

MAQASHID SYARI'AH AS A FILTER OF HOAX THROUGH AL-QURAN PERSPECTIVE

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ABSTRACT

A report of the information from non-profit organization, Communication and Broadcasting Technology, namely the Indonesian Telematics Society (Mastel) in 2019, are based on the results of a survey. It is conducted with 34.60% respondents who receive hoax news every day. Not only to ordinary people, but hoaxes also has come to the educated circles. In Islamic shari'ah, all aspects of life are regulated based on the Al-Quran and Sunnah so that it creates benefit for its adherents and cannot be separated in delivering and receiving the news. Speaking through the benefits, it seems that, it has referred to the purpose of Islamic shari'ah, in which the language of religion is called maqashid syari'ah. This paper focuses on the hoax phenomenon on social media using maqashid syari'ah. This paper aims to further examine the maqashid syari'ah as a news filter on the internet. This study employs a qualitative research type of library research. The data obtained from books, journals, and articles related to maqashid syari'ah and hoaxes. After the data were obtained, the data were presented in a descriptive narrative and were analyzed by using analysis techniques, namely data reduction, data presentation, and data verification. The results show that the five divisions of maqashid syari'ah are able to answer religious previous and contemporary problems of hoaxes. Meanwhile, Maqashid syari'ah can be employed as a filter for every news broadcasted and accepted by the community.

Keywords: Hoax; Hifdzul Nafs; Hifdzul Din; Hifdzul Aql; Hifdzul Nasl; Hifdzul Mal

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INTRODUCTION

A report from a non-profit organization in the field of Information Technology, Communication, and Broadcasting, namely Telematics Society (Mastel) Indonesia, in 2019, is based on the results of a survey. They conducted with 34.60% respondents who receive hoax news every day. The following media used are consisted of social media (87.50%), chat applications (67.00%), websites (28.20%), printed media (6.40%), e-mail (2.60%), and television/ radio (8.70%). The type of news hoax received were social politics (93.20%), SARA (76.20%), government (61.70%), health (40.70%), food and drinks (30.00%), fraud finance (18.50%), science and technology (20.00%), sad news (16.80%), social culture (18.10%), natural disasters (29.30%), traffic accidents (13.50) %, and job info (24.40%) (Mastel Indonesia, 2019).

Not only to ordinary people, but hoax also has been spread to the educated circles. The psychology researcher from University of Illinois social, Thomas Stahl conducted a survey of 300 participants by running an IQ (intelligence quotient) test. Participants were given a piece of news that contained elements of a hoax. From this research, Stahl found that a person's intelligence cannot guarantee to escape from the hoax (Detik.com, 2017). If people who know themselves are not guaranteed to be free from the hoax, then, they are mostly people whose intelligence levels are still low. Two things can become indicators of making information reliable or, in other words, free from a hoax. The first is the person who conveys that is someone honest and trustworthy. "Second is the content of the news conveyed is not true" (Sellnow, Parrish, & Semenas, 2019). These two things are correlated due to the received news regularly from people who conveyed it, either through media or direct interaction.

In conveying the news, a person should express the nature of *amanah* (trustworthy), *siddiq* (honest), *fatanah* (smart), and *tabligh* (delivering) so that the received news can be trusted by others. "Likewise, before being trusted to the newly received news, the news must be examined and clarified in advance with existing data, facts, and reality" (Bukar & Ibrahim, 2019). In Islamic syari'ah, all musty life is organized based on the Al-Quran and the Sunnah so that it creates benefits for adherents, including delivering and receiving the news. By speaking of interest, it should refer to the objectives of Islamic syari'ah, which in religious language is called *maqashid syari'ah*. *Maqashid syari'ah* is divided into five components, "namely *hifdzul nafs* (preserving the soul), *hifdzul din* (preserving religion), *hifdzul aql* (preserving the mind), *hifdzul nasl* (preserving offspring), and *hifdzul mal* (preserving property)" (Elviandri, Farkhani, Dimiyati, & Absori, 2018; Saputra & Busyro, 2018; Syafei, 2017).

