

The Role of Islamic Journalistics in the Implementation of Community Activities Restrictions (PPKM) Covid-19

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Abstract

This article reviews the role of Islamic journalism in the midst of the Covid-19 PPKM, which is being highly discussed. The purpose of this article is so that the public can understand what is going on in the midst of the current PPKM Covid-19 polemic. This paper is a descriptive analysis which aims to describe, take an inventory, and analyze the conditions being investigated in a systematic, factual and accurate manner, then a conclusion is drawn from the results of the analysis. The results of the discussion analysis show that journalism not only records, conveys and disseminates information, but journalism also has an important role to the public as the leading guard in the midst of PPKM Covid-19. As for the role of Islamic journalism in the midst of the Covid-19 PPKM, namely as educators (muaddib), information straighteners (musaddid), reformers (mujaddid), unifiers (muwahid), and fighters (mujahid). In addition, Islamic journalism is also known as social control. In carrying out this role, Islamic jurisprudence also applies the principles of qaulan sadida (true words), qaulan baligha (effective words), qaulan ma'rufa (good words), qaulan karima (noble words), qaulan layina (gentle), qaulan maisura (easy to understand) with characteristics possessed by the Prophet such as shidiq (truth), amanah (trusted), tabligh (deliver), and fathonah (intelligent).

Keywords

the role; Islamic journalism;
PPKM covid-19



I. Introduction

COVID-19 is a global health problem including Indonesia. This was initiated from the information of the World Health Organization (WHO) on 31 December 2019 there was a case of a cluster of pneumonia with a new etiology in Wuhan City, Hubei Province, China and later expanded beyond China. On 30 January 2020, COVID-19 was set to become the public health Emergency of International Concern (PHEIC). On 11 March 2020, COVID-19 was designated as a pandemic. Indonesia first reported 2 positive cases on March 2, 2020 and a positive case continued to increase (Kementrian Kesehatan RI, 2020a). Until April 25, 2020, Indonesia already reported 8. 211 Positive cases, 689 cases died, 1.002 cases recovered from 50,563 people examined with the results of the examination is 42,352 negative. (Susilawati, 2020).

Covid-19 is a viral disease that can kill anyone. Lately, Covid-19 has experienced a spike, as a result of this spike, Covid-19 cases are difficult to control. Based on data from the Covid-19 handling task force, it reported the addition of 15,308 Covid-19 cases in Indonesia in the last 24 hours. Thus, until June 23, 2021, there were 2,033,421 Covid-19 cases in the country. This daily number of additional cases is the highest since the first confirmed case of Covid-19 on March 2, 2020. The previous record for adding new cases was on Monday (21/6/2021), which was 14,536 cases. Thus, this week, there were twice

the highest daily additions of Covid-19 cases. Previously, the highest daily addition of Covid-19 cases occurred on January 30, which was 14,518 cases.

The task force also noted that cases of transmission of the corona virus rose sharply in the last four weeks. The rate of increase even reached 92 percent. Based on data from June 20, 2021, there are six provinces on the island that contributed to the highest weekly increase in Covid-19 cases. The highest increase occurred in DKI Jakarta with a figure reaching 387 percent, or a total increase of 20,634 cases. Then, West Java increased by 115 percent with a total increase of 8,382 cases. Then Central Java rose 105 percent with a total increase of 5,896 cases. East Java increased 174 percent with a total increase of 2,852 cases. Furthermore, the increase in DI Yogyakarta reached 197 percent with a total increase of 2,583 cases. Then in Banten cases increased to 189 percent with a total increase of 967 cases.

The transmission of Covid-19 is currently also increasingly occurring in children. Chairman of the Indonesian Association of Public Health Experts (IAKMI) Ede Surya Darmawan said the proportion of Covid-19 cases that afflicted children was quite large. A total of 2.9 percent of cases of Covid-19 occurred in children aged less than five years and 9.6 percent occurred in children aged 6 to 18 years. The increase in Covid-19 cases was also followed by an increase in the bed occupancy rate (BOR) at the referral hospital. Five provinces in Java recorded BOR above 80 percent as of June 21, 2021. Currently, the increase in the number of Covid-19 patients in hospitals (RS) has exceeded 100 percent. This condition is calculated from before the Eid al-Fitr homecoming period. Up from 23,000 before Lebaran, now it's 57,000. So, it's been more than 100 percent, the increase in Covid-19 patients in hospitals has been more than 100 percent, the calculation of the increase in Covid-19 cases after Eid, since May 13, 2021, the increase in Covid-19 cases until July.

