

MILLENNIAL NETIQUETTE IN DOING MUAMALAH AND WARDING OFF HOAXES ON SOCIAL MEDIA BASED ON MUI FATWA NUMBER 24 OF 2017
(Netiquette milenial dalam bermuamalah dan menangkal hoaks di media sosial berdasarkan Fatwa MUI Nomor 24 Tahun 2017)

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ABSTRACT

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MUI Fatwa Number 24 of 2017 contains The Laws and Guidelines for Doing Muamalah Through Social Media. The MUI Fatwa can be applied to social networking ethics (netiquette). The millennial generation has excellent power in countering hoax narratives. The research purpose was to determine netiquette of the millennial generation in doing *muamalah* and warding off hoax in social media based on MUI Fatwa. The design of this study is qualitative research using an online qualitative survey. Netiquette as a guideline based on the MUI Fatwa focuses on discussing guidelines for doing muamalah on social media and creating and disseminating related content/information in countering hoaxes by the millennial generation from the four existing guidelines. Millennial's netiquette in doing *muamalah* on social media should be done properly and correctly, not violating the Shari'a and regulations (MUI Fatwa and others), and responding well to each other's content. The content shared is positive and not a hoax. Millennials sort out contents that will be disseminated on social media by studying, understanding, confirming, then following. The netiquette for millennials in warding off hoaxes is to ensure that the content is appropriately verified, helpful, not provocative and does not contain hoaxes, slander, backbiting, bullying, gossip, and other forbidden things. Millennials avoid spreading hoax content on social media by limiting accounts, avoiding and discontinuing, seeking truth from trusted sources, following the Indonesia Anti Hoax page, reporting harmful content through content complaints websites, or directly using the block and report features on social media. If this is not possible, they choose to remain silent, skip, and not share that hoax content.

ABSTRAK

Fatwa MUI Nomor 24 Tahun 2017 berisi tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial. Fatwa tersebut dapat diterapkan pada etika jejaring sosial (netiquette). Generasi milenial memiliki kekuatan besar dalam melawan narasi hoax. Tujuan penelitian adalah untuk mengetahui netiquette generasi milenial dalam bermuamalah dan menangkal hoaks berdasarkan Fatwa MUI. Desain penelitian ini adalah penelitian kualitatif dengan menggunakan survei kualitatif online. Netiket sebagai pedoman berdasarkan Fatwa MUI berfokus pada pembahasan pedoman bermuamalah di media sosial serta membuat dan menyebarkan konten/informasi terkait dalam menangkal hoax oleh generasi milenial dari empat pedoman yang ada. Netiket Milenial dalam melakukan muamalah di media sosial harus dilakukan dengan baik dan benar, tidak menyalahi syariat dan peraturan (Fatwa MUI dan lainnya), serta saling merespon konten dengan baik. Konten yang dibagikan bersifat positif dan bukan hoax. Milenial memilah konten yang akan disebarluaskan di media sosial dengan cara mempelajari, memahami, mengkonfirmasi, lalu mengikuti. Netiket milenial dalam menangkal hoaks adalah memastikan bahwa konten yang benar diverifikasi, bermanfaat, tidak provokatif dan tidak mengandung hoaks, fitnah, fitnah, bullying, gosip, dan hal-hal terlarang lainnya. Milenial menghindari penyebaran konten hoax di media sosial dengan cara membatasi akun, menghindari dan menghentikan, mencari kebenaran dari sumber terpercaya, mengikuti halaman Indonesia Anti Hoax, melaporkan konten berbahaya melalui website pengaduan konten, atau langsung menggunakan fitur blokir dan laporkan di media sosial. Jika tidak memungkinkan, mereka memilih untuk diam, melewatkan, dan tidak membagikan konten hoax tersebut.

