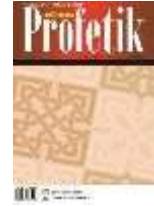




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## Islamic Journalism Governance in the Post-Truth Era: A Maqasid-Based Framework for Strengthening National Resilience

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### ARTICLE INFO

#### Article history:

Received 23 July 2025

Reviewed 21 October 2025

Revised 15 December 2025

19 May 2026

13 June 2026

Accepted 18 June 2026

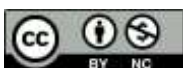
Published online: 30 June 2026

#### Keywords:

Islamic journalism; maqasid shariah; algorithmic governance; post-truth; national resilience

### ABSTRACT

This conceptual study develops a maqasid-based governance framework for Islamic journalism in the post-truth era. The increasing circulation of disinformation, algorithmic bias, and ethical challenges in digital communication environments has raised concerns regarding cognitive security, social cohesion, and national resilience. Using an integrative literature review approach, this study analyzes 20 scholarly sources indexed in Scopus and other relevant academic databases published between 2023 and 2025. The analysis identifies four key governance dimensions of Islamic journalism: cognitive security, ideological cohesion, digital sovereignty, and civic empowerment. Based on these dimensions, the study proposes the Tauhidi Algorithmic Journalism Model, which consists of masalah-oriented content filtering, real-time tabayyun verification, ethical narrative prioritization, and algorithmic transparency. In addition, the study introduces a preliminary Digital Tauhid Index as a conceptual instrument for assessing the alignment of digital platforms with Islamic communication ethics. The contribution of this study is primarily conceptual, providing a theoretical framework for strengthening Islamic journalism governance in digital media ecosystems. As the proposed model and index have not yet been empirically validated, further expert evaluation and



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field-based research are required to assess their applicability and effectiveness.

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**To cite this article with APA Style:**

Saragih, M. Y., Manurung, A. S., & Baholy, R. R. (2026). Islamic journalism governance in the post-truth era: A maqasid-based framework for strengthening national resilience. *Profetik: Jurnal Komunikasi*, 9(1), 122–147.

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## INTRODUCTION

In the post-truth era, public communication is increasingly shaped by emotional appeal, algorithmic visibility, and ideological alignment. These conditions can accelerate the circulation of misinformation and disinformation while complicating journalistic verification processes. Digital platforms play a significant role not only in distributing news but also in shaping the visibility, credibility, and contestation of public knowledge (Kautsar et al., 2025). As algorithmically mediated information environments become more influential, concerns have emerged regarding information quality, public trust, and the capacity of citizens to access reliable sources of knowledge. Consequently, journalism warrants closer examination as part of the epistemic infrastructure through which societies negotiate factual information, public deliberation, and social cohesion (Vosoughi et al., 2018) and (Bennett & Livingston, 2023).

to maximize engagement often privilege sensationalism, outrage, and identity-based narratives, thereby accelerating social fragmentation and

weakening trust in authoritative knowledge systems. As a result, journalism no longer operates solely within the ethical domain of truth-telling but functions as an epistemic battleground where competing narratives struggle for dominance.

Moreover, In post-truth environments, journalism increasingly functions as part of the epistemic infrastructure through which societies establish credible knowledge, negotiate collective identities, and respond to information disorder. This role becomes particularly important in digital environments where algorithmic curation, selective exposure, and ideological polarization may influence public understanding and trust (Humphrecht, 2025). Rather than viewing journalism as a direct determinant of national security, this study examines how ethically governed journalism can contribute to cognitive security, social cohesion, and the resilience of public communication systems. Within this context, Islamic journalism offers a normative framework grounded in ethical responsibility, truth verification (tabayyun), and public benefit



(masalah), which may help address contemporary challenges associated with misinformation and digital fragmentation (Novrica et al., 2024).

Within this context, Islamic journalism offers a value-based approach grounded in the principles of al-haqq (truthfulness), tabayyun (verification), amanah (trustworthiness), and maqasid syariah (public welfare). These principles provide a normative foundation for journalistic verification, ethical accountability, and public-interest communication in increasingly complex digital information environments (Pasquetto et al., 2024) (Humprecht, 2025) and (Budisatrio et al., 2025).

