Cancel Culture: An Analysis Islamic Communication On Virtual Media

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ABSTRACT

This article aims to examine the cancel culture phenomenon experienced by a speaker Tuan Guru Mizan Qudsiyah from Lombok NTB on YouTube in 2020. The questions in this article are what is cancel culture, how does cancel culture impact individuals and groups, how does Islamic communication view the cancel culture phenomenon, how are the implications of cancel culture on Tuan Guru Mizan Qudsiyah. This research uses qualitative methods with a case study approach and this research data is taken from YouTube and then analyzed using Pierre Bourdieu's genetic structuralism theory. The results of this study revealed that cancel culture is rejection, cancellation, and boycott carried out by netizens to eliminate the charisma of a public figure because of controversial words and actions on virtual media. Individually, cancel culture results in anxiety, stress, depression, and loss of privacy. While in groups can cause social fears that are not in accordance with the norm which eventually experience restrictions on expression. Islamic communication views the phenomenon of cancel culture in virtual media as a new parasite in carrying out the principles of Islamic communication such as justice, forgiveness, dialogue, deliberation, providing opportunities for self-improvement, compassion, empathy, tenderness, and respecting differences. As for the implications of cancel culture against Tuan Guru Mizan Qudsiyah from East Lombok on YouTube in 2020 for his statement insulting the tombs of Lombok guardians as "Dog Feces Grave and Dog Feces Sacred "which in the end he was canceled by the mob and then his Assunah Islamic boarding school in Bagek Nyaka Aikmel District, East Lombok Regency, West Nusa Tenggara was attacked and burned.

KEYWORDS: Cancel Culture; Islamic Communication; Virtual Media; Public Figure.

1 Introduction

Communication is fundamental in human beings, because all humans have a tongue to communicate as a means to exchange symbols and understand mutual meanings. This exchange is an arena for understanding each other and creating symbols and understanding symbols together. If communication is viewed from an Islamic perspective, then Islamic communication is an exchange of symbols built on Islamic principles that have the spirit of peace, friendliness, and safety. These principles should be the ideality in building communication on popular media. In creating peaceful, friendly communication, of course, it must be based on the main guidelines of Muslims, namely the Qur'an and Hadith. These two guidelines are the basis of Islamic communication to always be honest, say positive and prioritize a selective attitude to verify and validate, the messages conveyed by the popular media. But the fact that is happening today is that netizen media is not just judging someone who is considered guilty in popular media, but has a judgmental stage. This fact is certainly very fundamental to see how Islamic communication in seeing the phenomenon of human life on social media that not only assesses but judges and even tends to cancel someone who is considered to have deviated from public habits (Saefullah, 2013 : 67).

Therefore, it is interesting to study the trend of new media and human life in today's virtual world. Virtual media has now become a great force in people's lives in replacing ways of interacting, culture, lifestyles, and social movements (Velasco, 2021: 1).

The movement of human life from the real world to the virtual cannot be separated from philosophical discourse. The process of displacement is basically humans want freedom from the real world, but the real world does not provide space for freedom. Instead of the realworld giving freedom, the real world is so cruel and painful. Then man seeks life in the virtual world in search of freedom of existence. Humans experience a beautiful, free, and simulated life in the virtual world (Bungin, 2006: 12).

Although they get freedom of existence in the virtual world, they cannot escape the curse of responsibility. Instead of the media providing comfort and space for freedom of expression, it turns out that humans cannot be

free from rejection and even blasphemy of netizens. Humans are victims of cancel culture in virtual life and real life, such as; cancellation, rejection, and boycott (Martinez, 2021 : 3).

Humans are haunted by real and virtual life dilemmas as if these two worlds give naked life. That is, the real world is stripped naked by cruelty and pain, while the virtual world is stripped by boycotts and rejections. Escape from the real world to the virtual world where both are the facticity's of naked life. Cancel culture and naked life look at human life in the virtual world which is a condition of rejection, cancellation, and boycott that occurs against a person or public figure when they issue controversial words, songs, actions, and deeds in the midst of society which are then considered to hurt public feelings and psychology. Virtual media is a platform that allows people to connect with each other with technology and the internet, where humans are free to communicate, and transform. Flew defines new media as those forms that combine the three Cs: computing and information technology, communication network digitized media and information content (Junaedi, 2011: 53).

