

CREATING SUCCESSFUL MUSLIM JOURNALISTS THROUGH JOURNALISM ETHICS

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ABSTRACT

The muslim journalists are now confused. They do have guidelines on how to report on Islam. An example is "Guidelines Best Practices for Reporting on Islam" which is published by Michigan State University School of Journalism. However, the rapid development of information and communication technology and the increasingly massive use of social media makes them unsure of the guidelines. They start wondering what can be used to make them successful as journalists. Consequently, we need to conduct a research to find guidelines that will help them later. In this essay I argue that one way to make muslim journalists successful in developing their potential is to obey the broader meaning of journalism ethics. I develop the need to interrogate the broader meaning of journalism ethics by contrasting studies of violation of journalistic ethics code with studies of scientific needs of journalists. I delineate three meanings of journalism ethics: journalism ethics as a vital source of the spiritual welfare of journalists, journalism ethics as a rung of journalists to success, and journalism ethics as a means of journalists to think about things that are useful and appropriate. Finally, I examine the deployment of these definitions among the muslim journalists in Indonesia. I conclude by reflecting on the broader meaning of journalism ethics as a way of making muslim journalists successful.

Keywords: ethics, muslim journalists, journalism, and successful muslim journalists

INTRODUCTION

A muslim journalist strives to do his job. The task, in fact, is simple, that is to present the news timely, accurately and effectively. If this task is done well, the audience will soon get a precise picture of the social reality that occurred. With this kind of information, they can determine correctly the response to be taken when interacting socially with their environment.

However, there is no simple way to carry out that simple task. The road is always steep and full of twists and turns. The road is also full of obstacles. So there is no other way to go that way except to try harder.

As Janet Steele mention that after Global War on Teror, muslim journalist in Indonesia try to understand what position they have to take:

Although Indonesian journalists in particular have been the object of much outreach from western governments, surprisingly little is known about how journalists in the world's most populous Muslim country actually think about the work they do (Steele, 2011:534)

Consider the following example. Mukhijab is a muslim journalist. He works in *PikiranRakyat*, a daily newspaper published in Bandung, West Java, Indonesia. Some time ago he showed his turmoil. "As an muslim journalist, I am doing da'wah through writing. However now many people doing da'wah through social media, by using whatsapp messenger and youtube. Audience is no longer listening to da'wah in the newspapers", (Mukhijab, 2018). This quote shows that muslim journalists are beginning to realize that their da'wah is less popular with da'wah through social media. Whereas da'wah through social media is not necessarily true.

At the same time, there is also an issue of objectivity in broadcasting the news on Islam. Andika Prabowo, a journalist for *Tribun Jateng*, daily newspaper published in Semarang, Central Jawa, Indonesia, said that he did not understand exactly the objective news according to the *Qur'an* and *Hadith*. It seems that Andika Prabowo is having trouble understanding the truth (Prabowo, 2016).

Muslim journalis often confused, the guideline to become a successful journalist is coming from western value. As mentioned by Mohammad A. Siddiqi (2000),

Various forms of mass media ethics pertaining to the rights, responsibilities, freedom, and regulation of the press have been debated in European cultures since the introduction of the press in the 15th and early 16th centuries. Most of these debates focused on two areas: professional ethics related to the training of media professionals; and normative philosophical theories of public communication which bear on the professional obligations of media practitioners. (Siddiqi, 2000:1)

However, audience do not want to know with those kind of problems. What matters to them is the news that reaches them is the right message. If the news is not true, they will blame journalists. If the mistakes happen repeatedly, they will move to another newspaper.

The complaint of muslim journalists as mentioned above shows that they faced problem in doing their jobs. They start wondering what can be used to make them successful as journalists. At this point, we must be wondering, how exactly is the condition of muslim journalists today? What can be done to achieve successful muslim journalists? The author will discuss the answer of both questions in the following description.

