

## THE ROLE OF THE MASS MEDIA ON THE ISSUES OF RELIGIOUS BLASTS IN THE SHARIA MAQASHID CONCEPT

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### **Abstract**

This study aims to describe the role of mass media on the issue of blasphemy in the concept of maqashid sharia. The theory used in this research is agenda setting in which the power of the media has a very strong influence on humans, thus forming certain emotions with the issues raised by the mass media. The type of research and the approach used is descriptive-qualitative like library research, which takes data from the case of blasphemy Joseph Paul Zhang through his YouTube account and the Waspada daily newspaper. Data collection techniques were carried out by literature study and documentation. Data analysis is inductive with data reduction stages, then data presentation and verification. The results of the study show that the role of the mass media in overcoming cases of blasphemy news cannot be filtered out and can easily be accessed by the public in cybercrime, the media is easily polished by the owner of the interest, so that the issues circulating are not balanced, in the case of blasphemy the media can only be a bridge and return to the public to respond to the news circulating.

***Keywords:** mass media, religious blasphemers, maqashid sharia*

## **Introduction**

In Islamic law, there are many things that must be protected, as an interpretation of the role of human beings as servants of God who have the same rights and obligations before God. All that has been arranged by Him with the rules that have been set, both in the Qur'an and the Sunnah of the Prophet saw. which is makruf (known as the core of Islamic teachings).

Helping each other in goodness, and advising each other and preventing evil is a common aspiration as Muslims who are strong in one foundation of the building and the ranks of the ummah. It is inseparable from the role of the media as a source of information, which provides many benefits in the protection of human rights for his religion, property, soul, intellect and also self-respect. That is called the essence of the purpose of Islamic law for the benefit of mankind (maqashidu syariah).

The mass media are usually considered a source of news and entertainment. Mass media also carry persuasive messages. Mass media has pervasive into modern life. People spend an average of 40% of their day and 60% of their waking time with mass media. The data, summarized by Veronis Suhler, shows a slight shift from recent years. Because the mass media is very influential, we need to know as much as possible how the mass media work (Vivian, 2008).

Mass media plays an important role as a source of information. There used to be a joke that the most important thing the mass media did was tell us whether it was a tornado or a Russian. The essence of the function of the media as a messenger of information is news. Advertising or advertising is also part of the information function in the media (Vivian, 2008).

Mass communication is the most targeted field of research. Mass media includes print and electronic media. Its field is so broad because it has important meaning in our lives that can affect the lifestyle of both adults and children (Wok et al., 2006).

Communication cannot be separated from human life, both as individuals and in society. Through good and polite communication, it will have a direct influence on a person in society, in the sense that

communication will determine a person's success or failure in achieving something he wants (Cangara, 2017).

In line with the development of communication technology, mass communication media are increasingly sophisticated and complex, and have more power than ever before, especially in terms of reaching communicants. As Marshall McLuhan pointed out, we now live in a global village, because modern mass media allows millions of people around the world to communicate to almost every corner of the world (Ardianto et al., 2004).

The effects or results that can be achieved by communication carried out through various mass media (oral, written, visual/audio visual) need to be studied through certain methods of psychological analysis and social analysis. What is meant by psychological analysis is social power which is the result of work and is related to human character and nature. While social analysis is a social event that occurs as a result of mass communication with the use of mass media which is very unique and complex (Ardianto et al., 2004).

Discussing the role of the media in society cannot avoid the problem of "attitude and public opinion". The condition is that the media influence where they rarely hit directly but through the way people think. The word influence is often defined in Javanese society as a negative effect. The effect is called "bad" because it is affected by "influence". But it is said to be good because the community gets a "blessing" and this is not discussed (Purwasito, 2015). Therefore, the effects and influences of the mass media have both good and bad effects.

The purposes of Allah's Shari'a on earth are implemented by humans and have different interests. Good for world affairs, people then religion to its final destination. And the two are related to each other.

