



A COMMUNICATION LITERACY STUDY OF THE INDONESIAN ULEMA COUNCIL'S FATWA ON PLASTIC SURGERY

Nisfatul Lailiyah

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
nisfatul.lailiyah@mhs.uingusdur.ac.id

Ikhfa Fauziyatul Maula

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
ikhfa.fauziyatul.maula@mhs.uingusdur.ac.id

Faida Hapsari

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
faida.hapsari@mhs.uingusdur.ac.id

Dwi Mujaharoh

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
dwi.mujaharoh@mhs.uingusdur.ac.id

Annisatul Karimah

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
annisatul.karimah@mhs.uingusdur.ac.id

Ahya Adi Septiansyah

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
ahya.adi.septiansyah@mhs.uingusdur.ac.id

Cipto Leksono

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
cipto.leksono@mhs.uingusdur.ac.id

Annisa Cikal Nusantara

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
annisa.cikal.nusantara@mhs.uingusdur.ac.id

ABSTRACT

This study aims to identify and explore the function of mass communication in the 2020 fatwa of the Indonesian Ulema Council (MUI) on plastic surgery. This research uses a qualitative method with a literature study approach to analyze the law of plastic surgery according to the 2020 MUI Fatwa. Data were collected through documentation and analyzed through data reduction, presentation, and verification. The findings of this study show that communication functions as social surveillance, mass communication functions as social correlation, and communication functions as social transmission. The theoretical implications of this study regarding mass media function to strengthen religious authority by interpreting fatwas widely to the audience, reconciling social norms and religious understanding. The limitations of this study have not identified the effectiveness of public understanding of the laws of plastic surgery.

Keyword: Plastic Surgery, Indonesian Ulema Council, Mass Communication Function

A. Introduction

The issue of plastic surgery related to the 2020 fatwa of the Indonesian Ulema Council (hereinafter, MUI) has sparked various debates among the public, especially in relation to the ethical and moral limits posed by the medical practice. In Indonesia, the Ulama's fatwa has binding power to solve problems faced by the community. The binding power of a fatwa is recognized by the state after the fatwa is stipulated by a legal instrument (Wajdi, 2021). Many argue that plastic surgery can be considered as an attempt to alter God's creation and lead to the perversion of religious values. On the other hand, some people believe that plastic surgery is a legitimate and beneficial form of self-care, especially when it comes to physical health or trauma (Triyana et al., 2022). The tension between religious views and individual needs creates a complex dilemma, where mass media plays a crucial role in conveying fatwa-related information and influencing public opinion.

Plastic surgery is an ever-evolving specialty with procedures that incorporate reconstructive surgery, cosmetic procedures, orthopedics, and oncology (Jabaiti et al., 2021). Plastic surgery is not only about aesthetics, but also plays an important role in one's physical and mental recovery. Some types of surgery, such as post-accident reconstruction, repair of congenital defects, or removal of tissue after cancer surgery, aim to improve the patient's bodily functions and quality of life. Rejecting plastic surgery entirely can overlook crucial medical aspects and hinder access to healthcare for those who need it. Therefore, it is important to look at plastic surgery comprehensively, not only from a religious perspective, but also in terms of health and well-being. In this context, mass communication plays an important role in conveying accurate information so that people can understand the difference between aesthetic and health-essential surgeries.

In the view of Islam, the issue of plastic surgery is quite a sensitive topic. Plastic surgery in its various types, including hymen surgery, is one of the problems facing Muslims today that requires a quick solution. On the one hand, this issue has never been discussed by classical scholars, so no discussion of it is found in their works. On the other hand, as it relates to aspects of societal sociology and the lifestyle of modern society, it has become quite a hot topic of discussion (Fitria, 2023). The 2020 fatwa of the Indonesian Ulema Council (MUI) confirms the existence of rules about the types of plastic surgery that are allowed and those that are not. In Islamic teachings, preserving the authenticity of Allah's creation is important, so permanent changes to the body without a legitimate reason. Such as just to beautify oneself or to alter the natural form in the absence of medical necessity, can be considered as an attempt to alter Allah's creation, which is inherently prohibited. However, plastic surgery for health purposes or medical reasons, such as recovery after an accident, burn, or other physical trauma, may be permitted. This is because the aim is to restore impaired bodily

