



Perada: Jurnal Studi Islam Kawasan Melayu

ISSN 2656-7202 (P) ISSN 2655-6626 (O)

Volume 5 Nomor 2, Juli-Desember 2022

DOI: <https://doi.org/10.35961/perada.v5i2.618>

POLITICAL BUZZERS FROM ISLAMIC LAW PERSPECTIVE AND ITS IMPACT ON INDONESIAN DEMOCRACY

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ABSTRACT

This research aims to stabilize conductivity in society so that this study will look at the impact of political buzzers on the development of ongoing democracy in Indonesia from the Islamic law perspective. In addition, this research not only explores political buzzers' problems clearly but also seeks to provide critical and reflective notes on previous studies. This study uses a qualitative approach with the type of research used is virtual ethnography because this study examines the phenomenon of society with virtual-based new media through the literature analysis method as a data collection technique by applying a critical paradigm which is analyzed with the analytical-descriptive pattern. Then the results of this study state that the phenomenon of the political buzzer is considered to have created a hegemony that the way of doing politics with the mechanism of attacking each other or provoking is the right way of politics. Therefore, the behaviour carried out by political buzzers has violated the provisions of Islamic law. In addition, the political buzzer also destroys the political ideology of future generations and the development of democracy in Indonesia.

Keywords: *Political Buzzers, Islamic Law, Indonesian Democracy*

INTRODUCTION

Information and communication technology development has brought changes in politics, especially democracy. If politicians used technology such as television and radio in the past in their campaigns, now they use social media more as a campaign tool.¹ Social media seems to provide a new space for studying democracy in Indonesia. This model is known as digital democracy, where digital communication technology through social media promotes public participation in democratic life.

Social media is a digital platform designed to make it easier to communicate interactively so that the dissemination of information becomes very fast. Social media has grown into an economically and politically attractive market.² Various actors, from the advertising industry to political players, took advantage of this opportunity to profit or attract the masses. These perpetrators voice their interests with paid tweets. The existence of social media, which impacts the ease of communication and information, presents a new profession for some groups to disseminate certain information massively. This group is called the buzzer.

A buzzer is a person or group of people who are paid for their services to

promote, campaign or voice a product, service or idea. Buzzers are considered one of the most important actors in online opinion-raising who perform the marketing function. Buzzers can be used as a marketing tool or advertising as a business strategy in promoting a product. They can also be used as a campaign tool to encourage a certain politician who has paid for it.³ This started from the presence of several buzzers who participated in campaigning for political activities or figures. Not only that, but buzzers also often write opinions related to a political issue.⁴

The buzzer works virtually through social media accounts with a well-organized and massively capable work system. Usually, the way it works starts with key opinion leaders who have many followers on social media voicing a campaign or promotion. Then the buzzer will increase the engagement of the key opinion leaders on a large scale by using hashtags so that the expressed idea becomes viral and many people hear and read about the campaign or promotion through social media.

A buzzer can be interpreted as the brain or the creator of a discourse or issue for netizens to discuss in cyberspace. So named a buzzer because it is related to its task of humming a problem or address that is formed as a construction of thinking to the public so that it can influence someone in making a decision.⁵

¹ Muhammad Saud and Hendro Margono, "Indonesia's Rise in Digital Democracy and Youth's Political Participation," *Journal of Information Technology & Politics* 18, no. 4 (October 2, 2021): 443–454,

<https://www.tandfonline.com/doi/full/10.1080/19331681.2021.1900019>; Pulung S Perbawani, Rahayu Rahayu, and Irham Nur Anshari, "Online Political Participation and Netizen Anonymity in Indonesia's Digital Democracy," *PCD Journal* 6, no. 2 (December 21, 2018): 185, <https://journal.ugm.ac.id/pcd/article/view/41905>.

² Stefan Stieglitz and Linh Dang-Xuan, "Social Media and Political Communication: A Social Media Analytics Framework," *Social Network Analysis and Mining* 3, no. 4 (December 25, 2013): 1277–1291, <http://link.springer.com/10.1007/s13278-012-0079-3>.

³ Muhammad Syirazi Neyasyah, "Legal Resilience in the Phenomenon of Social Media Political Buzzer in Indonesia," in *Proceedings of the 3rd International Conference on Law and Governance (ICLAVE 2019)* (Paris, France: Atlantis Press, 2020), 338–344, <https://www.atlantispress.com/article/125937714>.