Based on the spike in Covid-19 cases, the government decided to take a policy, namely, the implementation of micro-scale Community Activity Restrictions (PPKM). And the government has decided PPKM as the most appropriate policy to stop the spread of Covid-19. Micro PPKM can reduce Covid-19 cases down to the village level. In other words, this policy is considered capable of targeting the root of the problem, namely the community.

The implementation of the emergency PPKM which began on July 3 to July 20, then extended to July 25 as PPKM level 4, seeing from the results of the implementation, the government again extended the PPKM until August 2, 2021 with different regulations than before, from the PPKM it is expected can reduce the number of transmission of Covid-19 in the family environment. So that PPKM can affect community activities such as working, studying, and meeting daily needs. For areas that implement emergency PPKM, non-essential offices are required to do WFH or work at home 100%.

Talking about the current PPKM implementation, all activities are automatically carried out at home by doing WFH. As we all know that all activities use information and communication technology, on the other hand, people always need information from various media. In conditions like this, it is sometimes difficult for the public to get accurate and actual information currently available in various media, especially information about the development of Covid-19. Where some people don't believe in the existence of Covid-19, even the reports that are in various media today are already feeling bored and lack of trust.

This condition sometimes makes a policy that has been determined to get less attention from the public due to a lack of public trust in information. Therefore, the role of

journalism is very important, especially the role of Islamic journalism, because according to W. Wijaya journalism is a communication activity carried out by broadcasting news or reviews; in the form of a review of actual and factual daily events or events. News broadcasting is carried out in the shortest possible time.

The role of Islamic journalism is very urgent in the midst of PPKM Covid-19 because Islamic Journalism breathes prophetic journalism, in which a form of journalism that not only reports complete, clear, honest, and actual news and problems, but also provides interpretations and directions towards change, transformation, based on the ethical and prophetic ideals of Islam. Journalists who consciously and responsibly contain the content of Islamic values and ideals.

Based on the explanation above, therefore, the author wants to study or write an article in the form of a scientific paper with the title of the role of Islamic journalism towards PPKM in the midst of Covid-19.

II. Research Methods

This research uses descriptive qualitative research, namely research that examines data in depth about all the complexities that exist in research and produces descriptive data in the form of written or spoken words. In this case, the researcher acts as a facilitator who participates in giving critical meaning to the reality constructed by the research subject. This research is also included in library research, namely research on news coverage in the media. The approach in research is subjective-constructivist. This approach states that reality is the result of mental construction of individual social actors, so that reality is understood in various ways and is influenced by experience, context, and time. Through this approach, the author examines, examines, and analyzes everything that is the subject of research to reach a conclusion.

III. Results and Discussion

3.1 Covid-19 Emergency PPKM

Enforcement of the Coronavirus Disease 2019 (Covid-19) Emergency Community Activity Restrictions (PPKM). The Covid-19 Emergency PPKM is implemented from 3 July to 20 July 2021. This applies to Instruction of the Minister of Home Affairs Number 15 of 2021 concerning the Covid-19 Emergency PPKM in the Java and Bali Region, which was signed by Minister Tito Karnavian on July 2, 2021.

The implementation of the Emergency PPKM, saw several indicators of the increase in cases that occurred, even though it had implemented the Tightened Micro PPKM in Phase XII starting July 6, 2021 ago. The government has determined 15 regencies/cities outside Java-Bali that must implement Emergency PPKM, namely Tanjungpinang City, Singkawang City, Padang Panjang City, Balikpapan City, Bandar Lampung City, Pontianak City, Manokwari Regency, Sorong City, Batam City, Bontang City, Bukittinggi City, Berau Regency, Padang City, Mataram City, and Medan City.