functions, not simply alter them. Islam makes allowances in emergency situations or in matters deemed essential to improve the quality of life. This issue between religious values and individual needs is a challenge in modern life that needs to be responded to wisely. The role of the mass media is very important in conveying information about this fatwa so that the public can understand it fully, so that the decisions taken can remain in accordance with religious values, ethics, and pay attention to aspects of health and welfare.

Through a normative-philosophical approach, this qualitative study in the form of a literature study aims to find out the function of mass communication in the fatwa literacy of the Indonesian Ulema Council (MUI). The primary data of this study uses the document of MUI Fatwa No. II of 2020 on Plastic Surgery, and the secondary data in this study uses a variety of studies that are correlative to the main discussion. Meanwhile, the fatwa from MUI is used as a perspective foundation on the main topic, namely to find out the law of plastic surgery which is the object of this study. The data of this study was obtained using documentation technique. Meanwhile, data analysis includes data reduction, data presentation and data verification.

Previous studies that are correlative to the subject of this study include Herwindya in her study of social media literacy which emphasizes the function of social communication in the fatwa of the Indonesian Ulema Council (Wijaya, 2020). Furthermore, Nurhalizah in her study of fatwas on women, which discusses fatwas on women's health and beauty issued by the Indonesian Ulema Council (MUI) and explicitly investigates the influence of certain madhhabs on MUI Fatwas studied around women's health and beauty, including anti-menstrual drugs, abortion, female circumcision, plastic surgery and injecting botox for beauty treatments (Nurhalizah, 2024). Qudratullah on the Role and Function of Mass Communication (Qudratullah, 2018). Syarifah Zahrina Firda on MUI Communication Strategy in Socializing Fatwa on Guidelines for Bermuamalah in Social Media (Firda, 2018).

In this study, the aspect of distinction focuses on the law of plastic surgery according to MUI, this study emphasizes the distinction of medical procedures that are considered legal and those that are potentially controversial. The law of plastic surgery according to MUI is very important to understand, considering that plastic surgery involves not only health aspects but also moral and religious considerations. This study examines that, while some medical procedures are considered only for health reasons, plastic surgery often triggers discussions about the motivation behind it, such as whether it is to change one's appearance or as a response to social pressure. Therefore, the urgency of this study is to understand how MUI views on the law of plastic surgery, information that can help people in considering various factors before making a decision. By reviewing this study, we can address the issue of plastic surgery wisely, that the importance of a deep

understanding of the moral and religious aspects before undergoing plastic surgery.

B. Mass Communication Function

Mass communication in broad terms is an activity carried out between one or more people to convey messages through print, electronic or digital media (Kustiawan et al., 2022). It can also be said that mass communication is communication aimed at many people. Information conveyed through mass media can quickly spread to the public, so that ordinary people can easily find out about information. In today's digital era and information globalization, mass media has become an important communication tool in disseminating information (Farid, 2022). Mass communication has three functions, namely the social control function, the social correlation function and the social transmission function.

First, communication functions as social supervision. This function is divided into two main forms, namely the warning or beware surveillance function and the instrumental surveillance function (Nora et al., 2016). Surveillance function Warning occurs when the mass media is used to inform about a threat or disaster. Meanwhile, the instrumental surveillance function occurs when the mass media is used to disseminate information that is useful for society. In this case, mass communication functions as social supervision where the mass media is used as a means of disseminating information on the 2020 MUI Fatwa on plastic surgery. Therefore, the existence of communication through mass media can facilitate the dissemination of information on the MUI Fatwa on plastic surgery to the wider community so that people can find out how the law of plastic surgery in Indonesia according to MUI.