INTRODUCTION

The Covid-19 pandemic situation that hit Indonesia caused some people to be forced to lose many things from all aspects of life. One of them is a job, which is one of the factors increasing the crime rate. It did not only occur in physical activity, even the type of crime, namely cybercrime, had also increased relatively high. According to the Indonesian National Police data, from April 2020 to July 2021, at least 937 cybercrime cases were reported. Three had the highest number of cases (around 473 cases), namely provocative cases, hate content, and hate speech. They were followed by online fraud with 259 cases and pornographic content with 82 cases (Fisip UI, 2021). Hoax is the most provocative case of hate content and hates speech today.

Hoax is a means of public lies that trigger a mass riot. The Ministry of Communication and Informatics stated that the hoaxes during the last four years were related to the doctrine of disunity, war, and radicalism, that emerged and developed, then triggered disunity among the people (Beritakota.id, 2020). In Islam, the spread of fake news has occurred, even since Prophet Adam AS. He received fake news from the devil, so Allah SWT had to expel him to earth. In the Qur'an, it has even been explained or given guidance to us in dealing with hoaxes. Through the translation of QS. Al-Hujurat verse 6, Allah SWT has reminded us constantly to check the information carefully, looking for the truth behind the news to avoid hoaxes. The Qur'an also explained that a great punishment would befall those spreading fake news (hoax). Cases related to hoaxes appeared and spread because of a lack of public understanding of *muamalah* through social media.

The Fatwa Commission of the Indonesian Ulama Council (MUI) has issued MUI Fatwa Number 24 of 2017 concerning Law and Guidelines for *Muamalah* through Social Media. These guidelines are based on Islamic law, namely the Qur'an, the hadith of the Prophet Muhammad SAW, Qa'idah Sad Al-Dzari'ah, and Qaidah Fiqhiyyah (Majelis Ulama Indonesia, 2017). Nine points become legal provisions in the fatwa. Among them is that every Muslim who converts to social media is prohibited from doing slander, *namimah*, and spreading hostility. In addition, it is also prohibited to spread pornographic material and hoaxes. The fatwa can be applied to social networking ethics (netiquette).

Netiquette is the rules and procedures for using the internet as a means of communication or data exchange between a group of people in an internet-mediated system (Fahrimal, 2018). It can encourage social network users to obey ethical and moral rules (even if they are not written) to create a comfortable and peaceful shared space. However, these rules are sometimes deliberately ignored, especially by millennials. They expect freedom and unfettered news. Therefore, every individual, especially millennials, must implement and obey netiquette.

Millennials have great power in countering hoax narratives that develop society. Millennials or Generation Y are also known as echo boomers. This group can be characterized by one thing, namely their familiarity with the virtual or digital world and social media. Ministry of Communication and Informatics stated that millennials are the most vulnerable generation to hoaxes' dangers and have an essential role in preventing hoaxes (Kominfo, 2021).

This study aimed to determine netiquette based on MUI fatwa, especially in doing *muamalah* and preventing hoaxes on social media by millennials. According to the MUI fatwa, this research expected that millennials could understand and apply *muamalah* guidelines in social media and play an anti-hoaxes generation.

METHODOLOGY

The qualitative approach is used in this research—an online qualitative survey using a google form with open-ended questions used for data collection. Online qualitative surveys provided a direct method for transmitting requested data over the internet (Dunn, 2002). It consisted of a series of open-ended questions created by a researcher focused on a specific topic (Braun & Clarke, 2013). Data from a qualitative online survey captured the crucial things for participants (Frith, 2000). The main advantage of online qualitative surveys was the flexibility and openness to answer various research questions. Online qualitative surveys offer many benefits for researchers and participants, one of which is more practical (Braun *et al.*, 2021).

