

Social Media Ethics Perspective Fiqh Muhammadiyah Information (Instagram Content Analysis of Islamic Broadcasting Communication Program Students at Muhammadiyah University of Mataram)

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Abstract

This research is focused on social media ethics of students of the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Religion (KPI FAI Study Program), University of Muhammadiyah Mataram as Instagram users. This study aims to find out how social media ethics and the application of Muhammadiyah Information Fiqh on the content of the Instagram account of KPI study program students. This research uses a descriptive qualitative method, data collection is obtained through observation, interviews, documentation. The research found that the content in the form of photos, videos and text narratives on the Instagram account of the Islamic Communication and Broadcasting Student FAI University of Muhammadiyah Mataram did not violate the code of ethics contained in the Muhammadiyah Information Fiqh. The values and norms contained in the Muhammadiyah information Fiqh have been applied in social media by all 20 KPI FAI students who use Instagram.

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1. INTRODUCTION

Ethics is one of the basic things in human life, how to behave and communicate with other people, and so on. Communication ethics is one of the special ethics, because it discusses certain parts of human life. Ethics are values and norms that apply as a view and standard for humans in acting and behaving. In relation to communication, communication ethics includes all values and norms that become standards and references for humans in communicating with other people. Communication ethics assesses which communication actions are good and bad based on applicable standards. Without ethics, of course the communication process will have bad consequences.

Social media has become an integral part of everyday life, especially among the younger generation. Social media, including *Instagram*, not only function as a platform to share information and interact, but also as a means to express personal identity and views. However, this freedom of expression is often accompanied by challenges, such as unethical behavior that can harm individuals and society.

Social media has become part of people's daily lives. One of *Platform* social media used by the public as a medium of communication include: *Instagram*. *Instagram* is a photo sharing application *where* users take photos, apply digital filters, and share them. *Instagram* was founded in 2010 and was founded by Mike Krieger and Kevin Systrom who are computer and internet entrepreneurs.

Instagram is seen as a social media “stage” that creates *virtual reality* for anyone who is there on the network. This is because of its strong visual foundation. They do this by taking photos of themselves to stand out and be recognized as “who’s who”, and they may even refer to the world as “what” in their expressions. They are willing to present themselves in professional, perhaps even life, fashion in order to be seen as the dominant force behind the diversity of virtual identities that the general public has created for themselves online.

In the context of the exchange of information circulation, a religious approach needs to be used to view and provide guidance in life on social media. The voice of religion in solving problems is still quite effective, because it is still believed to be the source direction of behavior that must be guided. In this case, social media jurisprudence can be translated as a source of direction for people’s behavior and religion in dealing with these problems. This jurisprudence will contain values, principles and rules about how we should utilize and use social media as our new world. As a start, perhaps we can start from the ethics and principles in receiving and disseminating information.

In the context of social media use, in particular *Instagram*, Muhammadiyah Information Jurisprudence provides important norms and guidelines for social media users, including Instagram users. Muhammadiyah’s Information Jurisprudence regulates how individuals should interact and communicate in the digital space, taking into account the moral and ethical values taught in the Al-Qur’an and Hadith. This is very relevant considering the increasing use of social media among the younger generation, who are often faced with challenges in maintaining ethics and integrity in communication.

In the Society 5.0 era of rapidly developing technology and information, Islamic religious education plays an important role in shaping ethical behavior on social media. Religious education can help the younger generation understand and apply ethical principles in interacting in cyberspace. In this way, Islamic broadcast communication students are expected to become agents of change who not only prioritize creativity in communication, but also uphold ethical values in accordance with Islamic teachings.

Muhammadiyah as an Islamic social organization, through the Tarjih and Tajdid Council together with the Muhammadiyah Library and Information Council, has issued guidelines for social media or social media fiqh. Social media jurisprudence is a guideline for living a new life on social media which is prone to slander and abuse. Therefore, at the 30th National Congress, Muhammadiyah has issued Information Jurisprudence guidelines which provide guidelines for using social media for citizens and members of Muhammadiyah in particular, and Muslims in general.