Rather than positioning Islamic journalism as an automatic solution to misinformation or social fragmentation, this study examines how its normative principles may be translated into institutional and algorithmic governance mechanisms. Such an approach enables the exploration of Islamic journalism not only as a set of ethical ideals but also as a potential framework for guiding media governance in the post-truth era. In this regard, the study focuses on the governance implications of Islamic communication ethics and their possible contribution to cognitive security, epistemic integrity, and public trust (Savitri et al., 2022).

Meanwhile, existing research on digital Islam has primarily examined issues related to representation, religious authority, audience engagement, and

online Islamophobia (Elamin, 2024) and (Louis, 2023). This body of literature has contributed to understand how Islamic identities are constructed and negotiated in digital environments. However, it provides limited insight into how Islamic journalism can be structured within institutional governance frameworks, particularly in relation to algorithmic accountability and policy implementation in contemporary media systems (Al-Rawi et al., 2023).

Similarly, studies on Islamic media ethics have largely emphasized normative and moral dimensions, focusing on values such as truthfulness and responsibility, yet they rarely translate these principles into operational governance mechanisms that can be applied in digital or algorithmically mediated environments (Ponum et al., 2020). As a result, key concepts such as al-haqq, tabayyun, amanah, and maqasid syariah remain largely at the level of ethical discourse without clear institutional or technological operationalization (Pharisees, 2023).

Furthermore, prevailing discussions on national resilience and strategic communication tend to treat media primarily as an instrument for messaging and crisis response, rather than as part of an epistemic infrastructure that shapes knowledge production, information integrity, and societal cohesion (Elamin, 2024) and (Dwi Hartono, 2022). This limitation highlights the absence of integrative frameworks that connect Islamic



communication ethics with algorithmic governance and national resilience (Budisatrio et al., 2025). To address this gap, this study develops a conceptual model that links Islamic communication

ethics with algorithmic governance mechanisms and contributes to strengthening national resilience in the post-truth digital environment.

**Table 1 Literature Gap Analysis and Implications for the Proposed Framework**

Focus Area	Dominant Approach	Representative Studies	Key Findings	Identified Limitation	Implication for Proposed Framework
Digital Islamic Studies	Platform-based and audience-centered analysis	(Elamin, 2024) and (Louis, 2023).	Studies emphasize identity construction, religious representation, and audience engagement in digital Islamic spaces	Limited attention to governance structures, institutional regulation, and algorithmic accountability	Need for a strategic institutional governance model integrating Islamic communication ethics with digital platform regulation
Islamic Media Ethics	Normative and value-based discourse	(Ponum et al., 2020) and (Budisatrio et al., 2025)	Emphasizes ethical principles such as truthfulness, responsibility, and moral communication in Islamic media	Lack of operationalization into measurable governance mechanisms and policy frameworks	Necessity to translate ethical principles (al-haqq, tabayyun, amanah, maqasid shariah) into algorithmic and institutional governance tools
National Resilience Models	Media as messaging and crisis communication tool	(Elamin, 2024) and (Meghraoui & Belkhamza, 2025),	Focus on communication strategies for crisis response, public messaging, and information dissemination	Weak conceptualization of media as epistemic infrastructure and limited integration with ideological or cognitive security	Development of media-as-epistemic-security framework linking journalism, cognitive resilience, and information integrity

Source: Systematic coding and thematic synthesis of reviewed, 2025



Responding to these gaps, this study constructs a conceptual governance model of Islamic journalism that integrates Islamic epistemology, media ethics, and strategic communication. The framework built upon three interrelated foundations: (1) maqasid shariah-based communication, which aligns media practices with higher ethical objectives of public welfare (maslahah) and moral accountability; (2) strategic governance theory, which provides an institutional lens for understanding how ethical principles can be operationalised within regulatory and digital media systems; and (3) prophetic communication ethics, derived from the principles of amanah, shiddiq, tabligh, and fathanah, which serve as normative guidelines for truthful, responsible, and transparent communication in algorithmically mediated environments.

Accordingly, this study is guided by the following research questions: (1) What governance challenges are identified in recent literature on Islamic journalism and digital information disorder? (2) How can maqasid shariah and prophetic communication ethics be operationalised within algorithmic journalism governance? (3) What institutional mechanisms could support the implementation and validation of the proposed Islamic journalism governance framework?