The influence of mass media will last in a short and fast period and the effect is very strong for the public, there is also the effect of mass media whose influence is quite long, so that it can have an influence on the way of thinking of individuals with various problems and cultures (Bungin, 2011).

The influence of mass media has a typology which consists of four types according to Denis McQuail. First, the media effect is a planned effect that is useful for disseminating information (mass communication).

The second effect is an unplanned effect and is an effect that is beyond the control of the media in disseminating information, so it cannot be predicted and controlled.

There are 7 billion people on this earth with countless cultural differences (Thomas & Imkson, 2009). In the global village we live in, we can read newspapers, watch TV, and buy everything at the supermarket. Assorted fruits from the Middle East, apples and grapes from California we enjoy as if we were there. It is a process of globalization that affects human life, where traditional boundaries are not only penetrated by business organizations but have covered all aspects of life (Budyatna, 2012).

There are four stages in the development of communication between individuals. According to Everett M Rogers, these stages include the era of writing, the era of the printing press, the era of telecommunications and the era of interactive communication. Prior to these stages, he stated that the way humans communicate was very simple and simple (Nasrullah, 2012).

In prehistoric humans, they express what happened and experienced by making pictures of paintings in caves (cave painting), then the paintings gradually became continuous in form and image, as can be seen from the pictographs of Egyptian cultural relics found in tombs. pyramid (Nasrullah, 2012).

In the writing era, the era of communication began with writing pioneered by the Sumerians. Then it was developed by Gutenberg who succeeded in creating the printing press. Although the machine can only copy the previous handwritten book. Then in the printing era phase, Rogers explained that communication was more advanced by utilizing printing technology. At first the emergence of printing materials originated in China, namely the manufacture of paper. Furthermore, this technology developed from China then Korea finally to Germany and the invention of the printing press. This printing progress was demonstrated by Benjamin D for the first time publishing the New York Sun newspaper or also known as "Penny Press" because the price of 1 copy of the newspaper is 1 penny or 1 cent, which was published on September 19, 1983 (Nasrullah, 2012) .

As for the telecommunication era, it has implications for the notion of long-distance communication. According to Rogers, in the era that began to develop rapidly in the medium of the 1800s, it entered the era of electronic technology. Rogers started this era by taking the moment when Samuel Morse on May 24, 1844 discovered a way of conveying messages through electronic news known as the telegraph, the presence of the telegraph triggered experts to develop newer technologies, including radio and television. And which is the most contemporary era in which the era of interactive communication occurs between two different media facilitated by the presence of computers, and this was discovered in 1946 by a group of scientists at the University of Pennsylvania (Nasrullah, 2012).

Human needs must be directed according to the benefit of the people. Today technology is needed, information technology or communication technology has been used by all groups to increase and improve efficiency in communication. There are things that cannot be separated, namely, that information technology goes hand in hand with communication or also called ICT (Information and Communication Technology) which is developing very quickly due to internet media which is always used and facilitates and influences how individuals communicate (Suranto Aw, 2010).

All events in communication have a plan and purpose. The communication effect is the difference in what the communicant thinks, feels and does both before and after capturing the message. Thus the factors that are quite important in communicating are determined by the source (communicator), message, media and communicant. The effect of change can be in the form of changes in knowledge or insight and changes in attitudes and behavior (Cangara, 2015).

Communication media are all the means used to distribute/spread and convey information and this is indispensable in human interaction in society. However, the media as a means in the process of socio-cultural communication has several impacts that need to be studied (Suranto Aw, 2010).

The positive impacts of using communication media include: First, with the help of the media it can facilitate the communication process and gain a reciprocal learning experience of new socio-cultural values.

For example, the existence of media in the form of books makes it easier for writers and readers to share experiences, understand the meaning of socio-cultural values. Second, facilitating interaction between individuals, individuals with groups and between groups in the sense of making it easier for people to interact with each other. Third, enrich the experience of learning socio-cultural values from other people, such as watching television broadcasts and other media, so that they can get a culture that is embraced by other people. Fourth, increasing efficiency and productivity in sending and searching information and making it easier to access information from various relevant sources (Suranto Aw, 2010).