⁴ Maulidatur Rohmah and Niken Febrina Ernungtyas, "Branding Buzzer: Implementasi Dan Implikasi Pada Hubungan Masyarakat Pemerintahan," *Inter Komunika: Jurnal Komunikasi* 4, no. 2 (2019): 135–148.

⁵ Wasisto Raharjo Jati, "Aktivisme Kelas Menengah Berbasis Media Sosial: Munculnya

This is where political actors see the role of the buzzer as an opportunity to carry out political activities through social media.

Political actors began using political buzzers' services to approach the public through campaign messages on social media. This role becomes dangerous if it is used to shape public perceptions and views of certain political candidates, even to create and spread hoaxes and hate speech between political opponents, which will then cause divisions in the community. The word buzzer is gradually starting to be seen by the public as a negative connotation; this can appear as a result of the irresponsible activities of political buzzers through social media. Social media is significant in introducing product figures and raising issues, including political marketing. Through social media, ordinary characters can become famous instantly.⁶

The increasing use of social media and the connectedness of humans to each other resulted in the need for a buzzer to be even higher. In addition to the world of politics, buzzers are also very much needed in the business world. The hope for the future is that there is a need for legal arrangements that can bind political buzzers, just like buzzers, to support brand or product promotion. But how do buzzers legally work? Who does the buzzer work for? Under what agency? Are they registered with the agency? And who has funded the buzzer? When spreading the message, the buzzer must state that they are supported, provided they act accountable and transparently.

The importance of public intelligence efforts amid the buzzer phenomenon, especially for those engaged

in social media. General intelligence needs to be encouraged because of the unconsolidated nature of the public. The public needs to be active in speaking out against negative narratives spread by buzzers on social media. Intellectuals also need to actively produce knowledge to the public so that they are enlightened and know what is positive and negative. There are no legal consequences; when someone wants to bully or attack or is deemed to have violated the law, the buzzer closes his account, deletes his account, or is left alone until it is no longer active, making social media users easily play with the law. Finally, the presence of a buzzer has an impact on public confusion.

Therefore, the emergence of political buzzers needs special attention that needs to be studied from the Islamic law perspective to stabilize conductivity in society because most Indonesian population is Muslim. Furthermore, political buzzers have become part of social media users. They are used as political propaganda in various countries. This study will also look at the impact of political buzzers on the ongoing development of democracy in Indonesia.

There are several results of previous studies that discuss the phenomenon and development of buzzers carried out by researchers to be used as a comparison material with this study and can be used as additional references to complete the data so that the results of this study become perfect. For example, the study of buzzers from the hadith perspective with the nature of thematic studies (*maudhu'i*) was once carried out by Muhammad Iskandar, with the results of a survey stating that buzzers are a lawful profession as long as they are used as a medium to help each other and do not spread false news, slander and other things, Which is not allowed in Islamic law.⁷

Relawan Dalam Pemilu 2014," *Jurnal Sosial dan Ilmu Politik* (2016).

⁶ Felicia Felicia and Riris Loisa, "Peran Buzzer Politik Dalam Aktivitas Kampanye Di Media Sosial Twitter," *Koneksi* 2, no. 2 (2019): 352–359.

⁷ Muhammad Iskandar, "Buzzer Dalam Perspektif Hadis:(Kajian Hadis Tematik),"

Shiddiq Sugiono provides information about the various relationships between actors involved in the political buzzer industry in his work entitled *Buzzer Phenomenon in Indonesia: a study of the political economy of the media*.⁸ Bambang Arianto surveyed the role of buzzers in strengthening the digital marketing ecosystem through Twitter and Instagram social media with limited studies that focused on the role and implications of social media buzzers in improving the digital marketing ecosystem.⁹

Rayhan Naufaldi Hidayat, in his analysis of the use of political buzzers on social media during the general election campaign, stated that the existence of political buzzers is a form of response from the Indonesian nation in politics to the rapid development of information and communication technology.¹⁰ Rieka Mustika conducted a study on the shift in the role of the Buzzer in the political world in the social world by using a qualitative approach through the method of literature analysis so. Her study's results stated that Buzzer was initially a legal profession because it was used to promote a particular brand or product. Still, after entering the Political contestation, it changed its role because it led to public opinion and a lot of spreading fake news.¹¹

DIRAYAH: Jurnal Ilmu Hadis 2, no. 1 (2021): 48–62.