To ensure theoretical clarity, this study does not rely on the unstructured notion of “Islamic Civilization 5.0,” but instead situates its analysis within

established theoretical domains, namely Islamic journalism studies, maqasid shariah theory, prophetic communication ethics, algorithmic governance, and national resilience studies. These combined perspectives enable the formulation of Islamic journalism not only as a normative discourse but also as a conceptual infrastructure for strengthening epistemic integrity and national resilience in the post-truth era.

## METHODOLOGY

This study employs an integrative literature review approach to develop a conceptual governance framework of Islamic journalism in the post-truth era. The literature search was conducted in three academic databases, namely Scopus, Web of Science, and SINTA, covering publications from 2023 to 2025. The search strategy used combinations of keywords such as “Islamic journalism,” “maqasid shariah,” “algorithmic governance,” “post-truth communication,” and “national resilience.”

The initial search retrieved a total of records across all databases. After the removal of duplicates, the remaining studies underwent title and abstract screening based on relevance to Islamic journalism governance, digital media ethics, and information disorder. Subsequently, full-text eligibility assessment was conducted to ensure conceptual alignment with the objectives of the study. The final number of



included studies was determined after completing all screening stages, following predefined inclusion and exclusion criteria.

We analyzed the selected studies using thematic synthesis, focusing on identifying patterns related to Islamic communication ethics, algorithmic governance, and national resilience. This process enabled the integration of normative Islamic frameworks with strategic communication theory (Imran, 2015). The result is resulting in the development of a conceptual governance model. A flow diagram is recommended to present the identification, screening, eligibility, and inclusion process for transparency and reproducibility.

Eligible studies in this review are selected based on clearly defined criteria to ensure methodological rigor and transparency. The inclusion criteria were as follows: (1) peer-reviewed journal articles or conference papers; (2) indexed in Scopus, Web of Science, or SINTA databases; (3) published between 2023 and 2025, justified by the need to capture the most recent developments in digital media governance, Islamic journalism, and information disorder; (4) written in English or Indonesian; and (5) directly addressing themes related to Islamic journalism, media ethics, algorithmic governance, post-truth communication, information disorder, or national resilience.

Studies were excluded if they met one or more of the following conditions: (1) duplicate records across

databases; (2) non-scholarly publications such as editorials, opinion pieces, blogs, or news articles; (3) inaccessible full-text documents; and (4) studies that were not thematically relevant to the focus of Islamic journalism governance or digital communication ethics. To ensure source authenticity and academic integrity, all selected studies were verified through DOI checks and cross-validation within the respective indexing databases (Scopus, Web of Science, and SINTA). This process ensured the reliability and traceability of all included literature used in the synthesis (Weyant, 2022).

The retained studies were analyzed through a structured multi-stage qualitative synthesis process. First, a deductive coding stage was conducted using predefined conceptual categories derived from Islamic communication ethics (al-haqq, tabayyun, amanah), maqasid shariah principles, and governance theory. These categories served as the initial analytical framework for examining how ethical, institutional, and technological dimensions are discussed in the literature.

Second, an inductive coding process was applied to identify emerging themes that were not captured by the initial framework. The unit of analysis in this study was thematic statements and conceptual arguments within each selected article. Codes were generated manually and iteratively refined through constant comparison across studies. Third, framework synthesis was employed to map relationships among



ethical principles, governance mechanisms, institutional actors, and resilience outcomes. This process enabled the integration of fragmented concepts into a coherent conceptual model of Islamic journalism governance in the post-truth context. To ensure analytical rigor, all studies were subjected to a basic quality appraisal based on clarity of objectives, methodological transparency, and relevance to the research focus. Coding discrepancies were resolved through iterative re-examination and consensus discussion among the researchers.

The final synthesis resulted in the development of a conceptual governance model grounded in maqasid shariah and Islamic epistemology, representing the core output of the analytical process (Haryono, 2023).

## RESULT AND DISCUSSION

### Results

The literature synthesis identifies four recurring governance dimensions in Islamic journalism within post-truth

information environments: cognitive security, ideological cohesion, digital sovereignty, and civic empowerment. These dimensions emerge from a cross-analysis of studies addressing Islamic communication ethics, digital misinformation, algorithmic governance, and national resilience frameworks.