Regarding the application of religious values and norms contained in Islamic jurisprudence, the information initiated by Muhammadiyah has not yet been used as a guideline, it is still limited to socializing the introduction of Islamic jurisprudence products. Information, previous studies also show that social media ethics for social media users are still being studied from primary sources, namely the application of communication ethics from the perspective of the Al-Quran and Hadith. Previous research relevant to this research includes research conducted by Aldinah Rosmi (2018) which focused on discussing the Communication Strategy of the Library and Information Council (MPI), a study by the Muhammadiyah Central Leadership (PP) in Socializing the Social Morals of Muhammadiyah Citizens. In his research, Aldinah found that in socializing the social media morals of Muhammadiyah residents, MPI PP Muhammadiyah used four stages in socializing the implementation of social media ethical guidelines according to Muhammadiyah information jurisprudence. First, MPI PP Muhammadiyah identified the attitudes and personality characteristics of the Muhammadiyah congregation. Second, MPI PP Muhammadiyah prepared messages with attractive graphics. Third, MPI PP

Muhammadiyah uses the method *Repetition* which is persuasive and informative. Fourth, MPI PP Muhammadiyah utilizes mass media and social media to reach an unlimited number of audiences.

Then Siti Nadia Fatma's research (2022), with a focus on raising "*Ethics of Using Social Media in the Qur'an, Surah Al-Hujurat Verse 6, 11-13 and Its Relevance to the Formation of Moral Akhlakul Karimah.*" In her research, Nadia found the concept of ethics in using social media, in Surah al-Hujurat verses 6, 11-13. That is *Tabayyun* or clarification, respect and respect for other people, prohibition of prejudice and spreading gossip, and equality. Meanwhile, it is related to the importance of moral *character* in forming ethics on social media perspective Al-Qur'an Surah al-Hujurat verse 6, 11-13. Among them is the concept *tabayyun*, in forming *akhlakul karimah*. Second, the importance of respecting and appreciating other people by forming moral character. Third, prohibition of suspicion and gossip with the formation of good morals. Lastly, the concept of equality in the degree of formation of *akhlakul karimah*.

In line with research Siti Nadia Fatma, research Nur Khairunnisa (2021) which raises the theme "*Communication Ethics on Social Media from Al-Quran Perspective*". Nur Khairunnisa found that it is important to uphold communication ethics in social media. To encourage effective communication, values, references and communication ethics guidelines in using social media must be in harmony with each other to create good communication. As humans are not only consumers of messages, but also producers of messages that are spread massively through digital media.

Apart from being a research material, the use of information jurisprudence is also used as a material for community service, by strengthening the understanding of information jurisprudence among Islamic boarding schools, as was done by Fathurrijal and Yusron Saudi (2023) in their service activities. Fathurrijal and Yusron Saudi provided understanding to the administrators of Islamic boarding school organizations regarding various concepts of information jurisprudence. As a guide for senior students to inform junior students to prevent bullying, *slander*, *namima*, and other forms of violence in the Islamic boarding school environment.

Therefore, starting from the background above, this research is focused on answering how to describe social media ethics and how to apply Muhammadiyah Information Jurisprudence to account content. *Instagram* Student of the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Religion, Muhammadiyah University of Mataram.

2. RESEARCH METHOD

This research uses a qualitative approach with descriptive methods. This method was chosen because it is to investigate, discover, describe, and explain the qualities or features of social influence that cannot be explained, measured, or described using a quantitative approach. The descriptive method is a fact-finding method that uses accurate interpretation. The subjects in this research were students from the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Studies, Muhammadiyah University, Mataram, who actively used social media. *Instagram* has as many as 20 people. To get an overview of the contents *Instagram* research informants.

The data in this study were obtained from two source main, namely primary data and seconds. Primary data includes interview notes, field observation results and information from informants. Primary data is data obtained directly from the original source, without going through intermediary media. Meanwhile, the main data source in this research is through examination of 20 *Instagram* informants as a whole. Apart from primary data, this research is also equipped with data seconds which serves to strengthen primary

information. Secondary data includes data obtained from graphic documents such as tables, notes, meeting minutes, SMS, as well as from photos, films, video recordings and various other objects that can enrich primary data.