### **Overview of Contemporary Issues in Protecting Religion**

So far, the Muslim world has received a lot of information about cases of blasphemy. Is it an insult to the Koran or an insult to the prophet Muhammad? which is cartooned at will among anti-Islam. A number of mass media in Europe, such as Charlie Hebdo, often blaspheme religion, especially in the case of caricatures of the Prophet Muhammad.

It's the same with Salman Rousdy who made a dime novel about Satan's verses. Muslims all over the world are furious, giving rise to jihad movements in many countries, and even "sentence" the perpetrators of religious blasphemy and the Prophet SAW. as a counter reaction. A number of perpetrators should be given appropriate punishment, including cartoonists depicting the Prophet Muhammad. in the French media is barbaric, unethical, insulting, and violates the law, even violates human rights.

Even in the case of blasphemy in this country, especially what is happening in Medan today, we need to warn all parties so that the Anthony Hutapea case should not be taken for granted. Because, the SARA payload is extraordinarily large. It can't be deflected by just an ordinary mistake, because it's already spread on social media. This reminds us all to be more mature and careful in using Facebook as a social media, which can be enjoyed by all levels of society without barriers and boundaries.

Elements of the Medan-North Sumatran Muslims were furious and urged the police to immediately arrest this religious blasphemer. In his

Facebook account recently, in his writings, the perpetrator was named as Anthony Hutapea, who is said to be a bus and cafe bus operator who is clearly insulting the religion of Islam, the Koran and the Prophet Muhammad.

The same is the case with the mistake that was alleged against the Governor of DKI Jakarta Basuki Tjahaja Purnama (Ahok) in which the facts showed that Ahok had tarnished Islam by quoting al-Maidah 51 during a speech in the Thousand Islands, 27 September 2016.

What Ahok said on social media through video recordings caused quite a big rejection from the public through massive Muslim demonstrations. In our opinion, what was handed down as a punishment for Ahok with two years in prison and its handling made Muslims feel relieved, because what Ahok said in the thousand islands really hurt the hearts and feelings of Muslims, with the statement that the Koran verse was used to lie and make fools. Muslims.

Various ways Ahok and the lawyers who support him are trying to divert all their carelessness to Buni Yani who has posted Ahok's video on his facebook account. However, the panel of judges can provide evidence in the form of legal facts by materially proving at the trial that Ahok actually insulted religion, and this is in accordance with article 156a with a maximum penalty of 5 years.

The actions became a kind of symbolic resistance of Muslims against Ahok who was considered to have insulted their religion. This symbolic movement proved effective in determining concrete policies against Ahok. The governor of DKI was brought to trial and then sentenced for the act of religious harassment he did. Not only that, Ahok also had to be willing to let go of his governorship when the court's decision declared him guilty after his family's memory of appeal was revoked even though it had been previously sent to court. In addition, the commotion from this religious harassment case also affected the results of the DKI Regional Head Election (Fahmi, 2018).

Once again, when compared to the case of Anthony Hutapea and Ahok, both were in the case of blasphemy, but the blasphemy committed by Anthony Hutapea was even more heinous. It's just a matter of how the police respond to complaints from Muslim elements so as not to further escalate the situation, thus causing more crucial issues related to

Kamtibmas and having an impact on disturbing religious harmony in North Sumatra.

The police have arrested the suspect, in our opinion it is not difficult to trace the address and whereabouts of the perpetrators of blasphemy on social media. The only requirement is the will because the police are able to detect the whereabouts of the perpetrators. The Medan Police have also assigned a cybercrime team because it involves crimes on social media.

As a result of staying in a blasphemy case, it will damage religious harmony, whose conditions are still hot and cold, it can lead to conflict, triggering a situation that endangers public security and order because the content clearly leads to blasphemy of religion (SARA).