Second, mass communication functions as social correlation. This function can provide public understanding that plastic surgery has different laws. in the 2020 MUI Fatwa discusses various perspectives of plastic surgery and its laws. This fatwa can be conveyed to the public to clarify the reasons and legal basis. Public discussion and dialog are important ways to prevent misunderstanding or miscommunication, as well as to help accept the fatwa in daily life.

Third, communication functions as social transmission. The task of the transmission function is to transmit data and information from one party to another. This function involves the transmission of signals and messages through various communication channels such as cables and radio waves, ensuring that the information reaches the intended audience. This function is in the form of establishing relationships between components of society in which they respond or do something to the environment together (Zhang et al., 2024).

C. The Relationship Between Science and Islamic Law

Etymologically, the term "science" comes from the English "science," which is derived from the Latin "scientia," meaning knowledge. Meanwhile, terminologically, science can be interpreted as excellence in the search for truth, or as a process that arises from the interaction between the human mind and five senses with the surrounding environment (R. M. Sari, 2020). In the Big Indonesian Dictionary (KBBI), science is systematically organized knowledge, obtained through observation, research, and experiment. This process aims to determine the basic properties or principles of the object being observed, investigated, and studied. In Islam, science is translated as knowledge ('ilm). In Islamic epistemology, the term science is not the same as ordinary knowledge, according to Ibn Hazm, science is knowledge of something as it is. While Western epistemology limits science to the empirical or physical field, Islamic epistemology includes the study of non-physical or metaphysical sciences. Thus, science in the Islamic context means knowledge that is not only limited to physical aspects, but also includes broader and deeper dimensions (Maulana, 2024).

To understand the meaning of Islamic law more clearly, we need to know the meaning of each word that composes it. The word law etymologically comes from Arabic, namely from the root word hakama-yahkumu, which has the basic form hukman. The singular form of the word al-ahkâm is al-hukmu. According to Muhammad Daud Ali, the word law which comes from Arabic means norms, rules, measures, benchmarks, or guidelines used to assess and understand human behavior in relation to the surrounding environment (Rohidin, 2016). Meanwhile, the definition of Islamic Law, or also called Islamic Sharia, is a system of rules that is used to regulate human behavior. It is based on the revelation of Allah SWT and the Sunnah of the Apostle that regulates the behavior of a mukallaf (person who has fulfilled the conditions of obligation) (Eva, 2017). This system is recognized and believed by its adherents and is binding. These principles refer to what has been exemplified by the Messenger of Allah in its comprehensive application. In terms of terms, sharia includes the laws that Allah SWT commanded His people through a Prophet, both with regard to belief (aqidah) and with the practice of worship and daily life (amaliyah). In this view, science and religion provides a very broad contribution so that it can establish active cooperation between science and religion, not only that, more importantly, science can provide confidence to religious people by providing scientific evidence of the divine revelation (Jendri, 2019).

The idea of Islam and science can be seen from various perspectives. Both affect humanity in different ways, science provides tools and accelerates progress, while Islam sets the goal of human endeavor and directs the action. Science brings physical changes, while Islam brings spiritual changes. Science improves intellectual abilities, while Islam perfects the soul and emotions. Science protects

mankind from diseases and natural disasters, while Islam protects from unrest and discomfort. Science creates harmony between man and the world, while Islam creates balance within man (Ritonga, 2019). Through science, humans relate to reality in understanding the existence of themselves and their environment, while religion makes humans aware of the relationship to the diversity of reality, to obtain a degree of absolute certainty, namely awareness of the presence of God. Both of them are both exploring reality, but what qualifications of truth are needed by humans, so the reality of science and religion is still often contested. In the modern context, as analyzed by M. Ridwan, Komaruddin Hidayat, and Muhammad Wahyuni Nafis, there is a difference between science and religion. emphasis on the important role of religion in the era of globalization. People are increasingly interested in discussing religion, signaling a search for meaning and purpose in life amid technological advances. This reflects the realization that science and technology have limits, and without the moral values that religion promotes, humans can fall into serious trouble. Thus, the relationship between science and religion remains relevant and needs to be understood in a balanced manner (Ritonga, 2019).