This data can be collected through observation, interviews and documentation techniques. Observation is the act of observing an object with full attention through the use of all the sense organs. Observations in this research are used to obtain a comprehensive understanding of accounts *Instagram* students of the Islamic Communication and Broadcasting study program. Then, data collection techniques were carried out through interviews. Interviews are a valuable technique in data collection. This activity is carried out by conducting verbal questions and answers unilaterally, face to face, with a specific aim. This interview technique can help researchers answer the question of whether the informant applies the Muhammadiyah information as a basis for ethics in using social media *Instagram*. Furthermore, the data collection technique in this research is documentation. According to Bungin, the documentation method is one of the data collection methods used to obtain historical data. Documentation is one source of data seconds required in research.

Then the data is analyzed to obtain a comprehensive conclusion from the research data collected by the researcher. The data analysis techniques used in this research include the following steps.

First, Data Reduction (Data reduction). According to Sugiyono, data reduction is recording the data obtained carefully and in detail. Data reduction is carried out to help researchers achieve the desired goals. Daymon and Holloway, data reduction is the process of selecting unsystematic data into more parts regularly by coding, arranging them into categories and summarizing them into simple patterns and arrangements. Data reduction can take the form of a synopsis or matrix. Data reduction is needed to simplify data presentation and make it easier for researchers to draw conclusions. One of the goals of data reduction is to make it easier for researchers to draw conclusions.

Second, Data Display (Data Presentation) Data presentation is a fundamental aspect of qualitative data analysis. Presenting data involves organizing a set of information in a way that allows conclusions to be drawn. Yuni explained that presenting data involves a series of activities aimed at achieving research objectives through analytical methods. This is done to streamline the data that has been collected and provide a systematic picture of incident-incident which is the result of observation.

Third, Drawing Conclusions. The final step in analyzing qualitative research is drawing conclusions. Conclusions in qualitative research have the potential to answer every problem formulation. Drawing conclusions in qualitative research is a new discovery that has not been previously documented. These findings can be in the form of a detailed description or description of an object that was previously unclear, but becomes clear after the research is carried out.

3. RESEARCH RESULTS AND DISCUSSION

1.1. Fiqh Muhammadiyah Information as a Foundation Ethics in Bermedes

For Muhammadiyah, information can be a factor that changes human civilization. Because misinformation often appears, people become hostile to each other. Even with the wrong information, people can spread anger at each other, slander each other, each other and so forth. In Dadang Kahmad's view, in (Muchlas, 2022) Since the discovery of the internet and the start of the Industrial Revolution 4.0, people have gradually gotten used to living digitally. With the internet, all people throughout the world are connected so that there are no more barriers and controls. The excess is that all understandings come in and have an influence. There

are no longer any external controls that can prevent external influences on personal, family and community life, including matters of our religion. Various foreign influences influence the diversity of a nation. For example, religious relativism (there is no absolute truth), liberalism (humans are free from any ties), rationalism (must always be reasonable), and secularism (separating religious and world affairs). Whether we admit it or not, all of this has massively changed how people in the current digital era learn about religion. Social media is currently a source and place for religious learning. This is what we should all pay attention to. There is also a tendency to strengthen formalism in religion.

For this reason, Muhammadiyah views the importance of a guide in the activities of producing, receiving, storing, processing and disseminating information. So information jurisprudence is needed as a guide for society in general and the Muhammadiyah congregation in particular, so that the information produced and published must be truly based on responsible information. Information jurisprudence is a collection of basic values (*al-qiyam al-asasiyah*), general principles (*al-ushul al-kulliyah*) and practical guidelines (*al-ahkam al-far'iyah*) according to the Islamic view of information.