LITERATURE REVIEW

Concept Of Muslim Journalist

For some people, muslim journalists are journalists who are working on their work based on islamic values. They collect facts, write, frame, write, edit, and broadcast news with the content of Islamic values. They practice all these techniques guided by the norms derived from the Qura'n and Hadith. In summary, they are devoted to Islamic values

This opinion is certainly not wrong. It is just not complete yet. The complete one, according to Asep Syamsul M. Romli (2003) is those who are muslim, committed to the teachings of Islam, and become skilled scholars. Thus, muslim journalists have at least three characteristics, namely: being muslim, devoting themselves to Islamic values, and being a muslim scholar.

With this kind of qualification, muslim journalists can perform their functions well. Romli, mentions that muslim journalists function as: (i) educators (*muaddib*), (ii) justifying information (*musaddid*), (iii) reformers (*mujaddid*), (iv) unifiers (*muwahid*), and (v) fighters (*mujahid*) (Romli, 2003:41). The problem that then arises is, what if there are muslim journalists who can not run all these functions? Of course not easy to answer this question without doing a thorough research. Obviously they will not feel comfortable being a muslim journalist. This discomfort is possible to make them unsuccessful.

However, from the observation of the work of muslim journalists, it may be concluded that they can do all their work if, first, journalists have technical skills of journalism. They master all the necessary techniques in gathering facts, framing news, writing news, editing news and broadcasting news. All of these techniques can only be mastered through training. Second, muslim journalists make journalism ethics as a guide to implement their technical journalistic skills.

According to Mafri Amir (1999), the compliance of muslim journalists to the ethics of journalism is reflected in the form of *akhlakul karimah*. This emphasis on *akhlakul karimah* shows that the muslim journalist must have a noble character and praised. They are the most benevolent people. (Amir, 1999). This is in accordance with the words of the Prophet Muhammad, as narrated by Bukhari and Muslim, " Surely the best of you is the best of kindnesses."

However, this formulation is still abstract. It needs to be lowered its abstraction into operational definition. In this context, a code of ethics of muslim journalist is formulated by Michigan State University School of Journalism. The code is called "Guidelines Best Practices for Reporting on Islam" (MuslimSubjects, 2018). In this guide there are at least six points as journalist ethics:

First is that muslim journalist should be aware. They should inform theirself of the stereotypes they may have acquired through the media or any other sources. Any misinformation may acquired should not influence their ability to report without bias. First and foremost, educate theirself, as it is their job to educate others.

Second, muslim journalist must be objective. They do not let their personal opinions of Islam or Muslims appear in a story or contribute to story selection when considering newsworthiness. Be sure not to incorporate regional or national viewpoints into articles about more conservative cultures. Refrain from any embedded judgment within stories so as not to taint readers' opinions about other individuals. Allow readers to make their own decisions about the story's content.

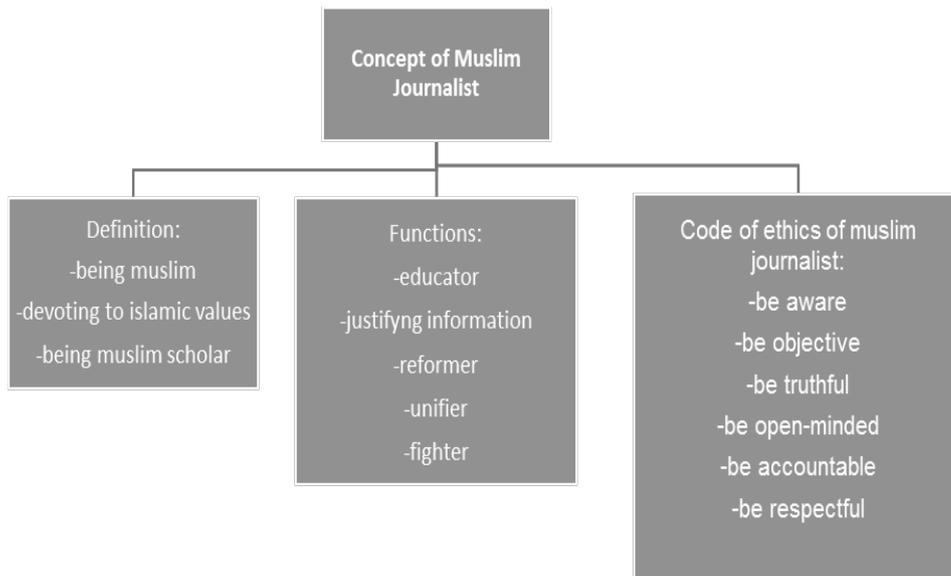
Third, muslim journalist should be truthful. We have to believe that the truth is obtained in the generation and presentation of a representative picture of society to the best of a reporter's ability. Fourth, muslim journalist should be open-minded. They should be flexible in thinking. Much reporting on Islam is grounded in oft-repeated stereotypes and storylines. Do not so get caught up in preconceived notions that you miss the real story. Approach each story with an open mind, and they may uncover an aspect to the story you may have missed otherwise.