Research on *maqashid syari'ah* has been carried out. Many researchers employ *maqashid syari'ah* to answer contemporary problems, like Jamal (2016), in his research entitled *Maqashid al-Syari'ah dan Relevansinya dengan Konteks Kekinian*. Wahid (2018), *Reformasi Maqashid Syariah Klasik Menuju Perspektif*

Kontemporer, explained that with the *maqashid syari'ah* reformation to a classical to contemporary perspective, it could maintain the existence of fiqh as a spiritual, individual, and social guide. This is because the entire problems found in contemporary times were found in ancient times.

This article departs from a research of *maqashid syari'ah*, which is used in answering one of the problems originating from social media, namely hoaxes. Nur & Muttaqin (2020), in their research entitled *Bermedia Sosial Dalam Perspektif Maqashid syari'ah (Membangun Komunikasi Di Media Sosial Berdasarkan Etika)*, in this study, it was provided an elaboration. Theoretically, they reviewed the concept of *maqashid syari'ah* based on communication ethics in general in order to build the social media activities. This following research has similarities with a research conducted by Saputra (2018) with the title *Maqashid Syariah: Term Hoaks Dalam Al-Quran dan Hikmah Untuk Kemaslahatan Manusia*. It explains that through the *maqashid syari'ah*, the meaning which stored in the terms of hoax in the Al-Qur'an is forbidden as to accuse and spread the wrong news about someone to the public. It can undermine one's religion, honor, and descent. Therefore, the term hoax is always followed by replies and threats given to the hoaxer.

The previous similarities with the writer's research are both using *maqashid syari'ah* as an analytical tool. While the difference is that the *maqashid syari'ah* pattern is explained in answering hoax problems on the internet media. This research also details the five divisions of *maqashid syari'ah*, namely filtering out hoaxes. This paper aims to further examine the *maqashid syari'ah* as a news filter on the internet.

RESEARCH METHODOLOGY

This study employs qualitative research in the form library research. The data in this study were obtained from books, journals, and articles related to *maqashid syari'ah* and hoax. The method the researcher obtained the data in this research was to read and examine the data sources. After the data were collected, the data presented in a descriptive narrative manner. This method was chosen because the writer wanted to see the social phenomenon caused by hoax and the role of *maqashid syari'ah* in filtering the hoax news. The data that has been collected from the data source are processed and analyzed qualitatively. The steps that the writer conducted in doing data analysis are data reduction, data display, and data verification (Miles & Huberman, 1984).

RESULTS AND DISCUSSION

Hoax and Purpose of Spreading

The word hoax is a word that comes from English, one of which can be found in Oxford: Learner's Pocket Dictionary, hoax is deceive somebody with a hoax (Oxford University, 2011). According to Big Indonesian Dictionary Online (KBBI Online), hoaks means hoax (KBBI Daring, 2016). Hoax is intentional

behavior that aims to deceive someone even though the news creator knows the real news. Hoax is also known as fake news (Rahadi, 2017). Fake news itself is the same as fake news, which is information that is falsified to replace the real news (Ulya, 2018). Hoax news disseminators usually incorporate conspiracy theories and things that are not by reality so that the news becomes unique and exciting (Siswoko, 2017).

In Al-Quran, the hoax term can be identified from the word *al-ifk*, which means reversal (such as an earthquake that “reverses” the country), but *al-ifk* in question is a lie that distorts the facts that originate from the dissidents (Shihab, 2002). In Al-Quran, the word *al-ifk* is mentioned 22 times in various forms used which means: 1) To give a picture of a country that was destroyed because its inhabitants turned away from the verses of Allah, see Q.S. *al-Taubah* verse 70; 2) To show people turning away from the truth by lying, see Q.S. *al-Ankabut* verse 61; 3) *al-Ifk* is interpreted as a lie because it does not match with reality, see Q.S. *al-Nur* verse 11 (Ahmad & Hotimah, 2018; Jafar, 2017).

The emergence of hoax can not be separated from the development of media technology, which from the development of this technology, has changed the communication tools to be faster and more comfortable. Hence, it is forming a global village (Witro, 2018). The global community is a medium of modern communication media, which allows millions of people to use communication quickly, even for far regions. Interestingly, the increasingly sophisticated communication tools have led to increase the use of internet, which has substantially changed the communication habits of individuals today. In the meantime, an interaction and information are more easily distributed to all societies, in order to make it easier for everyone to argue, especially through social media. “social media is internet-based media that allows users’ opportunity to interact and present themselves, both in direct and delayed way, with a wide audience or not with other users” (Taufiq, 2018; Witro, Azmiya Putri, & Oviensy, 2019). As for examples of social media such as Twitter, Facebook, Whatsapp, and so on. It can cause the diverse information to be piled up and exploded because of its reproduction through internet media systems like share and copy (Maulana, 2017).