⁸ Shiddiq Sugiono, "Fenomena Industri Buzzer Di Indonesia: Sebuah Kajian Ekonomi Politik Media," *Communicatus: Jurnal Ilmu komunikasi* 4, no. 1 (June 13, 2020): 47–66, <https://journal.uinsgd.ac.id/index.php/cjik/article/view/7250>.

⁹ Bambang Arianto, "Peran Buzzer Media Sosial Dalam Memperkuat Ekosistem Pemasaran Digital," *Jurnal Optimum UAD* 10, no. 1 (2020): 51–65.

¹⁰ Rayhan Naufaldi Hidayat, "Penggunaan Buzzer Politik Di Media Sosial Pada Masa Kampanye Pemilihan Umum," *'ADALAH* 4, no. 2 (May 10, 2020): 29–38, <http://journal.uinjt.ac.id/index.php/adalah/article/view/15606>.

¹¹ Rieka Mustika, "Pergeseran Peran Buzzer Ke Dunia Politik Di Media Sosial," *Diakom*:

Finally, Yonatan Alex Arifianto and Priyantoro Widodo conducted a Christian ethical review of buzzers in social media to study Christian views to provide solutions related to the problems that occur in the digital space today so that it becomes a lesson for everyone to have self-integrity in actualizing their lives when playing media. Social media so that the scope of Buzzer can be minimized.¹²

Many types of research on buzzers have been carried out and have various conclusions from the results of these studies due to the methods and approaches used by other researchers. However, researchers see that the variety of research conducted still highlights the individual Buzzer, the role of the Buzzer and the ethical review of the Buzzer. Research that has not been done specifically is about the use of buzzers in political contestation from the Islamic law perspective and its impact on the democratic system in Indonesia. In addition, the phenomenon of the political Buzzer is very interesting to research because the actions of the Buzzer are inseparable between the pros and cons of the community, so the researcher tries to open up various kinds of problems related to the Buzzer which not only explores political issues clearly but also tries to provide notes critical and reflective notes on this research.

METHODOLOGY

This study uses a qualitative approach with the type of research used is virtual ethnography because this study examines the phenomenon of society with virtual-based new media through literature analysis methods as a data collection technique by applying a critical paradigm.

Jurnal Media Dan Komunikasi 2, no. 2 (2019): 144–151.

¹² Yonatan Alex Arifianto and Priyantoro Widodo, "Tinjauan Etis Kristiani Terhadap Buzzer Dalam Media Sosial," *Veritas Lux Mea (Jurnal Teologi dan Pendidikan Kristen)* 3, no. 1 (2021): 1–16.

In a sense, this method identifies existing theories and previous research, which can influence the selection of research topics and methodologies to be used. The data sources are in the form of scientific studies that have been previously researched, such as books, journals, bulletins and literature reports which were analyzed with analytical descriptive patterns. In this case, the researcher seeks to find, examine and process these data which influence the object of this study.

BUZZER IN POLITICAL CONTEST

The phenomenon of political buzzers in Indonesia has now begun to be known in the community. Buzzers are free to create an opinion to influence the mindset of people who use social media. The buzzer is an anonymous or real social media account figure who at any time disseminates, campaigns and broadcasts a message or content to the entire community on social media to strengthen the news or content into public opinion. Buzzers usually have a wide network, for example, have access to key information, can create contextual content, are proficient in using social media, are persuasive, and are motivated by certain motives, both paid and voluntary. Buzzers have a certain influence on expressing interest because the buzzer concept is adapted from the idea of buzz marketing or often known as viral marketing, namely marketing activities on communication media to create significant and interesting noise for the target audience to talk about the product and try it.

The buzzer can move by itself to make a sound, or there may be an agenda set. This can be done directly with personal identity or anonymously in voicing an interest. The point is that if you investigate further, buzzer accounts usually don't have a clear identity. Both in terms of name, profile picture, or others. This buzzer will spread information on social

media; later, it is hoped that it will spread and be discussed by many people on social media.¹³ The buzzer work system in strengthening a message or content has three categories: building a positive image for people who use its services, classifying images for people who use its services, and attacking and damaging the picture of each competitor.