Fifth, muslim journalist should be accountable. They should take the responsibility for the material published. They must be aware that they has the ability to influence the public. If they make a mistake, be willing to correct it, as the public has a right to know the truth.

Sixth, muslim journalist should be respectful. They should dress appropriately, particularly if they were visiting a mosque or other religious facility. In a place of worship, ask before take pictures. While staged photographs are not desirable, asking permission to take candid pictures exhibits the necessary level of respect when working within a religious facility. Be careful of using the flash when shooting pictures in a mosque or other religious facility. It can be obnoxious, distracting and disrespectful.

Based on the above description, the concept of muslim journalist is formulated as follows:

Figure 1: Concept of Muslim Journalist



METHOD

Journalism Ethics As A Muslim Journalist's Necessity

The research was done in Indonesia to analyse muslim journalist's preferences and responses towards the journalism ethics. The author approached the respondents by sending short message service (SMS); and face-to face to explain the purpose of the study and how it was conducted. In order to find the journalist willing to take part in this study, author contacted "Forum Wartawan Kampus Universitas Gadjah Mada" (Forum of Journalists Campus of Gadjah Mada University). Almost all of them were not muslim journalists. However, most of them were muslims. The author was lucky when Mr. Satria Ardhi Nugraha—head of news sub-section of Gadjah Mada University—gave the permission to carry out the study.

Actually there were 73 journalist who became the members of Forum of Journalists Campus of Gadjah Mada University. They represented all the major mass media in Indonesia. However not all of them were muslims. Only 62 people were muslims. Therefore there were 62 journalists involved in the study.

Since there was none journalist represented Islamic media, the author informed the respondents that the title of interview would be "If I were muslim journalists". In the interview sessions, the author asked all of the respondent questions about the above concept of muslim journalist. For example "Do you agree with the definition of muslim journalist? Do you agree with the functions of muslim journalist? Which function do you like best? Which function is the most difficult to implement? Do you agree with the code of ethics of muslim journalist? What do you like about the code of ethics of muslim journalist?. Other than that, the author also asked the respondents about how journalism ethics could be considered as a vital source of the spiritual welfare of journalists. For example "How do you identify journalism ethics as a tool of knowing self deficiency? Do you think journalism ethics can restrain yourself from humiliation? How do you respond towards journalism ethics can reduce fake reputation?. During the interview with respondents, the author encountered that the respondents did not spend their time to study journalism ethics. Therefore, they tended to agree with all of the questions with the broader concept of journalism ethics, such as journalism ethics as a rung of journalists to success, and journalism ethics as a means of journalists to think about things that are useful and appropriate.

The author found out that all of the respondents agreed with the definition of muslim journalist. 60 respondents (96%) agreed with the functions of muslim journalist. However it discovered that all of respondents felt it was hard to carry out all of the functions of muslim journalist. They thought that carrying out of function 3, 4, and 5 were not easy task. The author also discovered that all of respondents agreed with the code of ethics of muslim journalist. They thought that all of the muslim journalists should obey those six main values of journalism ethics.

As for this research, the author would like to discover how aspirations might engage in enlightening muslim journalists to identify themselves with the broader concept of journalism ethics. Therefore, the author needed to formulate the broader concept of journalism ethics. Genuine concept of journalism ethics was internal control of mass media.

