

Reconstructing Islamic Communication Ethics in the Algorithmic Public Sphere: From Information Abundance to Ethical Deficiency

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Abstract: The rapid expansion of algorithm-driven digital platforms has transformed the contemporary public sphere into an environment characterized by information abundance while simultaneously experiencing a decline in ethical communication. Algorithmic recommendation systems prioritize engagement, personalization, and virality rather than truthfulness, responsibility, and public benefit, thereby encouraging misinformation, polarization, and ethical degradation. This article aims to reconstruct Islamic communication ethics as a normative framework capable of responding to ethical challenges within the algorithmic public sphere. The study employs a Systematic Literature Review (SLR) combined with a library research approach by synthesizing recent interdisciplinary literature concerning communication ethics, digital media, algorithmic governance, Islamic communication, and post-truth society. The findings demonstrate that the ethical crisis in algorithmic communication cannot be addressed solely through technological regulation because the problem fundamentally concerns the erosion of moral responsibility among communicators, platforms, and audiences. Islamic communication ethics provides an alternative ethical paradigm grounded in *sidq* (truthfulness), *amanah* (responsibility), *tabayyun* (verification), *'adl* (justice), *hikmah* (wisdom), and *maslahah* (public benefit). These principles function not merely as individual moral virtues but as communicative norms capable of guiding digital interaction within algorithmically mediated environments. This study proposes a conceptual reconstruction that integrates Islamic ethical principles with contemporary communication philosophy to strengthen ethical resilience in the digital public sphere. The contribution of this article lies in offering an interdisciplinary ethical framework that connects Islamic communication ethics with algorithmic governance, thereby enriching contemporary discussions on digital communication ethics.

Keywords: Islamic communication ethics; algorithmic public sphere; digital ethics; post-truth

Introduction

Digital communication has entered a new historical phase in which algorithms increasingly determine what information individuals receive, how public opinion develops, and which narratives dominate social interaction. Unlike earlier forms of mass communication that primarily depended upon editorial judgment, contemporary communication ecosystems rely heavily on automated recommendation systems operating through artificial intelligence and machine-learning technologies. These algorithmic infrastructures continuously curate information according to user behavior, engagement metrics, and commercial objectives rather than ethical considerations or public interest.^{1 2}

The emergence of the algorithmic public sphere has fundamentally transformed the relationship between communication, knowledge, and authority. Information is no longer scarce; instead, society experiences unprecedented information abundance. However, this abundance does not necessarily produce greater understanding or wisdom. Instead, the rapid circulation of unverified information has intensified misinformation, disinformation, conspiracy narratives, echo chambers, and declining public trust. Consequently, digital communication increasingly reflects an ethical rather than merely technological crisis.^{3 4 5}

The ethical challenges become more significant because algorithms are designed to optimize attention rather than truth. Platform architectures reward emotionally provocative, sensational, and polarizing content because such material generates higher engagement and advertising revenue. As a result, communication practices gradually shift from pursuing truth toward maximizing visibility and algorithmic performance. The post-

¹ Tarleton Bucher, *If... Then: Algorithmic Power and Politics* (Oxford: Oxford University Press, 2021).

² Ulrike Klinger and Jakob Svensson, "The End of Media Logics? On Algorithms and Agency," *New Media & Society* (2023), <https://doi.org/10.1177/1461444818779750>

³ W. Lance Bennett and Steven Livingston, "The Disinformation Order: Disruptive Communication and the Decline of Democratic Institutions," *European Journal of Communication* 36, no. 2 (2021): 122–139, <https://doi.org/10.1177/0267323118760317>

⁴ Carlos Diaz Ruiz and Thomas Nilsson, "Disinformation and Echo Chambers: How Disinformation Circulates on Social Media through Identity-Driven Controversies," *Journal of Macromarketing* 43, no. 1 (2023): 18–35, <https://doi.org/10.1177/07439156221103852>

⁵ Daniel de Zeeuw, "Post-Truth Conspiracism and the Pseudo-Public Sphere," *Frontiers in Communication* 9 (2024), <https://doi.org/10.3389/fcomm.2024.1384363>

truth environment therefore emerges not simply from individual dishonesty but from structural characteristics embedded within digital communication systems.^{6 7}

Recent scholarship has demonstrated that misinformation persists because psychological, social, and technological mechanisms reinforce one another. Individuals tend to accept information confirming existing beliefs, while algorithmic personalization repeatedly exposes users to similar viewpoints, strengthening confirmation bias and reducing opportunities for critical reflection.^{8 9} Simultaneously, the rapid development of synthetic media and deepfake technology further complicates public verification processes by blurring distinctions between authentic and manipulated content.^{10 11}