The relationship between Islamic law and science can be seen from several perspectives. Islamic law, which comes from revelation, often interacts with science, which is the work of human reason. Modernist thinkers argue that although there is a conflict between scientists and religious teachings in Western history, there is no conflict between reason and revelation (Maimun, 2020). In this context, science serves as a tool for understanding and applying Islamic law in everyday life. For example, developments in science can help interpret Islamic law in relation to contemporary issues such as health, environment and technology (Maimun, 2020). The relationship between Islamic law and science is interactive, complementary and enriches Muslims' understanding of contemporary life and challenges.

D. Construction of Mass Communication Functions in the Literacy of Fatwa of the Indonesian Ulema Council on Plastic Surgery

It is undeniable that plastic surgery has become a common thing in Indonesia. Plastic surgery is a branch of medical science that aims to reconstruct or repair parts of the human body through medical surgery. Initially, plastic surgery was only performed to correct physical imperfections due to illness or defects. But nowadays plastic surgery has been done by many healthy and physically perfect people. Among celebrities plastic surgery has become commonplace, they are competing to do plastic surgery to achieve a satisfactory appearance.

With the fatwa issued by the Indonesian Ulema Council (MUI) on plastic surgery, this is one of the efforts to provide understanding to the community, especially Muslims, so that they can obey religious teachings. With this fatwa, it is

expected to increase the sense of obedience of Muslims to the norms in Islam. In this sub-chapter, we will describe the function of mass communication in disseminating the fatwa of the Indonesian Ulema Council on plastic surgery to the public as a whole.

1. Social Supervision Function Related to the Rise of Plastic Surgery

It is undeniable that plastic surgery in Indonesia is increasingly prevalent. People who perform plastic surgery are usually motivated by dissatisfaction with their appearance. With the existence of plastic surgery, it allows someone to get the appearance they want. Whatever the costs incurred for plastic surgery, it will still be done for the sake of an appearance that is in accordance with the wishes. In this context, mass media is needed as an intermediary for the dissemination of MUI's fatwa on plastic surgery, so that people will be more concerned about the law of plastic surgery.

As for one of the orientations of plastic surgery, it provides an opportunity for individuals to improve their physical condition to an optimal level and focus more on the outcome of the surgical procedure. This is in line with what is stated in Law Number 36 Year 2009 article 1, which states that health is a state of well-being that includes physical, mental, spiritual, and social aspects, thus enabling everyone to lead a socially and economically productive life. Meanwhile, according to the Health Law, Article 69 paragraph 2, plastic and reconstructive surgery must be in accordance with the prevailing social norms in society and is not intended to change a person's identity (Wildan Fauzi Ashodaq, 2018). The existence of this orientation shows that the importance of the role of mass communication towards the dissemination of communication (information and messages) to every individual in their community. As is the case in the medical field, social media today offers a simple and communicative way to inform and promote the work of a doctor, hospital or institution, especially in the field of plastic surgery and other beauty-related topics (Amandita & Saraswati, 2023). Social supervision related to plastic surgery also plays a crucial role in regulating the increasing practice of plastic surgery, especially those performed for aesthetic purposes. Specifically, the MUI Fatwa Commission also observed various issues, facts, and phenomena related to the use of social media and its impact on society, especially Indonesian Muslims (Wijaya, 2020).

Altering the shape of the body is prohibited if the purpose is only to beautify oneself without a clear medical reason. This action is considered as altering Allah's creation and is categorized as haram. In addition, scholars also prohibit anyone who facilitates or assists in performing plastic surgery for aesthetic purposes, as this is considered an act of oppression (Azzahra, 2024). In the 2020 MUI Fatwa which explains about plastic surgery, it makes people know the law of plastic surgery. although there are still many people who ignore the

sharia law, there are also many who have practiced it so that they stay away from these actions.