Determination of participants was conducted by purposive sampling technique that is random but selected according to the aims and objectives based on qualifications under the research topic (Cooper & Schindler, 2014). Saturation (a phenomenon of a sufficient number of resource persons where additional participants do not provide additional insight) occurred around eleven participants (Latham, 2013) so that the participants in this research also consists of eleven selected millennials who had previously received information according to the research topic. Furthermore, the eleven participants were selected who complied with the main requirements, namely having an age range of the millennials and answering all the questions asked entirely and correctly. The Indonesian millennials are residents born between 1980-2000 (Budiati *et al.*, 2018). According to Budiati *et al.* (2018), millennials reached around 88 million or 33.75% of Indonesia's total population. In 2022, millennials will be in the age range of 22 to 42 years. The eleven selected participants were in the age range of 22 – 26 years which is the productive age as the backbone of the Indonesian economy. The results of this research were based on online survey data processing using google forms distributed to participants. Qualitative research data analysis starts with data collection,

data reduction, data presentation, then drawing conclusions and verification (Miles *et al.*, 2014).

RESULT AND DISCUSSION

Millennials and Social Media

According to Kaplan & Haenlein (2010), social media is an internet-based application built with Web 2.0 technology that allows the creation and exchange of user-generated content. Social media presence is also an influencing factor in the high internet consumption among millennials. In January 2022, total internet users in Indonesia reached 204.7 million, with internet users from the total population of 73.7 percent. On the other hand, internet users in Indonesia spent an average of 8 hours and 36 minutes surfing on all devices (Novianty & Utami, 2022). The selected participants stated that they had social media and were active on social media with average access of 7.5 hours per day. These millennials were in the heavy user category (heavy social media users) with 4-6 hours a day and addicted users (social media addiction) with 49.0% using over 7 hours a day (IDN Research Institute, 2019). Millennials participants belong to the category of addicted users.

The social media most frequently accessed by millennials is Instagram. Based on data from the IDN Research Institute (2019), 70.4% of millennial youth viewed the latest information through social media, including economics and politics. Millennial youth are more dominant in using Facebook, Instagram, and Twitter. Millennials have at least two types of social media. Instagram is millennials' most actively used social media (IDN Research Institute, 2019).

Social media is used as a medium of communication, effective dissemination of information, and development of skills and social sensitivity. Social media like Facebook, Twitter, Instagram, Path, Youtube, WhatsApp, and others were the means for the millennials to establish and develop friendships and share interests with their fellow networks (Ito *et al.*, 2013). Six reasons people want to be connected in a networked society are the exchange of information or ideas, social support, friendship, recreation, shared interests, and easy access (Turkle, 2011).

The MUI fatwa states that social media can be used as a means to establish friendship, disseminate information, da'wah, education, recreation, and for positive activities in the fields of religion, politics, economy, and social culture. As long as they were active on social media, millennials used social media as a means of finding information/news as well as a means of seeking entertainment. This was revealed by the following participants:

"Add the latest insights. Through social media, in my opinion, social media is a fast medium in updating information in various fields. Add creativity. Through social media, there is a lot of creative content. Adding to the activities that I sometimes find videos on social media about health, one of which is exercise, so I can join in on social

media" (Anwar, March 21st 2022). *"For updated information and a means of seeking entertainment"* (Findy, March 20th 2022). *"Social media as a means of communication, information, and entertainment"* (Rani, March 21st 2022).

Millennials use social media because social media is a means of getting attention, exchanging opinions, growing instant images, communicating & socializing, achieving events (publication through social media), adding insight, and expressing feelings (Ainiyah, 2018). Millennials tended to use social media to interact with peers or find new friends while actualizing themselves to society (Ahmad & Nurhidaya, 2020). Social media also allows millennials to learn and share their daily stories. This was revealed by the following participants:

"My social media is a means of education, learning, seeking entertainment, and sorting and choosing hoax news or not" (Ayu, March 20th 2022). *"I use social media to find out important news about anything and share information about lectures"* (Syadza, March 20th 2022). *"Social media is a place to tell stories about daily life, write what comes to mind, and find information"* (Rizqi, March 21st 2022). *"I use social media to find information, create content related to wisdom, and upload photos"* (Fauzana, March 20th 2022).