From the perspective of communication philosophy, these developments signify the gradual displacement of communicative rationality by algorithmic rationality. Communication increasingly becomes governed by computational optimization rather than ethical dialogue, mutual understanding, or collective deliberation. Human agency is progressively mediated through invisible technological infrastructures whose decision-making processes remain largely opaque to ordinary users.^{12 13}

Within Islamic scholarship, communication has traditionally been understood as a moral activity inseparable from accountability before God and society. Communication is not merely the transmission of information but also an ethical responsibility requiring honesty, justice, verification, wisdom, and concern for public welfare. Consequently,

⁶ Stephan Lewandowsky, Ullrich K. H. Ecker, and John Cook, "Beyond Misinformation: Understanding and Coping with the Post-Truth Era," *Journal of Applied Research in Memory and Cognition* 11, no. 1 (2022): 1–16, <https://doi.org/10.1016/j.jarmac.2017.07.008>

⁷ David Curran, "Surveillance Capitalism and Systemic Digital Risk," *Big Data & Society* 10, no. 1 (2023), <https://doi.org/10.1177/20539517231177621>

⁸ Ullrich K. H. Ecker et al., "The Psychological Drivers of Misinformation Belief and Its Resistance to Correction," *Nature Reviews Psychology* 1, no. 1 (2022): 13–29, <https://doi.org/10.1038/s44159-021-00006-y>

⁹ Diaz Ruiz and Nilsson, "Disinformation and Echo Chambers"

¹⁰ Mika Westerlund, "The Emergence of Deepfake Technology: A Review," *Technology Innovation Management Review* 14, no. 1 (2024): 31–42

¹¹ Adrian Rauchfleisch, Daniel Vogler, and Gabriele de Seta, "Deepfakes or Synthetic Media? The Effect of Euphemisms for Labeling Technology on Risk and Benefit Perceptions," *Social Media + Society* (2025), <https://doi.org/10.1177/20563051251350975>

¹² S. R. Soekarba and T. S. W. Putra, "Memaknai Komunikasi Digital Secara Etis: Belajar dari Pemikiran Jürgen Habermas," *Respons* 29, no. 1 (2024), <https://doi.org/10.25170/respons.v29i01.7686>

¹³ Luciano Floridi, "The Eclipse of the Analogue, the Hardware Turn, and How to Re-engineer the Future of the Digital," *Philosophy & Technology* 38, no. 1 (2025), <https://doi.org/10.1007/s13347-025-00994-2>

Islamic communication ethics places moral integrity at the center of communicative action rather than treating ethics as an external supplement to communication practice.^{14 15}

Several recent studies have discussed Islamic communication ethics in relation to social media, digital preaching, journalistic practice, and online literacy. Research has emphasized the importance of *tabayyun* in preventing misinformation, prophetic communication in promoting civilized digital interaction, and Islamic ethical principles in strengthening responsible communication within contemporary media environments.^{16 17} ^{18 19} Nevertheless, these studies generally examine ethical behavior at the individual level without adequately addressing the structural influence of algorithmic systems on communication itself.

Likewise, contemporary studies concerning algorithms, platform governance, surveillance capitalism, and digital communication ethics have extensively examined technological power, platformization, and post-truth dynamics. However, they rarely incorporate Islamic ethical philosophy as a normative framework capable of responding to

¹⁴ Zella M. Aggriany, "Analysis of the Principles of Islamic Communication Ethics (Qaulan) Husain Basyaiban in the Content of 'Women's Issues' on the TikTok Platform," *KOLABORASI: Journal of Multidisciplinary* 1, no. 2 (2024): 68–73.

¹⁵ Nur Arianto et al., "Islamic Communication Principles as a Framework for Cultural Transformation: Ethical Integration in Contemporary Social Contexts," *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 7, no. 1 (2025): 159–175.

¹⁶ Ahmad Tanjung, Syukur Kholil, and Efendi, "Communication Ethics of Medan Journalists in Implementing the *Tabayyun* Attitude in the Digital Era (Islamic Education Communication Perspective)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023).

¹⁷ Samsir, "Konsep *Tabayyun* dalam Al-Qur'an: Analisis Tematik dan Relevansinya di Era Digital," *Tafasir: Journal of Qur'anic Studies* 2, no. 2 (2024): 45–59, <https://doi.org/10.62376/tafasir.v2i2.41>

¹⁸ Husnul Sakdiah, "Prophetic Communication in Digital Preaching: Building a Civilized and Ethical Digital Society," *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 13, no. 1 (2025), <https://doi.org/10.18592/alhiwar.v13i1.16161>

¹⁹ Irfan Walidi, "The Pedagogical Internalization of Hadith on Prophetic Communication Ethics in Strengthening Digital Literacy and Preventing Misinformation," *Fitrah: Journal of Islamic Education* (2026).

these structural transformations.^{20 21 22 23} Consequently, an interdisciplinary gap remains between communication technology studies and Islamic communication ethics.