Arrangements for Restricting Community Activities in Regencies/Cities outside Java-Bali that implement Emergency PPKM, are determined according to and in line with Emergency PPKM applicable in Java-Bali (according to the Instructions of the Minister of Home Affairs Numbers 15, 16, and 18 of 2021). Details of the restrictions on these activities can be seen in the following table:

Table 1. Covid-19 Emergency PPKM Before Level 4

No.	Activities/Activities	Location/Place	PPKM Terms
1.	Office Activities/Workplace		Implementation of activities in the non-essential sector applies 100% Work From Home (WFH)
2.	Teacher Learning Activities	Schools, Colleges, Academies, Places of Education/training	The implementation of teaching and learning activities (schools, universities, academies, places of education/training) is carried out online.
3.	Essential Sector Activities	Including essential sectors: health, foodstuffs, food, beverages, energy, information technology communications, finance, banking, payment systems, capital markets, logistics, hotels, construction, strategic industries, basic services, public utilities, and industries that are applied as objects national vital and certain objects, daily needs related to the basic needs of society.	Implementation of activities in the sector: a. Essentials such as finance and banking, capital markets, payment systems, communication information technology, non-COVID-19 quarantine handling hotels, export orientation industries are subject to 50% Work From Office (WFO). b. Essentially in the government sector that provides public services that cannot be delayed, 25% of the maximum WFO staff apply with strict health protocols. c. Criticisms such as energy, health, security, logistics and transportation, food, beverage and supporting industries, petrochemicals, cement, national vital objects, construction, basic utilities (electricity & water), as well as industries that fulfill basic daily needs of the community are applied 100% maximum WFO staff with strict health protocols. d. For supermarkets, traditional markets, grocery stores, and supermarkets that sell daily necessities, operating hours are limited to 20:00 local time with 50% visitor capacity. e. Pharmacies and drug stores can be open 24 hours.
4.	Eating/drinking activities in public places	Food stalls, restaurants, cafes, street vendors, hawker stalls, both independent and in shopping centers/malls.	Only allowed to accept delivery/takeaway and do not accept dine-in

5.	Activities in shopping centers/malls	Shopping centers, malls and trade centers	Activities at shopping centers/malls, trade centers are temporarily closed, except for access to restaurants, supermarkets, supermarkets, may be allowed by observing the provisions of operating hours until 20:00 local time with 50% visitor capacity.
6.	Construction activities	Construction site, project site	The implementation of construction activities is 100% operational by implementing stricter health protocols.
7.	Religious activities	Places of worship (mosques, prayer rooms, churches, temples and other places of worship)	Places of worship (mosques, prayer rooms, churches, temples, viara, and temples, and other places that function as places of worship) will be temporarily removed and worship activities are carried out in their respective homes
8.	Activities in public areas	Public areas (public facilities, public parks, public tourist attractions, or other public areas)	Public areas (public facilities, public parks, public tourist attractions, or other public areas) are temporarily closed
9.	Arts, culture, social activities	Art, cultural and social locations that can cause crowds and crowds	a. Art/cultural activities, sports, and social activities are temporarily closed b. The implementation of the wedding reception is canceled during the implementation of the emergency PPKM
10.	Meetings, seminars, offline meetings	The location of the meeting/seminar/meeting in a public place that can cause crowds and crowds	Governors, Regents, Mayors, prohibit any form of activity/activities that cause crowds.
11.	Public transportation	Public transportation, mass transportation, taxis (conventional and online), motorcycle taxis (online, base), rental/rental vehicles	Public transportation (public transportation, mass transportation, conventional and online taxis, online motorcycle taxis, bases), rental/rental vehicles) is enforced with a maximum capacity setting of 75% by implementing strict health protocols.

The implementation of PPKM is one of the ways to reduce the number of Covid-19 transmission in the family environment. Regarding the limitation of micro-based Community Activities (PPKM) and optimizing the Covid-19 handling posts at the Village and Sub-District levels to control the spread of Covid-19.

3.2 PPKM Level 4 Covid-19

The implementation of the Emergency Community Activity Restrictions (PPKM) ends on July 20, 2021. The central government extends the implementation of the policy until July 25, 2021 by no longer using the word "emergency" but changing it to PPKM Level 4 Covid-19 according to Inmendagri Number 22 of 2021. In the Instruction, the determination of the regional level is guided by the indicators for adjusting public health efforts and social restrictions in dealing with the Covid-19 pandemic set by the Minister of Health.