Anyone who claims to be a ummah of the Prophet Muhammad cannot forgive the actions of the author of the writing on Facebook which clearly insults Islam and can awaken the jihad movement among Muslims. Jihad in the sense of fighting for religious values from those who want to destroy them. The value of jihad is extraordinary if there are Muslims who are not offended by caricatures made by Jewish groups in Europe, or are not angry with Anthony Hutapea's Facebook posts, or Ahok's vile statement means that his level of faith and Islam is dead, aka questionable. This is where the objective of maqashid sharia is implemented, with the help of the mass media to strongly protest against elements that blaspheme religion and also a means to defend religion and the Prophet Muhammad.

The action of 2.3 million Muslims on November 4 (411) 2016 is very interesting to analyze. Never before in the history of Indonesia, Muslims from various backgrounds and backgrounds can gather so much for a common issue that focuses on defending the Koran from the insults of the Governor of DKI Ahok.

However, there were mass clashes between the Muslims and the police which sparked riots and left two demonstrators dead and hundreds injured. This action has the potential to become a people power movement and even a revolution. However, the leadership and control of the ulama made this action disband in an orderly manner even though their demands had not been satisfactorily accommodated by the government.



The president's response further disappoints Muslims. Previously, they were disappointed with the attitude of the police who seemed slow and reluctant to process Ahok with a fair and speedy legal process. Disappointment and anger at the regime, which appears to protect blasphemers of the Koran, is the fuel that moves millions of people into the streets. What we may ask is whether the widespread anger and disappointment has become conducive to Islamic resistance efforts against the hegemony of the infidel system in Indonesia?

Theoretically and historically widespread popular anger against the attitude of his government could overthrow the ruler. The French Revolution, the 1998 Reformation and the Arab Spring wave demonstrated this clearly. However, it should be understood that the tide of mass is not the only determinant of power change.

The role of mass media is like a magician. Everything related to good or bad information can be polished according to the vision and mission of the media owners. The mainstream media becomes the mouthpiece of falsehood and can overturn the truth. Polishing the falsehood that appears to be true and polishing the truth into falsehood. Rude and arrogant is called assertive. Racist, arrogant and arrogant are said to be humanists. Corruption is considered an administrative error. Feudalism is considered populist.

The media can also be like magicians in Pharaoh's time. Enchanting millions of people. Amaze the little souls. Cast the ignorant people. And make the slaves of power happy. Once again, the people became a great force that many parties looked up to. There are those who see it as a threat, but there are also those who see the Ummah as a potential political vehicle. Experience in Egypt as well as in Indonesia itself, the people with a large number have always been riding horses with the unfortunate fate.

Religious fanaticism and deep belief in each religion's adherents in responding to cases and religious discrimination and harassment that occur in the media are also the cause of divisions between religious communities. The role of the media is very strong to form public opinion without any filtering of the news presented (Sulastiana, 2017).

Faced with that condition, the people need to be steadfast in the main goal of fighting for one of the maqashidu of sharia, which is to defend the

religion from the blasphemy of the infidels. The rain of temptation, the rain of grenades and bullets must not shake the spirit of defending Islam and not deviate from the original purpose.

From the various contemporary issues of blasphemy above, the role of the media can provide extraordinary power in channeling public opinion on anything from criticisms from parties who are not happy with Islam. Whether the source is taken directly through live video broadcasts, or Facebook accounts, writing public opinion on electronic and print media in the context of admonishing ma'ruf and nahi munkar, so that it can be accessed very easily by all people throughout the country and internationally.

Currently, Muslims are also disturbed by the emergence of the figure of Jozeph Paul Zhang who claims to be the 26th Prophet, by vulgarly insulting Islamic teachings on his YouTube accounts which are spread on social media and print media, as a form of blasphemy against Islamic teachings. To be more careful with deviant teachings, this research tries to raise this issue.

Departing from the explanation above, the researcher is interested in raising the issue of "The Role of Mass Media Against Religious Blasphemy Cases in the Maqashid Sharia Concept." This is important to be raised because the mass media is a source of information that is spread throughout the world community.

## **Research Method**

The type of research and approach in this research is descriptive-qualitative research and is library research and was built through grounded research at the initial stage of exploring, then conducting in-depth data collection (Sugiyono, 2008).