This gap becomes increasingly significant because ethical communication in algorithmically mediated societies requires more than technological regulation or digital literacy. Ethical reconstruction must also reconsider the philosophical foundations of communication itself. Information abundance without ethical orientation risks producing communicative environments characterized by manipulation, polarization, emotional exploitation, and declining collective responsibility. Therefore, Islamic communication ethics may offer valuable normative resources for reconstructing communication practices capable of balancing technological innovation with moral accountability.

Based on these considerations, this article seeks to reconstruct Islamic communication ethics within the algorithmic public sphere by integrating contemporary communication philosophy with Islamic ethical principles. Rather than positioning Islamic ethics merely as religious guidance for individual behavior, this study conceptualizes it as a comprehensive normative framework applicable to digital communication ecosystems shaped by algorithms, artificial intelligence, and platform governance.

The novelty of this article lies in its interdisciplinary synthesis between algorithmic communication studies and Islamic communication ethics. Unlike previous literature that predominantly discusses either technological governance or Islamic ethical principles independently, this study develops an integrated conceptual framework demonstrating how Islamic communication ethics can contribute to rebuilding ethical communication in contemporary digital societies. This reconstruction is expected to enrich philosophical

²⁰ Thomas Poell, David Nieborg, and José van Dijck, "Platformisation," *Internet Policy Review* 8, no. 4 (2019), <https://doi.org/10.14763/2019.4.1425>.

²¹ Xiaowei Zheng, "Platform Governance in the Era of AI and the Digital Economy," *Frontiers of Engineering Management* (2022), <https://doi.org/10.1007/s42524-022-0241-1>

²² Rebekah Rousi and Ville Vakkuri, "Introduction to Ethics in the Age of Digital Communication," *AI & Society* (2023), <https://doi.org/10.48550/arXiv.2308.14421>

²³ Andi Susanto, "Philosophy of Communication in Reading Contemporary Digital Media: Power, Post-Truth, and Ethical Challenges," *Dekonstruksi* 12, no. 1 (2026): 58–66, <https://doi.org/10.54154/dekonstruksi.v12i01.389>

discussions concerning communication ethics while offering practical implications for digital literacy, platform governance, and Islamic communication scholarship.

Research Method

This study employed a library research design using an integrative literature review approach to examine contemporary discussions on algorithmic communication, digital ethics, communication philosophy, and Islamic communication ethics. Unlike systematic reviews that primarily focus on exhaustive article identification and quantitative synthesis, an integrative literature review enables the critical integration of interdisciplinary theories and concepts to generate new conceptual understandings and theoretical propositions. This approach is particularly appropriate because the objective of this study is not to measure empirical relationships but to reconstruct a normative framework of Islamic communication ethics for the algorithmic public sphere.^{24 25}

The literature reviewed in this study consisted of scholarly books and peer-reviewed journal articles published primarily between 2021 and 2026 that discuss digital communication, algorithmic governance, post-truth, misinformation, communication philosophy, media ethics, and Islamic communication ethics. The selection of references was based on three criteria: (1) direct relevance to the ethical dimensions of digital communication; (2) theoretical contribution to algorithmic communication or Islamic communication ethics; and (3) publication in reputable academic books or peer-reviewed journals. These criteria ensured that the literature reflected recent academic developments while maintaining conceptual consistency with the research objectives.

The analytical process comprised four consecutive stages. First, relevant literature was identified and organized according to major thematic areas. Second, the selected literature was critically examined to identify recurring concepts, theoretical debates, and ethical issues concerning algorithmically mediated communication. Third, the identified themes were compared across communication studies, philosophy, media ethics, and Islamic scholarship to reveal conceptual convergence and divergence. Finally, the

²⁴ Hanna Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2021): 333–339, <https://doi.org/10.1016/j.jbusres.2019.07.039>

²⁵ Hanna Snyder, "Designing the Literature Review for a Strong Contribution," *Journal of Decision Systems* 33, no. 1 (2024), <https://doi.org/10.1080/12460125.2023.2197704>

synthesized findings were interpreted through an integrative analytical process to reconstruct a comprehensive framework of Islamic communication ethics applicable to the contemporary algorithmic public sphere.^{26 27}

The outcome of this analytical process is a conceptual reconstruction that explains how Islamic ethical principles *shiddiq*, *amanah*, *tabayyun*, *'adl*, *hikmah*, and *maslahah* may function as normative foundations for ethical communication within digitally mediated societies. Accordingly, this study contributes to communication scholarship by integrating philosophical perspectives on communication ethics with contemporary discussions on algorithmic governance and digital public communication.

