Course Name: Media Ethics and Laws

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**Journalistic Ethics in Islam**

Journalists informs the reading public what is going on between them and the people who are domiciled in the government, the legislature, business and other social institutions. The message conveyed by journalists via the media in which they work often are the glue that unites in the society because, a journalist should understand his functions and duties of the press and journalism within the scope of their own community. Moreover, he must understand the difference between the country's own press system with the press system prevailing in other countries. Correlation Journalism Islamic Propagation In general, journalism-press (media) have an important role and function in society. Such as:

1. information and education;

2. secondly, entertainment (entertainer),

3. third, supervision (social control)

**Journalistic ethics in Islam**

The default description of the code of ethics of journalists in al-Qur'an is a rare skeleton of journalism in Islamic societies; in the form of normative standards that depart. Quran and structural agenda is as a result of reflection of social change, politics, and culture. Mass media is nothing in Islam that has been pioneered

Rafik (1998), has outlined some basic summary of system parameters of Islamic ethics, namely:

a. Acts and decisions are considered to depend on the goodwill of individual ethics. Indeed, Allah knows all of our intention

b. good intentions are followed by good deeds that are considered worship acts. Dietary intentions cannot make it illegal as legitimate.

c. Islam gives a person the freedom to believe and do things they want; but that cannot go beyond the boundaries of responsibility and justice.

d. Belief in Allah gives people complete liberty from all things other than God or man.

e. The decision of the majority or the minority that benefit is not necessarily ethical. Ethics is not something that is related to the number or amount.

f. Islamic system using open approach to ethics is not a proprietary system or self-oriented. Selfishness has no place in Islam.

g. Ethical decisions are based on a reading of the Qur'an and the universe simultaneously.

h. Unlike systems of ethics recommended by most other religions, Islam encourages men to perform tazkiyah through active participation in life. By keeping ethics in the face of global test, a Muslim can prove his obedience to Allah S.W.T.

The Malaysian Press Institute, consisting of 35 mass media organizations in Malaysia, took the initiative to establish an appropriate ethic for the journalist Malaysia to meet this requirement. When drawing up the ethics initiative of the Setter Malaysia Journalism Ethics Committee, of which Malaysian media, print and electronic chief editors have studied various types of journalistic ethics in use in the United States, Japan, the Republic of Korea, the Philippines and Indonesia. The results of the ethics study to guide journalists in Malaysia will be established. In Malaysia's Ethical Journalism Initiative, ethical principles include:

a. The journalist's main task is to report the truth and to respect people's right to obtain the right information;

b. In carrying out this task, he should appreciate the freedom to collect and publish news in an honest manner and with the right to make fair comments and criticisms;

c. Journalists shall use reasonable means to obtain news, photographs / movies, and documents;

d. Any information found to be incorrect appears to be corrected

e. Journalists should respect the confidentiality of news sources;

f. Reporters should be well mannered when performing their duties and refrain from plagiarism and incitement, unfounded accusations and corruption in any form whatsoever;

g. Journalists should avoid news articles racist, extreme and contrary to the ethics of Malaysian plural society;

h. The laws and regulations of countries directly associated with their profession should be understood by journalists.

**Islamic Media Charter**

In keeping with our belief in Allah and Allah's Apostle; and in implementation of Islamic Shariah; and in complete awareness of the imminent dangers besetting the Muslim Ummah and impeding its religious reawakening and in appreciation of the important role of the various forms of mass media and their worthy aims, the integrity of the profession and its tradition; and conscious of the goals and aspirations of the Ummah, we workers in the Islamic media who are now gathered here at the First International Islamic Mass Media Conference, hereby endorse this charter for Islamic Media. We solemnly pledge to conform to it and regard it a torchlight for all our endeavours as well as a source of rights and obligations.

**Article 1**

Consolidation of the faith of the Muslim individual in Islamic values and ethical principles.

Work towards achieving integration of the Muslim individual's Islamic personality.

Endeavour to present real facts within the framework of the Islamic rule of conduct.

Endeavour to acquaint the Muslim individual with his duties towards others, his basic rights and liberties.

**Article 2**

Muslim media men should strive to unite the ranks of Muslims, and to advocate resorting to wisdom, Islamic brotherhood and tolerance in solving their problems.

Islamic media men should be committed to the following:  combat all forms of colonialism, aggression, fascism and racism.

To combat zionism and its colonialist policy of creating settlements as well as its ruthless suppression of the Palestinian people.

Islamic media men should keep vigilance against anti-Islamic ideas and trends.

**Article 3**

Islamic media men should censor all material which is either broadcast or published in order to protect the Ummah from influences which are harmful to Islamic character and values and in order to forestall all dangers.

Islamic media-workers should follow a decent style in carrying out the duties and in preserving the integrity of the profession and Islamic traditions, avoid using offensive words and refrain from publishing obscene material, nor indulge in cynicism, slander, provocation of "Fitna'' rumour-mongering and other forms of defamatory actions.

To refrain from either broadcasting or publishing anything that goes against public morality and the rules of decent demeanour. This also means any condoning of crime, violence, suicide or anything that arouses terror or provokes the lower instincts, whether directly or indirectly, should be strictly avoided.

Commercial advertisements which go against morality should be strictly debarred from either broadcasts or publications.

**Article 4**

Islamic journalists must be committed to the propagation of Da'wah, to elucidating Islamic issues and to the defence of the Muslim point of view. They should also seek to introduce Muslim peoples to one another. They should also be interested in Islamic history, Islamic civilisation and the promotion of the Arabic language and its dissemination among Muslims, especially Muslim minorities. They should also be committed to re-establishing the dominion of Shariah, in lieu of man-made laws and principles. They must be committed to struggle for the liberation of Palestine, especially Al-Quds. They must be totally dedicated to the idea of the Islamic Ummah which must be untainted by either regional, national or tribal chauvinism. They must also strongly advocate the fight against under development in all its manifestations and support the effort towards full development which should guarantee to the Ummah its betterment and power.