The extension was done after the government assessed that the spike in Covid-19 cases had not decreased significantly. Broadly speaking, the rules in PPKM Level 4 are not much different from the rules for Emergency PPKM. The following is a summary of the rules in PPKM Level 4:

Table 2. PPKM Level-4 After Name Change From Emergency

No.	Activity Activities	PPKM Level 4 Provisions
1.	Implementation of teaching and learning activities both in schools, colleges, academies, places of education/training	Done online/online
2.	Non-essential sector companies	Mandatory enforce 100 percent work from home or Work From Home (WFH).
3.	Essential sector companies.	can operate at a maximum capacity of 50 percent. Meanwhile, critical sector companies can operate 100 percent.
4.	Supermarkets, traditional markets, grocery stores, and supermarkets.	It can only operate until 20.00 local time and with a maximum visitor capacity of 50 percent.
5.	Food stalls, restaurants, cafes, street vendors, hawker stalls.	Only accept delivery/take away and do not accept dine-in.
6.	Shopping center or Mall	Temporarily closed
7.	Implementation of construction activities for public infrastructure.	Operates 100 percent by implementing strict health protocols.
8.	Places of worship such as mosques, prayer rooms, churches, temples, monasteries, and pagodas.	Not holding congregational worship/religious activities during PPKM and optimizing worship at home.
9.	Public facilities such as public areas, public parks, public tourist attractions, and other public areas.	Temporarily closed.
10.	Art, culture, sports, and social activities that can cause crowds and crowds.	Temporarily closed.
11.	Public transportation (public transportation, mass transportation, conventional and online taxis, and rental vehicles).	Can operate with a maximum capacity setting of 70 percent by implementing strict health protocols.
12.	Wedding reception	Eliminated during the implementation of PPKM.
13.	Domestic travelers who use private cars, motorbikes, long-distance public transportation (airplanes, buses, ships, trains).	must show a vaccine card (at least the first dose of vaccination); shows H-2 PCR results for airplanes and H-1 antigens for private cars, motorcycles, buses, trains, and ships.
14.	Implementation of micro PPKM in red zone RT/RW.	Still enforced.

Source: CNN Indonesia

Areas that enter the level 4 criteria are areas that have recorded more than 150/100,000 residents of Covid-19 cases per week. For areas with level 4 criteria, out of the 14 activity points above, some must be suspended temporarily. The implementation of PPKM level 4 is to control the rate of Covid-19 and maintain community life. The PPKM implementation policy is also something to reduce the rate of transmission of Covid-19, as well as control the capacity of hospitals that handle Covid-19 patients so that they are not over capacity.

Based on the implementation of the PPKM. Therefore, the role of journalism is needed, especially Islamic journalism. Where journalism has a role in disseminating an event/event so that it is easy for the public to get information, especially information about the development of the Covid-19 case.

3.3 Journalism as Social Control in the Midst of a Pandemic

The press has an important role in a democratic system. However, in today's world, there are many challenges faced by world journalists. According to Gabriel M. Hons-Oliver of the Political Officer of the United States Embassy, every journalist is free to express opinions through the news they make. This applies to all journalists in the world, including Indonesia. Chairman of the Press Council Organizational Empowerment Asep Setiawan. explained that the real challenge faced by journalists in Indonesia is that the Press Council has a guide to overseeing the media, namely the Journalistic Code of Ethics.

The role of the press ideally functions as social control, so that it is accountable to the public in every journalistic product. In the midst of the Covid-19 pandemic, the profession of journalists or journalists has a very important role to provide information to the public. However, journalists must also understand and be able to do disaster mitigation, especially now that the Covid-19 outbreak has become a world disaster. Because the price of life is more important than news.

3.4 Journalistic Role Theory

Role theory is a viewpoint in sociology and social psychology that assumes that most daily activities are accounted for by socially defined categories (eg mother, manager, teacher). Role theory is also a theory used in the world of sociology, psychology and anthropology which is a combination of various theories, orientations and disciplines. Role theory talks about the term "role" which is commonly used in the theater world, where an actor in the theater must play a certain character and in his position as a character he is expected to behave in a certain way. The position of an actor in theater is analogous to a person's position in society, and both have the same position.

Role is defined in the characterization it carries to be performed by an actor in a drama stage, which in a social context role is defined as a function that is performed by a person when occupying a position in the social structure. An actor's role is a constraint set by another actor, who happens to both be in one performance for the role (role performance).

Based on the explanation above, it can be concluded that role theory is a theory that talks about the position and behavior of a person who is expected from him not to stand alone, but always in relation to the presence of other people related to the person or actor. The actor becomes aware of the social structure he occupies, therefore an actor tries to always appear "qualified" and is perceived by other actors as "not deviating" from the expectation system that exists in society.