Allcott and Gentzkow said that there were two main objectives for the hoax. The first one is money. For its great advantages, news articles circulating on the internet can generate the significant advertising revenue when users surf the article from its source site. This is the main objective for several producers. The second goal is ideology (Allcott & Gentzkow, 2017). For instance, the distribution of hoax in the form of thinking aims to lead public opinion, to increase sympathy and believe in the doctrine. Besides, “the distribution of hoax is also often accomplished by someone in the form of hate speech to others. Things like this can be found, one of them is going through election event (Witro, 2019b).

According to Wina Armada Sukardi, Secretary of the Central Indonesian Journalists Association (PWI) Honorary Council, as reported in *Okezone.com*, there are at least seven general characteristics of hoax news: First, it generally

presents sensational information. That is, the uploaded article can arouse one's feelings and emotions excessively. Second, the material presented is provocative using the words "Opposite!" or "Spread it!" Third, actualization needs to be examined. It is due to the old news which can be preached again as if the news had just happened. Fourth, the origin of the news is unclear. Fifth, there is a discriminatory message. On the one hand, it is cornering one party, on the other hand glorifying certain parties, so that the impression arises cornering one party. Sixth, it can be found in the style and technique of writing which is inserted the incorrect punctuation. For example, there is a use of capital letters which are not suitable with the rules of writing news. Seventh, there is an information which is incomplete or intentionally exaggerated (Okezone.com, 2017).

Overview of *Maqashid syari'ah*

Maqashid syari'ah is a combination language or combination of two words consisting of *Maqashid* and *Syari'ah*. In Arabic, *Maqashid* is the plural form of *qashada*, in the same way as *arada*, which means purpose and will (Al-Munawwir, 1984). Meanwhile, *syari'ah* is interpreted in a straight path (Al-Sais, 1970). Earlier, Arabians used this word to designate a place or road to get drinking water that is known and used in general (Wijaya, 2015). According to Mahmud Syaltut, *syari'ah* has various rules set by Allah as a guide for humans to regulate the relationship between humans and other humans, with God, even with the entire universe (Syaltut, 1966). Asafri Jaya Bakri stated that *syari'ah* is a set of laws intended for humans by God in order to obtain happiness in the life of the world and the hereafter (Bakri, 1996).

From the previous understandings, *maqashid syari'ah* can be interpreted as the purpose of the transmission of all the laws of Allah and His Messenger to humans. According to Imam al-Syatibi, Allah established *Syari'ah* law to maintain the benefits of humans themselves. Satria Effendi M. Zein elaborated that , "*maqashid syari'ah* is the purpose of Allah and His Messenger in formulating Islamic laws" (Zein, 2005). In line with Imam al-Syatibi, Allah revealed that the *syari'ah* (the rule of law) is to take benefit and avoid harm. In other words, the practices of law that Allah determines are only for the benefit of the man himself.

Fortunately, the benefit can be achieved if the five main elements (*usul al-khamsah*) can be realized and maintained. The five main elements, according to Imam al-Syatibi are *hifdzul din* (preserving religion), *hifdzul nafs* (preserving souls), *hifdzul nasl* (preserving offspring), *hifdzul mal* (preserving property), and *hifdzul aql* (preserving reason). The scholars have stated that these five principles have been universally accepted.

In examining the objectives of *syari'ah*, it is known that *syari'ah* also considers those five things to be implemented. *Syari'ah* obligations can be divided into two groups, namely the viewpoint of preventive and positive ways of protection. For instance, criminal law (*jinayat*) belongs to the preventive group, while *muamalah*, customs, and worship are included in a positive way group (Al-

Syatibi, 2003). The scholars such as Imam al-Ghazali and Imam al-Syatibi agreed that there are three levels of needs in achieving welfare, namely primary needs (*daruriyat*), secondary needs (*hajiyat*), tertiary needs (*tahsiniyat*) (Rafsanjani, 2016).