Looking at the study of new media, it is in line with what Baudrillard constructed about consumerist society on virtual media. Baudrillard transformed Marx's theory of use value and exchange value into sign value. Baudrillard said that consumption is unlimited, people's lives today are strongly influenced and determined by consumption. People will consume more and judge other people by how much they consume, especially those provided by the media. Such an order is called hyper civilization and the society is a consumer society (Noerhadi, Heraty, 2013: 147).

The research related to cancel culture was written by Joseph Ching Velasco from De La Salle University in 2020 with the title "You Are Cancelled: Virtual Collective Consciousness and The Emergence of Cancel Culture as Ideological Purging". This article reveals that virtual media is a new force in human life, both to convey ideology, coerce, and as a means of social movement. Whereas a new force can eliminate and drop one's charisma to appear again in public and even a public figure is tarnished so that he feels embarrassed again to appear, this is because his words and statements are contrary to public custom. Joseph Ching Velasco's research in this article was conducted in the Philippines and examines public figures who are the subject of cancel culture (Velasco, 2021: 2).

Furthermore, research conducted by Samantha Haskell at Boise State University Graduate College with the title "Cancel Culture: A Qualitative Analysis of Social Media Practice of Canceling". In this thesis, Samantha Haskell revealed that the word cancel culture is a product of the media to make people ashamed of being canceled. This research was conducted on tweeter media where he studied the subject Kevin Spacey who was canceled and discussed in tweeters as many as 1700 people. Where in the end Kevin Spacey was embarrassed again to appear in public spaces because he became the object of cancellation by media citizens (Samantha, 2021: V).

Research conducted by Trio Kurniawan entitled "Cancel Culture and Academic Freedom: A Perspective from Democratic Deliberative Education Philosophy". This article reveals that boycotting one's influence does not only affect figures, but also affects a brand, brand, institution, and is now spreading into the world of education. The focus of this article looks at how academic freedom, which has been living for a long time, is now facing a new disease, namely cancel culture that can interfere with academic freedom and tend to damage the meaning of academic freedom (Kurniawan et al., 2022 : 1).

The latest study written by Alix Martinez entitled, "Uncovering the Dirt on Cancel Culture: An In-depth Analysis of Publishing's Relationship with Controversy". In this article, Alix Martinez revealed that the cancel culture phenomenon is a new phenomenon in social media and is massively growing where many people are connected on social media. The amount of social media consumption increased by around 72 percent when Covid-19 began to spread to various countries. But Alix Martinez also revealed that it turns out that publication media that develops online can also be an arena for canceling for writers if in their books cannot satisfy public expectations, and can even create controversy for a long time (Martinez, 2021: 2).

Research on cancel culture is still lacking, because this theme is a new discourse that developed in 2017. So, to see the similarities and differences, researchers describe them as follows. The similarities in the previous article both discussed the phenomenon of cancel culture. Like Velasco's research which conducted research in the Philippines and examined that virtual media is a tool that must be realized together as a means of getting rid of different ideologies that have implications for canceling public figures. So did research conducted by Spacey in the tweeter media, where he studied subjects that were canceled and discussed in tweeters as many as 1700 people who then commented more negatively and bullied virtually. Meanwhile, Kurniawan sees how cancel culture is a new parasite in the world of education that has academic freedom. Cancel culture as a new parasite is now contagious and tends to undermine the meaning of academic freedom and democratic freedom. Democracy that guarantees the freedom of citizens to express opinions, criticizes policy aspects but has now been tainted by the existence of cancel culture. Even the world of education that carries the pulpit of academic freedom must be overshadowed by cancel culture. Meanwhile, Martinez revealed that publication media that develops online can also be an arena for cancellation.