Since 2014, when the general election was held in Indonesia, political actors have started to pay attention to buzzer services. Since then, the buzzer profession has been divided into two categories: voluntary and on-demand. Usually, the buzzer made with this request is ogled by political actors to win the ongoing political contestation.¹⁴ On the other hand, buzzers are more active in the offensive category by utilizing information, facts, and the results of individual investigations. That way, the buzzer on social media is known to have the ability to amplify messages that can quickly build conversations and move with certain motives.

The buzzer's emergence in the political world is then used by the buzzer agents to recruit group members and then lead opinions by making conversations with certain hashtags so that not a few certain political figures or candidates empower them to win the political contestation.¹⁵ This is realized through various information conveyed through social media and reinforces the message by

¹³ Bobby Febriawan, "Faktor-Faktor Yang Berperan Pada Digital Agency Dalam Pemilihan Buzzer Di Social Media (Studi Eksploratif Kualitatif Faktor-Faktor Yang Berperan Pada Digital Agency Dalam Pemilihan Buzzer Di Twitter)," *Jurnal Ilmu Komunikasi* (2013).

¹⁴ Felicia and Loisa, "Peran Buzzer Politik Dalam Aktivitas Kampanye Di Media Sosial Twitter."

¹⁵ Adrian Julianto Panatra et al., "Buzzer Detection to Maintain Information Neutrality in 2019 Indonesia Presidential Election," in *2019 8th International Congress on Advanced Applied Informatics (ICAAI-AAI)* (IEEE, 2019), 873–876, <https://ieeexplore.ieee.org/document/8992668/>.

constantly flooding social media with hashtags. This great power triggers the penetration of political issues that are echoed by them and spread very quickly. Usually, the request comes from a political party that has an interest. In addition, buzzers also use other strategies to amplify news, namely by using bot accounts using automated machines so that hot conversations arise and become trending discussions.

The entry of buzzers into the world of politics raises its phenomenon when political actors widely use the services of buzzers, both in legislative and executive elections, such as regional and presidential elections. Compared to the business world, the competition on the political stage is more intense. This is because politics aims to achieve a seat of power. So that the buzzer is directed to campaign for a potential leader to be accepted and chosen by the community. In the context of political campaigns, ordinary people to celebrities with large numbers of followers on social media are known to have become buzzers.

A campaign is a series of activities to persuade the public to elect someone to be a leader. To achieve this goal, it is very important to introduce to the public the figure of the person you want to choose.¹⁶ And the ways to raise the constitution are, of course, with an approach by the local culture. So it is also necessary to explore the culture and habits of the people who are the target of the campaign. Political action in political campaigns is very useful as a form of an image of political actors in front of the public. As time goes by, movements using social media are growing rapidly, which is accompanied by more

creative ways of delivery from time to time.¹⁷

Political actors in their current campaigns often use the services of a buzzer to convey their campaign information. Considering that buzzer services are used for marketing purposes to raise popularity quickly. On the one hand, the Buzzer is forced to be able to viral the strengths and ideas of the candidate leader; on the other hand, it is required to bring out the weaknesses of the candidate's political opponents. This is where the black campaign opens up space, even to slander, which ultimately gives a negative impression on the buzzer profession because the Buzzer is considered one of the most important actors in raising opinions on social media that carries out the marketing function.¹⁸

The buzzer action is considered to be able to participate in buzzing hot issues to raise the branding of supported political figures. They also have a big role in leading public opinion with their strengths, creativity, and innovation. However, messages produced by buzzers are not only aimed at campaigning, more than that, but they also have the purpose of attacking political opponents. This role can be dangerous if used to shape public perceptions or views of certain political candidates, even to create and spread hoax or hate speech between political opponents, which will cause social divisions.

This buzzer line can be the spearhead of political figures to pitch victory. The important role of buzzers is highly expected because they work by providing information repeatedly so that it

¹⁶ Leon Andretti Abdillah, "Social Media as Political Party Campaign in Indonesia," *arXiv preprint arXiv:1406.4086* (2014).

¹⁷ Hidayat, "Penggunaan Buzzer Politik Di Media Sosial Pada Masa Kampanye Pemilihan Umum."