Daruriyat needs of the people are the level of requirements, in which, if its unfulfilled, will threaten human safety in this world and the hereafter. That is why this level is also called primary needs. Consequently, Islamic Syari'ah was revealed to preserve the five essential elements (preserving the soul, religion, wealth, descent, and intellect) because all the commands and prohibitions of syari'ah have an impact on the maintenance of the five main elements (Zein, 2005).

Hajiyat needs, is referred to secondary needs. It is caused that even if these needs are insatiable, it will not threaten the benefit of humans, but humans will only experience a little difficulty. With the law of *rukshah* (relief) is a proof that Islamic syari'ah is concerned with the needs of *hajiyat*. In *muamalah* cases, there are various kinds of terms of sale and purchase, contract, lease, trade from other people's capital accompanied by profit-sharing agreements *mudarabah*, *syirkah*, and other. Then, in matters of worship, it appears difficulties by carrying out the orders of *takhlif* and meeting with *rukhsah* (relief) at the moment in running it. For example, if someone is a traveler or sick, then it is not allowed to fast, but the fasting can be replaced outside of the month of Ramadhan. Then, it is also eligible for him to be plural and *qashar* prayer (Zein, 2005).

Tahsiniyat are complementary needs, meaning that even if they are not met, they will not threaten the existence of the two previous needs and will not cause difficulties. Tahsiniyat needs can be fulfilled according to good customs and can be avoided if it crosses the line. For example, decorating according to applicable morals and norms, avoid excessive things, and adhere to customs (Jamaa, 2011).

The three levels of previous needs are interconnected, the needs *daruriyat* will be complemented by the needs *hajiyat*. If the need of *tahsiniyat* are fulfilled, then the two previous needs will be completed (Al-Syatibi, 2003). Therefore, the concept of *maqashid syari'ah* exists to maintain the benefits of humanity, primarily concerned with the five main elements that are complementary and universal.

***Maqashid syari'ah* As Filter of Hoax**

The concept of *maqashid syari'ah* is primarily based on the revelation, which aims to realize the benefit of human life. Considering the shari'a *maqashid* formulated by the ulama rests on the five basic needs of human life (preserving religion, soul, ancestry, wealth, and reason) that are adapted to the context of his time, so a discourse arises to develop the concept of the shari'a *maqashid*. Based on the matters, the existence of the idea of *maqashid syari'ah* turns out to be able to provide solutions in answering various current problems that are not regulated by textual and contextual revelation. For example, the phenomenon of human cloning, namely when children are born through cloning technology that will have a negative

impact because it can disrupt the child's relationship. This problem is not explained by revelations (the Al-Quran and Hadith) even the classical scholars have never discussed it. However, by using the *hifdzul nasl* (keeping the descendants) approach, which is one of the approaches of *maqashid syari'ah*, this problem can be answered. Going through embryologically, human cloning will disrupt the blood relations of the children who born through cloning technology (Jamaa, 2011).

As the development of science and information, it has not only a positive impact but also a negative impact on human civilization. Therefore, the five elements of *maqashid syari'ah*, which have been known for a long time now, must be deepened to answer the existing problems. Having seen the hoax phenomenon in various media, is currently making people uneasy. Because hoax can not only cheat but can also divide the community. Considering this view, a discourse emerged using the *maqashid syari'ah* as a filter of news received by the public. The purpose of this discourse is to prevent the public from hoax news. Every news received by the public is filtered through the fifth *maqashid syari'ah*, namely *hifdzul din* (preserving religion), *hifdzul nafs* (preserving souls), *hifdzul nasl* (preserving offspring), *hifdzul mal* (preserving property), and *hifdzul aql* (preserving the mind).

***HifdzulDin* (Preserving Religion)**

By keeping the pillars of faith and the pillars of Islam, it is already maintaining religion. These pillars are the foundation of the Islamic religion. If the foundation of a building is strong, the building can stand firmly. Likewise, in Islam, if a person can maintain the pillars of Islam and the pillars of faith in proper, then he or she has maintained the religion properly in his or her life. Islam teaches and directs humans to obey Allah s.w.t. and His Messenger is to stay away from all His prohibitions and do all His commands. This is written in surah al-Anfal verse 20:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَ أَنْتُمْ تَسْمَعُونَ ٢٠

Meaning:

O you who have believed, obey Allah and His Messenger and do not turn from him while you hear (his order) (Departemen Agama RI, 2010).