Authors must also be careful when the manuscript of the book cannot satisfy public expectations, and can cause controversy, it can become an arena for cancel culture for a long time.

Although the above study both discuss cancel culture, the difference is with research conducted by researchers on aspects of Islamic communication. The researcher himself tried to include the analysis of Islamic communication in looking at the phenomenon of cancel culture in popular media in Indonesia, especially in Lombok NTB in the case of cancel culture experienced by Tuan Guru Mizan Qudsiyah, because this space has not been touched by previous researchers. Tuan Guru Mizan Qudsiyah as a preacher who delivered prophetic messages must now become a victim of cancel culture, The difference in this study is also found on social media platforms. Where in this study researchers tried to analyze the phenomenon of cancel culture on Youtube media. The subject affected by cancel culture on YouTube media is Tuan Guru Mizan Qudsiyah in East Lombok in 2020.

2 Method

This paper uses qualitative research with a case study approach. Qualitative methods emphasize more on observing phenomena, and examining the substance of the meaning of the phenomenon. Analysis and acumen of qualitative research greatly affect the strength of words and sentences used. Therefore, the focus of qualitative research is on the process and the meaning of the results. In addition, the main attention of qualitative research is focused on human elements, objects, and institutions, as well as the relationships or interactions between these elements, in an effort to understand an event, behavior, or phenomenon (Creswell, 2020).

Case studies are approaches that study in depth about phenomena such as individual cases, groups, organizations, or certain systems. In this case, it is the case of cancel culture experienced by Tuan Guru Mizan Qudsiyah in Lombok, West Nusa Tenggara (Jonathan, 2006: 197).

Case studies try to find an understanding of how humans construct meaning and important concepts within the framework of intersubjectivity. If a person exhibits a certain behavior in society, then that behavior is the realization of the views or thoughts that are in the person's head. Reality is an expression of one's mind. Remembering, the case study raised was cancel culture on YouTube, and the subject affected by cancel culture was Tuan Guru Mizan Qudsiyah East Lombok (Jonathan, 2006 : 198).

The primary data in this study was taken from YouTube, which is related to the issue of cancel culture experienced by Tuan Guru Mizan Qudsiyah. The data and cancel culture phenomenon that occurred on YouTube researchers analyzed using the theory of genetic structuralism. Genetic structuralism means an analysis of objective structures in which the mental structures of individuals are biologically inseparable from their social structures (Haryatmoko., 2014: 43-44).

What genetic structuralism means in this context is Bourdieu's concept of habitus. This habitus is a series of biological individual tendencies, social rules, habits in the environment that encourage a person to act, in which the habit is not questioned and even without realizing the rules that make an agent to act and act in a certain way. Social agents are structured by their socio-cultural environment, and this is called habitus. Because it has been structured by its social environment so that it can give birth to perceptions, and actions that remain regular, and in the end become a habitus that is no longer questioned the rules behind it (Beilharz, 2005: 48).

3 Results And Discussion

The Impact of Cancel Culture on Individuals and Groups

New media is a platform that allows people to connect with each other with technology and the internet, where humans are free to communicate, and transform. Flew defines new media as those forms that combine the three Cs: computing and information technology, communication network digitized media and information content (Junaedi, 2011: 53).

The virtual world is currently crowded with discourse about cancel culture. This cancel culture discourse talks about human life in the virtual era where generally to eliminate one's influence because of words, behaviors, works, and actions that are not in accordance with societal norms. Usually, cancel culture is given to public figures who are involved in scandals against their works, words, deeds that are contrary to the culture of the community and then considered to hurt the feelings of their citizens because they are controversial so they tend to be disliked by the public.