As an internal control, there are two perspectives that can be used to approach it, namely the critical perspective and structural-functional perspective. A critical perspective, makes ideology the only advice to be obeyed (Schulman, 1990). According to this perspective, before a reporter broadcasts the news, he must first confirm the news with the media ideology of the press where he works. If the confirmation is positive, then he dares to broadcast the news. If it turns out the confirmation is negative, the news will never broadcast. This confirms that a critical perspective views ideology as an internal control of the mass media. The problem is, how Islam views the internal control of the mass media. Based on the notion of definition of muslim journalist

and the code of ethics of muslim journalist above, presumably Islam views the internal control of the mass media from a critical perspective, that is ideology. A muslim journalist becomes a defender of a belief: Islam.

Some respondents considered that journalism ethics could be both amusing and enlightening, and has capability to reveal new experiences for them to develop their potential. They may learn about themselves, life, how to conduct themselves in various circumstances, and how to cope with private and audience dilemmas by obeying journalism ethics. At this point, the author ensure journalism ethics may offer information, insight and suggestion about how to overcome problems or achieve things that they have not done before. Journalism ethics has the ability to generate a common reference for muslim journalists in doing their jobs. It could be perceived as a powerful tool, which could be used for creating their success. Therefore the following discussion will explain that matters in detail.

RESULTS

Four Success Of Muslim Journalists

All muslim journalists want to be successful reporters. The success of the muslim journalist, at least, can be seen from four facets. *First*, successfully put himself in a position given mass media where he works. That position, said Ana Nadhya Abrar (2015) consists of two, namely the position as a performer in the media and actor in the profession. A muslim journalist will be judged to be successful in placing himself as an agent in the media if he succeeds in making the news a "commodity" that can invite many advertisers. A muslim journalist will be judged to successfully establish himself as a performer in the profession if he managed to make the news as important information and useful for media audiences concerned. In this context, a muslim journalist should be able to regulate himself when ideally positioned as a performer in the media and whenever he plays as an actor in the profession. In order to be a "winner" in this self-regulating, a muslim journalist would need to understand exactly the meaning and benefits of each position. He can not just put himself. Instead, he takes the lessons of his self-placement. Starting from this wisdom, he applied the values he believed to be true.

Second, successfully develop their potential as a muslim journalist. Indeed not all journalists have aspired to be journalists since childhood. Not infrequently muslim journalists can be a journalist because of "coincidence". Because at that time there was no profession to enter, someone tried to apply to be a muslim journalist. Apparently he accepted and lived his profession in earnest. There are also muslim journalists who did not have a journalism education at college. However, being accepted as a journalist, he must do his job as a journalist as well as possible. He also studied technical journalism while working.

Third, successfully meet the dimensions of the work of journalists. According to Kasdin Sihotang (2009), human beings work to fulfill three dimensions, namely personal dimension, social dimension, and ethical dimension. In order to be called fulfilling personal dimensions, a journalist must be able to demonstrate the value of his humanity while working. He works to prove that he deserves to be a journalist. He can work autonomously. He, in fact, freely implements the values he embraces in news writing. A journalist is called working to meet the social dimension when he feels not working for himself, but also for others. He imagined the news he wrote could be enjoyed by audiences. Therefore, the satisfaction of work is not only when the news is broadcast, but also when the audience feels the news is important and useful for them. When a muslim journalist considers whether the news he wrote harms or benefits others, he has actually embodied the ethical dimension of working. You see, this ethical dimension relates to moral values. This ethical dimension, says Kasdin Sihotang (Sihotang, 1999:154), becomes the "vital foundation for realizing the personal dimension and social dimension of work".

Fourth, successful personal journalist. With a better person, journalists can develop higher traits. This fact is reminded by Sayid Mujtaba Musawi Lari (2001) as follows:

There is no doubt that anyone who seeks to improve his own person as one of the cells of the living organism and strives to develop his higher attributes and his spiritual power with courage and patience will be one of those who strive for the betterment of mankind that have been reformed are self-improving results (Lari, 2001:15)

What can we conclude from the explanation of the four successful desires of muslim journalists above? From the first success, we perceive that to position himself proportionally in the mass media where he works a journalist must apply the values he believes to be true. From the second success, we study that journalists must have integrity. From the third success, we capture an ethical dimension as the basis for the implementation of personal dimensions and social dimensions of work. This ethical dimension, for journalists, is concerned with journalism ethics. While from the fourth success, there is the desire of every journalist to contribute to the improvement of human life. In order to fulfill this desire, he must improve himself. In this context he actually deals with journalism ethics.