This commitment was conveyed in a statement of position by Muhammadiyah which was issued on Wednesday, 30 August 2017. There are three points of Muhammadiyah's attitude in guarding social media civility:

- 1) Muhammadiyah is committed to actively contributing to the environmental development atmosphere on social media. Muhammadiyah strives to cooperate with all components of the nation in fighting *hoax* and content denial.
- 2) This commitment is implemented by formulating information jurisprudence which can be a guide for Muhammadiyah members in receiving and disseminating information in the network or online realm, especially on social media.
- 3) Muhammadiyah also accommodates and develops Muhammadiyah internet users in the NetizMu platform. NetizMu operates within the corridor of the code of ethics formulated by Muhammadiyah.

NetizMu invites Muhammadiyah members and all citizens to be wiser in receiving and disseminating information. Being involved in spreading false information, slander, lies, hatred and enmity on social media is disgraceful behavior in the view of the fatwa of the Indonesian Ulema Council (MUI), such social media behavior is considered a prohibited matter. Istiani also concluded that there were three aspects Islamic legal values contained in the NetizMu Muhammadiyah (NetizMU) code of ethics in Muhammadiyah Information Jurisprudence, First, the value of religious protection (*hifz al-din*) in the context of making religious prophetic social values the main basis for a code of ethics for using social media. Second, the value of public benefit (*al-maslah al-ammah*) in the code of ethics for using social media as a medium for humanization (*amar makruf*) and liberation (*nahi munkar*). Third, the value of protection of reason (*hifz al-aql*) in the context of a code of ethics limiting freedom of opinion, both in the form of information and communication on social media.

Muhammadiyah's commitment to creating information jurisprudence is an effort to realize digital piety which has an impact on the behavior and actions of Muslims in particular and the general public in the digital space, which is in line with morality and ethics based on Islamic values. The existence of digital piety will lead to more interactions and more civilized activities in the digital space. Muhammadiyah, apart from hoping for the realization of digital devout behavior in the midst of society's

digital life, Muhammadiyah also hopes that society in general will be able to interpret digital piety in digital life. It is hoped that the spirit of the Progressive Islamic Movement (progressive Islam) can inspire an ideological dimension in responding to various moral problems in the digital space. Strengthened by normative values which contain a set of Islamic values and norms that guide activities in the digital world. Through information jurisprudence, Muhammadiyah seeks to ground digital piety and create a civilized digital culture.

1.2.Objectives and Content Description of the Research Subject's Instagram Account

1.2.1.The Goal of KPI FAI UMMAT Study Program Students Using Instagram

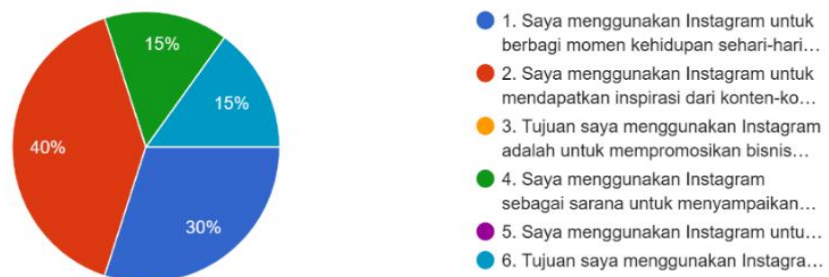
In this research, researchers found that the aim of students at the KPI FAI University of Muhammadiyah Mataram (UMMAT) study program was to use Instagram as a communication medium in the virtual world. concluded as follows:

a) Share moments of daily activities

Based on data obtained from questions that researchers sent via questionnaire google form distributed to 20 student informants from the FAI UMMAT Islamic Communication and Broadcasting Study Program, there were 6 students from the FAI KPI Study Program who informed that they chose Instagram as a communication medium to share moments of daily life with friends and family, all information uploaded, uploaded and of shares via their Instagram account to stay connected with the people closest to them, by posting their personal condition and daily activities, they want to provide guaranteed information about their condition to their family, friends and friends in their hometown and elsewhere.

