# *RELEVANCE OF MUI FATWA NO. 24 OF 2017 CONCERNING GUIDELINES FOR MUAMALAH IN REGULATING BUZZER ACTIVITIES IN THE DIGITAL ERA*

# RELEVANSI FATWA MUI NO. 24 TAHUN 2017 MENGENAI PEDOMAN BERMUAMALAH DALAM MENGATUR AKTIVITAS *BUZZER* DI ERA DIGITAL

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*Abstract*

*This article aims to discuss the relevance of MUI fatwa no. 24 of 2017 in relation to Buzzer activity in the digital era. In recent years, there has been a functional transformation of Buzzers on social media which connotes the interests of certain individuals which makes this activity negatively oriented. Buzzers are then driven by the interests of social conflicts, political disputes, power relations, and so on. Meanwhile, there is no fatwa that specifically regulates guidelines for Buzzer activities, but in 2017 the MUI issued a fatwa regarding guidelines for muamalah via social media. Therefore, this article will examine the relevance of MUI fatwa no. 24 of 2017 concerning guidelines for muamalah via social media with the current phenomenon of Buzzer activity. This research uses Netnography research with a content analysis approach. The results of the research show that through purposive analysis, it can be seen that the MUI fatwa*

*and Buzzer activity guidelines have similar goals, namely creating a digital environment that is clean and free from negative content. However, the approaches they use to achieve these goals are different. The MUI Fatwa emphasizes moral and religious values, while the Buzzer Activity Guidelines focus more on legal aspects and social norms. Although the approaches are different, they complement and strengthen each other. The relevance between the MUI Fatwa and the Buzzer Activity Guidelines can be seen in the objectives, principles, obligations and prohibitions.*

***Keywords :*** *MUI Fatwa, Muamalah Guidelines, Social Media, Buzzer*


**Abstrak**

Artikel ini bertujuan untuk mendiskusikan relevansi fatwa MUI no 24 tahun 2017 kaitannya dengan aktivitas *Buzzer* di era digital. Beberapa tahun belakangan, terjadi transformasi fungsional *Buzzer* di media sosial yang berkonotasi pada kepentingan-kepentingan oknum yang menjadikan aktivitas ini berorientasi negatif. *Buzzer* kemudian banyak di tunggangi oleh kepentingan-kepentingan konflik sosial, percaturan politik, relasi kuasa, dan sebagainya. Sementara itu, belum ada fatwa yang secara khusus mengatur tentang tentang pedoman aktivitas *Buzzer*, namun pada tahun 2017 MUI mengeluarkan fatwa tentang pedoman bermuamalah melalui media sosial. Oleh karena itu, tulisan ini mengkaji bagaimana relevansi fatwa MUI No 24 Tahun 2017 tentang pedoman bermuamalah melalui media sosial dengan fenomena aktivitas *Buzzer* saat ini. Penelitian ini menggunakan penelitian *netnography* dengan pendekatan analisis konten. Hasil dari penelitian menunjukkan bahwa melalui analisis *purposive*, dapat dilihat bahwa fatwa MUI dan pedoman aktivitas *Buzzer* memiliki tujuan yang serupa, yaitu menciptakan lingkungan digital yang bersih dan bebas dari konten negatif. Namun, pendekatan yang mereka gunakan untuk mencapai tujuan tersebut berbeda. Fatwa MUI menekankan nilai-nilai moral dan agama, sementara Pedoman Aktivitas *Buzzer* lebih berfokus pada aspek hukum dan norma sosial. Meskipun pendekatannya berbeda, keduanya saling melengkapi dan memperkuat satu sama lain. Relevansi antara Fatwa MUI dan Pedoman Aktivitas *Buzzer* terlihat dalam tujuan, prinsip, kewajiban, dan larangan.

**Kata Kunci:** Fatwa MUI,Pedoman Bermuamalah,Sosial Media,*Buzzer*

## INTRODUCTION

The development of information and communication technology in the digital era has brought significant changes in various aspects of human life, including interaction and communication (Azka, 2023). One phenomenon that has emerged is the existence of Buzzers, namely individuals or groups who use digital platforms to influence public opinion through the dissemination of information, be it facts, opinions or disinformation (Faulina et al., 2021). However, the emergence of this Buzzer is divided into two, some appear organic and inorganic (Aziz & Larso, 2014), Organic buzzers are very easy to identify because they emerge from within the political party itself, while inorganic buzzers are more difficult to identify because they do not use real accounts or second accounts.