Based on data in September 2020 where the Pew Research Center conducted a survey with several Americans about their views on cancel culture. The survey revealed that there are divided views on the meaning of cancel culture. About 49% of those familiar with the term say that "cancel culture means one's actions to hold

others accountable". While 14% of adults who frequently hear the term say that "cancel culture is censorship, restriction of free speech, or erasure of history". And 12% of Americans say that "cancel culture characterizes vicious attacks used to harm others." It was further revealed that. "Cancel Culture is a movement to remove celebrity status or esteem from person, place, or thing based on offensive behavior or transgression". In addition, cancel culture means, "a method of withdrawing support for public figures or companies. It can also a form of online shaming on social media platforms" (Vogels & Anderson, 2020)

While in Cambridge Dictionary defines "cancel culture is a way behaving in a society or group, especially on social media, in which it is common to completely reject and stop supporting someone because they have said or done something that offends you" (Dictionary, 2022).

If simplified that cancel culture also means the rejection of individuals through online complaints that result in exclusion and shaming of people. Cancel culture is basically similar to boycotts, where public figures or people who have influence can be canceled or rejected because they are considered no longer in line with the wishes of public psychology. This cancel culture can be echoed through virtual media, Facebook, twitter, Instagram, WhatsApp, YouTube and other new media. This happened a lot to a public figure who was suddenly canceled by the public through the media, because it was considered to issue controversial statements and hurt the hearts of the public (Wong, 2020: 74).

So where did the term cancel culture come from? When viewed from The Private Therapy Clinic that cancel culture is basically a change from the word boycott which then the term cancel culture became trending when in 2017 there was a sexual harassment case committed by Harvei Weisnstein which then exploded, it turned out that there were a lot of public figures involved in sexual harassment scandals known to the public. These scandals were exposed, then the public refused him to appear in public such as on television, cancellation of advertisements, and even cancellation of employment contracts which certainly deprived him of access to work for a public figure and personal access (Nasrullah, 2012: 35-37).

Although cancel culture looks simple on social media, the effect is very toxic for someone involved in the problem, because netizens are like vigilantes, insulting the canceled party, hate speech without considering the domino effect for someone who is canceled. The toxic effects of cancel culture include: bullying on social media, mental damage, feeling judged, and can lead to suicide. And even more painful it turns out that the digital footprint of someone who is canceled can be used as cancel material because digital traces are very imprinted and not easy to forget. The impact of cancel culture on individuals and groups can be very diverse. Here are some common implications associated with cancel culture. When a person or group is canceled, they can experience a significant decline in reputation. In the age of widely connected social media, negative publicity can spread quickly and impact a person's career opportunities, including employment, business opportunities, or professional reputation (S Pappas, 2021: 339).

Restrictions on free speech: the phenomenon of cancel culture can create fear and limit freedom of expression. Individuals or groups may become reluctant to express their opinions publicly for fear of rejection, social punishment, or adverse consequences. Psychological impact and mental well-being: individuals targeted by cancel culture often experience adverse psychological impacts. Stigma, anxiety, stress, depression, and feelings of isolation are some examples of the impact that canceled individuals may experience (Paul R. DeHart, 2021).

Division of society: cancel culture can lead to greater division in society. In many cases, this creates polarization among supporters and opponents, which hinders dialogue, understanding, and social progress. Influence on social compliance: cancel culture can create an atmosphere in which people feel compelled to go with the flow of majority opinion or dominant norms in order not to be canceled. This can reduce diversity of thought and stifle constructive criticism, thus hindering development and innovation in society (Thompson, 2022: 567).

Effects on recovery and learning opportunities: In some cases, cancel culture may prevent canceled individuals or groups from improving themselves, learning from mistakes, and contributing positively to society. This can limit opportunities for recovery, reconciliation, and personal growth. Influence on freedom of thought and diversity of opinion: cancel culture can have a negative influence on freedom of thought and diversity of opinion. When individuals or groups are banned or punished for having different opinions or violating prevailing social norms, this can lead to fear and restraint in coming up with new or alternative ideas. It can hinder innovation, critical thinking, and progress in society (Lee, 2023: 45).

