



The Role of Social Media on Judges' Decisions in a Prophetic Legal Perspective

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Abstract— Social media is a tool for sharing ideas, where users can publish textual content, videos, or photos. Therefore, social media has the power to shape the point of view of its users. Social media is an online platform that allows people to interact with each other without being limited by time or place. In this section we will examine whether social media can influence the judge's decision and how prophetic law addresses this issue. To resolve a case, a judge's decision is a crucial and vital step because it represents the morals, ethics, and mindset of the judge, as well as the ideals of justice, essential truth, human rights, and mastery of law or facts in an established, competent, and factual manner. This paper can make a comparison between the prophetic law that is the norm in this case, and human behavior as both use it as evidence against the judge in their judgment. Normative research methodologies are applied, and theoretical studies are provided as literature. Of course, this approach can be applied to this essay on prophetic law in transcendental thought, which can be observed in the dynamic religious, spiritual, ethical, and moral values that have developed over a long period of time. In addition, prophetic legal theory is considered to be able to offer solutions to judges' decisions so that the legal system functions properly.

Keywords—Social Media, Judge's Decision, Prophetic Law.

I. INTRODUCTION

Information and communication technology's growth and development in Indonesia has indeed brought about a number of changes in many facets of human existence, which have had a direct impact on the emergence of several new legislative acts. Systems that efficiently and rapidly gather, store, process, create, and transfer information from and to society or industry are included in information technology.[1] Cyber traffic management should occasionally be regulated; its advancement might be beneficial, but social media users also misuse certain facets of public life. An instance of slander is one of these social aberrations. With the current state of affairs, the question of whether defamation charges exist is hotly debated. Use social media as a platform for writing, sharing videos, or exchanging thoughts. As such, social media has the power to shape its users' perspectives. Social media is an online platform that facilitates interpersonal communication between people, enabling them to engage without geographical or temporal constraints.

Technology for information and communication is developing and advancing in Indonesia, and although this can have beneficial effects, it can also be utilized negatively for people's social lives, giving them more opportunity to conduct different types of crimes. According to J.E. Sahetapy's writings, crime and societal growth are intimately intertwined. The more developed people's lives are, the more sophisticated crime is, and the more sophisticated crime is a component of culture itself. Social media's emergence has given rise to a number of issues in people's social lives. This is due to the fact that users of social media do not adhere to the different standards or social ethics of the platform, which is frequently utilized for private individual freedom of expression activities in the setting of public space.[2] Due to the uncontrollably fast advancement of technology, particularly social media, numerous abuses are committed by careless individuals. In this post, we'll talk about whether social media may affect a judge's decision in some circumstances when it becomes crowded on social media and how prophetic law addresses this issue. In cases where the judge's decision reflects the values of

justice, ultimate truth, human rights, and mastery of the law or facts in an established, capable, and factual manner, as well as a visualization of the judge's ethics, mentality, and morality, the matter of the decision is an important and necessary aspect of the case's resolution. A judge's decision can be defined as one made in the course of trying criminal cases that are open to the public following the trial and prosecution of the law of conviction or as one made in response to a release from any written lawsuits with the intention of resolving the case..[3]

The author also explores the substance of law, arguing that any behavior carried out by anyone in a position of authority acting within the legal system constitutes a legal action. L.M. Friedman asserts in legal system theory that the rules, norms, and patterns of actual human behavior that exist within that system are the substance of law. Law enforcement is a concern of the legal system. That is how the law is applied in its entirety. The judicial system, which deals directly with the human resources in the legal sector, such as judges, prosecutors, police, attorneys, and jail officials, as well as their institutional structure and jurisdiction, is also connected to the legal framework. Prophetic law, which serves as the standard in this case, and our understanding of it are similar in that they both use human conduct as evidence to cast doubt on the judge's choices.