Picture. 1.
Description of the Purpose of Using Instagram by KPI FAI UMMAT Study Program Students

20 jawaban



b) Get inspired

Instagram was chosen by research subjects as a means to get inspiration and motivation. Of the 20 Instagram user informants in the Communication and Islamic Broadcasting Study Program, there are 8 (eight) students who use Instagram in the KPI FAI UMMAT study program with the aim of making Instagram a medium for getting inspiration and motivation from content shared by other Instagram users. With inspiration and motivation obtained from other Instagram account users, expect to get an idea-it goes and idea new, can know trend latest, and get inspired in various fields, from art and photography to fashion, travel and our lifestyle.

c) Convey messages or ideas

Based on data obtained from a questionnaire which was distributed via Google form, from 20 informants from students of the Islamic Communication and Broadcasting Study Program, FAI UMMAT. There are 3 (three) students from the KPI FAI UMMAT study program who are Instagram users who chose Instagram as a means to convey and spread messages or ideas that are considered important. Through features available on Instagram like posting images and videos, they can spread messages effectively.

d) **Promoting Business**

Based on data obtained from a questionnaire which was distributed via Google form, from 20 informants from students of the Islamic Communication and Broadcasting Study Program, FAI UMMAT. There are 3 (three) students from the KPI FAI UMMAT study program who are Instagram users who chose Instagram as a means to promote the business or business started by himself and/or the business of his parents and friends. Their business products can be promoted Through posts, photos, images and videos.

1.2.2. **Content Description of Research Subject's Instagram Social Media Account**

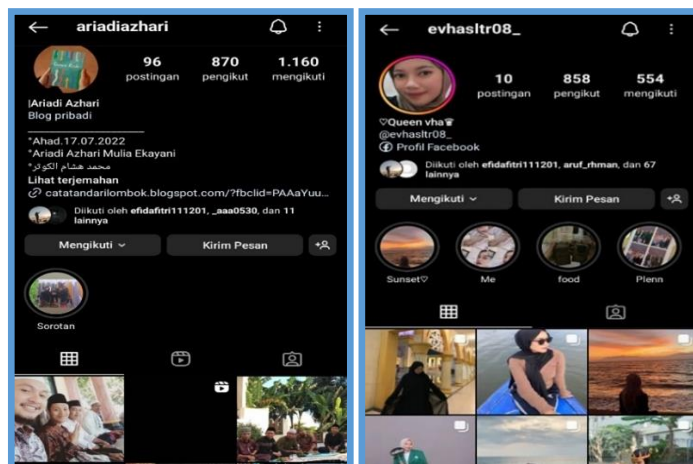
Instagram is filled with tons of content, covering a variety of information that can be accessed through media or electronic products. Apart from content, there are also features, such as Hashtag (#), Mentions, Follow, Story, Like and Comments.

Based on observations made on the Instagram accounts of students of the Islamic Communication and Broadcasting study program, Faculty of Islamic Religion, Muhammadiyah University, Mataram. Researchers found that the content of the informant's Instagram account can be seen in the explanation below. One of the accounts @ariadiazhari During the interview, he revealed that he uses Instagram as a medium to obtain information and as a means of sharing information with other Instagram users.

"I use Instagram as a means of posting photos and to get information from content posted by other users. And using Instagram also depends on each person who has an account, if the user is good, it will be good and vice versa."

Figure 2.

Home and contents of AZ & ES Instagram Account



Source:

<https://www.instagram.com/ariadiazhari?igsh=MTFuYnpwbDZrbWR3Zg==>

https://www.instagram.com/evhasltr08_?igsh=MTZzd3lsZXpraHQwMQ=

Akun Instagram AZ @ariadiazhari Students of the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Studies, Muhammadiyah University of Mataram, have been active Instagram users since 2017. Account @ariadiazhari has 870 followers and follows 1,160 Instagram accounts. From researchers' observations on the @ accountariadiazhari contains uploaded photos of activities with friends as a memento of important moments, apart from that, the @ accountariadiazhari also contains the account of the lecture group he joined.