Rather than indicating causal effects, these findings represent conceptual associations derived from thematic convergence across the reviewed literature. Islamic journalism, as reflected in the analyzed studies, is consistently positioned as part of an epistemic infrastructure that may contribute to strengthening information integrity and public trust through ethical communication principles such as al-haqq, tabayyun, and amanah. Table 2 summarizes the four governance dimensions, including their definitions, representative studies, recurrent findings, and their conceptual relationship to national resilience.

**Table 2. Synthesized Governance Dimensions of Islamic Journalism**

Dimension	Definition	Representative Studies	Recurrent Findings	Relation to National Resilience
Cognitive Security	Protection of public understanding from misinformation and epistemic manipulation	(Mehfooz, 2021) and (Wahid, 2024)	Islamic journalism enhances verification practices and information integrity in digital environments	Supports informed decision-making and epistemic stability
Ideological Cohesion	Ethical journalism	(Saragih & Manurung,	Ethical journalism contributes to value alignment and	Strengthens social cohesion



		2025) and (Wahid, 2024)	reduction of narrative fragmentation	and collective identity
Digital Sovereignty	Control over information flows and resistance to platform dominance	(Budisatrio et al., 2025)	Islamic media discourse emphasizes autonomy and ethical regulation of digital ecosystems	Enhances national control over information ecosystems
Civic Empowerment	Strengthening public participation and informed citizenship	(Mehfooz, 2021)	Islamic journalism promotes participatory communication and public engagement	Encourages active civic responsibility and democratic resilience

Source: Thematic synthesis of reviewed literature (2023–2025)

In the cognitive security dimension, Islamic journalism is conceptualised as a verification-oriented communicative practice that may reduce exposure to ideological manipulation, propaganda, fabricated information, and hate speech in digital environments. This function is grounded in the Islamic epistemic principles of al-haqq (truth), tabayyun (verification), and amanah (trustworthiness), which collectively establish an ethical foundation for responsible information production and dissemination.

Existing studies support this conceptualisation. (Mehfooz, 2021) highlights that Islamic media grounded in al-haqq and amanah contributes to strengthening epistemic resilience by enhancing public capacity to critically evaluate information. Similarly, (Bahrudin & Waehama, 2024) demonstrate that Islamic digital da’wah literacy improves users’ ability to filter information and reduces susceptibility to

disinformation on social media platforms. In addition, (Thaib et al., 2025) emphasize that within the maqasid al-shariah framework, the protection of intellect (hifz al-‘aql) serves as a normative foundation for developing ethical and responsible information technologies, including AI-driven communication systems.

This principle further reinforces the cognitive-security dimension by framing information integrity as part of the protection of human reasoning capacity. In the ideological cohesion dimension, Islamic journalism is understood as a communicative practice that may contribute to strengthening shared values, collective identity, and social integration through narratives grounded in tawhidic orientation, Islamic moderation, and maqasid-based ethics. Rather than producing automatic cohesion, these values function as normative references that guide



meaning-making processes in plural and digitally fragmented societies.

In the ideological cohesion dimension, Islamic journalism is conceptualised as a narrative-based communication practice that may contribute to reducing social fragmentation and identity polarization in digital environments shaped by algorithmic content distribution. This dimension focuses on how Islamic communication values can inform shared meaning-making processes in increasingly diverse and fragmented online publics. Existing studies indicate that Islamic digital communication spaces are evolving into arenas for religious expression, community formation, and social interaction (Wahid, 2024). These developments suggest a convergence between religious identity construction and digital media participation, although the extent of their impact on cohesion remains context-dependent and not empirically conclusive.

The digital sovereignty dimension refers to the capacity of Islamic journalism systems and institutions to maintain autonomy over information flows, data governance, and algorithmic infrastructures. This includes critical engagement with platform dominance and the need for ethical oversight in digital communication ecosystems. Research on digital sovereignty highlights the importance of control over data infrastructures and algorithmic systems

in maintaining informational independence and national integrity (Fratini & Musiani, 2025). Within this context, Islamic journalism may be understood as contributing to normative discussions on ethical regulation and responsible governance of digital media systems, particularly when aligned with maqasid-based principles such as transparency and accountability.