In this study, researchers are interested in raising the case about blasphemy by Jozeph Paul Zhang which went viral on social media through his YouTube channel, as well as data sources obtained from various print media such as newspapers that raised the issue of blasphemers who claimed to be the 26th Prophet and abused them. Islamic religious teachings.

The data collection technique was carried out by literature study, namely analyzing the content on Jozeph Paul Zhang's youtube account. The literature study that the author did was to analyze the content on Jozeph Paul Zhang's youtube account, conclude and compare with the same issues, both from his statement himself or from the comments of others towards him. The author also collects news from newspapers such as the Waspada newspaper in several editions published with the agenda of setting the issue of blasphemy and the 26th Prophet.

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Documentation carried out by researchers by collecting news or activities that have passed, can be in the form of writing and pictures in cases of blasphemy. The research results are more credible because they are supported by existing photographs or written works (Sugiyono, 2008). The data analysis technique was carried out by data reduction, data presentation, and verification in cases reported by the mass media on this blasphemy issue.

## **Results and Discussion**

### **Jozeph Paul Zhang's Blasphemy Case**

Jozeph Paul Zhang has been named a suspect in a blasphemy case. The man who went viral for claiming to be the 26th prophet is also being hunted by the police. Jozeph Paul Zhang, who is currently in Germany, said he was surprised that he was named a suspect and being wanted by the police. He, who did not accept this, even asked the police to arrest elements in Indonesia who often commit religious blasphemy. The names of Ustaz Yahya Waloni and Ustaz Abdul Somad were also mentioned by Jozeph in his comments in a video circulating, which considered them to be insulting other people's religions (Dia, n.d.).

A person who claims to be the 26th prophet in 2020-2021 which is a hot issue among the Indonesian people, and is getting more and more viral on social media when there is a figure named Joseph Paul Zhang on a discussion forum via Zoom which is posted on his personal account,

greatly surprising the Muslim community. Indonesia, especially for the blasphemy committed by him. This has certainly become a public spotlight to report it to the Police Criminal Investigation Unit by registering the report number LP/B/0253/IV/2021/BARESKRIM on 17 April 2021. It turns out that Joseph Paul Zhang is the name on his Youtube account, he is Shindy Paul Soerjomoelyono, who lives in Semarang.

In a statement on the discussion forum via Zoom, he challenged anyone who reports himself to the police for his claim to be the 26th prophet, that he is willing to pay one million for each report. This shows an arrogant attitude and is ready to fight with Muslims.

In addition, Joseph Paul Zhang, who is strongly suspected of being in Germany, also admitted that he was not an Indonesian citizen (WNI). Arif said that his party was still looking for Joseph's whereabouts in Germany. However, he confirmed that he was not a German citizen.