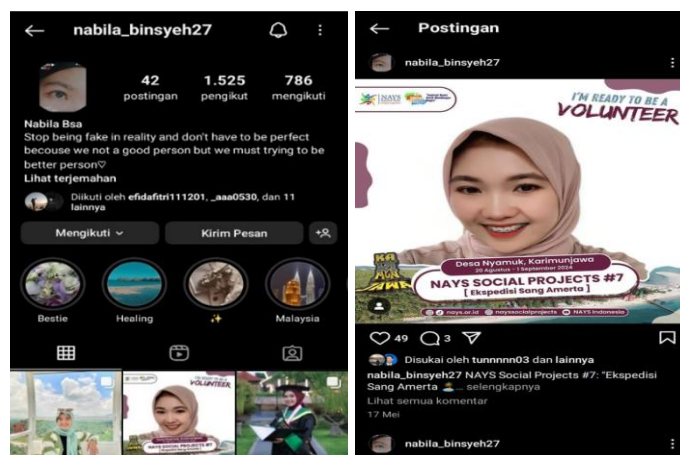
Figure 2 Instagram account belongs to @evhasltr08, ES is one Instagram user since 2021, he himself has 858 followers on Instagram. Instagram used by ES as a way to share information about everyday life moments with friends and family. ES follows 554 other people's Instagram accounts.

From observations made by researchers of the content of the @evhasltr08 account, it appears that there are many uploaded photos of himself and activities with friends as memories of important moments for him and there are also several accounts he follows. So that you can easily find interesting content from various accounts that you follow or share moments of her own daily life with her friends and family.

Account user @evhasltr08 mentioned that He uses Instagram as a medium for sharing life moments everyday while studying in Mataram City. *"I use Instagram as a tool to share moments of everyday life with friends and family."*

Meanwhile, one of the students who uses an Instagram account @nabila_binsyeh27, revealed that he uses Instagram as a medium for sharing messages, thoughts and concepts, both for himself and of course for his followers. *"I use social media Instagram as a means to convey messages or ideas that I consider important."*

Figure 3.
NBL homepage and content



Source:

https://www.instagram.com/nabila_binsyeh27?igsh=dW1hOTV5bnhyaHF1

From posts and uploads on the Instagram account @nabila_binsyeh27, it can be seen that he has uploaded photos of himself and the activities they have done together. implemented while attending an International Real Work Lecture in Malaysia. Students of the Islamic Communication and Broadcasting study program, Faculty of Islamic Studies, Muhammadiyah University of Mataram, have

been active as Instagram users since 2017. The Instagram account @nabila_binsyeh27 has 1,525 followers on Instagram. *Follower* and followed as many as 786 other Instagram user accounts. The user of the Instagram account @nabila_binsyeh27 hopes that his upload can become a media for promoting activities, to convey messages or ideas that can inspire and influence others.

1.3. Content analysis of the Muhammadiyah Information Fiqh Perspective Instagram account on the KPI FAI UMMAT Student Instagram account

Based on the results of observations and direct observation of the contents of the Instagram accounts of students from the FAI UMMAT Communication and Broadcasting Study Program above, no content was found that violated the principles of values and norms contained in Muhammadiyah information jurisprudence. As students who are active Instagram users, they use Instagram as a means as well as a medium for seeking entertainment, to fulfill the needs of their minds and souls who are experiencing boredom or sadness while they are overseas students who are far from their parents in their hometown.

There are also Instagram users who use Instagram to get new information and the latest information from various other Instagram social media user accounts. Apart from that, KPI FAI UMMAT students who use Instagram also use Instagram to communicate with friends or family to fulfill their needs as social creatures who cannot be separated from social interaction, and some also use Instagram to preach, to fulfill their obligations as a Muslim and realize norms. -religious norms in social life.