¹⁸ Muningsari Sri Saraswati, "Social Media and the Political Campaign Industry in Indonesia," *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia* 3, no. 1 (March 1, 2018): 51–65, <http://www.jurnal-iski.or.id/index.php/jkiski/article/view/124>.

becomes viral or trending so that many people widely discuss it and so that the information disseminated provides benefits for service users. But unfortunately, the messages conveyed by the Buzzer are in the form of support and attacks against a candidate and create polarization in dividing society.

Regarding communication strategies, which are commonly used by buzzers, namely, making disinformation or manipulating the media so that readers are confused, reporting accounts or accounts in bulk. Activities to influence public opinion and attack and bring down political opponents are carried out by politicians and parties as well as private contractors. In addition, buzzers use various strategies to amplify a message. One of them, buzzers, use bot accounts massively by utilizing machine automation and social media algorithms to generate high-frequency tweets and reach trending topics. In the end, all actors involved in the buzzer industry phenomenon are considered to have created a hegemony that the way of doing politics with the mechanism of attacking or provoking each other is the correct way of politics.

USING THE BUZZER OF ISLAMIC LAW PERSPECTIVE

Buzzers are modern propaganda that actively voices their opinions through social media to boost the popularity of those who have an interest so that, ultimately, people can lead their views by the goals of the buzzers or the people who use these services. Buzzers expand information through retweeting activities related to daily narratives and hashtags on social media so that they can be seen by the public in the form of trending topics and become viral. Although not often done, the buzzer sometimes plays a role in carrying out attacks through criticism of candidate pairs or other political actors. But, this buzzer moves according to the demands of the people who pay and use

their services at the price the buzzer has set.

The buzzer is controlled by people who spread opinions to the public with certain aims and objectives, either voluntarily or professionally, which is used as one of the professions to get financial. There is also a political volunteer buzzer on social media who conveys information on a personal initiative based on a shared ideology and does not get paid.

A buzzer in Indonesia impacts society, namely confusion from the community, who should trust, even though there are credible sources such as credible media. The government is still considered a credible source. However, in the age of social media, like now, information is not seen from its source, and it is often not known where the source came from because the information is the result of copying and pasting from social media whose sources are unclear and cannot be trusted. So, what happens is that people have to decide who they should believe in. Most people believe in something through the references they have had before.

The trend of buzzers in Indonesia is to build topics using fake accounts controlled by humans and robots in large numbers to create misinformation and disinformation content. By going through provocative information and encouraging hatred, it doesn't even consider the truth of the data. This information is deemed to roll faster on social media because it is easier to provoke responses from other users.

From this, researchers need to examine how the law uses buzzer services from the perspective of Islamic law to get the correct picture and concept from a review of Islamic teachings. The role of the buzzer is very helpful in every marketplace. Buzzers in helping to spread goodness and being a pioneering role for humanity do not contradict the teachings of Islam. However, the definition of

buzzer has shifted its meaning and purpose since 2014; that year, many political parties used their services to campaign in political contestation. This is also due to the main motive that makes a certain person or accounts a buzzer, commercial, or voluntary explanation. So in the regional and presidential elections, they are very militant in supporting certain political parties.

The use of buzzers for political purposes changes the definition and meaning. Previously, it had a positive connotation, then altered to tend to be negative. Indeed, buzzers were used in politics in 2012, especially during the regional head election in DKI Jakarta. However, their meaning still tends to be positive in line with the lack of black campaigns being carried out by buzzers. What the buzzer does is slander the candidates for regional heads or presidential candidates with hoaxes.¹⁹ Political buzzers offer their services to spread hoaxes, propaganda, character assassination, defamation, and vile slander to fulfil the wishes of those who pay for them. These buzzers don't care about the law and the consequences of their actions, so the services they hire are considered to be against the provisions of Islamic law.

A hoax is a form of fraud in the form of fake news that aims to make jokes, pranks, and form public opinion in the state of spreading, incitement, promotion or justification based on dislike or hatred of other parties based on intolerance or religion. Because hoaxes are an attempt to twist the truth by using current media tools so they can spread quickly. The source of this misdirection comes from buzzers who intentionally destroy the character and even the good name of political actors or political parties. Buzzers spread fake news that distorts the

truth from the truth. Lying deliberately hides a large part of the truth, giving rise to misinformation and ultimately leading to false prejudice.