Historically, journalism is a product of western culture (developed countries), but when viewed in terms of its role, it is different from the role of journalism from products of

eastern culture (developing countries). This is related to the set of values and environmental conditions that support these changes. In developed countries, journalism has an established position with audiences who place the media as a very essential tool in life, so they are thirsty for existing information. In contrast to developing countries, where they are faced with a lack of enthusiasm and motivation to get information as an important need in life.

The role and function of journalism in addition to providing objective information also plays a role in the formation of public opinion. It can even grow and increase awareness and political knowledge for the community in enforcing discipline. The role of journalism as an agent of change is to help accelerate the change from traditional society to a modern society. These various roles have proven that journalism is able to change the social order in various fields of people's lives, both in the economic, socio-cultural, political, religious and other fields.

Meanwhile, from an Islamic perspective, according to Romli, there are five roles of Islamic journalism, namely:

- a. As an educator (muaddib), namely carrying out Islamic education functions.
- b. Islamic journalists function as information straighteners (musaddid).
- c. Journalists must be present as reformers (mujaddid), namely carriers and reformers.
- d. The task of Islamic journalism must be unifying (muwahid), namely a bridge to unite Muslims.
- e. Islamic journalists function as fighters (mujahid), namely fighting for the truth.

3.5 The Role of Islamic Journalism in the Middle of PPKM Covid-19

Islamic journalism, which is the object of study in this research, has a very important role in the COVID-19 pandemic PPKM. Starting from the stage of covering, summarizing and concluding the news through the process of direct observation with resource persons to the dissemination of information (enlightening reports), Education to the public, to the fight against hoax news about the Covid-19 pandemic. Journalists who are at the forefront have not receded from looking for various news in the midst of the Covid-19 pandemic. Journalism carries out its function in disseminating developments related to Covid-19 during PPKM to the public in a professional and responsible manner following journalistic rules.

Islamic journalists are expected to convey, and invite the public to move together against Covid-19 during PPKM. In addition, it also encourages people to stay alert and not be careless about the spread of the Corona Virus. Due to the impact of the Covid-19 outbreak, many people have lost their lives and the economy is also affected by the Covid-19 PPKM, resulting in fear or panic in almost every region in Indonesia. Covid-19 has become a very hot topic in the media after the implementation of emergency PPKM up to level 4 PPKM.

Therefore, Islamic Journalists are also expected to continuously suggest the public through intelligent information. Calling on residents to always maintain positive thoughts, act positively and be positive, help the public provide a way out of the Covid-19 PPKM that makes it difficult for the community. So that with the role of Islamic journalism, it is able to help the community in interpreting narratives that confuse the public, such as the current implementation of the Covid-19 PPKM.

From an Islamic perspective, there are four important lessons during the COVID-19 PPKM. From the frightening specter of society can take four important lessons.

- a. National stability and conduciveness are important to ensure the successful implementation of the new normal.

- b. All components of the nation play an active role and this citizen unity can transcend any limitations. Patience, solidarity and optimism are important to nurture.
- c. Control of the virus is to act quickly before transmission spreads in the community
- d. The public must regularly follow the development of information about the Covid-19 virus.

If all stages have not yielded optimal results, it takes humility from all elements of society to hand over the handling of the Covid-19 pandemic to parties who have relevant authorities such as WHO, Ministry of Health and the government (via the Covid-19 Prevention Task Force). Because, Indonesia is now struggling to conquer the corona virus.

Related to the theory of the role of Islamic journalists, it is very influential on a news report to convince the public, because the community really needs information about the development of something that has happened, or has not, and will happen. As we know that in various media almost on average talk about PPKM Covid-19 which some people still give negative responses, therefore, the role of Islamic journalism as conveying messages or news to the public is very important. So, the role of Islamic journalists in the world of journalism can be seen in the character and the central mission to be addressed, namely amar ma'ruf nahi munkar. This means that the characteristic of Islamic journalists is to disseminate information about the commands and prohibitions of Allah SWT. He ordered to give (message) and try hard to influence the communicant (audience), in order to behave in accordance with Islamic teachings. The role of Islamic journalism in the current PPKM Covid-19 is as follows:

- a. Journalism must be critical of the external environment and be able to filter information from the West which sometimes cultivates a criminal bias against Islam.
- b. Islamic journalism must be able to become a translator and frontier spirit for renewal and contemporary creative ideas. Here Islam needs to be oriented forward in order to be able to talk about various social problems today and in the future.
- c. Islamic journalism should be able to carry out the socialization process as an effort to maintain and develop Islamic intellectual treasures.
- d. Islamic journalism must be able to unite groups of people while providing readiness to be open to differences of understanding.