Based on information from Datareportal.com (DataReportal.com, nd) The number of social media users in Indonesia continues to show a significant increase from year to year. These two sources reveal that this growth not only includes an increase in the number of users but also in the frequency and intensity of social media use among Indonesian society. The following is a figure 1 showing the percentage increase in social media users in Indonesia based on available data:



**Figure. 1**
*Percentage of the number of social media users in Indonesia*
*Source : https://www.slice.id/blog/tren-pengguna-media-sosial-dan-digital-marketing-indonesia-2024*

Looking at the percentage of penetration of social media users from the total number of Indonesian people, it can be said that half of the population has used social media. This fact gives rise to two sides of the coin, namely the negative and positive sides. From the positive side, social media can be a medium for people to stay connected with friends and family, share information quickly, and access news and knowledge from various parts of the world (Hermida et al.,

2012). Apart from that, social media also opens up wider business and marketing opportunities for business people (Rugova & Prenaj, 2016). In line with this, the negative side of the development of information technology cannot be denied. Excessive use of social media often has negative impacts such as dependence, the spread of inaccurate or hoax information, and privacy issues. Additionally, exposure to negative or inappropriate content can also affect mental health, especially among teenagers (Istriyani & Widiana, 2016).

Recently, the Buzzer phenomenon has increasingly mushroomed on social media, especially ahead of the 2024 Presidential election (Prabowo, 2020). This phenomenon is actually nothing new, but it is becoming more common towards the 2024 election. Buzzer activity can be observed on the Instagram social media accounts of the three 2024 presidential candidates, namely Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo. Buzzers are often used to influence public opinion in unethical ways, such as spreading propaganda or incorrect information to support or bring down certain candidates.

Based on the above phenomenon, the Indonesian Ulema Council (MUI) needs to review how effective the implementation of Fatwa Number 24 of 2017 concerning Guidelines for Transactions through Social Media is, amidst the hustle and bustle of political turmoil in Indonesia ahead of the Presidential Election. This fatwa basically provides ethical and moral guidance for Muslims in interacting on social media, including in managing and disseminating information. This fatwa also emphasizes the importance of maintaining morals, honesty, and avoiding slander and the spread of fake news or hoaxes on social media (Indonesian Ulema Council Fatwa Commission, 2017).

There are several studies that are quite relevant to this research. First, a study conducted by Gary R Bunt regarding Digital Fatwas: The Role of Online Religious Decrees in Modern Islam (Gary R. Bunt, 2009).The results of the study show that fatwa is an important instrument in Islamic law, fatwa has adapted to developments in digital technology. Gary Bunt observes that Islamic clerics and scholars are starting to use the internet to issue fatwas, which have come to be referred to as "digital fatwas". In this article, Gary Bunt concludes that digital fatwas play an important role in transmitting Muslims with religious authority in the modern context. Despite challenges and controversies, digital fatwas have become an effective medium for disseminating religious knowledge and guidance. Bunt emphasized the importance of understanding the dynamics and implications of this phenomenon to develop better strategies to support healthy and responsible religious practice in the digital era. This article is relevant to

research on Buzzer activities and the relevance of MUI Fatwa No. 24 of 2017 because both explore how religious authority and guidance can be applied in a digital context. Digital fatwas, as discussed by Bunt, and MUI fatwas can provide an ethical and legal framework for regulating online behavior, including Buzzer activity on social media.

*Second,* research conducted by Patrick Eisenlohr in Media and Religious Diversity (Eisenlohr, 2012), he examines how media plays an important role in shaping interactions between religious groups and shaping the religious identities of diverse communities. Modern media, especially digital, can be a space to strengthen solidarity or create tension between religious groups. In this context, Eisenlohr sees media as a mediator in the negotiation of religious identity and social relations in the era of globalization. In relation to the MUI Fatwa No. 24 of 2017 concerning Guidelines for Muamalah on Social Media, such as buzzer activities, it can be seen how media is used to disseminate information and influence public perceptions about religion. This fatwa regulates ethics in the use of social media, the importance of not spreading hoaxes, hate speech, slander, and provocations that can damage social and religious harmony. Buzzer activities, which often try to lead public opinion with certain narratives, especially those that can be divisive, are contrary to the principles of Islamic muamalah regulated in the fatwa. Eisenlohr points out that media, if not used wisely, can reinforce stereotypes and tensions between religious groups, in line with MUI's concerns about the practice of buzzers spreading slander and provocation. The MUI fatwa emphasizes the need to maintain social unity and harmony, and avoid media abuse that can worsen polarization, which is also a concern in Eisenlohr's study on the impact of media on religious diversity.

The article "Moderation of Religion in the Fatwa of the Indonesian Ulema Council on the Ethics of Da'wah in the Digital Age" written by Agus Fatuh Widoyo (Widoyo et al., 2023) and colleagues examines the approach to religious moderation in the context of the fatwa of the Indonesian Ulema Council (MUI) relating to the ethics of da'wah in the digital era. This fatwa is an important guide for da'wah (preachers) and digital media users in conveying religious messages wisely and responsibly. The main conclusion of this article is that the MUI fatwa emphasizes the importance of moderation in da'wah, especially in the digital era which tends to be fast and wide in the dissemination of information. Da'wah in the digital world must be carried out with ethical principles that prioritize balance, justice, and a non-extremist attitude in conveying religious teachings. This fatwa encourages da'wah to avoid fanaticism, provocation, and hate speech,

and to prioritize peace and harmony between religious communities. This study also shows that the MUI is trying to adapt da'wah to the development of modern technology, where religious messages are disseminated en masse through social media. This fatwa directs that digital media should not be misused to spread information that can cause division, slander, or violence, but should be used to strengthen social unity and harmony.

