

## Media Responsibility in the Perspective of Islamic Communication

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### Abstract

This paper discusses media responsibility from an Islamic communication perspective in the context of contemporary digital media. Changes in information production and consumption patterns, simultaneously giving rise to ethical challenges such as misinformation, the spread of irresponsible content, and the decline of civility in public communication spaces caused by the rapid development of digital technology. This paper also aims to analyze how Islamic communication principles provide an ethical framework for responsible media practices. This study examines normative values in Islamic communication, including *ṣidq* (honesty), *ḥikmah* (wisdom), *adab* (politeness), and *mas'uliyah* (responsibility), and their effectiveness on media use using a descriptive qualitative approach. Several findings in this paper suggest that these principles create information verification, ethical content creation, respectful interactions, and the promotion of beneficial messages. The integration of Islamic communication values is crucial to encourage responsible media behavior and maintain social harmony in the digital era. Islamic communication offers a relevant moral and ethical foundation to strengthen media responsibility amidst the complexities of modern digital communication as the conclusion of this paper.

**Keywords:** Islamic Communication; Media Responsibility; Digital Media Ethics

### INTRODUCTION

The media is highly adept at strategically shaping public opinion, social values, and cultural orientations in modern society. In today's digital era, the accelerated flow of information through mass media and social media platforms has significantly changed the way individuals access, interpret, and disseminate information. Digital platforms offer significant opportunities to disseminate information quickly and widely, positioning audiences not only as consumers but also as content producers. However, with this speed, it is not uncommon to encounter content without adequate verification and ethical reflection, leading to the spread of misinformation, sensationalism, hate

speech, and polarizing narratives that threaten social cohesion and public harmony. (McQuail, 2010).

Communication studies make the issue of media responsibility a primary concern, particularly in relation to ethical standards, accountability, and the broader social impact of media content. Media responsibility underscores that freedom of expression cannot be separated from moral and social obligations. Media institutions and even individuals are expected to balance freedom of expression with the responsibility to protect the public interest, respect human dignity, and maintain social order. (Rivers, Schramm, & Christians, 2009).

Communication is not a value-neutral activity, but rather a moral act laden with ethical, social, and spiritual consequences from an Islamic perspective. Islam views communication as a form of moral responsibility (taklîf), where every message conveyed carries accountability not only before society but also before God (Siti Zaida Hanum et al. 2023). The Qur'an explicitly commands believers to verify information before disseminating it to avoid harm and injustice (Qur'an 49:6), and to communicate using honest, just, and constructive words (Qur'an 33:70). These calls demonstrate that ethical communication is an integral component of Islamic teachings.

Media responsibility is closely linked to the obligation to uphold core ethical values such as honesty (ṣidq), trustworthiness (amānah), justice (al-'adl), wisdom (ḥikmah), and politeness (adab), which constitute the framework of Islamic communication (Shuhari et al. 2020). These values serve as a normative foundation for media practitioners and users in producing and consuming content that promotes public benefit (maṣlaḥah) while minimizing social harm (dar' al-mafāsîd). In this increasingly diverse digital environment, where individuals simultaneously act as audiences and content creators, these ethical principles become increasingly relevant.

The narrative objective of this paper is to examine how Islamic communication principles contribute to the concept of media responsibility in the digital era. Specifically, this study addresses two key points: (1) How is media responsibility conceptualized from an Islamic communication perspective? and (2) How can Islamic communication ethics be applied to contemporary media practices to promote responsible communication and maintain public harmony in the digital space?

## **THEORETICAL FRAMEWORK**

### **Media Responsibility Theory**

The media has a responsibility that refers to the ethical obligations of media institutions and media users to ensure that the dissemination of information serves the public interest and does not cause social harm. Based on the theory of social responsibility of the press, media responsibility focuses on freedom

of expression accompanied by accountability, ethical standards, and concern for the welfare of society. The media must provide accurate information, avoid sensationalism, respect human dignity, and contribute to social harmony in this perspective. In today's era, media responsibility extends beyond professional journalists to include ordinary users who actively produce, share, and disseminate content through social media platforms (Abdelrehim 2023).