The implementation of *hifdzuldin* in filtering news is that humans must not spread news that damages the pillars of Islam and the components of the Faith. For instance, invites *syirik* (associating partners with Allah), invites not to perform prayers, invites not to pay zakat, invites not to fast in the month of Ramadan, invites not to believe in supernatural things - angels, the end of the day, *qada*, and *qadar*-, mention the Prophet after Muhammad "peace is upon him". News that is identified as damaging the pillars of Islam and components of faith can be said to be the hoax news. This is because the pillars of Islam and the law of faith are clearly regulated in the Al-Quran and the Sunnah. There was not even a dispute among the scholars about him.

Hifdzul Nafs (Preserving Souls)

In Arabic, the Soul is called the *nafs*. According to Ibn Manzur in the book of *Lisan al-Arab*, it is stated that the use of the word *nafs* has two meanings, namely life and meaningfully referring to the personal thing. The word soul originates from Arabic, *al-Nafs* (Al-Anshari, 1968). While in terms of al-Farabi, al-Kindi, and Ibn Sina define that the soul is a perfection that is natural and involves physical, mechanical and energetic (Najjati, 1993). Maintaining the soul is keeping the physical health so that it can indulge in and worship in the Creator. Because all deeds in the world will be accounted for in the hereafter. In surah Yasin verse 54, Allah explains:

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤

Meaning:

So today no soul will be wronged at all, and you will not be recompensed except for what you used to do (Departemen Agama RI, 2010).

Departing from the above verse, the *nafs* (soul) can be said to be the totality of humans. This meaning can be found in QS. al-Dzariyat verse 21, Q.S. al-Ma'idah verse 32, Q.S. Yusuf verse 54, Q.S. al-Baqarah verses 61 and 123, and Q.S. al-Nahl verse 111. In the teachings of Islam, the soul is a gift from the Creator to his creatures, therefore the gift must be used properly.

The implementation of *hifdzulnafs* in filtering news is that humans must not spread the news that invites embellishment among humans and may not spread the news that contains the content of threats and scare others if there is news that the contents of the information ask to kill other people. Then, of course, the news is a hoax. Because religion is not taught and even forbidden for the law to kill other people.

Hifdzul Nasl (Preserving Offspring)

The offsprings in other words are also called *nasab*. While *nasab* comes from Arabic namely *nasaban* (Al-Anshari, 1968). The word *nasab* is mentioned in the Al-Quran in three places namely in QS. al-Furqan verse 54, Q.S. al-Mu'minin verse 101, and Q.S. al-Shaffat verse 158. In maintaining the survival, humans are required to look after their families and the following offsprings. Although, a believer believes in the existence of eternal life after life on earth (Witro, 2019a). However, the continuity of world life must be maintained while still paying attention to the balance between the world and the hereafter. As the word of Allah s.w.t. in surah at-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh

and severe; they do disobey Allah in what He commands them but do what they are commanded (Departemen Agama RI, 2010).

The application of *hifdzul nasl* in filtering news is that humans must not spread and receive news that contains things that can damage the text. The point includes those who invite fornicating. It is a great sin that is hated by Allah s.w.t. Meanwhile, to maintain the offsprings and family can be done by providing education and teaching good manners to each family member, including the wife and children.

***Hifdzul Mal* (Preserving Property)**

In *al-Qamus al-Muhit*, *al-mal* is a must-have (Abadi, n.d.). The origin of the word *Al-Mal* is *mala*, *maylan*, *yamiylu*, which means italic, inclined, and skewed (Suhendi, 2005). According to Wahbah al-Zuhayli, property in terms of language is every item that is owned and controlled (*hiyazah*) by someone, both in the form of 'ain or benefits (Al-Zuhayli, 2004). To take care of the property is to protect property from damage or to continue to exist, even to develop in a way that is allowed by Allah. Islam teaches that every asset owned by a person must be spent in part for zakat, giving alms, infak, and wakaf. If this is accomplished in the life of a believer, then Allah will multiply his/her reward and fortune. As the word of Allah s.w.t. in surah al-Hadid verse 11:

مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا فيضاعفه له وله أجرٌ كريمٌ ۝ ۱۱

Meaning:

Who that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward. 661 (Departemen Agama RI, 2010).