Buzzers use the hoax to convince others as if the incident happened, but in reality, it cannot be verified. Sometimes building a narrative by cornering certain groups is not the right way to advance democracy in Indonesia; even in Islamic teachings, this is a wrong and sinful act. The spread of false news in the Qur'an has been regulated in several verses, namely in Surah Al-Baqarāh [2] verse 10, Ali-Imrān [3] verse 61, An-Nāhl [16] verse 105, Al-Hājj [22] verse 72, An-Nūr [24] verse 11 and 19, and Ghafir [40] verse 28, and in a hadīth codified by Imam Ahmad in his book with hadīth number 22236. Then, a fatwa issued by the Indonesian Ulema Council (MUI), namely fatwa Number 24 of 2017 concerning Law and Guidelines for Bermuamalah Through Social Media, states that buzzer activities on social media that make the provision of information contain hoaxes, ghibāh, slander, bullying, disgrace, gossip, and other similar things as a profession To gain profit, both economic and non-economic, the law is haram.²⁰

The behaviour carried out by buzzers in disseminating information containing negative information or campaigns is an act that is not commendable. These actions have violated the basic needs of every human being in establishing relationships with fellow humans (hifdz an-nāfs), lying and pitting other political actors against the community who incidentally violated the provisions of hifdz al-'aql. And damage the honour of political actors who are their enemies in political contestation by slandering them so that they violate the

¹⁹ Bambang Arianto, "Kontestasi Buzzer Politik Dalam Mengawal APBD DKI Jakarta," *Jurnal Polinter: Kajian Politik dan Hubungan Internasional* 5, no. 1 (2019): 54–74.

²⁰ Agung Danarta, "Social Ethics Political Buzzer in the Living Religions (Qur'an and Hadith)," *Jurnal Sosiologi Agama* 16, no. 1 (2022): 89–102.

conditions for maintaining self-esteem (*hifdz al-'irdh*) as stipulated by Islamic law.

IMPACT OF THE BUZZER ON DEMOCRACY IN INDONESIA

The use of social media is becoming increasingly massive, and individuals often perceive it as increasingly leading to the degradation of individuals as individuals, which no longer reflects on the motto of the nation and the basis of the Indonesian state, namely *Bhineka Tunggal Ika* and *Pancasila*. It could be because the role of Social Media is ridden by individuals who underlie the hatred that spreads in activities on social media that appear. So that it also results in the euphoria of freedom of expression in a democratic country becoming an arena for expressing hatred for each other so that social media can be used as a negative campaign during general elections. Negative campaign models are indeed allowed, but it is feared that this will lead to hoaxes and trigger disputes; the presence of anonymous accounts on social media also makes it easier for political content to provoke other social media users.²¹

The change in the interaction pattern between individuals is due to the characteristics of social media that allow each user not only to consume information but also to produce and distribute the information. Some people use the momentum of political contestation as an opportunity to seek financial gain, one of which is by working as a buzzer on social media. The buzzer is a dangerous figure for the sustainability of democracy.

The current political buzzer works based on the request of the party who pays it, although nowadays, it is often used by parties involved in conflicting issues or problems in the eyes of the public. So the stigma against political buzzers is not

without reason. The role played by the political buzzer, and its impact on society make the political buzzer's view worse so that stigma is formed. Until then, political buzzers began to get a negative stigma from the community because their narratives increasingly negatively impacted society.

The current political buzzer narratives often contain untrue information and even tend to be considered fictitious by the public. Not only that, the public feels that, in many cases, political buzzers seem to be on the side of those who are considered contra amid issues currently of public concern by spreading narratives containing their defence. This reinforces the idea that public figures and political parties in Indonesia often use buzzers for the sake of power. The public, aware of this, ultimately classifies political buzzers into two types: volunteer and paid political buzzers.

The phenomenon of the political buzzer that occurs on social media as a medium for delivering messages and their interests have taken a lot of public attention because the impact of this buzzer movement on social life is extraordinary.²² The buzzer is one of the spearheads of a candidate's success for regional or state head during the election process because it not only carries out a marketing function but also works to bring down and vilify other candidate pairs, including attacking with hate speech in various forms. But on the other hand, they also defended one of the supported political contestants.²³

²² Jagad Aditya Dewantara et al., "The Role of Buzzers in Social Media in Guiding Public Opinion Regarding Political Choices," *JED (Jurnal Etika Demokrasi)* 7, no. 3 (July 31, 2022): 681–694, <https://journal.unismuh.ac.id/index.php/jed/article/view/8103>.