**Figure 1.** Joseph Paul Zhang Suspect of Blasphemy



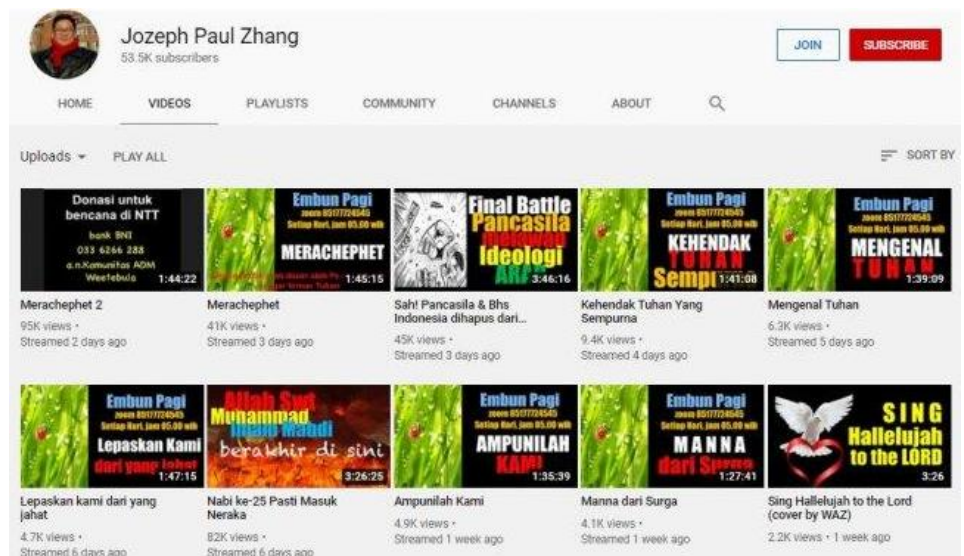
Source: tribunnews.com

Joseph Paul Zhang stated that he was innocent if he thought of himself as a prophet and corrected the teachings of the previous prophet because according to his interpretation he opposed Gus Yaqut for a debate with him. Previously, Joseph Paul Zhang had challenged the

public to report himself to the police. He even promised a reward for those who managed to report it. "Those who can report me to the police will give me money. Those who can report me to the police for blasphemy, here I am, the 26th Prophet Joseph Paul Zhang who corrected the heresy of the 25th Prophet's teachings and his obscene obscenity," he said.

During the zoom forum entitled "Islamic despotism", Jozeph Paul Zhang tried to use a crisp language to greet audiences in several parts of the world, and a dialogue ensued between participants who commented on fasting. He felt that fasting made other people uncomfortable, with the words "you who fast I'm hungry", and stated that the moment before Eid was a terrible moment. Of course this is painful for Muslims who are fasting this year.

**Figure 2.** Jozeph Paul Zhang's Youtube Account



source: [www.tribunnews.com](http://www.tribunnews.com)

**Church Christians Also Comment About Jozeph Paul Zhang.**

Jozeph Paul Zhang claims to be a priest. However, the Indonesian Fellowship of Churches (PGI) still doubts Jozeph's priesthood because it is not clear which church he came from. In the video he uploaded on Youtube he calls himself a priest and holds a Master of Theology, because he often talks about Christianity and the terms that are thickly spoken by Christians.

Paul claimed to have a certificate as a priest when he was doubted by the Indonesian Church Association (PGI), to respond to Gomar Gultom's criticism because according to Paul there was nothing forbidding him to be a prophet and a priest because that was his will and he was free to choose his life path, nothing to do with other parties. church. Paul had played a video of Gomar's statement on one television station. In the interview, Gomar asked the public not to take Paul's words too seriously, claiming to be the 26th prophet. Paul did not feel that he represented one church, because he never felt that he was domiciled in just one church.

### **Following up on the Blasphemy Case of Jozeph Paul Zhang.**

As a suspect in the blasphemy case, Jozeph Paul Zhang knows he feels guilty and tries to escape the law. It was recorded on January 11 2018 with a passport issued by the Immigration of Semarang and valid until March 19, 2022, he had prepared everything, until when he was reported to this case, information was obtained that he was in Germany.

According to the Indonesian Ambassador to Germany, Arif Havas Oegroseno, stating that Jozeph has left Germany, according to the latest information until April 18, 2021, he has only been in Germany for about six months to be precise in Bremen. And he has baptized many people to convert to Christianity both in Germany and in Indonesia.

Until now, the Bareksrim Polri is still coordinating with Interpol to hunt down Jozeph's whereabouts, so that he can be deported from the country where he is located. the cooperation of foreign police teams in collaboration with the National Police Criminal Investigation Unit has made Jozeph on the wanted list (DPO). By making reports related to the intolerant content created by Jozeph. Because according to the police, the intolerant content that he threw out to the public caused social conflict and public unrest, so that in the end it damaged the unity and integrity of the nation.

Furthermore, Arif explained, Jozeph could still be caught by law or be convicted in Europe regarding his case. In fact, according to Arif, currently Europe is quite firm in taking action against cases of hate speech, including blasphemy. "After consultation with the German police

and fellow lawyers in Europe." "I received information that in Europe there are many cases of hate speech, including blasphemy," said Arif. He also said that cases of hate speech were quite large in Germany. For this reason, even though he is not a German citizen, Arif emphasized that Joseph Paul Zhang could still be convicted.