A similar study was also conducted by Muhammad Shuhufi et al. in their article entitled Islamic Law and Social Media : Analyzing the Fatwa of the Indonesian Ulama Council Regarding Interaction on Digital Platforms (Shuhufi et al., 2022). In the article, they revealed guidelines for conducting transactions on social media by emphasizing the importance of ethics and morals that are in line with Islamic teachings. This study focuses on a general analysis of how interactions in cyberspace should be carried out based on fatwas issued by the Indonesian Ulema Council (MUI). Shuhufi et al. discuss various important aspects of digital interaction, from the dissemination of correct information, good communication ethics, to the use of social media as a means of preaching. They see how social media can be an effective medium for spreading religious messages, but its use must still follow the ethical principles of Islam so as not to cause slander or abuse.In addition, Shuhufi's research analyzes various fatwas issued by the MUI regarding ethical behavior on social media, without focusing on one type of user or actor. In this context, they try to provide a broad picture of how the fatwa applies to everyone active in the digital world, both individuals, organizations and communities in general. This shows that the guidelines produced by the MUI are aimed at all social media users, with the hope that their behavior in cyberspace can be in accordance with the principles of Islamic law.

Although research on fatwa and technology has been widely conducted by academics before, this article will discuss further the relevance and effectiveness of MUI Fatwa No. 24 of 2017 in regulating Buzzer activities in the digital era, especially in the context of Buzzer activity guidelines. In general, the above research discusses social media guidelines in a broader context, not specifically for certain objects. This article will focus on buzzers as the main actors, with an in-depth analysis of how their activities often violate Islamic ethical principles such as honesty and justice.

This study discusses the relevance of MUI Fatwa No. 24 of 2017 in regulating Buzzer activities in the digital era, which has made several important contributions to the academic world. First, this study enriches the literature on

fatwas and Islamic law in the digital context by applying traditional fatwas to a modern phenomenon, namely Buzzer activities on social media. This helps broaden the understanding of the application of Islamic principles in the context of technology and digital media. In addition, this study combines Islamic studies and social media analysis, thus contributing to an interdisciplinary approach. It shows how two different fields of study can interact and complement each other, thus opening up opportunities for further research that connects aspects of religion and technology. This study also provides a practical and actual evaluation of the effectiveness of MUI fatwas in regulating Buzzer behavior in the digital world. This can provide valuable insights for scholars, policymakers, and future researchers on the implementation and interpretation of fatwas in the evolving digital landscape. By analyzing Buzzer activities through the lens of MUI fatwas, this study helps develop a deeper understanding of the ethics and regulation of Buzzer activities. This can be an important reference for policy makers, researchers, and the public in assessing and regulating Buzzer behavior on social media. Overall, this study shows the extent to which the MUI fatwa is effective in responding to contemporary problems in the digital era.

## METHODS

This study uses the Instagram accounts of three presidential candidates (Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo) as objects to analyze the buzzer phenomenon in relation to MUI fatwa Number 24 of 2017. The selection of this object is based on several reasons: first, Instagram is one of the popular social media platforms and has a strong visual appeal, making it a strategic medium for political campaigns. Second, the Instagram accounts of the three figures have a very high level of interaction (engagement), with thousands of comments, likes, and various other forms of responses. Third, the buzzer phenomenon on these accounts is relevant because the dynamics of Indonesian politics are increasingly heating up ahead of the 2024 Election. This study was conducted for seven months, starting from July 2023 to January 2024, through a netnography approach (Puspita et al., 2023), this study observed the interactions that occurred in the comments column and activities that indicated the presence of buzzers, such as repetitive comment patterns, the use of certain words, and narratives aimed at shaping public opinion. The researcher also examines the extent to which this activity is in accordance with or contradicts the MUI Fatwa Number 24 of 2017 concerning the law and guidelines for transactions on social media, which emphasizes the prohibition

of spreading hoaxes, slander, or hate speech. In addition, collecting online data relevant to this discussion. This study uses a purposive approach theory that includes three indicators: legal-substance, legal-structure, and legal-culture. Legal-substance is used to analyze the contents of the MUI Fatwa Number 24 of 2017 concerning the ethics of disseminating information on social media. Legal-structure focuses on the role of institutions such as the MUI and social media platforms in regulating the dynamics of buzzer activities. Legal-culture looks at the norms, values, and behavior of users in supporting or opposing certain political narratives. This theoretical framework is relevant because it provides a way to understand how religious-based regulations, social norms, and political goals interact in shaping online behavior.