3.6 As an Educator (Muaddib)

Journalism as an educator (muaddib), namely Islamic journalism has a role to provide education to the public about PPKM Covid-19, because with various educations given to the community, it can reduce the sense of concern that occurs in the midst of society today. Through the media, Islamic journalism can provide an invitation or appeal to what is happening in the field so that people can understand what is happening or will happen. So that the community can make a lesson about what is being faced.

The role of journalism in carrying out its role as muaddib (educator) leads to social control. This social control is related to the many problems that exist in society, social control in this case is more directed to policies or decisions made by the government regarding a matter, for example regarding the Covid-19 PPKM policy made by the government, where the product made is not necessarily in accordance with the target and what the community wants. Example of PPKM news coverage.



When the policy is launched or applied to the community, of course there is a balance, if indeed the policy is not in accordance with what is expected by the community and it is not yet time for it to be implemented, then as a journalist who has a role as an educator and media control is obliged to supervise it, with the aim of providing a input to the policy makers.

As it is universally recognized that defending the truth and opposing falsehood is the main task of journalism or the press, even more so for journalists or Islamic press personnel, the task of defending the truth is more important and important. This is stated in the following verse:

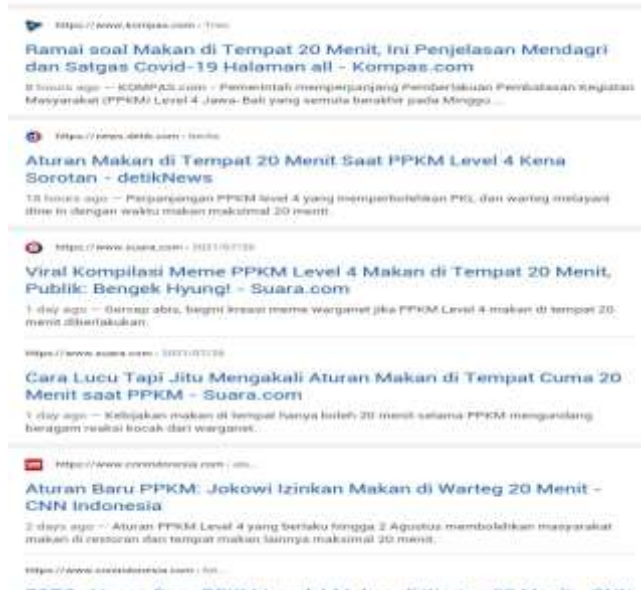
Meaning: "By the time, verily man is in loss, except for those who believe and do righteous deeds and advice advising to obey the truth and advice advising to be patient" (Surah Al-Asr: 1-3).

The function of social control or supervision by the community is the most important function in maintaining justice, harmony and sustainability of a system of civilized society which includes subsystems: ideology, politics, economy, social, defense-security, education and culture. Journalism must be critical in responding to various developments in society. Journalism does not dissolve in the flow of information and an un-Islamic culture, upholding justice and truth is the main orientation of its service.

For the sake of preserving society from destruction, the function of social control or more specifically the function of amar ma'ruf nahi munkar by journalists with all other components of society must remain upright, as stated in the Qur'an Surah Ali Imran verse 110 explains that humans as creatures The perfect person must do what Allah commands and stay away from what Allah forbids.

3.7 Information Straightener (Musaddid)

The role of journalism as an information straightener is to enlighten readers/recipients of information about the development of Covid-19. Journalism presents a portion of knowledge and is attached to information. For example, the PPKM information was extended until August 2 until the PPKM information took 20 minutes, which sparked controversy among the public. Like the following example:



Based on this, the role of journalism as an information straightener (musaddid) is very important because of the different perspectives of different people in receiving messages of information and to give the public a deeper appreciation of information. The role of journalism as an information straightener (musaddid) especially in PPKM Covid-19, Musaddid's role feels relevant and urgency given the information about PPKM Covid-19 and Journalism as an information agent to the public. Currently, all the information you need can be accessed through the media. The role of journalism that covers events can make it easier for the public to get information. That in many cases, currently there is still information that the public cannot understand in detail, especially information on the Covid-19 PPKM. So, with the role of Islamic Journalism as an information straightener in every information, it can provide enlightenment for readers, by providing discourses, stories, in opening the horizons of people's thinking.