Millennials and Muamalah

The MUI fatwa stated that social media is a medium to connect friendship, disseminate information, da'wah, education, recreation, and various positive activities in the fields of religion, politics, economy, and socio-culture. Conducting *muamalah* (the interaction process between individuals or groups related to human relations, including the creation, dissemination of access, and use of information and communication) through social media must be carried out without violating religious and statutory provisions (Majelis Ulama Indonesia, 2017). This MUI Fatwa point can be used as netiquette so that the conditions of social interaction in social media are healthy, conducive, and effective. Therefore, a set of norms or rules is needed to regulate and limit freedom of expression in the use of social media.

Two conditions for social interaction are social contact and communication. Millennials often chat/message, browse social networking, and video streaming. Two patterns of millennial interaction on social media are social interaction between individuals and groups (Reski, 2020). Millennials stated that *muamalah* on social media made it easy to interact with anyone, anytime and anywhere, as a means of communication, socialization, and friendship. This was revealed by the following participants:

"In my opinion, in the modern era, where everything is so sophisticated, it is possible for individuals and groups to interact easily without having to meet in the same place through social media" (Syadza, March 20th 2022). *"In my opinion, advance in information technology can make it easier to interact indirectly by using social media, interacting the unknown to add insight and friends"* (Lia,

March 22nd 2022). "Social media is a means of gathering and socializing in the current era" (Stefani, March 22nd 2022).

Conversation on social media must not be against religious provisions, laws, or regulations. It means that religion must be the ethical basis for social interaction (muamalah) on social media. Based on the epistemological perspective of Islamic law, the Qur'an and Hadith have been agreed upon by the ulemas as the primary basis for establishing Islamic law (Islami, 2018). Millennials state that *muamalah* on social media must be appropriately conducted and not against the Shari'a and regulations. This was revealed by the following participants:

"Islam does not prohibit muamalah, but muamalah must be conducted properly and wisely, as well as when conducting transactions on social media, it must be conducted properly without hate speech and provocation" (Fauzana, March 20th 2022). "On social activities using social media that involved many people with different characters must use good language for smooth interaction without violating religious rules and regulation" (Anwar, March 21st 2022)

The use of social media has a significant influence in the real world, so millennials must be wise in using social media. The freedom of expression provided by social media applications to show each other's emotions for the content displayed affected the user's satisfaction and response and proved their linkage to social media (Sholeh, 2020). Millennials responds to each other's content as a form of their *muamalah* on social media. The shared content is not a hoax. This was revealed by the following participants:

"I only focus on social media to share content and then comment on my friends' stories with jokes greeting, praising, and praying each other through comments" (Fauzana, March 20th 2022). "I pray for other people in an honest and civilized way even though I don't meet them face to face. And spread by making sure there are no misunderstandings" (Ayu, March 20th 2022). "I'm pretty wise on social media. I follow the Indonesia Anti Hoax group and make sure the information I share is not a hoax and does not contain hate messages" (Findy, March 20th 2022).

Millennials and Information Truth

There are two steps to clarifying the truth of information: asking the source of information (if it is known) or asking the competent and authority parties (Majelis Ulama Indonesia, 2017). The truth of the information must be searched carefully, including where the information come from, who is the informant was, when it occurred, following actual events, and compared with other sources of information. According to the MUI Fatwa, millennials have implemented ways to ensure the truth of information. Millennials mostly conducted the first step, asking the source of information (if it is known). This was revealed by the following participants:

"I haven't fully used those two steps. Because there must be parties who cannot be used for clarification. (I more often) ask the source of the information if it is known"

(Syadza, March 20th 2022). "If I know the person spreading the information then I do both steps. But if it's not possible, I prefer to ask people who are experts and competent in that field" (Findy, March 20th 2022). "Yes, sometimes, if you feel it's really important, you do it (these two steps). But if not, just discuss it with a friend who might know the truth better or look for the source and ask the relevant parties directly" (Anwar, March 21st 2022). "Yes, I did both because of right proper way. (I often) look at sources and ask those who understand the information" (Fauzana, March 20th 2022).