This fact should be the starting point of journalists' awareness to learn, understand, and practice journalism ethics in carrying out their profession. Muslim journalists will not be able to reach these four successes without practicing journalism ethics. No matter how good the technical capabilities of journalism are, noncompliance with journalism ethics still makes him dissatisfied.

As happen in Indonesia and Malaysia, after Global War on Teror, Janet Steeler found argues that Muslim journalists in both Indonesia and Malaysia express the universal values of journalism, but do so within an Islamic idiom. The value is truth, verification, balance, and independence from power (Steele, 2011).

While Lawrence Pintak found that in three major muslim country, that is Arab world, Indonesia and Pakistan reveals that the mission and values of journalists in those Muslim-majority regions closely track Islamic obligations to tell the truth, seek justice and work toward the public interest (Pintak, 2013). In line, Pintak also found that value that journalist from major country have is independence, justice, and truth.

Pintak also found that before Reformation the duty of the journalist to work for is the values of the Pancasila philosophy: belief in one God; humanitarianism; the unity of Indonesia; consultative democracy; and social justice. But after 1998, they no longer serve as a lapdog to the government, but the survey found they remain true to the broader notion of serving the nation as a whole.

Today, they see themselves as pillars of a just society, evident in the fact that the top five tasks of a journalist most frequently cited included educating the public, using news for the social good, giving voice to the weak, supporting national and regional development, and analyzing complex issues (Pintak, 2013:15)

Bringing Journalism Ethics Into The Practice

By having this awareness muslim journalists will make journalism ethics as a guide to guide their technical journalism skills. They must behave ethically in their professionalism. Without this requirement, they will not be rated as professional journalists. The problem then, what advice should they practice to be able to achieve this qualification? At least they need to do three jobs, namely: (i) prioritizing obligations, (ii) maintaining the good name, and (iii) loving the jobs.

Prioritizing obligations

A muslim journalist can prioritize his obligations, at least, if he: (i) understands exactly that obligation, and (ii) feels embarrassed not to carry out the obligation. To know his duty, he must explore the life of a real journalist. Meanwhile, to feel ashamed if not perform the obligations, he must arrange his heart and mind. Strictly speaking, it is not easy for a journalist to prioritize his obligations.

Realizing this, of course we need to raise awareness of journalists about its obligations. In this context, we need to consider the opinion of Imam Ali Zainal Abidin Sajjad, quotes by Sayid Mujtaba Musawi Lari as follows:

You-may God include you in His infinite grace and blessing-need to know that the preservation of the world has assigned you certain duties and rights, so much so that it covers all your temperament and behavior, every action and motion you have, every your rest and rest, which you may make and every stop that you may decide, and finally, any organ that obeys your will. These rights are real and clear, although some of them include greater responsibility than others (Lari, 2001:98)

This quote shows that in fact for the sake of the preservation of the world, everyone must know his duty. The obligation is overwhelming, encompassing all efforts to adapt to the existing environment. Indeed that obligation does not stand alone. Along with that obligation, rights arise. However, the obligation becomes so important that the world can be well preserved.

According to Islamic teachings, the obligation can be seen from various aspects. First, in terms of fiqh. From this side, mandatory meaning must be done. When a man does it, he will get a reward. On the contrary, if he does not do it, he will get sin. Second, from the side of the science of monotheism, must mean something that must be true. There is no doubt about the truth. That is why muslims must believe in that truth. Third, from the moral side, mandatory is an act that must be done because the deed is considered good. This good measure, said Hamka (1984), refers to common sense. He says:

The best of works is because of the command of reason itself, otherwise it is in shame, otherwise it is out of fear; and if not, it is better to come lightning from the sky, strike it and burn it down, regardless of the multitude of its wickedness (Hamka, 1984:94)

This quote shows that consecutive reason, shame, and fear become the reference of good deeds. Of these three references, the position of reason is highest. That way, we must give the mind a chance to develop good and bad concepts.