Public power and potential abuse: in some cases, the cancel culture phenomenon can confer power on majority groups or individuals who have a strong influence on public opinion. This can lead to potential abuse of power, suppression of minorities, or exclusion of individuals who hold different viewpoints. Unfair public judgment: cancel culture is often driven by speedy public judgment and without due process. Individuals or groups can be

dismissed based on claims or accusations without solid evidence, without giving the accused a chance to defend themselves or explain the context in full. This can result in unfair and adverse punishment (Davis, 2023: 123).

Disadvantages in education and dialogue: the phenomenon of cancel culture can have a negative impact on education and healthy dialogue. If a person or group is canceled without the opportunity to speak or explain their views, this can hinder a deeper exchange of ideas and understanding between different groups. This can hinder the progress of knowledge, problem solving, and reconciliation between the parties involved (Ben Burgis, 2021).

The data on the implications of cancel culture for individuals and groups presented by J. Smith can be seen from the following description:

The implications of cancel culture on individuals are: a) The potential decline in reputation and career of individuals due to public judgment and boycotts, b) The psychological and emotional impact on individuals targeted by cancel culture, including stress, anxiety, and depression, c) Concerns about privacy and personal life that can be revealed and associated with the target of cancel culture, d) Increased risk of social isolation and decreased social support, because individuals who are punished or labeled as cancels can be shunned by friends, family, and society, e) Reduced dialogue and the ability to understand different points of view due to an atmosphere that forces conformity and judgment. While the implications of cancel culture on groups are: a) Groups can experience polarization, where supporters and opponents of the group are increasingly polarized and opportunities for dialogue are limited, b) Restrictions on freedom of expression in groups due to fear of social consequences and restrictions on opinions that do not conform to dominant norms, c) Groups can experience restrictions in the expression of new or alternative ideas, which may hinder innovation and development within the group, d) The group may face difficulties to reach consensus or create an inclusive environment that allows for dissent and critical thinking, e) The group may lose the diversity and richness of perspectives necessary for healthy growth and development (Smith, 2022: 123-145).

4 Islamic Communication Views on the Cancel Culture phenomenon

Islamic communication is an exchange of symbols built on Islamic principles that have the spirit of peace, hospitality, and safety. These principles should be the ideality in building communication on virtual media. In creating peaceful, friendly communication, of course, it must be based on the main guidelines of Muslims, namely the Qur'an and Hadith. These two guidelines are the basis for Islamic communication to always be honest, say positive and prioritize a selective attitude to verify, falsify, and validate (Dian Ismi Islami, 2013: 44).

Islamic communication is basically the process of delivering Islamic messages which include creed, sharia, and morals. Islamic messages are referred to as da'wah, where da'wah is an activity to influence others by conveying prophetic messages. In Islamic communication there are things that become the basic principles, namely: (1). Qawlan sadidan: communicate with the right words, do not lie and do not convoluted. (2). Qawlan baligha: effective and targeted communication. (3). Qawlan ma'rufan: communicate with good and appropriate words, so as to provide benefits, enlightening knowledge and provide problem solving for people who get difficulties. (4). Qawlan karima: communicate with noble and wise words so as to give birth to a message that is gentle, beautiful to hear with full manners. (5). Qawlan layyina: communicate in a gentle way, not rude, full of satire, friendliness so as to touch the heart and psychology of man. (6). Qawlan maysura: communication that is easily digested and captured by the audience (Jalaludin, 1994: 77).

The six basic principles of communication in Islam should be ideality in delivering da'wah messages both virtually and non-virtually, but the fact that happened to the virtual media youtube there was a cancellation of Mr. Guru Mizan Qudsiyah because the da'wah message delivered contained insults and symbolic violence. The insult and symbolic violence referred to here is where Tuan Guru Mizan Qudsiyah insulted the tradition of pilgrimage to the tombs of the Lombok people who are considered as the tombs of saints. If the content of Mr. Guru Mizan Qudsiyah's lecture on youtube that insults the customs of Lombok people is seen from the basis of Islamic communication, then Mr. Guru Mizan Qudsiyah has not fulfilled the aspects of Qawlan ma'rufan: namely communicating with good and appropriate words, so as to provide benefits, enlightening knowledge and provide problem solving for people who get difficulties. Next Qawlan karima: communicate with noble and wise words so as to give birth to a message that is gentle, beautiful to hear with full manners. And the end of Qawlan layyina is to communicate in a gentle way, not rude, full of satire, friendliness so as to give a touch of psychological change and human action.