Results and Discussion

The Algorithmic Public Sphere and the Transformation of Communication Ethics

The digital transformation of communication has fundamentally altered the structure of the public sphere. Unlike the classical public sphere, where editorial institutions and journalistic norms largely mediated public discourse, contemporary communication increasingly operates through algorithmic infrastructures controlled by digital platforms. Algorithms determine what users see, prioritize, ignore, and repeatedly encounter, making computational systems central actors in the production of public communication rather than merely neutral technological intermediaries.^{28 29}

This transformation has shifted communication from a human-centered process toward a platform-centered ecosystem governed by data extraction, behavioral prediction, and engagement optimization. Information circulation is therefore shaped less by public deliberation than by algorithmic calculations designed to maximize user attention. Communication becomes increasingly dependent upon invisible computational

²⁶ M. Jamaluddin, A. Rahmatullah, and M. Farid, "Library Research Methodology in Education: Fundamental Concepts and Implementation," *Cognitive: Jurnal Pendidikan dan Pembelajaran* 3, no. 2 (2025): 128–187, <https://doi.org/10.61743/cg.v3i2.160>

²⁷ Y. Xiao and M. Watson, "Guidance on Conducting a Systematic Literature Review," *Journal of Planning Education and Research* 43, no. 1 (2023): 93–112, <https://doi.org/10.1177/0739456X17723971>

²⁸ Tarleton Bucher, *If... Then: Algorithmic Power and Politics* (Oxford: Oxford University Press, 2021).

²⁹ Ulrike Klinger and Jakob Svensson, "The End of Media Logics? On Algorithms and Agency," *New Media & Society* (2023), <https://doi.org/10.1177/1461444818779750>

processes that continuously personalize content according to commercial objectives instead of ethical or epistemic considerations.^{30 31}

From the perspective of communication philosophy, such developments represent a significant change in communicative rationality. Traditional communication theories generally assume that communication aims to foster mutual understanding, social integration, and rational dialogue. However, algorithmic communication introduces a competing logic in which success is measured through clicks, shares, viewing duration, and engagement metrics rather than communicative quality or truthfulness. Consequently, ethical communication gradually becomes subordinated to computational efficiency.^{32 33}

The rise of artificial intelligence further intensifies this transformation because machine-learning systems continuously learn from user behavior and subsequently reinforce existing preferences. Instead of exposing individuals to diverse perspectives, recommendation systems frequently strengthen ideological homogeneity by repeatedly presenting similar content. Such personalization contributes to fragmented public discourse in which different communities increasingly inhabit separate informational realities.^{34 35}

The algorithmic public sphere therefore cannot be understood merely as a technological innovation. It represents a philosophical transformation concerning how knowledge, authority, and communication are socially constructed. Human communication increasingly occurs within environments whose governing principles remain inaccessible to ordinary users while simultaneously influencing their perceptions, emotions, and judgments. This structural asymmetry raises fundamental ethical questions

³⁰ Thomas Poell, David Nieborg, and José van Dijck, "Platformisation," *Internet Policy Review* 8, no. 4 (2019), <https://doi.org/10.14763/2019.4.1425>

³¹ Xiaowei Zheng, "Platform Governance in the Era of AI and the Digital Economy," *Frontiers of Engineering Management* (2022), <https://doi.org/10.1007/s42524-022-0241-1>

³² S. R. Soekarba and T. S. W. Putra, "Memaknai Komunikasi Digital Secara Etis: Belajar dari Pemikiran Jürgen Habermas," *Respons* 29, no. 1 (2024), <https://doi.org/10.25170/respons.v29i01.7686>

³³ Luciano Floridi, "The Eclipse of the Analogue, the Hardware Turn, and How to Re-engineer the Future of the Digital," *Philosophy & Technology* 38, no. 1 (2025), <https://doi.org/10.1007/s13347-025-00994-2>

³⁴ Hannes Metzler and David Garcia, "Social Drivers and Algorithmic Mechanisms on Digital Media," *Perspectives on Psychological Science* 19, no. 5 (2024): 735–748, <https://doi.org/10.1177/17456916231185057>

³⁵ Carlos Diaz Ruiz and Thomas Nilsson, "Disinformation and Echo Chambers: How Disinformation Circulates on Social Media through Identity-Driven Controversies," *Journal of Macromarketing* 43, no. 1 (2023): 18–35, <https://doi.org/10.1177/07439156221103852>

regarding responsibility, transparency, accountability, and justice in digital communication systems.^{36 37}

From Information Abundance to Ethical Deficiency

One of the defining characteristics of digital society is the unprecedented abundance of information. Digital technologies have dramatically reduced barriers to content creation, distribution, and access, enabling billions of individuals to participate simultaneously in global communication networks. Although this transformation has democratized information production, it has not necessarily improved the ethical quality of communication.