The implementation of *hifdzul mal* in filtering news is that people should not be able to spread and receive news, in which news that contains the lure of business with little capital but can generate a lot of money. The news editor is usually the ratio of capital to profits to multiply. This method is often used by some individuals to accomplish the fraud through SMS and social media. So far, the government has made an anticipation of such a mode of fraud, like recording conversations, taking photos, or capturing a screenshot of deceptive or spam messages. Then, the results are sent in the form of screenshot to Twitter @complaintBRTI. In addition, the public can also report news from accounts that have been identified as cheating on the FCC (Financial Customer Care) service of the OJK (Financial Services Authority).

***Hifdzul Aql* (Preserving the mind)**

Harun Nasution explained that *al-aql* means wisdom (*al-nuha*) as opposed to weak minds (*al-humq*). The word *al-aql* in Arabic has similarities with the word *al-hijr*, which means to endure the lust. Furthermore, Harun Nasution described that intelligent people are people who have intelligence in solving the problems he faces (Hodri, 2013); (Sandimula, 2019).

Islam has rules to place the reasons properly. In Islam, the mind occupies a high position. However, it is still given the limits of freedom of thought in studying religion because the Shari'a of Allah will always related with the mind. Humans are required to guard the mind so that the mind is not damaged by something that can damage it, such as drugs, forbidden ideology (terrorist ideology), and others. All circles, both doctors and scholars, agree that drugs can damage the mind such as liquor, illegal drugs (marijuana, methamphetamine), and the rest ones. Over using the drugs can not only damage the mind, but also damage other organs such as the heart, lungs, and other organs. Likewise, with forbidden ideology, when fanaticism has taken a person, it is uncommon for him to always justify himself and blame others. Hence, the mind is closed to accept the truth of others.

The implementation of *hifdzul aql* in filtering news is extremely extent. Unlike the four points above, the mind is the last filter used by humans to determine whether a news is good or not. "Whether or not a news is received, or whether news is believed to be analyzed should be followed by a mind first" (Adli & Sulaiman, 2018). The ways that humans can filter news using their minds are clarification (Batchelor, 2017). As the clarification of of Allah in al-Hujurat verse 6:

Ibn Katsir in interpreting this verse says that in wary of the fake news, Allah commands human beings to analyze deeply about the news and information obtained from the wicked, so that there are no victims by the incorrect data reports (Katsir, 2010). From this explanation, it is not only news from crime that must be examined, but every news from everyone must be considered the truth.

Within the problem, of the role of the mind as a tool to research and analyze the news is clearly important. Based on that matter, it can be determined whether the news is true or not. It is similar with the case of Islamic jihadism to determine the law of a problem. A *mujtahid* works with his intellect seriously, analyzes and examines the issue based on the Al-Quran and Sunnah.

Furthermore, to clarify the received news, also can be done by the following things, such as: 1) clarification through a search engine. A search engine is the information center in cyberspace. When a keyword is typed, some news will appear with the same word in question. Here, are the mind plays a role in comparing the news based on data, facts, and date in the post. 2) ask people who are considered to know (people who are experts in their background). 3) through mass media and electronic media such as magazines, newspapers, television and radio.

CONCLUSION

Based on the description above, the Islamic Shari'a, which was revealed by Allah s.w.t. considered to be the benefit for human life. This can be implied from the *maqashid syari'ah* (Islamic syari'ah goals) itself. *Maqashid syari'ah* is divided into five categorizations, namely *hifdzul nafs* (preserving the soul), *hifdzul din* (preserving religion), *hifdzul mal* (preserving property), *hifdzul nasl* (preserving offspring), and *hifdzul aql* (preserving the mind). The following objectives are not

only able to answer the problems of religion in the past, but also can answer the current issues, namely hoax. *Maqashid syari'ah*, in addition, can be employed as a filter for every news which is distributed and received by the community.

Considering the critical role of *maqashid syari'ah* in human life, the writer hopes that the Ulama and Moslems, in particular, are not just going through contextual study, but must also be implemented in daily life to answer and overcome the contemporary problems such as hoax. Besides, the writer also expects that the government will always improve socialization about hoax news, both about the substance of hoax news and the steps that the government takes in handling it.

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