3.8 Reformer (Mujaddid)

The role of Islamic journalism as mujaddid (reformer) or the benefit of the people in every information, journalism has a role to convey goodness to the community. In addition, Islamic journalism also provides benefits, goodness, usefulness in everything that is written on paper. In the progress of Islamic journalism in this era of globalization, there are many things that must be straightened out or find solutions in this life, both in the fields of economy, culture, religion and others. Looking at the current era, there are many things that are not in accordance with religious teachings.

Islamic journalism known as an information reformer (mujaddid), that any news in the media that is not satisfied by the community, Islamic journalists have a role in this, because Islamic journalism can be the spokesperson for the reformers, who call on Muslims to adhere to the Qur'an and As-Sunnah, purify the understanding of Islam and its practice (cleaning it of heresy, superstition, superstition, and foreign non-Islamicisms), and apply it in all aspects of people's lives. And Islamic journalism can be a bridge for the community to problems or news that are confusing the public today, such as eating 20 minutes in the middle of the Covid-19 PPKM which is causing controversy in the community. Therefore, Islamic journalism has an important role as a information reformer (mujaddid) for the community, as well as can carry out the socialization process as an effort to maintain and develop intellectual treasures.

3.9 Unifier (Muwahid)

Journalism as muwahid (unifying) is able to become a bridge that unites the people. Therefore, the journalistic code of ethics in the form of impartiality (not taking sides with certain groups) and presenting two sides of every information (both side information) must be enforced. The role of journalism in this case is social control, which is the same as the first function. If there is a problem that is booming if it has an effect that is feared to be divisive, then the task of journalism is to unite and bring together the arguments of the opposing parties so that a solution can be taken without any division. It is undeniable, Indonesia as a Bhineka Tunggal Ika country which consists of many tribes, customs, languages, religions, beliefs and others, becomes a challenge in presenting news or information to the public so as not to offend any party. Examples of news as a unifying (muwahid) as follows:



Source: Suara.com

Based on the news written by Iwan Supriyatno, it illustrates that by providing food packages to communities affected by PPKM shows that it is a unifying tool (muwahid). Because giving to each other is a teaching in Islam. So, the role of journalism as muwahid (unifying) is able to become a bridge in uniting the community. This muwahid (unifying) role leads to the control of the people, namely to unite two or more parties.

3.10 Fighter (Mujahid)

Journalism as a mujahid (fighter) is a community control. Journalism as community control relates to problems in society, where society is a group of people or individuals who live together in one place and are interconnected. For example, currently PPKM Covid-19 is where some people from the middle to lower economy feel disadvantaged, because they are limited in their daily life outside the home. Journalism struggles to provide a straight path to this problem by providing written works containing discourse and in-depth understanding and education about PPKM. For example, Kadin appealed to all parties to support PPKM, which was written by Dicky Setiawan in Kontan.co.id media. Based on this, by urging all parties to work together to fight against Covid-19. Thus, the role of journalists in particular in the current situation and conditions in the social, community and state environment still needs to be improved. So that Islamic journalism has a very big moral responsibility.

IV. Conclusion

PPKM is an abbreviation of Enforcement of Community Activity Restrictions, with the aim of reducing the potential for the spread of Covid-19. In the implementation of the Covid-19 PPKM, it cannot be separated from the role of Islamic journalism. Because journalism is not just recording, conveying and disseminating information, but rather the art or skill of conveying an event so that the message conveyed is in accordance with the purpose. Journalism is also known as the front line in finding various news in the midst of Covid-19. As for the role of Islamic journalism in the midst of the current Covid-19 PPKM, namely: as educators (muaddib), information straighteners (musaddid), reformers (mujaddid), unifiers (muwahid), and fighters (mujahid). In addition, Islamic journalism is also known as social control. In carrying out this role, Islamic jurisprudence also applies the principles of qaulan sadida (true words), qaulan baligha (effective words), qaulan ma'rufa (good words), qaulan karima (noble words), qaulan layina (gentle), qaulan maisura (easy to understand) with the characteristics of the Prophet such as shidiq (truth), amanah (trusted), tabligh (deliver), and fathonah (intelligent).

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