An appeal to behave once spoken by the Prophet Muhammad. This is reflected in the following explanation: "From Abdullah bin 'Amr bin' Ash, the Messenger of Allah (peace and blessings of Allaah be upon him) said:" The best of you are the best of morals. "(Bukhari & Muslim). If you want to be a good human being, a muslim journalist should behave commendable. In ethics, says Kasdin Sihotang (2009) the notion of character is linked with good behavior. He writes as follows:

A character person is a person who behaves well. Here there is a willingness to do the good things desired. People who have good intentions, but are not able to realize their good intentions, are not referred to as people of character. Conversely, a person who does not show valuable actions, such as misbehavior, can not be said to have character (Sihotang, 2009:43)

This quote implies that only journalists who behave commendably can be called journalists character. If all this time we often hear the term "journalist character", the term actually contains the sense that the correspondent is a journalist who is praised. He deserves to be an example for other journalists.

In his position as a laudable journalist, an individual must fulfill his obligations. The duties are various, ranging from the obligation to self, the obligation to the press media where he works, obligations to the audience, to the obligation to his profession. The fulfillment of these obligations can be assessed. The highest value is the fulfillment made of self-consciousness, not forced by forces outside themselves, nor because they expect praise from others. Concerning the latter explanation, Hamka (1992) writes as follows:

Considered with his own heart, the abandonment of a prohibition case according to his conscience is not good case, he also did a case, because according to his consideration the case must be done. Not he takes responsibility for anyone, except in his presence (Hamka, 1992: 93).

This quote explains that the fulfillment of the main obligation is the one that departs from the responsibility to the self. In this regard, a journalist is only worried about himself if he does not fulfill his obligations. He feels humiliated if he does not put his responsibilities first.

It is clear that the journalist fulfills all of his obligations, especially, not for the benefit of others, but for his own sake. Therefore they behave commendable, do not deny their conscience, and feel comfortable in doing their work. If with the fulfillment of it, there are other parties who gain profit, it is only side effects.

Maintaining the good name

The name is one of the elements of charm. It participates in determining a person. It also determines the identity of a person. Regarding this matter, Kasdin Sihotang (2009) writes as follows:

Although there is an expression that says "what is a name," it has meaning for every person. Everyone has a name. The name is a manifestation and embodiment as well as a person's personal identity. Someone is called his name. Calling names is not just a sound through the letters are arranged, but it contains the meaning of recognition of the existence of the owner of the name (Sihotang, 2009: 45).

This quote shows how important a name is. So important, that he contains the existence of the owner. By writing or reciting a person's name correctly, it is actually a preliminary recognition of the existence of the person concerned. When the author's father, for instance, became angry to see other people mistakenly write the author's name, he asked the author to rebuke him. Starting from the above fact, of course we can understand that the name of an individual is certainly a good name, beautiful, even, contain a prayer. However, when the word "name" is juxtaposed with the word "good", the meaning actually changes to honor. A good name is an honor that a person has. Thus "keeping good name" means "keeping honor".

Loving the jobs

Muslim journalist is a profession. As a profession, his job has a characteristic, namely to do the process of journalism. In the process of journalism, journalists face challenges. However, it is not uncommon these challenges that cause the profession is attractive to many people. In these circumstances, many people later became interested in being a muslim journalist.

When viewed further, the profession of muslim journalists is not only dominated by formal education graduate journalism. Often, even, those who become reliable journalists are not graduates of other fields of education, such as economics, agriculture, engineering and so on. So, the doers of the journalist profession are those who master the various fields of science.

The question of course, why there are scholars other than science communication is willing to be a journalist? In addition to promising an adequate reward, the journalist profession does not just rely on writing skills alone. Muslim journalist is a profession with character, passion, and how it works different from a newsman. It must, in fact, be based on curiosity about the problems that occur in society and the obsession to solve the problem through the news. The latter, usually born naturally, is not obtained in college.

