on the other hand it is considered that the journalistic code of ethics has values that are in accordance with the values of prophetic journalism. implementation of his journalistic work based on the qualities of the prophets, namely *Shiddiq, Amanah, Tablighi* and *Fathonah*.

So in its implementation, journalists and members of the Bandung city council in giving statements are also based on true and reliable facts, namely by displaying excerpts of interviews with sources that are in accordance with what is being discussed today.

The ideas that emerged in terms applied by AJI Bandung journalists were actually inseparable from the idea of four binding things in prophetic examples, namely *shiddiq, amanah, tabligh* and *fathanah* as elements of prophetic journalism based on the morals of prophets and apostles implementation steps in the idea of prophetic journalism in journalistic activities carried out by AJI Bandung City Journalists . Implementation of elements of *shiddiq, amanah, tabligh, and fathanah*.

The first idea that can be shown and emulated by journalists and AJI Bandung City Members is that the first prophetic morals related to journalists in the implementation of journalistic activities are *shiddiq*. *Shiddiq* is to be right and honest from word and deed. *Shiddiq* is the most basic thing for a journalist in carrying out his profession as a journalist who always sides with the public. Because an honest journalist will feel responsible even to the smallest things related to his work, so that what he does can benefit all people, both to the mass media institution where he works as well as to the public audience as a charity for the journalist.

*Shiddiq* morality is the essence of all goodness. Because these morals were taught by prophets and apostles in carrying out the trust given to be

conveyed to mankind. Prophets and apostles are righteous, that is, to do good in word and deed as will of Allah Almighty to them.

Journalists and Members of AJI Bandung City emphasized that the meaning of honesty or right attitude is an absolute thing for a journalist to always strive for, by holding the principle of honesty it will also have an influence on every element of his work. He will not lie, write things related to facts and not fiction, he will carry out his profession with a sense of responsibility, will not want to cheat or take advantage of the weaknesses of others, will not spread slander or gossip and make others doubt what he says, will not act arbitrarily even though no one has witnessed it so that what he does will not harm the party Anyone.

## **Conclusion**

Conceptual prophetic journalism in the end the most important thing that must be emphasized is that the duty of journalists or in every journalistic activity must emulate the noble morals of the Prophet Muhammad saw, so the concept of prophetic journalism must be used by all journalists in the implementation in the field so that the information received by the community is intact and in accordance with the truth. The assumption of prophetic journalism understood by AJI Bandung City in all processes of its journalistic world is always based on universal religious values, the influence of a journalist through mass media is very influential on shaping public opinion, considering that in general the public strongly believes in every news published by mass media both print and electronic. T

he values of prophetic journalism are understood by members and administrators of Aji Kota Bandung that the Alliance of Independent Journalists Organization prioritizes a journalistic code of ethics even though on the other hand it is considered that the journalistic code of ethics has values that are in accordance with the values of prophetic journalism. implementation of his journalistic work based on the qualities of the prophets,

namely *Shiddiq, Amanah, Tablighi* and *Fathonah*. The idea that emerged in terms applied by AJI Bandung journalists is actually inseparable from the idea of four binding things in the example of prophethood, namely *shiddiq, amanah, tabligh* and *fathanah*. Journalists and Members of AJI Bandung City emphasized that the meaning of honesty or right attitude is an absolute thing for a journalist to always strive for, by holding the principle of honesty it will also have an influence on every element of his work.

Based on the conclusions of research on Prophetic Journalism from the Perspective of AJI Bandung City Journalists that AJI Bandung City journalists understand the elements of prophetic morals as morals that must be applied in their journalistic duties, because prophetic morals are morals including covering journalistic rules in it including the Code of Journalistic Ethics (KEJ). In this regard, the three informants stated that all prophetic morals are interrelated in assisting his role and function as a journalist. With an honest attitude (*shiddiq*) it will report the facts according to the value of truth, he will certainly convey the truth (*tabligh*) full of wisdom and wisdom (*fathanah*) to the public and not cover it up, so that the press will be trusted by the public (*amanah*).

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