## DISCUSSION

According to data from Datareportal.com (2023), Instagram is the social media platform with the second largest number of active users aged 16-64 years after WhatsApp. The percentage of active WhatsApp users reached 92.1%, while Instagram had 86.5% of the total 212.9 million internet users in Indonesia. In comparison, Facebook is in third place with 83.8% of active users, followed by TikTok in fourth with 70.8%, and Telegram in fifth with 64.3% (Datareportal. com, nd).

The proliferation of information that is presented randomly (freely) makes it difficult to determine valid information. Control over the production of news/information sometimes determines the truth of an issue (Shuhufi et al., 2022). So the benchmark for the truth of the information is determined by the intensity of information production even if the information does not have legal standing (is fake).

The buzzer phenomenon on social media has become an important factor in the dynamics of Indonesian politics ahead of the 2024 presidential election (Fakihani et al., 2024a). Although not new, buzzers can manipulate public opinion by spreading propaganda or misinformation, using platforms such as Instagram to influence voters. This can be seen from the buzzer activity of the three prospective Indonesian presidential candidates.

This phenomenon (figure 2) adds a new dimension to itpolitical dynamics and social media in Indonesia.

**Figure 2.**
*Buzzer account that commented on Anies' Instagram*
*Source: Anies Baswedan's Instagram*
*https://www.instagram.com/reel/C3JsfSFSvq0/?igsh=MW9xZHZvdmp4Mzkx*

In several of Anies Baswedan's posts, he often gets comments from Buzzers who try to sway public opinion, such as the account above which says *"radicals, have the potential to become terrorists"*, this narrative is certainly very detrimental and cannot be accounted for, so it can be said that there is a tendency to provoke users other social media. If we trace it further, it turns out that this account does not use a real account but a fake account. This phenomenon is not only experienced by Anies Baswedan. Prabowo Subianto, as one of the elected presidential candidates, has also been the target of similar attacks. Accounts suspected of being buzzers often fill the comments column on Prabowo's Instagram account with sharp criticism and condemnation that is often provocative. The activities of buzzers like this are in the spotlight because they actively try to form negative perceptions of certain political figures, thus creating polarization among the public.

**Figure 3.**
*Buzzer account that commented on Prabowo' Instagram*
*Source: Prabowo Subianto's Instagram*
*https://www.instagram.com/p/C3Kxikuy9N0/?igsh=MWdnajhkMjB1em01aA==*

The comments on Prabowo's personal account (Figure 3) show that Buzzer's activity is very massive on social media, especially in bad comments. Candidate pair number 3, Ganjar Pranowo, has also become an easy target for the Buzzers. This phenomenon reflects how social media has become a battleground for public opinion, where buzzers have become actors in shaping public perception (Figure 4).

Buzzer activities often involve spreading negative comments, harsh criticism, and even slander against political opponents. This strategy is not only intended to tarnish the opponent's image but also to divert public attention from important issues by sparking heated debate. This phenomenon is becoming increasingly widespread ahead of the 2024 Presidential election, where the intensity of Buzzer attacks increases as election day approaches. Verifying facts and sources of information is key in dealing with the onslaught of information that is often inaccurate or misleading.

**Figure 4.**
*Buzzer account that commented on Ganjar' Instagram*
*Source : Ganjar's personal Instagram*
*https://www.instagram.com/p/C3IfwmjxoQo/?igsh=MXZwM295MzdlZWNoaQ==*

In Indonesia, Buzzer's activities are increasingly receiving attention, especially regarding the social, political and economic impacts they have (Sutawijaya, 2022). The presence of buzzers is often associated with political campaigns, product marketing, and the spread of hoaxes and slander. According to the author, this practice can give rise to ethical and moral dilemmas, considering its negative impact on the quality of information received by the public.

Providers and disseminators of information, data and opinions without clear identity are irresponsible individuals. They carry out Buzzer activities by hiding in fake and anonymous accounts and under the guise of freedom of expression (Jafar, 2022). This is a very worrying phenomenon in the future. Where Buzzer's irresponsible operations, if allowed to continue, could disrupt national political stability. Its existence muddies the public space because several individuals use Buzzer's services to produce information without transparency and

accountability. So it has the potential to deceive the general public, lead opinion, and even damage democracy by disrupting public perception (Boy, 2020).

When the general election (election) was held, Buzzer's services began to be attracted by political actors. Reporting from Kumparan.com, the Buzzer profession has two categories, namely, Buzzer which is done voluntarily and Buzzer on request. Usually, buzzers according to this request are looked at by political actors to win regional elections, legislative elections and even presidential elections (Felicia, 2020). Towards the 2011 DKI Jakarta Regional Election, for example, Buzzers began to apply struggle and warfare techniques on social media, with the practice of praising and tearing each other down which was widespread on various platforms, similar to cyber warfare. This situation became more intense in the 2014 presidential election, which was famous for its many hoax news, and occurred again in the 2019 presidential election (Yulianto, 2023).