In addition to content, the comment feature on social media is an important part. It takes on two roles: information and entertainment (Whiting & Williams, 2013). The comment feature allows social media users to share information on various topics (Lee & Chun, 2016). It contains additional information related to the content (Husna & Rianto, 2021). Millennials usually do not provide the information because it is private. In addition, participants chose to read other netizens' comments in the comments column to get clarity. This was revealed by the following participants:

"(I) sometimes (do this method) because the information (which I receive) for myself is rarely disseminated" (Stefani, March 22nd 2022). "(I) didn't (do this method) because I was just listening so I didn't really respond to an information whether it was true or not" (Eva, March 22nd 2022). "(I usually) see the responses of other netizens, especially netizens who (in my opinion) can be trusted" (Rizqi, March 21st 2022). "I more often choose option A (ask the source of information if it is known) if it is known. If we don't read the comments (netizens) maybe there is an explanation of the truth of the contents in question" (Stefani, March 22nd 2022).

Social media is a public space where everyone can access it easily. Millennial students need to maintain ethics in interacting on social media by fortifying themselves from less useful things. In social media, millennial students need to pay attention to several things, namely creating useful content, choosing to silence if they don't know the information to be posted, limiting personal information shared with the public, and being wise in social media (Hamidah, 2018). Guidelines for creating content that will be submitted to the public domain are as follows: (1) the content (sentences, pictures, and others) is simple, easy to understand, does not have multiple interpretations, and does not hurt others, (2) the content is properly verified, useful, not provocative, does not contain hoaxes, slander, backbiting, bullying, gossip, and other forbidden things, (3) content is a means of enjoining *amar ma'ruf nahi munkar*, can bring benefit and does not cause an urge to do forbidden things such as pornography and provocation, (4) content does not contain personal matters that are not worthy of distribution (Majelis Ulama Indonesia, 2017). Content that is eligible to be submitted to the public domain according to millennials (look for journals) following the MUI Fatwa Information Creation Guidelines. Of the four guidelines, millennials mostly use the second guideline. Namely, content

that is verified, useful, not provocative, does not contain hoaxes, slander, backbiting, bullying, gossip, and other forbidden things. This was revealed by the following participants:

"Content that is eligible to be submitted to the public domain is content whose content is easy to understand, content that is not prohibited, that does not cause provocation, and content that is not private" (Ayu, March 20th 2022). "Content that is clear contains the truth, is useful, does not contain hatred, is a means of doing good, does not invite bad things and does not contain personal or disgraceful things" (Findy, March 20th 2022). "True content is verified, useful, not provocative, does not contain hoaxes, slander, backbiting, bullying, gossip, and other forbidden things" (Syadza, March 20th 2022). "Positively useful, and contains the things mentioned above" (Rizqi, March 21st 2022).

Key Opinion Leader in the 2021 Digital Literacy National Movement Webinar – for Indonesia #MakinCakapDigital organized by the Ministry of Communication and Informatics together with *Siberkreasi* stated that one way to create positive content is to create positive content to share personal experiences to serve as lessons for others. This personal experience becomes a more tangible source of public information (Pasha, 2021). Millennials have been creating content on social media based on personal experience following the MUI content creation guidelines, especially the second guideline. This was revealed by the following participants:

"Limited to tell a personal experience" (Fauzana, March 20th 2022). "My social media content is what I like by paying attention to my content not hurting, harming other people, thankfully it is useful" (Rizqi, March 21st 2022). "I often share information about my experience in participating in various activities. I make sure there is no hate or invitation to do bad things" (Findy, March 20th 2022). "Containing and useful content for viewers" (Syadza, March 20th 2022). "During social media, I only spread information that essentially spread goodness" (Anwar, March 21st 2022). "Does not contain hoaxes" (Rani, March 21st 2022).

The Head of the Digital Literacy Sub-Directorate of the Ministry of Communication and Informatics stated that young millennial preachers must be able to become digital influencers, especially in the religious field, by distinguishing hoax information not before it is forwarded. Young millennials as role models can create positive content that can display the friendly face of Islam and *rahmatan lil alamin* (Lestari, 2019). Content created millennials also contains da'wah and worship. This was revealed by the following participants:

"In my opinion, (the content that I create) is appropriate or worthy to be shown, because the content I create is not far from the word da'wah or nature" (Ayu, March 20th 2022). "I only share information in the form of short studies" (Fauzana, March 20th 2022). "Information about services and reminders of activities or worship practices" (Stefani, March 22nd 2022).