Although as a Tuan Guru or public figure in Lombok whose activities are preaching and delivering prophetic messages, in the end Tuan Guru Mizan must be the subject of cancellation of the Lombok community because he

does not accept the graves of his guardians being insulted. Here are the principles of Islamic communication in looking at the phenomenon of cancel culture.

First, justice and forgiveness: Islam encourages individuals to hold fast to the principle of justice, but also emphasizes the importance of forgiveness. When a person makes a mistake or holds a view contrary to the majority, the Islamic view teaches that other individuals or groups provide opportunities for improvement and forgiveness, not permanent punishment.

Second, dialogue and deliberation: communication in Islam advocates achieving good understanding and problem solving through constructive dialogue and deliberation. In the context of Cancel Culture, a more productive approach is to engage the parties involved in open discussion and listen to each other with empathy, with the hope of reaching understanding and progress (Syed Abdullah Tariq, 2005).

Third, communication ethics: Islam teaches the importance of honest, respectful, and ethical communication. In the context of cancel culture, Islam emphasizes that individuals or groups should not use communication to slander, defame, or spread false information that can damage one's reputation. Rather, communication should be based on justice, truth, and respect for human dignity.

Fourth, self-development and improvement: Islam encourages individuals to strive to develop themselves morally and spiritually. In the context of Cancel Culture, Islam emphasizes the importance of providing opportunities for individuals or groups to learn from their mistakes, do good, and continually improve. Instead of punishing permanently, the Islamic view teaches understanding, guidance, and encouragement for growth and self-improvement.

Fifth, compassion and empathy: Islam encourages individuals to behave compassionately and empathetically towards their fellow human beings. In the context of Cancel Culture, the Islamic view teaches the importance of understanding an individual's context, background, and experiences before making judgments or disconnecting. Compassion and empathy become cornerstones in communication that focus on understanding and reconciliation, not separation and exclusion.

Sixth, healthy dissent: Islam encourages its followers to respect healthy dissent and promotes a culture of beneficial discussion. In the context of Cancel Culture, an approach that is in line with the Islamic view is to provide space for different perspectives, invite dialogue, and seek common ground and understanding in the midst of differences.

Seventh, wisdom and advice: Islam teaches the importance of giving advice with wisdom and gentleness. In a situation of cancel culture, the approach that is in accordance with Islamic teachings is to give wise and constructive advice, without intending to be condescending or judgmental. The advice given should be based on compassion, with the aim of helping the individual or group to grow and develop.

Eighth, forgiveness and reconciliation: Islam stresses the importance of forgiving and seeking reconciliation in relationships between individuals. In the context of cancel culture, the Islamic view teaches that the true goal is to achieve the common good and build mutually forgiving relationships. Through the process of reconciliation, individuals or groups involved can achieve peace and strengthen social bonds (Ibrahim Gamard, 2007)

The author himself said that cancel culture will be a parasite and a new challenge in the study of Islamic communication, because cancel culture has entered today's society through virtual media. The media provides freedom for people to comment when there is a phenomenon or case on social media and even netizens no longer pay attention to aspects of communication in Islam when confronted by the phenomenon of cancel culture. Here is the view of Islamic communication on the phenomenon of cancel culture.

Islamic communication views the cancel culture phenomenon as a new parasite that can certainly interfere with the principles of Islamic communication such as: a) Emphasizing the importance of honest, respectful, and ethics-based communication in social interactions, b) Encouraging to gain good understanding and trying to find solutions to problems through effective dialogue and communication, c) Emphasizing forgiveness, improvement, and self-development in relationships between individuals and society, d) Teaches the importance of listening with empathy, respecting differences of opinion, and building relationships of mutual understanding, d) Encourages resolving differences through deliberation and encourages kindness in social relationships (Ibrahim Gamard, 2007).