*Buzzer-buzzer* increasingly massive as the 2024 Election approaches, Buzzers have become more organized, both paid and unpaid, so that their posts have and will continue to flood the public space on social media (Fakihani et al., 2024b). As netizens, we cannot avoid seeing, reading, watching, thinking, then being influenced and perhaps responding or uploading material, or even using it as a reference for making decisions. Today's netizens, especially the millennial generation who will just vote in the 2024 elections, many do not know the track records of the presidential and vice presidential candidates, so they rely heavily on information from social media. This is what will most likely reflect the perspective of Indonesian netizens ahead of the 2024 elections (Yulianto, 2023).

Not only about hoax news, the increasing political escalation is also influenced by the increasingly heated role of Buzzers during the 2019 Election and ahead of the 2024 Election. Political Buzzers defend their political interests very fanatically and attack their political opponents harshly. Conveying hate speech is part of political desire. Because political interests are focused on the presidential and vice-presidential candidates they support, the defense and attacks that occur are also personal. Quarrels between Buzzers pollute and create chaos in the social media universe on almost all platforms such as Twitter, WhatsApp, Facebook, Instagram, TikTok, YouTube, Vidio, and others. However, it cannot be denied that the development of Buzzer is also in line with the increasing creativity of digital-based Buzzer individuals (Yulianto, 2023). The development of various features on social media platforms has given

access to buzzers in producing written content, images, videos, and graphics. In addition, the ability to easily track the digital footprint of election candidates through sophisticated digital technology is an important aspect.

Gillian Doyle highlights major concerns regarding media ownership, emphasizing the potential risks to democracy and the wider political system when media owners hold excessive control over media outlets (Doyle, 2015). Democracy will be threatened if media owners have the power to propagate a political view (Manggaga & Pratiwi, 2018). One way to deal with this problem is by managing information and communication well, in other words forming a political image. Political branding means an effort to create a political image/character that is acceptable to the people (Azka & Syahputra, 2023). With the high number of social media users, 60% of political imagery is carried out using the media. The peak of this image will become increasingly visible as the election year and regional elections approach.

Netizens who are interested in becoming Buzzers are looking for additional sources of income. Many social media users don't want their platforms to only be used to use up their quota for no purpose. Therefore, they strive so that their social media can provide meaningful results. This encourages them to be motivated to create various content and remain active in posting on social media (Arianto, 2020). For this reason, it is not wrong that many agencies and companies were born that focus on providing social media buzzers for branding certain products and content (Arianto, 2020).

This phenomenon shows the negative impact of buzzer activities on social media. Misuse of buzzer services has the potential to damage the image of Indonesia's digital world, because more and more manipulation and dissemination of false information is occurring. This condition not only affects current public perception, but also has a long-term impact on future generations, which may become accustomed to the flow of inaccurate and misleading information. As a result, the public can lose trust in digital media and find it difficult to distinguish between valid information and information that is deliberately manipulated for certain purposes.

This is in line with what Jean Baudrillard expressed in his study, Baudrillard argues that digital media no longer simply reflects reality, but creates a new version of reality, called simulacra. In this context, simulacra are copies of something that have no reference to reality, resulting in hyperreality, or an artificial reality that looks more real than reality itself. The digital world, according to Baudrillard, is full of images and signs that have been cut off from

their original meaning, so that people often believe more in the "reality" of the media than in the actual reality. Baudrillard also argues that in the digital age, values and truth become relative. This happens because the media no longer acts as a neutral link to facts, but tends to direct and influence public perception (Wolny, 2017). Information in digital media is often presented in a hyperbolic and sensational manner, which aims to attract attention but does not provide truly valid substanc e.

## Relevance of MUI Fatwa No. 24 of 2017 as Guidelines for Buzzer Activities

MUI Fatwa Number 24 of 2017 plays an important role as an ethical guideline in regulating activities on social media, including the increasingly widespread practice of buzzers in the digital era. This fatwa is here to emphasize the importance of maintaining the values of honesty, justice, and responsibility in transactions in cyberspace, so that buzzer activities do not only focus on achieving certain goals but also adhere to moral principles that support social harmony.

In analyzing the MUI Fatwa No. 24 of 2017 related to the phenomenon of *buzzer* activities on social media from a legal perspective, the appropriate theoretical approach is the purposive approach. This approach interprets regulations according to the objectives of the regulations themselves, in this case the objectives to be achieved by the MUI fatwa. To examine the existence of the fatwa as a law and guideline for Muslims, the analysis is carried out by considering three aspects: legal substance, legal structure, and legal culture.

From the legal substance aspect, the focus is on the contents of the MUI fatwa No. 24 of 2017 which regulates guidelines for transactions through social media. This fatwa provides guidance to Muslims on how they should interact in cyberspace, especially in maintaining ethics, morality, and Islamic values when using social media. The contents of the fatwa also regulate behavior that is considered in accordance with Islamic principles, prohibiting the spread of incorrect information, slander, and hate speech.