The Indonesian Ambassador to Germany, Arif Havas Oegroseno, stated that Jozeph could still be ensnared by law or crime even though his passport was not an Indonesian citizen but a European. He can still be punished in Europe because currently Europe is also firmly cracking down on hate speech cases, including blasphemy. And similarly, cases of hate speech are also big in Germany, even though Jozeph is not a German citizen, he can still be convicted.

In Germany, there is a Criminal Code that makes it easy to ensnare Jozeph's t-shirt in a national or federal court or in a human rights court at the European Union level. Previously, Jozeph had commented that he could not be arrested by the police because he had given up his status as an Indonesian citizen or given up his Indonesian citizenship.

The Public Relations Division of the National Police Brigadier General (Pol) Rusdi Hartono has coordinated with the Indonesian Embassy in Germany. The police DPO (In the People's List) could be the basis for Interpol to issue a red notice for Jozeph. According to him, Jozeph fulfilled the elements of violating Article 28 Paragraph (2) of the Electronic Information and Transactions Law (ITE) and Article 156 letter a of the Criminal Code.

### **Comments by Indonesian Ulama on Blasphemy Cases**

The blasphemy case carried out by Jozeph Paul Zhang received strong criticism from the Minister of Religion (Menag) Yaqut Cholil Qoumas. However, Paul Zhang responded back to the Minister of Religion's statement accusing him of being a religious blasphemer, that he did not accept the accusations made against him.

Jozeph claimed to be more Pancasila than the Minister of Religion when he was accused of being anti-Pancasila. He challenged that he was not a DPO because he stated that it was not difficult to contact him and blasphemed religion that religion spreads hoaxes and was different from

belief, he criticized the contents of the first precept, "religion is different from god, what does the first precept say, not religion" thus he said sharply. Even Paul stated that he was more Pancasilaist than Gus Yaqut.

Yaqut Cholil Qoumas hopes that Jozeph will be dealt with immediately because this man has insulted religion and the Prophet Muhammad. and hope that Jozeph's intolerance will soon be enforced. Paul Zhang's intolerant attitude also does not see religion, and he regrets the heinous acts committed by Paul.

In the Waspada daily newspaper, on April 19, 2021, the Minister of Religion also asked the public to remain calm in the face of this alleged religious case. Yaqut through his written statement. And he said blasphemy against religion is not justified for any reason, and asked the public to trust the law enforcement agencies to handle this case.

### **The Role of the Mass Media on the Issue of Religious Penis in the Concept of Maqashid Syariah**

Media plays a role as a communication tool in the spread of religious intolerance. With the existence of information media, it can be transformed to the audience, so that the media becomes the shaper of the power of truth in social reality and plays a role in the formation of public opinion, this cannot be separated from the increasingly sophisticated information and communication technology.

Reporting in the mass media is closely related to image formation, because basically communication is a process of social interaction and the media has the power and authority to control certain discourses in the public sphere. Through the agenda setting function, the issues that are hotly discussed are always the subject of discussion by the public.

Several things have caused the media to have an important role in the spread of religious intolerance, including the digitization of news, because people easily access the internet to be used by irresponsible people to damage national unity and integrity by spreading hate propaganda and making fun of other people's religions.

Religion is a specificity for human beings, is a major need that must be met because it is religion that can touch the human conscience. Allah



commands us to keep trying to uphold the religion, he said in surah As-Syūrā verse 13:

He has enjoined upon you the religion which He enjoined upon Noah, and that which We revealed unto thee, and that which We enjoined upon Abraham, Moses, and Jesus, namely: Establish religion and be not divided concerning it. It is very difficult for the idolaters to whom you call. Allah draws to it whom He wills and guides to Him those who return (to Him).