Hoaxes are very easy to spread among millennials. Hoax information spread to millennials is usually in the form of fake news, clickbait, confirmation

bias, misinformation, satire, post-truth, and propaganda. It requires complete attention and vigilance so as not to interfere. The hoax phenomenon in millennials is worrying, causing estrangement of brotherhood and disharmony, panic, mass unrest, and high levels of millennial stress (Rahadi, 2017). According to millennials, hoax content contains information whose source is not clear (untrusted) and causes public unrest. This was revealed by the following participants:

"Hoax content that make people crowded and there is no element of clarity" (Ayu, March 20th 2022). "Hoax content contains provocation and the source is unclear" (Fauzana, March 20th 2022). "Hoax content is content that causes anxiety and doubts in the community, the majority of which corners the government" (Stefani, March 22nd 2022). "Hoax information is information that is not true and misleading" (Findy, March 20th 2022). "Hoax information is information that has no explanation from a trusted source" (Lia, March 22nd 2022). "Hoax content whose source is unclear is suspicious" (Rani, March 21st 2022).

In the perspective of Islamic law, hoaxes are things that are forbidden or forbidden for Muslims to do. Hoax is equated with slander, false news, or the like. Someone is a hoax news spreader, even though he only spreads it, not the one who makes it (Hendra et al., 2020). Therefore, millennials in responding to hoax content is by not responding and not spreading it. This was revealed by the following participants:

"If it's social media, I'm silent" (Adrian, March 22nd 2022). "It's enough to take it casually and not think about it. If you see people sharing news that is already known to be a hoax" (Anwar, March 21st 2022). "I just ignore it" (Fauzana, March 20th 2022). "Just skip it, you don't have to respond" (Lia, March 22nd 2022). "(I will) stop the dissemination of information, and not Indonesian Anti Hoax Society upload the content" (Rani, March 21st 2022). "I report the post so it doesn't appear again" (Findy, March 20th 2022).

The chairman of the Indonesian Fight Hoax Society conveyed five steps to identify hoaxes, namely being careful with provocative titles, observing sources of information, checking facts, checking the authenticity of content, and participating in anti-hoax discussion groups (Tim Cek Fakta, 2017). Millennials limit/avoid hoaxes on social media by limiting accounts, avoiding, and discontinuing, and seeking the truth from trusted sources. They can follow the Indonesia Anti Hoax page to help filter information that enters social media. This was revealed by the following participants:

"By limiting my account from an account or page that is not of good quality and often shares hoaxes. By following the Indonesia Anti Hoax page, a page that helps me in filtering information" (Findy, March 20th 2022). "Avoiding the provocative nature of news" (Ayu, March 20th 2022). "Do not continue if you already know that the news is a hoax" (Syadza, March 20th 2022). "You have to be observant in receiving content, really digest it, not just reading the title, looking for the truth about the contents of the content" (Rizqi, March 21st 2022). "By understanding the

contents and looking for the source from where" (Lia, March 22nd 2022). "Read reliable sources" (Fauzana, March 20th 2022). "Read more trusted sources" (Adrian, March 22nd 2022)

Millennials in Warding Off Hoaxes

Hoax is defined as fake news, namely information that is not true but is made as if it were true. This hoax is widely used or exploited by someone for the benefit of achieving a certain goal, which is generally negative. Millennials is generally a generation that is easily influenced, so they must be more careful in living life, especially life in cyberspace. Conditions like this are often used by irresponsible people, including the spread of hoax news. It is a criminal act and can be punished based on the Republic of Indonesia Law Number 1 of 1946 concerning Criminal Law Regulations if the distribution is carried out directly (conventionally) and can also be punished based on RI Law number 19 of 2016 if the spread of hoax news is carried out through electronic media. Millennials are a critical and innovative generation. They must be able to reject and avoid the threat of hoax news. Millennials avoid hoax news threats by taking the following steps: wise in using technology, wise in receiving information through social media, wise in transferring information, and smart, critical, innovative, and creative young generation. become a law-abiding individual (Remaja, I.N.G. dan Ardana, 2020).