From the legal structure aspect, the MUI fatwa, although it provides ethical guidance for Muslims, does not have legally binding legal force. Based on Law No. 12 of 2011 concerning the Formation of Legislation, the fatwa issued by the MUI is not included in the national legal hierarchy that must be obeyed by all citizens. This fatwa was formulated by the Indonesian Ulema Council and only

applies to Muslims, without formal legality that forces all Muslims in Indonesia to obey it. However, the MUI as a government partner has an important role in fostering the community through Presidential Regulation No. 151 of 2014, which brings together Muslim scholars and intellectuals to guide the community and provide solutions to religious problems that arise in society.

The aspect of legal culture refers to the condition of Muslims who are regulated by norms that grow and develop in society. This includes existing values, customs, and rules, which influence how Muslims understand and obey the fatwa. Although the MUI fatwa does not have formal binding legal force, it is still respected and followed by the majority of Muslims in Indonesia because of its strong religious culture. Fatwas act as moral and ethical guidelines in the daily lives of the community, including in the use of social media. Clearly, the content of the MUI fatwa emphasizes that the etiquette of interacting via social media must remain in line with Islamic teachings, namely as stated in the second part of the fatwa: legal provisions, which states that in communicating with others, both in real life and on social media, every Muslim is obliged to base it on faith and piety, virtue *(mu'asyarah bil ma'ruf),* brotherhood *(ukhuwwah),* mutual testament to the truth (al-haqq) and invitation to goodness *(al-amr bi al-ma'ruf)* and prevent evil (al-nahyu 'an al-munkar). With the limitation of avoiding acts of backbiting, slander *(buhtan),* namimah (Indonesian Ulema Council Fatwa Commission, 2017)

If we look at the complexity of social media in real life, the ethics of using social media as stated in the MUI Fatwa No. 24 of 2017 become relevant when associated with various problems that often arise on digital platforms, such as cases of bullying, the spread of fake news (hoaxes), and other issues. These cases are real forms of slander, gossip, and blasphemy, which are now undergoing a transformation in the digital era (Wirawan, 2025). In this context, the activities of *buzzers* which are often accompanied by the spread of fake news and acts of bullying on social media actually reflect actions that are in line with slander, gossip, and blasphemy. Activities like this, which damage the good name of a person or group, and cause chaos and hatred in society, are explicitly prohibited in Islamic teachings. MUI Fatwa No. 24 of 2017 clearly emphasizes that this kind of behavior is not in accordance with the ethics of dealing in Islam, especially in the context of using technology and social media.

In other words, the actions carried out by *buzzers*, such as spreading misleading information and harming others, have the same meaning as the acts of slander, gossip, and blasphemy as explained in the fatwa. Through this

fatwa, the MUI emphasizes that activities that harm or destroy the reputation of others, either directly or indirectly, are not only contrary to ethical values in social media, but also violate the principles of morality and Islamic law. This fatwa provides guidance to Muslims to avoid all forms of behavior that can cause evil, provocation, and division, which are often the result of *buzzer* activities in the digital era. Analysis of the relevance of MUI Fatwa No. 24 of 2017 with Guidelines for Buzzer Activities through an approach *purposive* (purpose theory) can be done by exploring the purpose and reasons behind making the fatwa.
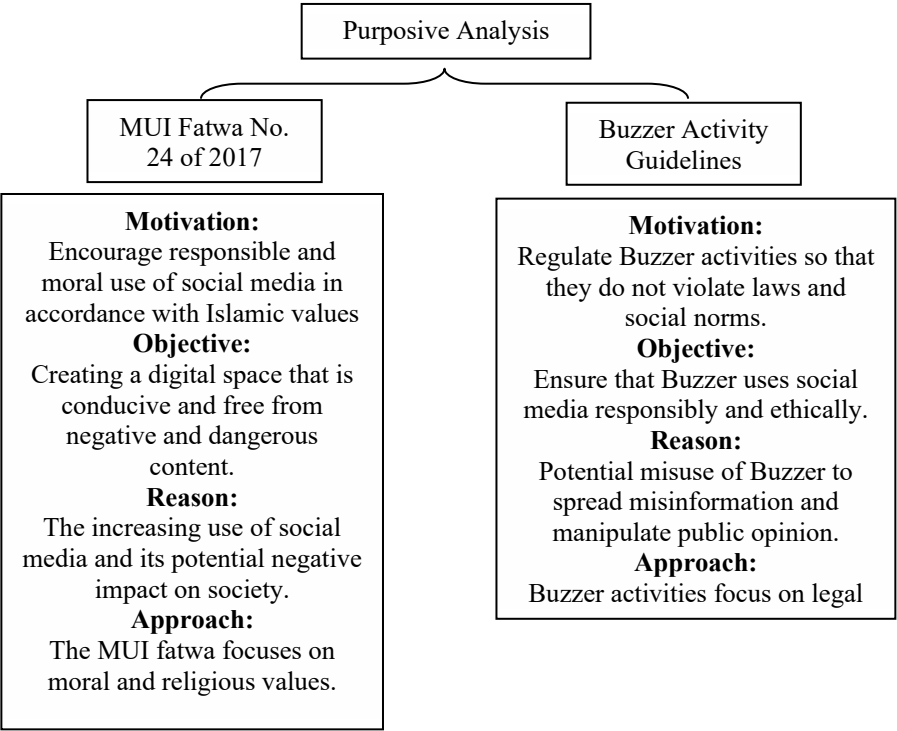