The judicial system, which deals directly with the human resources in the legal sector, such as judges, prosecutors, police, attorneys, and jail officials, as well as their institutional structure and jurisdiction, is also connected to the legal framework. Prophetic law, which serves as the standard in this case, and our understanding of it are similar in that they both use human conduct as evidence to cast doubt on the judge's choices. Of course, the dynamic and turbulent religious, spiritual, ethical, and moral values that have emerged over a long period of time are evidence of the prophetic laws of transcendental thinking. Transcendental thinkers challenged the empirical, objectivist, and rational doctrines that characterized modern science, which was under the positivistic modernist hegemony. Their emphasis on the significance and value of science made the structure appear more robust and open to solving real-world issues. In this instance, transcendental thought starts to elevate illogical and metaphysical concepts as essential to comprehending science, such as emotions, sentiments, institutions, values, individual experiences, conjectures, morality, and spirituality.[4]

II. LITERATURE REVIEW

A. *Social Media*

Technology is critical in the development of industrial flows as well as the consumption and diffusion of information. The importance of technology in the information process is highlighted when the outcomes of technology aid in the transformation of communication patterns that are restricted by place and time into unlimited information communication patterns. As a result, the emergence of new media gives the community another option for accessing and using information sources to satisfy their requirements. Conventional mass media (TV, radio, and publications) must keep up with technological changes; the media has improved significantly.

As people progressively came to understand the importance of knowledge, the media formed and gained prominence as a potent weapon for emphasizing popular opinion. As a result, the media, in turn, allowed citizens to influence governmental authority. In addition to expressing public opinion, the media also tries to get endorsements for the messages it conveys.[5]. Social media is an internet-based medium that allows people to digitally represent themselves, connect, collaborate, share, communicate, and build social bonds. Conversation between millennials and other generations at home and abroad has been made possible by social media. The old method of organizing social movements has fundamentally transformed as a result of the political usage of social media platforms like Facebook, Twitter, YouTube, blogs, and cellphones. It is clear that the internet is related to empowerment, especially at the individual level, which can be described as an environmental civilization that allows "people to feel competent in certain situations, which makes them feel competent in certain situations. Their presence is relevant, they have more opportunities and resources to act than constraints and limitations.".[6]

Social media refers to an online platform that enables people to digitally represent themselves, collaborate, share, communicate, and develop social ties with other users.[7] Every year, social media undergoes a tremendous amount of change. In 2002, Friendster was the sole social media platform that controlled the market; however, now, a variety of social media platforms have emerged, each with distinct features.[8] The prevalence of unfavorable views, hoaxes, or public presumptions on social media is a recent issue. These can occasionally backfire on the user. How come something that shouldn't be posted online gets seen by the public, receives criticism, and receives bad comments? Of course, the author concludes that there are a few things that can be done to prevent the issues that were previously stated in this period of excellent social media use. These include safeguarding private information, communicating morally, preventing the spread of pornography, appreciating other people's labor, reading the news in its entirety rather than simply on the headline, and verifying the accuracy of the news or information.[9]

B. Judge's Consideration

From a prophetic perspective, obtaining insight through the attainment of an ideal Islamic personality is the ultimate moral aim. Meanwhile, transcendence, emancipation, and humanization are the goals or ethical ideals of prophetic law. The establishment of a just and equitable society will be the common final aim shared by moral and legal objectives. Therefore, moral and legal interactions take the form of dialogue-integrative in this element of prophetic viewpoints. While each has distinct aims of its own, these goals come together to establish a unity of ethical purposes. Legal certainty, fairness, and expediency are the goals of the law. Since a judge's ruling in court becomes law, it should ideally take into account factors like fairness, expediency, and legal clarity. It is difficult to combine these three elements in practice, particularly the elements of justice and legal certainty, which frequently conflict with one another.[10]