²³ Christiany Juditha, "Buzzer Di Media Sosial Pada Pilkada Dan Pemilu Indonesia," in *Seminar Nasional Komunikasi Dan Informatika*, 2019.

²¹ Felicia and Loisa, "Peran Buzzer Politik Dalam Aktivitas Kampanye Di Media Sosial Twitter."

The buzzer phenomenon itself has influenced political dynamics in Indonesia. At this time, political buzzers also play a role as political participants in virtual democracy. However, because of its increasingly negative influence, the stigma on political buzzers is slowly starting to form. Although it is possible that the positive side of the political buzzer can still be found, based on the many phenomena involving political buzzers, it can be seen that most people consider political buzzers as a profession that is detrimental to the public. So with this, the existence of the buzzer as part of virtual democracy in Indonesia brings positive and negative influences. On the positive side, buzzers have played a role in political campaign activities on social media. Buzzer also carries out persuasive activities by campaigning for the importance of participation in regional and general election activities, for example. But from the negative side, political buzzers are increasingly being found as participants in spreading hoaxes and hate speech by taking advantage of existing political issues. Thus, the involvement of buzzers in Indonesia in political events has contributed negatively to the public's image and meaning of buzzers.

Political buzzers from volunteers certainly have a strong ideology for building a dynamic opposition culture. This can affect current socio-political conditions and future state life because it is known that the use of social media as the main tool for the buzzer group is feared to influence thoughts, feelings and behaviour in the community's social life.

The involvement of political buzzers in campaigning on social media must be closely monitored by the General Elections Supervisory Agency (Bawaslu) and all its organs at the regional level. This is because buzzers have an important role in facilitating the political elite in conducting campaigns. This is intended, so that campaign method that is prohibited

by law or more popularly known as black campaigns, do not occur on social media. However, the role of buzzers becomes dangerous if they build a public perception or point of view on certain political candidates through the news that is a hoax or hate speech, thus causing social divisions.

The black campaign mode on social media carried out by irresponsible political buzzers is to create a special social media account with a vague identity or without an anonymous identity first. Then, the version disseminates hoaxes accompanied by hate speech and sensitive issues such as ethnic, religious, racial and inter-group relations (SARA) regarding other election participants to reduce electability and create distrust of election participants who are their opponents.

Reporting hate speech and then lies is a public issue in social media; in fact, what the political buzzer has done has hurt the digital democratic process because the content can divide society. The debate has become far from being informed about enlightening the public because of the superficial argument presented on social media by these political buzzers.²⁴ Buzzers also risk building unproductive and unhealthy discussions if they spread snarky narratives. Political buzzers can also easily shift the debate to less substantial matters. Thus, public attention will be diverted. Therefore, the role of political buzzers in social media is decisive in influencing the formation of public opinion to control the dynamics of digital democracy.

The buzzers can do this by uniforming the narrative, distorting facts that target people's emotions and cause the nation's disintegration. This must be a concern for all parties because social media will be the most influential media in

²⁴ Iswandi Syahputra, "Expressions of Hatred and the Formation of Spiral of Anxiety on Social Media in Indonesia," *SEARCH Journal of Media and Communication Research* 11, no. 1 (2019): 95–112.

political contestation in the following years; if the buzzer continues to produce unqualified content, it can destroy political ideology in future generations and the development of democracy in Indonesia.

CONCLUSION

The phenomenon of the political buzzer is considered to have created a hegemony that the way of doing politics with the mechanism of attacking or provoking each other is the correct way of doing politics. The behaviour carried out by buzzers in disseminating information containing negative information or campaigns has violated the basic needs of every human being in establishing relationships with fellow human beings (*hifdz an-nafs*), lying and pitting other political actors against the community. This violates the provisions of the maintenance of reason (*hifdz al-'aql*). Then, these actions damage the honour of political actors who are their enemies in political contestation by slandering those who violate the provisions for maintaining self-esteem (*hifdz al-'irdh*) so that all such actions are actions that are forbidden in the conditions of Islamic law. In addition, Buzzer also risks building unproductive and unhealthy debates that will affect the formation of an unqualified public opinion that can destroy the political ideology of future generations and the development of democracy in Indonesia.[]

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