Being aware of this fact, certainly the question arises, what ethical values we must demand from muslim journalists. In particular, of course, the ethical values contained in the current Code of Ethics of Muslim Journalists. However, in general, since journalists are also human, of course the ethical values are generally accepted. These values, according to Kasdin Sihotang (2009) are justice, responsibility, and honesty (Sihotang, 2009:154-155).

First, justice. The word "justice" comes from the word "fair". While the word "fair", said A Mustofa Bisri (2009), "derived from Arabic, "a'dil", which means straight, or *jejeg* in the Javanese language." He writes as follows:

According to the term *santri*: putting one in its place. The opposite of unjust (*dhulm*) which means "putting things out of place". So, the fair includes all understanding, both attitude and way of thinking. Attitudes and fair ways of thinking are easier to difatwakan rather than practiced. You see, despite being blessed with reason and conscience, we are equipped with 'athifah, we love and hate. Just fair according to "jejeg", do not lean to and fro. It is difficult of course, especially when lust encourages "athifah" (Bisri, 2009:125).

This quote explains that a muslim journalist will be called fair if he works according to his rules. He interviewed a resource person not because he liked a resource person, but because of the importance of information from the resource person. He did not interview a resource person because it was not because he did not like it, but because the information from the informant was not important. To be sure, he was being proportional.

Islam also teaches its people to be fair. This can be seen through the word of Allah in the Qur'an, Surah An Nisa, Verse 135, "O those who believe. Be ye strong men of righteousness, be witnesses of righteousness for God, even unto thyself or the mother of thy father or your kin; either rich or poor, because God is close to both. Therefore do not let your lowly will (desire) not to be fair. If you turn or do not obey, Allah knows what you are doing."

This quote invites muslim journalists to be fair in carrying out their work. In working, it is not impossible they witnessed a major event related to the interests of this republic. When writing news about this event, they want to write it in accordance with reality. Otherwise, they will be called unjust.

Second, responsibility. It relates to the social dimension of work. In practice, it deals with caring for others. Specifically, it deals with audiences. Strictly speaking, every journalist should be concerned with the media audiences where he works. He should not

regard audiences as mere commodities. Instead, he should always imagine the benefits of the news he wrote for the audience. Without that concern, he can not be called to carry out ethical rules of responsibility.

Third, honestly. Honestly, actually, it deals with fair. For dishonest people, says A Mustofa Bisri (2009), it is hard to imagine being fair. Honestly here must be honest to ourselves, honest to God, and honest to others. With this kind of meaning, at least three parties are lied to when the journalist is dishonest: himself, God, and audiences. You can imagine how much the sin of a dishonest journalist.

According to Kasdin Sihotang (2009), honesty is the most important principal principle for a worker, whatever his profession. "People who have honesty will not deceive others" (Sihotang, 2009:155). He'll tell you what's really going on. When viewed further, in fact the love of muslim journalists in the profession not only make them reach qualifications as a professional journalist, but also increase their passion in work. They get excited about the task. With a passionate spirit, of course they will assume that there is no work can not be completed. With great enthusiasm, they do not feel the need to learn again to improve their technical journalism skills.

Western and Muslim value

Basyouni Ibrahim Hamada found that during this time journalism ethics has always been associated with western values such as objectivity and an adversarial platform. According to Ward as cited in Szpunar (2012), journalism ethics western value is influenced by four normative theories: liberal theory, objectivity and social responsibility, interpretive and activist theory and an ethics of community and care (Szpunar, 2012:276).

Siddiqi (2000) found, even for western country that has develop code of ethic for journalism over decade, code of ethic for global use is difficult to maintain,

The code of ethics is what an individual journalist, or a particular media institution, or a particular society deems fit for the material benefit of the journalist, or the press, or of the society as a whole. Thus the meaning and values assigned to concepts such as news, truth, objectivity, freedom, people's right to know, and facts, may change according to particular circumstances or according to the needs and priorities of a particular society at a particular time. (Siddiqi, 2000:2)

According to The first International Conference of Muslim Journalists held in Jakarta, Indonesia, in 1981 as cited in Siddiqi (2000). ICMJ endorsed a covenant for Muslim media professionals emphasizing that: Islamic rules of conduct should form the basis for all Muslim media practitioners in their journalistic endeavours, and Muslim media should work towards achieving integration of the Muslim individual's personality.