A judge doesn't always base their decisions and analysis on a single premise. Judges who prioritize legal certainty face challenges when written laws are unable to address the issue at hand. This is because a justice-focused approach requires them to take into account the unwritten laws and social norms that make up society's legal code. Judges must be able to take into account all societal norms, including unwritten legal laws and conventions, while making decisions based on legal grounds. Judges' duties always require them to uphold the law, with a focus on the more complex economic notion of benefit. Their goal is to uphold truth and justice. His life is not honored, and he needs to have a perfect personal life. In order for the judiciary to serve as a safeguard for society's expectations of justice, judges in the legal system have a huge obligation to the community to make decisions that represent legal clarity, fairness, and expediency.[11]

The judge has a significant amount of responsibility for the formation of the decision since they are one of the representatives of the judicial power that administers the legal system, which includes the civil court system. Judges' decisions in court should ideally not add to existing issues in society and should not undermine the legitimacy and authority of the court. The truth is that many court rulings still result in fresh debates rather than solving issues; this is a fact in the legal system. Actually, the matter should preferably be resolved by the judge who was born. Ideally, judges should be able to render decisions that are just, expedient, and represent legal clarity. The court's reputation is eventually impacted by decisions made by judges that do not represent justice, certainty in the law, or practicality. It is difficult to accept a judge's ruling based on legal clarity, justice, and expediency, let alone the need for justice.

C. Prophetic Law

The term "prophetic law" combines the definitions of "law," which denotes rule or rule (in the strict sense), and "prophetic," which is derived from the English word "prophecy," which denotes prophethood. The concept of prophecy was first proposed by Kuntowijoyo. A rule or regulation brought and demonstrated by the Prophet Muhammad SAW in the form of revelation, especially the Qur'an and sunnah, is the meaning of prophetic law, put simply. A vision of the justice principles that the Prophet Muhammad SAW originally preached and which is still very relevant today as an inspiration for dignified and civilized law enforcement is known as the prophetic legal paradigm.[12] The moral argument proves not only that God exists but also that he possesses certain qualities, such wisdom, willingness, creation, and all power in this life and the next. This kind of reasoning has to be grounded in the argument of nature or in the prophets' reference to the certainty, that proves God's existence. Axiologically, morality is one of the fundamental ways that God presents himself in the creation of law in the prophetic paradigm.[13].

One of them, Kuntowijoyo, introduced the prophetic notion, which holds that prophetic social science not only rejects positivist assertions that are devoid of values but also demands that social science actively pursue values. Not only does prophetic social science change reality from its current state, but it also modifies it to align with the values that society wants to see. Then, prophetic social science developed three key principles humanization, freedom, and transcendence as a foundation and as components that would later define the nature of its paradigm.

Prophetic social science developed three main principles of humanization, freedom, and transcendence as foundations and components that would later define the nature of its paradigm. The meaning that transcendence gives is very important in guiding the meaning of human existence. Islam has much to offer a dying world, not because it lacks methods or resources, but rather because it lacks meaning, purpose, and a community that seeks to carry out God's will. Man will be guided to the noble qualities of humanity by these values of transcendental divinity. The basis of freedom and humanization is transcendence. Where and why humanization and emancipation are carried out is determined by transcendence. In addition to providing a foundation of values for the practice of humanization and liberation, transcendence in the prophetic social sciences also serves as a critique. By embracing the critique of transcendence, technological progress can be guided toward the betterment of humanity rather than its destruction. Society will be freed from materialist consciousness, where a person's consciousness is determined by his economic status, and brought closer to transcendental consciousness through the critique of transcendence. The main measure of human progress and regression is transcendence.

Public relations, according to prophetic social science, is the process of humanizing human beings and eroding their materialism, dependence, aggression, and hatred. Humanization is consistent with the principles of

liberalism in the West. Simply put, if western civilization is to be shaped and based on theocentric humanism, then it must be included now. Therefore, understanding the idea of transcendence that forms the basis of humanization is essential to understanding it as a whole.