The criteria for content to be disseminated to the general public on social media are correct, useful, general in nature, at the right time & place, in the right context, and has rights. It is not allowed to spread information that contains hoaxes, backbiting, slander, and contains other hate speech. It is not allowed to spread information to cover up mistakes, correct what is wrong, hide the truth and build wrong opinions (Majelis Ulama Indonesia, 2017). The criteria for millennials in disseminating content on social media are positive information, clear, useful, general, and not hoax sources. This was revealed by the following participants:

"The content is true, useful, general in nature, at the right time & place, in the right context, and has rights. It is not allowed to spread information that contains hoaxes, backbiting, slander, and contains other hate speech. It is forbidden to spread information to cover up mistakes, correct wrongs, hide the truth and build wrong opinions" (Findy, March 20th 2022). "What is not a hoax, no one is hurt by the content I spread" (Rizqi, March 21st 2022). "Spreading news that does not contain hoaxes" (Syadza, March 20th 2022). "Which is positive and no one is harmed" (Eva, March 22nd 2022). "Which can be public consumption" (Fauzana, March 20th 2022). "The contents of the information, sources, and parties related to the information are clear" (Rani, March 21st 2022).

The goal of the hoax maker has been achieved is to spread the hoax information to many people. The more people who share the information, the hoax information seems to be true. Millennials must ensure that the information shared on social media is not a

hoax. The Indonesia Millennial Institute launched an fight-hoax movement with the 4i formulation when getting information on social media, namely studying information content, understanding information comprehensively, confirming with apt sources, and following up on whether it is appropriate to share it on social media (Purnamasari, 2018). The way millennials sort out information to be disseminated on social media is also similar to the 4i formulation, namely studying, understanding, confirming, then following up. This was revealed by the following participants:

"First, I make sure that the information is important or useful. Then I will check whether the information is a hoax by reading from various sources. I also ensure that the information does not contain hate speech" (Findy, March 20th 2022). "The correct sorting method is that it is general in nature, does not spread hoax elements, does not contain elements of ethnicity, religion, race, and intergroup issues or errors, and ensures or re-checks that the content is worthy of dissemination" (Ayu, March 20th 2022). "By looking at who I will go to spread the content. If it is deemed unacceptable, I will not spread it or convey it to these people" (Rizqi, March 21st 2022). "By seeing the benefits that are in it" (Syadza, March 20th 2022).

Social media users can report to aduankonten@mail.kominfo.go.id or via WhatsApp message to number 08119224545 using the hashtag #BijakHadapiHoax to minimize the spread of hoaxes. Millennials limits the spread of content that contains hoaxes is by reporting the hoax content or being able to block or report related social media accounts. If it's not possible, millennials choose to be silent, skip, and don't spread the content. This was revealed by the following participants:

"By reporting content that contains hoaxes. I also distance myself from people or pages on social media that are known to spread hoax news" (Findy, March 20th 2022). "We report it so that the account is blocked, and invites the public to be smarter in choosing the right information and bringing peace" (Stefani, March 22nd 2022). "Do not participate in spreading and or commenting" (Rizqi, March 21st 2022). "By not spreading error and trying to show the truth" (Ayu, March 20th 2022). "Just skip it, you don't have to respond" (Lia, March 22nd 2022). "By ignoring it" (Syadza, March 20th 2022). "Just be quiet and no comment" (Adrian, March 22nd 2022).