In short, this plastic surgery is the same as falsification or deception against himself and even others, as for the law of those who deceive is haram according to shara'. In addition, the danger occurs if the operation fails, it can add damage to the body. So whatever the method, doing harm to oneself is not in accordance with the ruling of shara'. If in one case (for example, plastic surgery for beauty) there are benefits or maslahat, but there are also problems (damage), it must take precedence to eliminate the mafsadat, because the problems can expand and spread everywhere, so that it will cause greater damage (Ney et al., 2023). In this modern era, many on social media display videos containing failures in plastic surgery. This can convince the public of the harmful effects of plastic surgery. from the rise of plastic surgery and the effects of plastic surgery make people think repeatedly to do plastic surgery. people who are active in social media are not lacking in literacy and understand sharia can avoid the rise of plastic surgery and be saved from the traps of modern trends that can interfere with both physical and mental health.

From the description above, it can be concluded that the Indonesian Ulema Council Fatwa Number 11 of 2020 regarding plastic surgery emphasizes the importance of social supervision in regulating the increasing practice of plastic surgery. The purpose of this social supervision is to ensure that plastic surgery is carried out in accordance with sharia principles, to prevent misuse for aesthetic purposes because it changes God's creation without a valid reason, and to protect the health and safety of patients. Supervisory measures may include the implementation of strict regulations, public education, and strict law enforcement. Clear regulations can prevent plastic surgery practices that do not meet medical and ethical standards. Education about the risks of plastic surgery is also crucial to reduce excessive demand. Strict enforcement of violations can provide a deterrent effect and ensure procedures are performed safely and responsibly, protecting the public from the negative impact of unsuitable practices.

2. Social Correlation Functions for Action Recommendations Government, Politics and Society

Reconstructive plastic surgery to improve the function and shape of abnormal anatomy towards normal is permissible, because it falls under the category of emergency (urgent need) or necessity (urgent need). This permissibility is subject to the following conditions: the procedure must provide clear benefits based on competent and reliable expert judgment, be safe and harmless, and must be performed by competent and reliable professionals (Hanna et al., 2024). The rule of fiqh states that everything is basically permissible, unless there is a clear prohibition. Thus, plastic surgery to repair a damaged or deformed

body is permissible. However, Islam prohibits plastic surgery that only aims to beautify the body without medical reasons, because it is considered a form of dissatisfaction with the creation of Allah SWT. The correlation function of mass communication in the issue of plastic surgery can be seen from the role of the media as a liaison between the public and the government. The media conveys information about the trends, risks and impacts of plastic surgery, as well as government policies related to regulation or education. This helps shape public opinion, bridge interests, and encourage dialog between the two parties.

Social correlations related to government policies and people's political behavior have unique aspects, such as multidimensional dynamics between social, economic, cultural and political factors that are difficult to predict (Rasyid, 2022). Government policies affect social conditions, but are also shaped by people's political preferences. Social research studies are important to understand the correlation well. Policy implementation should consider the impact on society and follow local wisdom and involve community participation (Rusandi & Muhammad Rusli, 2021). With this in mind, government and community actions can be more effective in responding to social correlations.

The government as the party that regulates the regulations and laws in Indonesia, should give support to the fatwa issued by MUI regarding plastic surgery. The government's support for MUI's fatwa on plastic surgery is important because it will reflect the synergy between religious policy and national regulation to maintain the balance of ethical values in society. MUI's fatwa serves as a normative guide, especially in issues related to body changes such as plastic surgery, which often raises moral and legal dilemmas. This fatwa provides direction that plastic surgery is only allowed if it aims to address medical needs, such as correction of congenital or accidental deformities, and not solely for aesthetic reasons. The government, through relevant agencies, supports the implementation of this fatwa by harmonizing health regulatory policies and public education to raise awareness of the ethical and social impacts of plastic surgery (Magfirah & Heniyatun, 2015).