**Figure 5.**
*Analysis of the relevance of MUI fatwa No. 24 of 2017 with the Buzzer activity guidelines*

Through purposive analysis – figure 5-, it is seen that the MUI Fatwa and the Buzzer Activity Guidelines have the same goal, namely to create a positive digital environment free from harmful content. Both guidelines carry a shared vision to keep the digital space safe and conducive for the public. However, the methods used to achieve this goal are different. The MUI Fatwa emphasizes the importance of moral values and religious principles in digital interactions,

while the Buzzer Activity Guidelines emphasize the legal framework and social norms as the main reference. With this different approach, the MUI Fatwa and the Buzzer Activity Guidelines actually complement and strengthen each other, creating comprehensive guidelines that support security and ethics in the digital world.

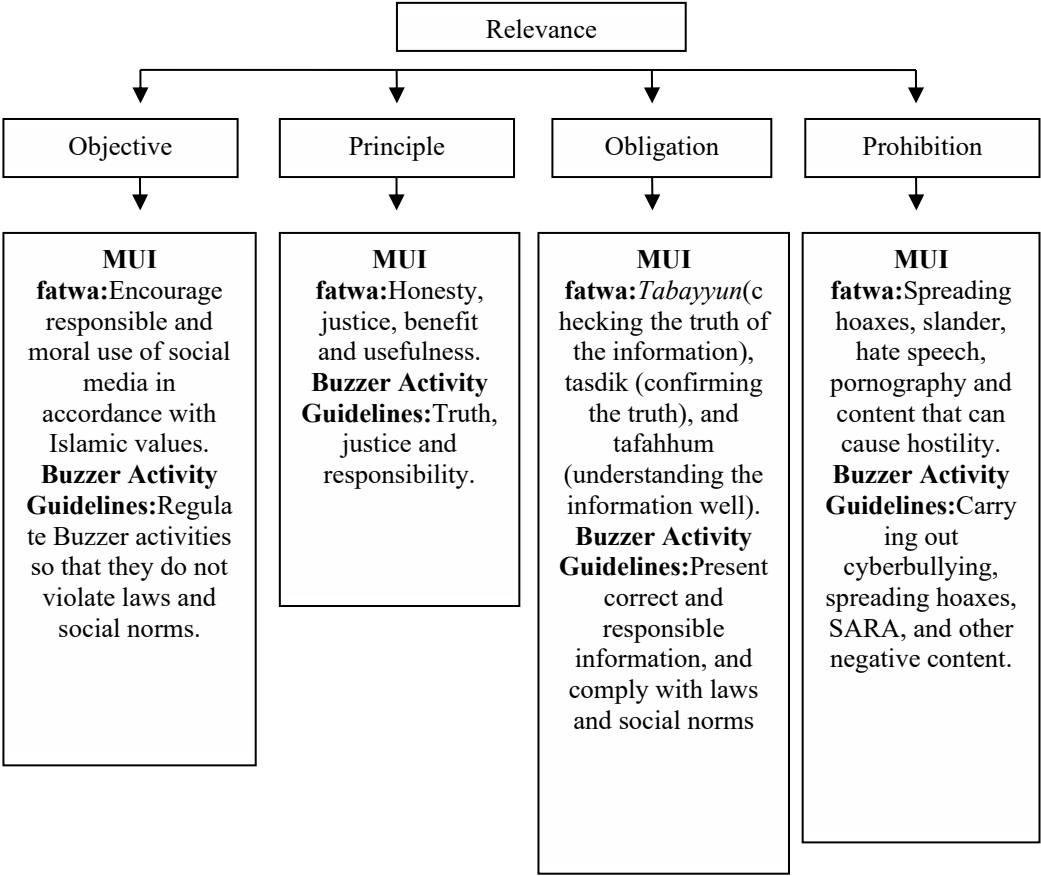The following are points of relevance between MUI fatwa No. 24 of 2017 and the Buzzer activity guidelines (figure 6):



**Figure 6.**
*The relevance of MUI Fatwa No. 24 of 2017 as a guide to buzzer activities*

Overall, the MUI Fatwa and Buzzer Activity Guidelines complement and strengthen each other in efforts to create a healthy and conducive digital space. The MUI fatwa provides important guidance for individuals and organizations in using social media responsibly and ethically. From the previous description, the buzzer can bring benefits if used in a good and correct way, on the other

hand, it can bring harm if used in an incorrect way. Therefore, there needs to be a guideline for the community to control this Buzzer activity. The substance of the MUI Fatwa No. 24 of 2017 is very relevant when faced with issues surrounding Buzzer activities.