Millennials and Nettiquettes

Millennials were born and developed in a technological siege. They may not realize the importance of ethics in social media. Based on the Vesna & Niveditha (2012)'s statement, the internet has speed in disseminating information. What we upload to social media accounts, not only the people in our network who will see it but can be shared by our friends. It can be seen by other peoples who are not friends with us but become a communication network of our friends Therefore, ethics is needed in using social media in cyberspace (netiquette).

Netiquette is the rules and procedures for using the internet as a means of communication or data ex-

change between groups of people in an internet-mediated system (Tedre *et al.*, 2006). It also encourages users to obey to unwritten ethical and moral rules in creating a comfortable and peaceful shared space. Millennials are expected to still have to limit themselves to the boundaries of values, norms, and human rules such as interacting in the real world (Fahrimal, 2018). However, these rules are sometimes deliberately ignored, especially by millennials. They want freedom and make cyberspace a private space - not a public space. Violations of ethics in cyberspace can be in the form of spreading fake information, exclusion, cyberbullying, hate speech, and so on (Monggilo, 2016). Social media is closely related to violations of ethics, morals, and spiritual values. Netiquette must be obeyed by every individual, especially millennials in interacting and transacting on the internet and social media (Piliang, 2011). Norms, ethics, guidelines, and rules in social systems also apply in the virtual world even though they are not written (Fahrimal, 2018).

The Indonesian Ulema Council (MUI) has issued MUI Fatwa Number 24 of 2017 concerning laws and guidelines for conducting *muamalah* through social media. Functionally, fatwas have *tabyin* and *tajwih* functions. *Tabyin* means explaining the law which is a practical regulation for the community, especially people who expect its existence. *Tajwih*, is to provide guidance and enlightenment to the wider community about contemporary religious issues (Riadi, 2010). However, this fatwa has not been spread thoroughly and is considered not to have a deterrent effect so this fatwa is not widely known by social media users, especially Muslim millennials (Satriani, 2020). The fatwa is a reminder for Muslims to stay awake from actions that do not follow religious teachings to increase awareness of each individual. In using social media, they should understand reasonable communication procedures, speak well, and then use media following religious teachings in daily life. However, social media users, especially the Muslim community, have made social media's *muamalah* based on Qur'an and Hadith, which are basically in line with the laws and guidelines for *muamalah* through social media as stated in the MUI Fatwa (Satriani, 2020). Therefore, the fatwa deserves to be netiquette by the wider community, including millennials. Netiquette is the guideline for millennials to be more literate on the internet (Fahrimal, 2018).

The netiquette for millennials in warding off hoaxes is to ensure that the content is appropriately verified, helpful, not provocative and does not contain hoaxes, slander, backbiting, bullying, gossip, and other forbidden things. Millennials avoid spreading hoax content on social media by limiting accounts, avoiding and discontinuing, seeking truth from trusted sources, following the Indonesia Anti Hoax page, reporting harmful content through content complaints websites, or directly using the block and report features on social media. If this is not possible, millennials choose to remain silent, skip, and not share that hoax content.

CONCLUSION

Millennials are currently addicted to social media, where they are active on social media with average access of 7.5 hours per day. The social media most frequently accessed by millennials is Instagram. Millennials use social media as a means of finding information as well as a means of seeking entertainment. Social media also allows millennials to learn and share daily stories. The guidelines for millennials' netiquette are based on the MUI Fatwa No. 24 the Year 2017, which focuses on guidelines for doing *muamalah* on social media and warding off hoaxes. Millennials in *muamalah* on social media should be done properly and correctly, not violating the Shari'a and regulations, and responding well to each other's content. The content shared is not a hoax. In warding off hoaxes, Millennials sort out contents that will be disseminated on social media by studying, understanding, confirming, then following. They avoid spreading content on social media by limiting accounts, avoiding and discontinuing, seeking truth from trusted sources and following the *Indonesia Anti Hoax* page, reporting harmful content through content complaints websites, or can directly use the block and report features on social media. If this is not possible, they choose to remain silent, skip, and not share the content.

SUGGESTION

This research is limited to the local millennial community. Future research could expand the reach of other generational groups and increase the level of the community.

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