Society plays an important role in supporting MUI's Fatwa on plastic surgery, especially by understanding and respecting the boundaries that have been set by the scholars. Reconstructive plastic surgery to correct physical defects is considered in accordance with Islamic principles as it aims to preserve the physical and psychological well-being of individuals. In contrast, aesthetic plastic surgery that does not have a medical reason is more often considered to be against Shariah because it falls into the category of excessively altering Allah's creation, as prohibited in QS. An-Nisa verse 119. In this context, public support for MUI's fatwa is a tangible manifestation of obedience to Islamic law. This view is also supported by the fact that most scholars agree that physical changes are only allowed if they are for health purposes, not just for aesthetics. Therefore, educating the public

about the importance of understanding the law of plastic surgery is necessary. As a Muslim, obeying this fatwa is a form of submission to the values of sharia, which aims to maintain the sanctity of human identity as created by Allah. It is also related to maintaining a balance between aesthetic and health aspects, which is in accordance with Islamic teachings on the harmony of life. Previous research has shown that aesthetic plastic surgery that goes against religious and social norms can have negative psychological and social impacts on Muslim individuals and communities.

In this context, the community's support for the MUI fatwa is a tangible manifestation of obedience to Islamic law. This view is also supported by Kurniawan's research (2022), which states that most scholars agree that physical changes are only allowed if they are for health purposes, not for aesthetics alone. Therefore, educating the public about the importance of understanding the law of plastic surgery is necessary. As a Muslim, obeying this fatwa is a form of submission to the values of sharia, which aims to maintain the sanctity of human identity as created by Allah. It is also related to maintaining a balance between aesthetic and health aspects, which is in accordance with Islamic teachings on the harmony of life. Previous research has shown that aesthetic plastic surgery that goes against religious and social norms can have negative psychological and social impacts on Muslim individuals and communities.

It can be concluded that social correlation plays an important role in formulating policy recommendations. High levels of social correlation are positively correlated with support for collective and inclusive government policies. This finding is in line with previous research, but differs from the emphasis on economic factors as the main determinant. The government needs to consider aspects of social cohesion when developing policies. Communities need to build and maintain social relationships to face collective challenges. Further research is needed to explain the relationship between social correlation and policy preferences in different cultural and political contexts.

3. Social Transmission Function in the Cultivation of Legal Guidelines in Society

The growing popularity of plastic surgery often raises debates in society. On the one hand, it is about an individual's right to change their appearance to strengthen their self-confidence. But on the other hand, there are concerns about its negative impact on physical and mental health and possible exploitation by irresponsible parties. Sari (2010) Social control and the application of regulations are absolutely necessary to balance individual freedom with the public interest. Social surveillance not only ensures that plastic surgery is safe and ethical, but also ensures that people know about the possible risks and protects them from actions that could harm themselves. Chinta et al. (2023) Many people, especially those who care deeply about their appearance, often get caught up in the beauty

standards set by the media and trends without realizing the long-term impact on their health. This creates a dilemma between an individual's freedom of choice and the potential harm that may occur if proper supervision is not provided. Therefore, the implementation of clear legal requirements and stricter social monitoring is essential. The public needs to have a better understanding of the risks and ethics associated with such cosmetic procedures. In this case, the law acts as a regulation that protects individuals from harmful Practices (Istikharoh et al., 2024).

Social transmission plays an important role in the socialization of legal guidelines and social norms in society, especially in the education of social behavior. An important example is the increasing practice of plastic surgery. In this case, social transmission serves to convey the legal and ethical values that govern the profession. Media, education and government policies are the main means to educate the public about the legal and ethical limits of plastic surgery so that they are more aware of the potential health risks and social consequences (Purwati, 2023). According to data, the number of plastic surgeries in Indonesia is increasing rapidly, for example in 2020 it increased by about 30% compared to the previous year. This trend is influenced by changing social norms that are increasingly accepting of aesthetic body interventions through medical technology. However, despite the awareness of the importance of safe plastic surgery procedures, there are still many practices that are illegal or do not meet medical standards. A study by the Indonesian Ministry of Health found that around 40% of people who undergo plastic surgery are unaware of legal procedures and medical risks, creating opportunities for exploitation by irresponsible parties (Pakpahan et al., 2021). Regulatory oversight of orthopedics remains inadequate, and many surgeries are performed without proper supervision. This highlights the importance of social communication in improving public understanding of the laws and ethics surrounding plastic surgery and strengthening social surveillance to keep the practice safe and consistent with existing guidelines (Ney et al., 2023).