Information abundance often produces cognitive overload rather than collective understanding. Individuals encounter enormous quantities of information every day, making careful evaluation increasingly difficult. Under such conditions, users frequently rely upon emotional heuristics, cognitive shortcuts, and algorithmic recommendations instead of systematic verification. Consequently, misinformation spreads rapidly because audiences prioritize speed, familiarity, and emotional resonance over evidence and critical reflection.^{38 39}

The post-truth environment illustrates this ethical deterioration. Truth increasingly competes with emotional appeal, ideological identity, and algorithmic popularity. Information is evaluated according to its ability to confirm preexisting beliefs rather than its factual accuracy. This phenomenon is amplified by recommendation algorithms that reward emotionally engaging content regardless of its epistemic reliability.^{40 41}

³⁶ David Curran, "Surveillance Capitalism and Systemic Digital Risk," *Big Data & Society* 10, no. 1 (2023), <https://doi.org/10.1177/20539517231177621>

³⁷ Rebekah Rousi and Ville Vakkuri, "Introduction to Ethics in the Age of Digital Communication," *AI & Society* (2023), <https://doi.org/10.48550/arXiv.2308.14421>

³⁸ Ullrich K. H. Ecker et al., "The Psychological Drivers of Misinformation Belief and Its Resistance to Correction," *Nature Reviews Psychology* 1, no. 1 (2022): 13–29, <https://doi.org/10.1038/s44159-021-00006-y>

³⁹ Stephan Lewandowsky, Ullrich K. H. Ecker, and John Cook, "Beyond Misinformation: Understanding and Coping with the Post-Truth Era," *Journal of Applied Research in Memory and Cognition* 11, no. 1 (2022): 1–16, <https://doi.org/10.1016/j.jarmac.2017.07.008>

⁴⁰ W. Lance Bennett and Steven Livingston, "The Disinformation Order: Disruptive Communication and the Decline of Democratic Institutions," *European Journal of Communication* 36, no. 2 (2021): 122–139, <https://doi.org/10.1177/0267323118760317>

⁴¹ Daniel de Zeeuw, "Post-Truth Conspiracism and the Pseudo-Public Sphere," *Frontiers in Communication* 9 (2024), <https://doi.org/10.3389/fcomm.2024.1384363>.

Echo chambers further reinforce ethical fragmentation. Because recommendation systems continuously personalize information, users become increasingly isolated within homogeneous communities that repeatedly validate existing assumptions. Exposure to alternative viewpoints decreases, while ideological certainty intensifies. Communication consequently shifts from dialogue toward confirmation, reducing opportunities for empathy, mutual understanding, and critical reasoning.⁴²

Recent developments in synthetic media and deepfake technologies introduce an additional ethical challenge. Artificial intelligence now enables the production of highly realistic images, audio recordings, and videos that are difficult to distinguish from authentic materials. The erosion of visual credibility undermines public trust and complicates verification processes, thereby intensifying epistemic uncertainty across digital communication environments.^{43 44 45}

The ethical consequences extend beyond misinformation itself. Continuous exposure to algorithmically optimized content contributes to digital distraction, emotional exhaustion, and declining psychological well-being. Rather than facilitating meaningful communication, digital platforms frequently encourage compulsive engagement, social comparison, and perpetual information consumption, reducing opportunities for contemplation, ethical reflection, and responsible dialogue.^{46 47 48}

Accordingly, the central crisis of contemporary communication is not merely informational but ethical. Modern societies possess unprecedented technological capacities for producing and distributing information while simultaneously experiencing

⁴² Diaz Ruiz and Nilsson, "Disinformation and Echo Chambers."

⁴³ Cristian Vaccari and Andrew Chadwick, "Deepfakes and Disinformation: Exploring the Impact of Synthetic Political Video on Deception, Uncertainty, and Trust in News," *Social Media + Society* 6, no. 1 (2020): 1–13, <https://doi.org/10.1177/2056305120903408>

⁴⁴ Mika Westerlund, "The Emergence of Deepfake Technology: A Review," *Technology Innovation Management Review* 14, no. 1 (2024): 31–42.

⁴⁵ Adrian Rauchfleisch, Daniel Vogler, and Gabriele de Seta, "Deepfakes or Synthetic Media? The Effect of Euphemisms for Labeling Technology on Risk and Benefit Perceptions," *Social Media + Society* (2025), <https://doi.org/10.1177/20563051251350975>

⁴⁶ Massimiano Buchi, "Digital Well-Being Theory and Research," *New Media & Society* 26, no. 1 (2024): 172–189, <https://doi.org/10.1177/14614448211056851>

⁴⁷ Kati Kärki, "Digital Distraction, Attention Regulation, and Inequality," *Philosophy & Technology* 37 (2024), <https://doi.org/10.1007/s13347-024-00698>

⁴⁸ S. A. Alimour and M. Alrabeei, "Redefining Psychopathology in the Context of Digital Overload: Emerging Disorders in the Age of Information Saturation," *Frontiers in Digital Health* 7 (2025): 1693287, <https://doi.org/10.3389/fdgth.2025.1693287>

declining commitments to truthfulness, responsibility, verification, and public welfare. The paradox of information abundance accompanied by ethical deficiency therefore requires a normative response extending beyond technological regulation alone.