While cancel culture itself typically focuses on individuals or groups perceived to be committing actions or holding views that are socially or politically disapproved, it often involves using social media or online platforms to express disapproval and cause restrictions or rejection of certain individuals or groups. It certainly has a significant impact on a person's reputation, career, or personal life. In some cases, it can generate fear and impede freedom of speech and expression, sometimes having elements of moral or just justification, with the aim of voicing social justice and criticizing actions considered unethical or detrimental (Johnson, 2023: 89-110).

5 Implications of Cancel Culture for Tuan Mizan Qudsiyah

Swallowing on social media, someone who is canceled has no more space to appear in public. While his personal stripping no longer has access to his work and activities. And even to bounce back from the cancel process takes a long time to be accepted back normally by society. Cases of cancel culture usually occur in a figure or public figure(Rodriguez, 2023: 567).

The subject who was canceled was Tuan Guru Mizan Qudsiyah, a preacher from East Lombok, West Nusa Tenggara. The content of his lecture on youtube in 2020 insulted the tombs of saints who are considered sacred in Lombok. This video lecture is entitled "The Law of Religious Tourism to the Grave". In this lecture on youtube Tuan Guru Mizan Qudsiyah said traveling, driving, preparing supplies for grave pilgrimages, as well as going to sites, places of shirk, this is immoral and should not be.

Let alone hire bodyguards for grave pilgrimages, tomb pilgrimages, this is an indestitution. What he called an accident when a person goes to a grave or tomb on condition of preparing vehicles, preparing supplies, but not as a traveler. When traveling to the tombs around the village, Tuan Guru Mizan Qudsiyah quoted the Prophet as saying "visit the grave because it reminds you of the Day of Judgment". What is meant here as immoral is traveling so that it must be a traveler who rents a car, bodyguards, prepares side dishes, or supplies. Safar or traveling to tourist attractions, or religious tourism is forbidden by Allah and the Messenger of Allah.

Why is it forbidden, because this is the means by which the grave is made a statue worshiped other than Allah. Traditions like this occur a lot, where people beg for sacred tombs, which are said to be the tombs of the solehs. Many washed their faces on graves, marked their foreheads with whiting, brought potpourri, and tobacco. So, these tombs are made into statues, by seeking blessings there, praying to the dead, all these are haram.

As for his proposition that he cited, narrated by Imam Bukhori and Muslim, the Prophet said "no travel is allowed, except to three mosques". No tour except for only the three mosques: Masjid al-Haram, Masjid al-aQsa, Masjid Nabawi. When this tour of the three mosques is of great reward and forgiven of sins like a newborn baby from the belly of its mother. This is our impetus why the pilgrimage of the three mosques is compromised. The Prophet forbade travelers to any place for the purpose of worship except for the three mosques. Thus, whoever makes a pilgrimage to the tomb of Shaykh Albadawi, or the tomb of al-Husayn or others, then he disobeys the Prophet SAW. If mosques are the house of Allah, the place loved by Allah, as in the hadith narrated by Imam Muslim, "The land or place most loved by Allah is the mosque, the place most hated by Allah is the market".

If the place most loved by Allah is the mosque, then it is forbidden by the Prophet to go to anywhere except the three mosques. Meaning, this shows that apart from the mosque it is more mainstream should not be. If the mosque is a place beloved by Allah, it should not be celebrated except for those three mosques. For example, we go to a mosque other than the three mosques, it is not the mosque that is the destination but the knowledge. But now the problem is, the graveyard people who are pursued are not knowledge, but looking for barokah, asking for prayers. Therefore, none of the friends who understood this matter came to the tombs.