Thus, the content on the KPI FAI UMMAT Student Instagram account in principle does not violate the basic values and norms that are built in fiqh Muhammadiyah information. Based on the explanation from Fariadi (2020), the values and norms in information jurisprudence include several things, including:

- 1) *And-Tauhid* the principle of monotheism in information is to believe that Allah and the Messenger of God SAW are the source of the truth of information. So that every piece of information that is made and disseminated to the public will be held accountable in front of Allah.
- 2) *Al-Akhlaq al-Karimah*. Karimah or praiseworthy morals are the mission of Islam as a revealed religion. So, the ultimate goal of implementing the law Islam aims to create human beings with morals. In the context of Islamic jurisprudence, information is how one can behave as a person following:
 - a) **Honest**, Transparency in conveying and receiving information (*Balancing of Reporting*)
 - b) **Fair**, everyone has the same rights to convey and receive correct information, in accordance with religious, social norms and statutory provisions.
 - c) **Tabligh**, everyone has an obligation to convey useful information according to their capacity and insight.
 - d) **Trust**, responsible and not tendentious
 - e) **Fatana**, Intelligence and knowledge capacity that people must have in managing information and receiving information.
 - f) **Moderation**, Neutrality (objectivity) in conveying and receiving information. This moderation value is important to maintain balance in conveying information in society.

From the results of researchers' observations of the content of Instagram accounts belonging to students of the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Religion, Muhammadiyah University, Mataram. Like the informant's account @ariadiazhari, @nabila_binsyeh27, @evhasltr08, @ridhasohibna_19 and @efidafitri111201. Of the many posts or uploads of photos,

videos and so on, researchers did not find any content that violated the Netiz Muhammadiyah (NetizMU) code of ethics. Posts from each Instagram account of KPI FAI UMMAT study program students can be accounted for by the user, none of which contains slander, contains honesty about personal conditions, and their daily activities as students at the Faculty of Islamic Religion, Muhammadiyah University of Mataram.

The NetizMU code of ethics relies on Muhammadiyah information jurisprudence, including Muhammadiyah netizens and the Muslim community in general. forbidden upload and download on social media things that violate the sharia:

- 1) Muhammadiyah netizens (NetizMU) are prohibited from posting, uploading, uploading information about *Ghibah*, *Defamation*, *Namimah*, *Bullying*, *Hate Speech*, and spreading hostility based on ethnicity, race or between religions.
- 2) Muhammadiyah netizens (NetizMU) are prohibited from posting, uploading, uploading and disseminating information about pornographic material, immorality and anything that is prohibited by Sharia.
- 3) Netiz Muhammadiyah (NetizMU) members are prohibited from posting, uploading, uploading and spreading false information (*hoax*) manipulation news and action provocation.

4. CONCLUSION

Presence fiqh Muhammadiyah information is Muhammadiyah's effort to realize digital piety which has an impact on the behavior and actions of Muslims in particular and the general public in the digital space, which is in line with morality and ethics based on Islamic values. Digital piety invites social media users to interact and carry out more civilized activities in the digital space. The purpose of using Instagram by KPI FAI UMMAT study program students is as a communication medium to inform and share moments of daily activities, get inspiration, convey messages or ideas, and promote Business or Enterprise. The content uploaded to Instagram accounts by 20 (twenty) KPI FAI UMMAT Study Program students was not found to violate the principles, norms and values that exist in fiqh Muhammadiyah information, even to 20 (twenty) students' users Instagram does not yet fully understand the social media guidelines contained within fiqh Muhammadiyah information. Thus, values *monotheism* (responsible for all uploaded information), value *moral character* (honest) that is in fiqh Muhammadiyah information as a basis for social media ethics has been implemented by 20 KPI FAI Study Program students who use Instagram. Of the many contents uploaded in the form of photos, videos and text narratives, etc., researchers did not find any violations of NetizMuhammadiyah (NetizMU) ethics committed by KPI FAI Study Program students as Instagram users. Such as content related to loaded information *Ghibah*, *Defamation*, *Namimah*, *Bullying*, *Hate Speech*, and spreading hostility based on ethnicity, race or religion, content regarding pornography, immorality, Hoaxes and anything that is prohibited according to Sharia.

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Interview/ Interview

- Interview with AZ, on May 1 2024, at 09.00 WITA on the UMMAT Islamic Religious Faculty page
- Interview with ES, on May 1 2024, at 13.00 WITA on the UMMAT Islamic Religion Faculty Yard
- Interview with AZ, on May 3 2024, at 09.00 WITA on the UMMAT Islamic Religious Faculty page