Islamic Communication Ethics as a Normative Alternative

Islamic communication ethics approaches communication as an act of moral accountability rather than a value-neutral exchange of information. Unlike instrumental models that evaluate communication primarily according to effectiveness or persuasion, Islamic thought emphasizes that every communicative act possesses ethical consequences affecting individuals, communities, and ultimately one's accountability before God. Communication therefore constitutes both a social interaction and a moral responsibility.

Within this ethical tradition, *sidq* (truthfulness) represents the foundational principle governing communication. Truthfulness requires communicators to prioritize factual accuracy, intellectual honesty, and sincerity over personal interest or popularity. In algorithmically mediated environments where sensationalism frequently receives greater visibility than verified information, *sidq* functions as an ethical resistance against communicative manipulation.^{49 50}

Equally important is the principle of *amanah* (responsibility). Communication in Islam is not understood as unrestricted freedom but as a trust requiring accountability for every message transmitted to others. Digital technologies have significantly expanded individuals' communicative power; however, this expansion simultaneously increases moral responsibility because harmful information can now spread globally within seconds. Ethical communication therefore requires awareness of the potential consequences generated by one's communicative actions.^{51 52}

⁴⁹ Zella M. Aggriany, "Analysis of the Principles of Islamic Communication Ethics (Qaulan) Husain Basyaiban in the Content of 'Women's Issues' on the TikTok Platform," *KOLABORASI: Journal of Multidisciplinary* 1, no. 2 (2024): 68–73.

⁵⁰ Nur Arianto, R. S. Hasibuan, D. Desiana, and S. Hasibuan, "Islamic Communication Principles as a Framework for Cultural Transformation: Ethical Integration in Contemporary Social Contexts," *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 7, no. 1 (2025): 159–175.

⁵¹ F. G. Saifuddin, "Islamic Digital Wisdom: Formulation of Social Media Ethics in the Perspective of Islamic Communication," *Bukhari: Kajian Ilmu dan Budaya Islam* (2025), <https://journal.iainlangsa.ac.id/index.php/bukhari/article/view/12852>

⁵² D. R. Wati, "Ethics, Al-Qur'an, Social Media," *Journal of Islamic Communication and Counseling* 1, no. 1 (2023), <https://jicc.ummy.ac.id/index.php/jicc/article/view/28>

The principle of tabayyun becomes particularly relevant within contemporary digital environments characterized by misinformation and synthetic media. Rather than immediately accepting or disseminating information, communicators are ethically obligated to verify credibility, examine evidence, and evaluate sources before participating in information circulation. Recent Islamic scholarship consistently identifies tabayyun as a foundational ethical mechanism for strengthening digital literacy and preventing misinformation in online communication.^{53 54 55}

Beyond individual responsibility, Islamic communication ethics also emphasizes 'adl (justice), hikmah (wisdom), and maslahah (public benefit). These principles encourage communicators to evaluate not only whether information is factually correct but also whether its dissemination contributes positively to social harmony, justice, and collective welfare. Consequently, communication is assessed according to both epistemic validity and ethical consequences.

Unlike many contemporary digital ethics frameworks that primarily emphasize legal compliance or technological governance, Islamic communication ethics integrates moral character, epistemic responsibility, and social justice into a coherent ethical worldview. This integrated perspective provides a philosophical foundation capable of addressing both individual behavior and broader structural challenges emerging within the algorithmic public sphere.

Reconstructing Islamic Communication Ethics in the Algorithmic Public Sphere

The reconstruction of Islamic communication ethics in the algorithmic public sphere requires moving beyond the traditional understanding of ethics as merely individual moral conduct. Contemporary communication occurs within socio-technical systems where algorithms actively shape visibility, credibility, and public discourse. Consequently, ethical responsibility should be distributed among multiple actors, including communicators,

⁵³ Ahmad Tanjung, Syukur Kholil, and Efendi, "Communication Ethics of Medan Journalists in Implementing the Tabayyun Attitude in the Digital Era (Islamic Education Communication Perspective)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023).