Even in the story, Abu Hurayrah once came to the hill of Tursina for worship and was forbidden by Abu Basra. Whereas this place is a blessed place, a consecrated valley, a place where the Prophet Moses spoke with Allah. From the story of Abu Hurairah and Abu Basrah it alone indicates that pilgrimage to places other than the three mosques is forbidden, so also coming to other historical places for the purpose of worship is not allowed.

Likewise, the habit of Lombok people making pilgrimages to the tombs of saints. Pilgrimage like a tomb: "Selaparang, Bintaro, Sekarbela, Loang Balok, Ali Batu, Batu Layar, all these tombs"Tain Acong Cemetery and Tain Acong Keramat : Dog Feces Grave and Dog Feces Sacred ". Tuan Guru Mizan Qudsiyah's statement in his lecture on youtube went viral saying "Tain Acong Grave and Tain Acong Sacred Grave: Dog Feces Grave and Dog Feces Sacred Grave"

This statement made the masses in Lombok angry because his statement was considered to hurt public psychology. Tuan Guru Mizan Qudsiyah in the end had to be exposed and became the object of netizens' cancellation. As for the effect of this cancellation, finally Tuan Guru Mizan Qudsiyah had to lose his access as a lecturer, also had to become a suspect and was detained at the NTB Regional Police for cases of insulting Muslims and even lost his personal access because he was canceled. Not only that, the cancellation also ultimately had an impact on the attack.

There are many cases of cancel culture in virtual media, but the case above is part of a small example in seeing the cancel culture phenomenon experienced by public figures, especially Tuan Guru Mizan Qudsiyah as a lecturer who should carry a message of da'wah about peace, hospitality, usefulness, and safety. But the fact is the opposite,

Tuan Guru Mizan Qudsiyah as a preacher must accept cancellation. The phenomenon of cancel culture looks simply but the impact is so great on the personal of the people involved in canceling. Therefore, it requires serious attention and caution for media users before giving statements, actions, comments in the virtual world.

6 Conclusion

Cancel culture is a rejection, cancellation, and boycott carried out by netizens to eliminate the charisma of a public figure because it is considered to issue controversial words, songs, actions, and deeds on virtual media which are then considered to hurt public feelings. Individually, cancel culture has an impact on, anxiety, stress, depression, loss of privacy, increased risk of social isolation and decreased social support from friends, family, and society. While as a group can cause fear of social consequences and restrictions on opinions that do not conform to the dominant norm. Groups may experience restrictions on the expression of new or alternative ideas, which may hinder innovation and development within the group. Groups may face difficulties reaching consensus or creating an inclusive environment that allows for dissent and critical thinking. Groups can lose the diversity and richness of perspectives necessary for healthy growth and development. Islamic communication views *cancel culture as a* parasite and a new challenge when faced with the principles of Islamic communication such as: justice, forgiveness, dialogue, deliberation, communication with ethics, providing opportunities for self-improvement, showing compassion, empathy, respecting differences of opinion, giving advice containing wisdom, teaching the importance of advice with wisdom and gentleness, giving forgiveness and reconciliation interindividual. The implications of cancel culture on the case of Tuan Guru Mizan Qudsiyah from East Lombok in 2020 are considered to hurt public psychology. The YouTube content of Tuan Guru Mizan's lecture went viral for his statement insulting the tombs of guardians in Lombok with the title "Sasak language: Tain Acong Grave and Tain Acong Keramat : Dog Feces Grave and Dog Feces Sacred "which in the end he was canceled by the mob and then his Assunah Islamic boarding school in Bagek Nyaka, Aikmel District, East Lombok Regency, West Nusa Tenggara was attacked and burned by the mob.

7 Limitations & Recommendations for Future Studies:

This research examines on the social media platform YouTube and the object of his study is an influential figure among the public who was viral in 2020. Therefore, the recommendation for the next researcher is the opening of a wider and more diverse study on different social media platforms related to the phenomenon of cancel culture in the virtual media era. Authors must define and state the limitations if any within the scope of the study and must clearly state it to avoid confusions. Authors must also suggest recommendations for future studies on this area.

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