### **Islamic Communication**

Islamic communication has a communication framework that is based on the values of the Koran and Sunnah, which sees communication as a moral and ethical act, not just a neutral exchange of messages (Indainanto et al. 2023). The important point of Islamic communication is the realization of *maslahat* (common good) and preventing *mafsadat* (social loss). Communication in Islam is closely related to moral responsibility (*taklīf*), where every message conveyed carries responsibility before society and its creator. Therefore, Islamic communication emphasizes ethical intentions, honest messages, and constructive social impact (LaSala 2009).

### **Ethical Principles of Islamic Communication**

The ethical basis of Islamic communication is embodied in several core principles. First, *ṣidq* (honesty) requires that information be true, accurate, and free from manipulation or deception. Second, *amānah* (trustworthiness) emphasizes the responsibility to safeguard information and convey it fairly and without distortion (Purwanti 2021). Third, *al-'adl* (justice) calls for balance, impartiality, and the avoidance of bias or discrimination in communication. Fourth, *ḥikmah* (wisdom) encourages communicators to consider the context, audience, and potential impact when conveying a message. Fifth, *adab* (politeness) focuses on politeness, respect, and moral behavior in verbal and non-verbal communication. These principles serve as the primary normative foundation that shapes ethical communication behavior (Gelibolu and Mouloudj 2025).

### **Media Responsibility in the Perspective of Islamic Communication**

Media responsibility is understood as the integration of ethical values into media practices, both institutionally and individually, from an Islamic perspective. Media responsibilities include verifying information (*tabayy*), avoiding harmful content, promoting beneficial knowledge, and maintaining respect in public discourse (Salman 2024). In a digital era where misinformation and divisive narratives are rampant, Islamic communication ethics provides moral guidance that guides media behavior toward social harmony and moral integrity.

## **Conceptual Framework of the Study**

This paper discusses media responsibility as an ethical practice shaped by Islamic communication values. The Islamic ethical principles of *ṣidq*, *amanah*, *al-ʿadl*, *ḥikmah*, and *adab* serve as key elements influencing responsible media behavior, including information verification, ethical content production, respectful interactions, and promotion of public benefit. This framework utilizes Islamic communication as a normative foundation to strengthen media responsibility and foster a healthy, ethical, and harmonious digital communication environment (Weiler et al. 2022).

## **METHODOLOGY**

This study uses qualitative research with a descriptive-analytical approach to examine media responsibility from an Islamic communication perspective. The use of qualitative methods is considered relevant because this research focuses on understanding normative concepts, ethical values, and interpretive meanings embedded in Islamic communication principles, rather than on quantitatively measuring variables.

## **Research Design**

This paper is a qualitative, literature-based study. It analyzes primary and secondary sources relevant to media responsibility and Islamic communication ethics. Primary sources include the Qur'an and classical and contemporary Islamic scholarly works discussing communication ethics. Secondary sources include academic books, peer-reviewed journal articles, and previous studies related to media ethics, social responsibility theory, and digital communication.

## **Data Collection Techniques**

Data collection through documentation techniques by systematically reviewing and selecting relevant literature. Selection criteria include data relevance.

## **RESULTS AND DISCUSSION**

This paper discusses the main principles of media responsibility as outlined in an Islamic communication perspective. Based on an analysis of Islamic communication values drawn from the Qur'an, Hadith, and relevant Islamic communication literature, the results indicate that media responsibility in Islam is built on ethical, social, and spiritual foundations.

## **1. Truthfulness as the Core of Media Responsibility**

The basic principle of media responsibility in Islamic communication is a finding based on honesty (sidq). The media's function is to present accurate, verified, and factual information. The spread of hoaxes, misinformation, or unverified content can be a violation of Islamic communication ethics. This responsibility emphasizes the obligation of tabayyun (verification) before publishing information, especially when the content could influence public opinion or social stability. (Li, Wu, and Jiang 2022).