⁵⁴ Samsir, "Konsep Tabayyun dalam Al-Qur'an: Analisis Tematik dan Relevansinya di Era Digital," *Tafasir: Journal of Qur'anic Studies* 2, no. 2 (2024): 45–59, <https://doi.org/10.62376/tafasir.v2i2.41>

⁵⁵ Irfan Walidi, "The Pedagogical Internalization of Hadith on Prophetic Communication Ethics in Strengthening Digital Literacy and Preventing Misinformation," *Fitrah: Journal of Islamic Education* (2026).

audiences, platform providers, and artificial intelligence systems. Islamic communication ethics therefore needs to be interpreted as a comprehensive normative framework capable of regulating not only interpersonal interaction but also the ethical governance of digital communication infrastructures. Such reconstruction recognizes that communication ethics must address structural dimensions of algorithmic power while preserving the Islamic principles of *sidq*, *amanah*, *tabayyun*, *'adl*, *hikmah*, and *maslahah* as universal moral foundations.^{56 57 58}

This reconstructed framework proposes that Islamic ethical principles should function simultaneously as ethical values, communicative competencies, and governance principles. Truthfulness should guide content production, *tabayyun* should become the standard for information verification, *amanah* should regulate communicative accountability, while *maslahah* should serve as the primary criterion for evaluating the societal consequences of digital communication. Rather than opposing technological innovation, Islamic communication ethics encourages responsible technological development that remains oriented toward human dignity, social justice, and collective well-being. Accordingly, ethical reconstruction transforms Islamic communication ethics from a personal moral guideline into a philosophical foundation for governing communication within algorithmically mediated societies.^{59 60 61}

Proposed Conceptual Framework

Based on the literature synthesis, this study proposes a conceptual framework consisting of three interconnected dimensions: ethical values, communicative practices, and algorithmic governance. Ethical values comprise the core Islamic principles of *sidq*, *amanah*, *tabayyun*, *'adl*, *hikmah*, and *maslahah*. These values are translated into communicative practices through responsible information production, verification before

⁵⁶ Tarleton Bucher, *If... Then: Algorithmic Power and Politics* (Oxford: Oxford University Press, 2021).

⁵⁷ Luciano Floridi, "The Eclipse of the Analogue, the Hardware Turn, and How to Re-engineer the Future of the Digital," *Philosophy & Technology* 38, no. 1 (2025), <https://doi.org/10.1007/s13347-025-00994-2>

⁵⁸ Saifuddin, "Islamic Digital Wisdom."

⁵⁹ Rebekah Rousi and Ville Vakkuri, "Introduction to Ethics in the Age of Digital Communication," *AI & Society* (2023), <https://doi.org/10.48550/arXiv.2308.14421>

⁶⁰ Andi Susanto, "Philosophy of Communication in Reading Contemporary Digital Media: Power, Post-Truth, and Ethical Challenges," *Dekonstruksi* 12, no. 1 (2026): 58–66, <https://doi.org/10.54154/dekonstruksi.v12i01.389>

⁶¹ Arianto et al., "Islamic Communication Principles as a Framework for Cultural Transformation."

dissemination, respectful dialogue, critical media literacy, and consideration of the social impacts of communication. At the governance level, these ethical practices should inform platform policies, algorithmic transparency, content moderation, and digital literacy initiatives, thereby integrating moral responsibility into the broader digital communication ecosystem.^{62 63 64}

The framework also demonstrates that ethical communication cannot rely exclusively on technological solutions such as automated fact-checking or artificial intelligence moderation. Although these mechanisms may reduce certain forms of harmful content, they cannot replace human moral judgment, ethical reflection, or spiritual responsibility. Therefore, sustainable digital ethics requires collaboration between technological governance and ethical cultivation. Islamic communication ethics contributes by providing enduring normative principles that remain relevant despite rapid technological change, ensuring that communication continues to promote truth, justice, wisdom, and public benefit within increasingly complex algorithmic environments.^{65 66 67}

Implications for Dakwah, Digital Literacy, and Platform Governance

The findings of this study have important implications for contemporary Islamic da'wah. Digital preaching should no longer focus solely on expanding audience reach or maximizing engagement metrics but should prioritize ethical communication grounded in truthfulness, verification, compassion, and wisdom. In an environment where sensational and emotionally provocative content is frequently rewarded by algorithms, Islamic preachers are challenged to maintain ethical consistency while utilizing digital technologies

⁶² Xiaowei Zheng, "Platform Governance in the Era of AI and the Digital Economy," *Frontiers of Engineering Management* (2022), <https://doi.org/10.1007/s42524-022-0241-1>

⁶³ Stephen J. A. Ward, *Ethics and the Media: An Introduction*, 2nd ed. (Cambridge: Cambridge University Press, 2023).