Criminal sanctions for perpetrators of insults or blasphemers apply to both Muslims and non-Muslims. Several cases of religious crimes that have been convicted when the Messenger of Allah. was still alive when he ordered his friend to kill a Jew named Kab bin Al-Asruf. the Prophet sent Abdullah bin Ateeq ra. to kill a Jew named Abu Rafayatio alias Abu Rafay. Religious crimes are different from the crimes of apostasy and rebellion (Hilman, 2020).

Cases of blasphemy in one of the countries in the world, will be very easily accessible on social media with a cyber crime system on the internet network that specifically discusses crime on social media, able to track easily on account makers even though sometimes they have an alibi and reason to eliminate their traces, but because the issue of blasphemy, especially Islam, will strengthen the unity of Muslims around the world to face the blasphemer as has happened in France and other countries.

Among the weaknesses of the media in disseminating information, among others, it can be polished with the aim of the media owner and the political interests of the rulers, such as the blocking of eleven Islamic sites which stigmatization is very fast. Called anti-tolerance, terrorists and so on.

Arbitrary blocking of Islamic sites, apart from violating the constitution, also threatens the freedom of expression that has been built. The blocking policy must be implemented transparently, and must go through established procedures and mechanisms.

At the beginning of 2017, there were many cases faced by Muslims in Indonesia. At the end of 2016, dozens of online Indonesian media were blocked by the Ministry of Communication and Information on the grounds that they were spreading hoaxes and radicalism. In fact, online

Islamic media have become the mainstay in the war of opinion against Ahok's supporters and blasphemers of the Koran.

Now in 2020-2021, blasphemers of religion have emerged again, as explained in the case above with the birth of the 26th Prophet of Jozeph Paul Zhang who claimed to be a prophet and priest. Insulting religion, Prophet Muhammad saw., insulting fasting and Eid al-Fitr and many other sides which he commented on without guilt. This makes it very easy for the public to access all the comments he makes through social media spread all over the world.

The Ministry of Communication and Information has violated Article 15 of the 2008 ITE Law, where the Ministry of Communication and Information communicates first with the media concerned before blocking. Because most of the media concerned have a clear address and contact number. The blocking of media sites by the government is considered a betrayal of the reform mandate. The goal of reform in Indonesia is to break the shackles of tyranny and government dictatorship.

And we can underline from the weakness of the media in its role of protecting religion, it can only act as a bridge and cannot yet become propaganda that can be trusted. In the end, it is up to us to sort and choose the benefits of mass media to be used as a reference for accurate news sources, where we live in an era of communication and modern technology that continues to develop according to the times.

The effect on individual Muslims, has a big influence when religion is abused, then the test of faith and belief in defending the religion that is owned or not at all involved in protecting their religion, becomes a barometer of our belief in Allah.

The implementation of maqashidu sharia is an important thing to be applied in the world of education, because it is considered to be the basic capital in understanding religion, human principles and values, morals and attitudes in providing benefit to all mankind which can have an impact on individuals, families, society, nation and state. Of course, it cannot be separated from the role of mass media in socializing it.

## **Conclusion**

The influence of the mass media on issues of deviance and harassment of religion is very important because it is a forum for providing and distributing all information, opinions, triggering positive and negative feedback from all levels of society, especially in the defense of cases of blasphemy both domestically and internationally. as well as abroad.

From the research, the authors found that the role of the mass media, namely: The mass media in cases of blasphemy in Indonesia and in other parts of the world have not been able to filter criminal issues. This is evidenced by the fact that information about cases of blasphemy is very easy to access on social media with a cyber crime system on the internet network that specifically discusses crime on social media, so that it can damage the unity of Muslims all over the world.

The weakness of the media in disseminating information is that it can be polished with the goals of the media owner and the political interests of the rulers. The role of the media in protecting religion can only be a bridge and cannot be a propaganda that can be trusted for its truth, so we are the ones who sort and choose accurate and useful news sources in this era of information technology.

This is one way to implement maqashidu sharia which cannot stand alone without the support of sophistication in communication and information technology which is a source of mass media and aspirations of people in all corners of the world.

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