## **2. Ethical Use of Language in Media Communication**

Another important aspect of Islamic communication is the strict regulation of language use in the media. Media messages must avoid elements of slander, gossip, provocation, hate speech, and insults. Language plays a crucial role as a moral instrument that reflects the ethical integrity of the communicator. Therefore, the media's responsibility includes (Chapman 2023).

## **3. Orientation toward Social Harmony and Public Welfare**

The research findings demonstrate that the media's responsibility in Islamic communication is oriented toward maintaining social harmony and promoting general welfare (masalahah). High expectations are placed on the media to serve educational, moral guidance, and social cohesion purposes. Content that has the potential to incite conflict, division, or moral degradation is inconsistent with the Islamic perspective on responsible communication. (Thoha et al. 2025).

## **4. Accountability and Amanah in Media Practices**

This paper also finds that media responsibility is related to the concept of amanah (trust). Media institutions and practitioners are believed to have the power to shape public perception and discourse. This belief requires accountability, not only to society but also to moral and spiritual values. Therefore, media responsibility in Islamic communication is understood as a form of ethical accountability that goes beyond legal and professional standards. (Purwanti 2021).

## **5. Prevention of Harmful Media Effects**

Further findings explain that Islamic communication emphasizes preventing the harmful effects (darar) caused by media exposure. The media's responsibility includes protecting audiences from psychological harm, moral decay, and social unrest. This principle positions the media as guardians of ethical boundaries rather than mere disseminators of information. (Ashimova et al. 2023).

## CONCLUSION

Further findings indicate that media responsibility from an Islamic communication perspective is not limited to professional or legal obligations but is strongly linked to ethical and spiritual values. Islamic communication encapsulates media responsibility as a moral commitment that integrates truth, accountability, and social welfare into every stage of information production and dissemination. (Utami, Fahmi, and Prastya 2024).

First, the focus on honesty and *tabayyun* highlights the centrality of verification in Islamic media ethics. In the contemporary media landscape, characterized by the rapid circulation of information and the prevalence of misinformation, this principle becomes increasingly relevant (Reich and Meder 2023). Islamic communication positions truth as a moral imperative rather than a strategic choice. This perspective strengthens media responsibility by requiring media practitioners to prioritize accuracy and integrity over speed and sensationalism.

Second, the ethical regulation of language reflects Islam's concern for human dignity and social harmony. The prohibition of slander, hate speech, and provocation demonstrates that Islamic communication views language as a powerful tool capable of constructing or destroying social relationships (Furqan and Sazali 2024). In modern media, especially social media platforms, irresponsible language often leads to polarization and conflict. Islamic communication offers an ethical framework that encourages respectful, empathetic, and constructive discourse.

The orientation toward *maslahah* underscores the social function of media in Islamic communication (Al Farisi et al. 2024). Media is not merely an industry driven by market interests but also a social institution with educational and moral responsibilities. This finding rejects dominant media practices that prioritize ratings, clicks, and profitability over societal well-being. From an Islamic perspective, responsible media should actively contribute to social cohesion, moral development, and public enlightenment.

The concept of trust reinforces the accountability of media institutions and practitioners (Purwanti 2021). Islamic communication expands the notion of accountability beyond regulatory compliance to encompass spiritual responsibility. Media practitioners are viewed as trustees who will be held accountable for the consequences of their communications. This ethical awareness serves as an internal control mechanism that complements external media regulation.

The emphasis on preventing harmful media impacts aligns with the Islamic principle of avoiding harm (*la darar wa la dirar*) (M. Fadel, Lutfi, and Misbahuddin 2025). This principle positions media responsibility as proactive rather than reactive. Rather than addressing harm after it occurs, Islamic communication encourages preventative ethical considerations during

content creation. In an era where media content can significantly influence social behavior, values, and attitudes, this preventative approach is crucial.

In short, media responsibility from an Islamic communication perspective offers a holistic ethical framework that integrates professional standards, social responsibility, and spiritual accountability. This framework provides valuable guidance for developing ethical media practices that respond to contemporary communication challenges while maintaining moral integrity.

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