In predictive social sciences, liberation is in line with the principles of socialism (Marxism, communism, dependency theory, liberation theology). Simply put, prophetic social science rejects the idea of freedom through the adoption of an ideology similar to communism. Liberative values in the prophetic social sciences are understood and placed in the context of the social sciences, which have a prophetic responsibility to free humanity from the cruelty of poverty, exploitation of abundance, domination of oppressive structures, and hegemony of false consciousness. This is because prophetic social science is liberated in the context of theological teachings.

III. METHOD

This study's preparation is based on literature reviews and normative legal research. Theoretical investigations, citations, and more scientific literature about culture, values, and norms emerging in the social context under study include understanding literature studies. Another method of gathering data is through a literature review, which involves gathering information from research papers, scientific books, articles, and journals. This study's typology is prescriptive, meaning it should be able to give a clear picture of how social media influences court judgments from a legal, prophetic standpoint. Secondary data from library resources was employed in this investigation. To create the perfect format, it will next be methodically collated and subjected to qualitative analysis.

IV. RESULT AND DISCUSSION

A. *The Role of Social Media in Judge's Decision*

As people progressively came to understand the importance of knowledge, the media formed and gained prominence as a potent weapon for emphasizing popular opinion. As a result, the media, in turn, allowed citizens to influence governmental authority. In addition to expressing public opinion, the media also tries to garner support for the messages it conveys. There are more than 4.66 billion internet users worldwide in the modern digital era. These individuals exchange information and attention online via the internet and other platforms. Social media has facilitated communication between millennials and older generations both domestically and internationally, giving local concerns a global platform and redefining collective knowledge and responsibility. The conventional approach to organizing social movements has been drastically altered by the political usage of social media platforms like Facebook, Twitter, YouTube, blogs, and cellphones. This approach is favored because it lowers coordination costs, boosts the speed of information flow, and offers a greater variety of knowledge sources (free from media bias). After analyzing the examples described, it becomes clear that the internet may be related to empowerment, especially at the individual level, which can be described as the construction of an environment that allows "people to feel competent in certain situations, which makes them feel competent in certain situations. Their presence is relevant; they have more opportunities and resources to act than constraints and limitations."

Social media refers to an online platform that enables people to digitally engage, collaborate, share, communicate, and represent themselves to other users. Every year, social media undergoes a tremendous amount of growth. In 2002, Friendster was the only social media platform that was popular at the time, but today, a variety of social media platforms are growing, each with its own distinct features. A new problem in social media is the existence of negative opinions, hoaxes, or public assumptions, which actually sometimes become boomerang for the user himself. How not? Things that should not be uploaded become public consumption and get criticism or negative comments.

The author says that there are a few things that may be done to prevent the issues previously mentioned by using social media in a quality manner. These include safeguarding private information, communicating ethically, preventing the spread of pornography, appreciating the value of other people's labor, reading the news in its entirety rather than just the headline, and verifying the accuracy of the news or information.

Discussing errors entails discussing responsibility, in particular against errors that transpire and stem from social media. According to Idema, guilt is at the core of criminal law, and criminal responsibility is its essential foundation. The idea that criminal responsibility can be applied only in cases where the components of the crime are established, or only in cases where criminal responsibility is connected to the crime's elements, is based on a theory that has been the subject of much discussion. Legal certainty, fairness, and expediency are the goals of the law. Since a judge's ruling in court becomes law, it should ideally take into account factors like fairness, expediency, and legal clarity. It is difficult to combine these three elements in practice, particularly the principles of justice and legal certainty, which frequently conflict with one another. A judge doesn't always base their decisions and analysis on a single premise. When written laws are unable to address an issue, judges who

prioritize legal certainty face a deadlock. This is because a more just emphasis requires them to take into account the law that exists in society, which is made up of unwritten legal provisions and customs. Judges must be able to take into account all societal norms, including unwritten legal laws and conventions, while making decisions based on legal grounds. A more nuanced understanding of economics is found in a focus on the notion of benefit.