Based on considerations regarding the issuance of the fatwa, including : (Indonesian Ulema Council Fatwa Commission 2017)

First, the use of digital media, especially social media, among the public is often not accompanied by a sense of responsibility. This causes the platform to become a means of spreading incorrect information, such as fake news, slander, gossip, gossip, distortion of facts, hate speech, hostility, chaos, and other false information that has the potential to cause social disharmony. Second, social media users often spread information that is not necessarily true and useful, either unintentionally or because of ignorance, which can then cause damage or harm in society. Third, many parties use digital media content containing fake news, slander, gossip, and rumors as a means to gain sympathy or profit. In some cases, this type of content is also used as a job, a tool of provocation, or a means of agitation used to seek political or economic gain. This condition raises questions in society regarding the legal status and ethical guidelines that regulate activities on social media, especially those related to the spread of incorrect or detrimental information.

The considerations outlined above also cover various aspects that are issues in buzzer activities on social media. The buzzer phenomenon, as explained, is in line with the reasons behind the issuance of this fatwa. Thus, MUI Fatwa No. 24 of 2017 concerning the Law and Guidelines for Congregational Worship Through Social Media can serve as a guideline for the community in an effort to limit or stop buzzer activities that have the potential to damage social harmony. This fatwa not only provides moral guidance but can also be a practical reference in maintaining the integrity of communication on social media, thereby minimizing the risk of disharmony among members of society.

## RECOMMENDATION

Research on the relevance of MUI Fatwa No. 24 of 2017 in regulating buzzer activities in the digital era has opened various opportunities for further research both in academic and policy contexts. From an academic perspective, further research can expand the analysis by conducting comparative studies between countries regarding regulations and policies governing buzzer activities. This

will provide a broader international perspective and enable the adoption of best practices from various relevant countries.

In addition, conducting longitudinal studies can provide insight into changes and developments in buzzer activity and its impact on society over time. This kind of research will be invaluable in understanding long-term trends and assessing the effectiveness of MUI fatwas in regulating digital behavior. The development of a digital ethics model based on the MUI Fatwa and Islamic principles could also be the focus of academic research. This model can serve as a guide for social media users and digital industry players to operate ethically. Evaluation of the implementation of the MUI Fatwa at various levels of society and institutions is also an important area to research. This can be done by conducting surveys and interviews with various stakeholders to assess the extent to which this fatwa is understood and implemented or even rejected, as well as what obstacles may be faced. The economic and social impacts of buzzer activity, both positive and negative, also need further research. This research can identify the sectors most affected and provide more specific policy recommendations.

In a policy context, research on the influence of technological developments, such as social media algorithms and artificial intelligence, on buzzer activity can help in understanding how technology can be used to monitor and control buzzer activity more effectively. Specific case studies of specific incidents involving buzzer activities can provide in-depth insight into the dynamics and implications of these activities as well as the role of the MUI Fatwa in responding to these cases. In addition, a study of how socio-cultural factors in Indonesia influence the acceptance and implementation of the MUI Fatwa regarding buzzer activities can help in designing communication strategies that are more in line with local cultural values. Therefore, it is hoped that further research will not only enrich academic literature but also make a significant contribution in developing effective and ethical policies in regulating buzzer activities in the digital era.

## CLOSING

Based on the results and discussion above, the author argues that through purposive analysis, it appears that the MUI Fatwa and Buzzer Activity Guidelines have the same goal, namely creating a digital environment that is clean and free from negative content. However, the way they achieve this goal is different. The MUI Fatwa focuses on moral values and religious teachings, while

the Buzzer Activity Guidelines focus more on legal aspects and social norms. Although these approaches are different, they complement and strengthen each other. Specifically, the MUI Fatwa emphasizes that the manners of interacting on social media must be in accordance with Islamic teachings, as outlined in the second point regarding legal provisions. In this case, it must be in line with the principles of faith and piety, disseminate virtue, strengthen brotherhood, invite goodness, and reject evil. Apart from that, this fatwa also emphasizes the prohibition against backbiting (backbiting), slander (spreading lies), and namimah (fighting against each other). In other words, the MUI Fatwa provides a moral and spiritual framework for Muslims in interacting in the digital world, while the Buzzer Activity Guidelines provide broader legal and social guidance. These two approaches, although different, ultimately aim to establish responsible and ethical behavior on social media. This shows that religious and legal principles can go hand in hand to create a more positive and harmonious digital space.

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