Siddiqi suggest some basic concept form Quran and Sunnah to build a journalism ethics model. First, is that the central force in the Islamic moral system is the concept of Tawhid.

A journalist who uses his/her faculty of observation, reason consciousness, reflection, insight, understanding and wisdom must realize that these are the Amanah (trust) of God and must not be used to injure a human soul for the sake of self-promotion or for selling the news, rather, as Dilnawaz Siddiqi has noted these are to be used in arriving at truth. (Siddiqi, 2000:4)

The other concept that Siddiqi suggest is social responsibility, Whereas the Islamic principle of social responsibility is based on the concept of amar bi al-Maruf wa nahi an almunkar or commanding right and prohibiting wrong'. Another concept is Ummah or muslim community. And the last concept is of taqwa (piety).

In the other hand, Hamada argued that ethical framework that sustains the universal solidarity of human being and recognises cultural, religious and ideological differences have not been included in the code of ethic for muslim journalist (Hamada, 2016:2). Hamada suggested journalism ethic model based on four guiding principles: respecting pluralism and cultural diversity, freedom of expression, justice and moderation. (Hamada, 2016:17). Respecting pluralism and cultural diversity are inline with the idea that we suggest. Muslim journalist should respectful. While the concept of justice as Hamada provide as same as the idea of muslim journalist function, that is they have to justifying information. As we mentioned before, every journalist must be have desire to contribute to the improvement of human life. Hamada called this universal solidarity of human being.

A study conduct by Kai Hafez try to compares journalism codes from Europe and the Islamic world. Studi found that standards of truth and objectivity should be central values of journalism. But there are differences between the West and many Islamic countries are to be found in the status accorded to freedom of expression. Many European as well as Oriental codes of ethics try to balance personal and private with public interests.

Some Oriental codes seek to protect privacy more strictly than their European counterparts do, but the protection of privacy rights is not a sign of a collectivist ethics approach. On the contrary, the individual seems better protected from public sensationalism by Oriental than by European codes. (Hafez, 2002:244)

So, in the end the application of journalism ethic both in traditional and online media will depends on journalist itself. Journalist should be aware to the value that can make them a good journalist. As we mentioned before, a journalist must apply the values he believes to be true, have integrity, concerned with journalism ethics, and have desire to contribute to the improvement of human life.

CONCLUSION

The above description already explains the importance and benefits of journalism ethics. All explanations and exposures refer to one point: adherence to journalism ethics leads to the success of muslim journalists. Are there muslim journalists who do not want to succeed? Of course not. As long as muslim journalists can still do their work rationally, of course they want to achieve success. As long as muslim journalists are still loyal to their profession, of course they want to achieve success. Then is there any guarantee that muslim journalists will always achieve success?

The answer is no one. Why? Some people say that the practice toward the perfection of journalists depends on the environment surrounding the journalist. The experience shows that the environment created by muslim journalists themselves control the behavior of muslim journalists. There is also a saying that the practice toward the success of muslim journalists depart from the appreciation of the ethics of journalism. This vision, they add, is not always as strong as imagined.

However, practically guarantees about journalists are always heading towards success is determined by how journalists interpret it. This is in line with Kasdin Sihotang's statement (quoting Paulinus F. Forsthoefel), "to seek meaning and to give meaning to something is a characteristic of man" (Sihotang, 2009:127). In practice, not infrequently the search and the giving of this meaning is more valuable than the role of the environment where the journalist lives. At this point we ask, what meaning should be given to journalism ethics so that he can move muslim journalists to achieve success? The ideal answer is, when the muslim journalists assume journalism ethics as a way of life.

The question is how and what cost? The author suggests that the muslim journalists challenge themselves to redefine their standing in their media life.

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