Judges' duties require them to enforce the law at all times with the goal of preserving justice and the truth. In order for the judiciary to serve as a safeguard for society's expectations of justice, judges in the legal system have a huge obligation to the community to make decisions that represent legal clarity, fairness, and expediency.[11] A judge's role in the formation of judgments is undeniable, as they are among the representatives of the judicial branch responsible for carrying out judicial procedures, including civil court cases. Judges' decisions in court should ideally not add to existing issues in society and should not undermine the legitimacy and authority of the court. The truth is that many court rulings still result in fresh debates rather than solving issues; this is a fact in the legal system. Judges must be aware of how social media might spark new conflicts, as seen by the escalating rage in social media assaults. In truth, the matter should preferably be resolved by the judge's ruling. Ideally, judges should be able to render decisions that are just, expedient, and represent legal clarity. The court's reputation is eventually impacted by decisions made by judges that do not represent justice, certainty in the law, or practicality. It is difficult to accept a judge's ruling that is based on expediency, legal certainty, or justice, let alone the need for justice.

B. Prophetic Legal Perspectives on Judge's Decisions

Kuntowijoyo established the three pillars of prophetic social science: transcendence, emancipation, and humanization. These three pillars will then serve as the cornerstone and define the paradigm of prophetic social science. According to Kuntowijoyo, transcendence ought to serve as the cornerstone for the other two components. This demonstrates Kuntowijoyo's awareness of the role that religion plays in the formation of theology in the social sciences.[14]

Humanization entails bringing material possessions, dependency, violence, and hatred out of humankind. However, liberty is liberty. Its goal is to liberate the country from the exploitation of prosperity, the brutality of poverty, and the arrogance of technology. The goal of transcendence is to give culture a transcendental component. It is significant to note that Kuntowijoyo's concept of Prophetic Social Sciences (ISP) highlights how vital it is for social science to exist in order to have a moral basis for the objectives it pursues. Because of this, the prophetic social science paradigm is able to articulate three fundamental values humanization (*amar makruf*), emancipation (*nahi munkar*), and transcendence (faith) that serve as both the paradigm's pillar and constituent parts.

The objective of humankind and people is the purpose of law, according to Satjipto Rahardjo's progressive legal philosophy, which is "similar" to the direction of the prophetic paradigm in law enforcement. According to Suparman Marzuki, progressive law enforcement is more positive than conformist law enforcement, but it still upholds the status quo. Affirmative action refers to the guts to defy accepted wisdom and advocate the use of a different approach that defies entrenched norms in the legal profession.

Judges in deciding a case certainly have values that have become determined. These values can be encouraged in anything, not only the constitution but also prophetic legal studies. Prophetic law is considered capable of balancing the failures of ideas in order to be able to balance again. This means that the chaos that occurs due to the judge's fixation on rules that can be made only to benefit one party, Prophetic Law in the concept of transcendence or transcendental in the sense of interpreting the essence of God, then the science is pursued and can also be interpreted as humanizing humans. This paradigm can be the concept of judges making decisions; this prophetic law is then involved so as to be able to provide solutions from different points of view.

V. CONCLUSION

Social media refers to an online platform that enables people to digitally engage, collaborate, share, communicate, and represent themselves to other users. Of course, the author concludes that there are a few things that can be done to prevent the issues that were previously stated in this period of excellent social media use. These include safeguarding private information, speaking ethically, refraining from disseminating spam and pornography, appreciating the value of other people's labor, reading the news in its entirety rather than merely on the headline, and verifying the accuracy of the news or information. Naturally, as the current digital era develops, the media plays a role in the decisions made by judges, and prophetic law serves as a good substitute for judges in making decisions. This is because the progressive law concept put forth by Satjipto Rahardjo, which places the goal of human rights and welfare above all else, is "similar" to the orientation of the prophetic paradigm in law enforcement. The purpose of prophetic law is to serve as a link between the laws of God and the current positive law. Because a judge who can be fair in his rulings is essential to attaining justice in the resolution of a case.

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