⁶⁴ F. G. Saifuddin, "Islamic Digital Wisdom: Formulation of Social Media Ethics in the Perspective of Islamic Communication," *Bukhari: Kajian Ilmu dan Budaya Islam* (2025), <https://journal.iainlangsa.ac.id/index.php/bukhari/article/view/12852>

⁶⁵ Jay B. Bak-Coleman et al., "Stewardship of Global Collective Behavior," *Proceedings of the National Academy of Sciences* 118, no. 27 (2021): e2025764118, <https://doi.org/10.1073/pnas.2025764118>

⁶⁶ Luciano Floridi, "The Eclipse of the Analogue, the Hardware Turn, and How to Re-engineer the Future of the Digital," *Philosophy & Technology* 38, no. 1 (2025), <https://doi.org/10.1007/s13347-025-00994-2>

⁶⁷ Irfan Walidi, "The Pedagogical Internalization of Hadith on Prophetic Communication Ethics in Strengthening Digital Literacy and Preventing Misinformation," *Fitrah: Journal of Islamic Education* (2026).

effectively. This perspective repositions da'wah as a moral communication practice aimed at cultivating ethical awareness rather than merely increasing online popularity.^{68 69 70}

Furthermore, the proposed framework contributes to digital literacy and platform governance by emphasizing the inseparable relationship between technological competence and ethical responsibility. Digital literacy programs should integrate Islamic communication ethics into media education, encouraging users not only to evaluate information critically but also to consider the moral consequences of producing, sharing, and consuming digital content. Likewise, policymakers and platform developers should recognize that algorithmic governance is fundamentally an ethical issue requiring transparency, accountability, and public responsibility. Such integration can foster healthier digital ecosystems that balance technological innovation with the ethical values necessary for sustaining democratic and socially responsible communication.^{71 72 73}

Conclusion

This study demonstrates that the ethical challenges emerging within the algorithmic public sphere are not solely technological problems but also philosophical and moral issues concerning the nature and purpose of communication itself. Although digital platforms have significantly expanded access to information and public participation, algorithmic systems simultaneously encourage misinformation, polarization, emotional manipulation, and declining communicative responsibility. Through a Systematic Literature Review, this article finds that existing approaches to digital ethics remain largely dominated by technological governance and regulatory perspectives, while the moral

⁶⁸ Heidi A. Campbell, *Digital Religion and Networked Faith Communities* (Texas: Texas A&M University Press, 2024).

⁶⁹ Husnul Sakdiah, "Prophetic Communication in Digital Preaching: Building a Civilized and Ethical Digital Society," *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 13, no. 1 (2025), <https://doi.org/10.18592/alhiwar.v13i1.16161>

⁷⁰ H. S. Rohmawati, Zulkifli, and N. Hakiem, "Mediatization and Hypermediation in Digital Religion and the Transformation of Indonesian Muslim Religious Practices through Social Media Usage," *Jurnal Sosiologi Agama* 18, no. 2 (2025): 133–150, <https://doi.org/10.14421/jsa.2024.182-01>

⁷¹ A. I. Marwantika, "Integrating Generative AI in Journalism Education: Ethical Challenges and Opportunities," *Al-Balagh: Jurnal Dakwah dan Komunikasi* (2025), <https://ejournal.uinsaid.ac.id/al-balagh/article/view/12482>

⁷² J. Fepriani, "Knowledge Authority and AI Bias in the Digital Age," *Qist: Journal of Islamic Studies and Technology* (2026), <https://journals2.ums.ac.id/qist/article/view/16001>

⁷³ Walidi, "The Pedagogical Internalization of Hadith on Prophetic Communication Ethics in Strengthening Digital Literacy and Preventing Misinformation."

foundations of communication receive comparatively limited attention. The synthesis of contemporary literature further indicates that Islamic communication ethics offers a comprehensive normative framework capable of responding to these challenges by emphasizing *sidq* (truthfulness), *amanah* (responsibility), *tabayyun* (verification), *'adl* (justice), *hikmah* (wisdom), and *maslahah* (public benefit) as guiding principles for ethical communication in digitally mediated societies.

The novelty of this study lies in reconstructing Islamic communication ethics from an individual moral framework into a multidimensional ethical paradigm applicable to the governance of algorithmic communication. Rather than positioning ethics merely as personal virtue, this article conceptualizes Islamic communication ethics as an integrated framework connecting communicators, audiences, digital platforms, and algorithmic systems within a shared structure of ethical responsibility. Nevertheless, this research is limited by its conceptual and literature-based design, which does not empirically examine how Islamic ethical principles are implemented across different digital platforms or cultural contexts. Future research may therefore validate and expand the proposed framework through comparative case studies, digital ethnography, computational communication research, or interdisciplinary investigations involving artificial intelligence governance, digital religion, and communication philosophy. Such studies will further enrich the development of Islamic communication ethics as a relevant normative foundation for communication in increasingly algorithmic societies. Therefore, Islamic communication ethics should no longer be understood merely as personal moral guidance but as a normative philosophy capable of informing ethical communication, digital citizenship, and algorithmic governance within the emerging AI-mediated public sphere.

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