Beauty is an important aspect of modern society, and all measures are taken to achieve perfect beauty, regardless of its simplicity or dangerous tactics. In modern times, plastic surgery is gaining popularity as a beauty trend. Plastic surgery was initially done for medical purposes, but now it is also done for cosmetic purposes. Some people may undergo plastic surgery for health reasons, to lose weight, or to repair injuries after an accident. Plastic surgery can change the appearance of your nose and face. Currently, the public's view of plastic surgery is only focused on cosmetic (aesthetic) issues, such as liposuction, nose plumping, face tightening, chin and cheek straightening, and others. The number of people who undergo plastic surgery shows a lack of religious awareness and knowledge so that they do not obey the warnings and prohibitions of god .

MUI Fatwa No. 11/2020 on Plastic Surgery states that plastic surgery is permissible if performed for reconstructive purposes or for the benefit of the patient. However, permanent cosmetic surgery that aims to alter Allah's creation is considered haram. Islam emphasizes both physical and non-physical beauty in order to maintain honor and glory. Therefore, cosmetic surgery, such as tightening the skin or breasts to remove signs of aging on the face and body, slimming the waist, or enlarging the hips is not appropriate or allowed in Islamic law. Plastic surgery for beautification is considered haram because it involves altering Allah's creation and is against Islamic law. Surah an-Nisa' verse 119 is also the basis for Imam al-Qurtubi. According to him, altering God's creation in any way that has nothing to do with health is prohibited. Examples: tattooing, cutting teeth, castrating someone, homosexuality, dressing and behaving like the opposite sex, and so on (Aravik et al., 2018).

The conclusion above is true, now many people are doing plastic surgery to change the things they don't like about their bodies. Social transmission plays an important role in the socialization of legal guidelines and social norms in society, especially in the education of social behavior. An important example is the increasing practice of plastic surgery. In this case, social transmission serves to convey the legal and ethical values that govern the profession. MUI Fatwa Number 11 of 2020 on Plastic Surgery states that plastic surgery is permissible if performed for reconstructive purposes or for the benefit of the patient.

E. Conclusion

Referring to this subject matter, it is concluded that there are mass communication functions in the literacy of the 2020 fatwa of the Indonesian Ulema Council (MUI) on plastic surgery. First, the function of social supervision related to the rise of plastic surgery. This can be proven by the issuance of this fatwa as a form of response from the Indonesian Ulema Council to the rise of plastic surgery cases in Indonesia. Second, the function of social correlation to recommendations for government or political and community action. This can be seen from the content of this fatwa which recommends actions that must be taken by the government related to ensuring safety in plastic surgery for the people of Indonesia. Third, the function of social transmission in instilling legal guidelines in society. This can be seen with the issuance of this fatwa as a guideline in determining the law when performing plastic surgery, especially for Muslims. This can be found in the dissemination of the fatwa of the Indonesian Ulema Council so that it can be used as a legal guideline in performing plastic surgery in Indonesia. Mass communication in the literacy of MUI's 2020 fatwa on plastic surgery has several theoretical implications. First, the message is general and aimed at a wide audience through mass media. Second, the audience of this fatwa is anonymous and heterogeneous, there is no direct interaction between the communicator and

the audience. Third, information dissemination occurs simultaneously and simultaneously. Fourth, mass communication focuses more on message content than interpersonal relationships. Fifth, feedback from the audience is delayed. This However research has limitations, including the difficulty of understanding specific audience reactions and the limited interactivity in mass communication. Recommendations to improve the effectiveness of mass communication include choosing the right media, designing strategic messages, and integrating feedback from the audience. With these steps, mass communication on plastic surgery fatwas can be more effective in delivering accurate and relevant information to the general public.

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