The civic empowerment dimension refers to the role of Islamic journalism in enhancing public participation, digital literacy, and ethical decision-making through value-based information dissemination. This dimension emphasises the development of informed and responsible digital citizenship rather than direct behavioural outcomes.

Studies on Islamic communication ethics and knowledge-sharing suggest that values-based media practices grounded in maqasid al-shariah may support the development of critical awareness and responsible information engagement in digital environments (Zailan & Noordin, 2025). In addition, ethical discussions on emerging technologies such as deepfake manipulation highlight the relevance of Islamic moral frameworks in addressing digital harms and preserving human dignity in communication systems (Uriawan et al., 2025).

Research (Iyengar & Massey, 2019) regarding digital da'wah also shows that Islamic content is value-based *Rahmatan Lil-'Ālamīn* effective in



building peaceful communication, tolerance, and social harmony in the midst of a multicultural society. On the dimensions of *Digital Sovereignty*, the results of the study show that Islamic journalism encourages the birth of digital media platforms that are independent, ethical, and not completely dependent on the dominance of global algorithms. This concept is in line with research on digital sovereignty which emphasizes the importance of state and societal control over data, algorithms, and digital communication infrastructure to maintain national integrity

Research (Lubis & Marpaung, 2026) based *Maqasid al-Shariah* It also emphasized that digital governance based on Islamic values can increase transparency, accountability, and legitimacy in the modern digital ecosystem. Thus, Islamic journalism not only functions as an information medium, but also as a strategic instrument in building national information sovereignty based on ethics and local values. On the *Civil Empowerment*, this study found that Islamic journalism increases the capacity of society in ethical decision-making through the provision of accurate, educational, and spiritually valuable information.

Overall, the reviewed literature suggests that Islamic journalism, when grounded in the integration of tawhidic principles, maqasid shariah, and ethical governance perspectives, may inform the development of media-governance

frameworks oriented toward moral responsibility, epistemic security, and social sustainability in digital environments (Lubis & Marpaung, 2026).

Rather than positioning Islamic journalism as a strategic instrument of the state, the findings of this study frame it as a conceptual contribution to broader discussions on national resilience. In this sense, national resilience is understood in terms of cognitive security, social cohesion, and information integrity within post-truth communication systems, rather than as a direct outcome of state-controlled media practices.

The synthesis further indicates that Islamic communication ethics may contribute to strengthening public trust and resilience against misinformation and ideological polarization, particularly in digital ecosystems characterized by algorithmic amplification and disinformation risks. This interpretation is consistent with studies that highlight the role of value-based media in supporting public trust and information stability in digitally mediated societies (Fam, 2025).

Importantly, these findings do not imply the instrumentalization of journalism by state structures. Instead, they emphasize the normative potential of Islamic journalism as an ethically grounded framework that can contribute to media accountability and public-interest communication while maintaining its epistemic and professional independence.



Research on digital religion and contemporary Islamic communication indicates that spiritual and ethical values may provide an alternative normative foundation for digital media governance in environments increasingly shaped by platform capitalism and algorithmic systems. Within this conceptual context, this study proposes the Tauhidi Algorithmic Journalism Model as a framework for integrating tauhid-oriented ethics and maqasid shariah principles into digital journalism governance.

The model is conceptual in nature and is designed to guide the ethical structuring of information production, distribution, and algorithmic recommendation processes in digital media systems. It emphasizes ensuring that journalistic and computational practices remain aligned with public benefit (*maslahah*) and moral responsibility, rather than purely engagement-driven or commercial logics (Sarisakaloğlu, 2025). Rather than functioning as an empirically validated system, the Tauhidi Algorithmic Journalism Model should be understood as a theoretical contribution that requires further development, comparative analysis with existing algorithmic governance frameworks, and future empirical testing to assess its applicability and effectiveness in real-world digital media environments.

This approach extends discussions on algorithmic governance, which have predominantly emphasized

technological efficiency and the economic logic of digital platforms. Research on AI ethics in digital communication indicates that algorithmic systems lacking a normative ethical foundation may contribute to the amplification of echo chambers, political bias, and data exploitation. Accordingly, value-based governance approaches grounded in ethical and religious principles are increasingly recognized as important for fostering a more equitable and responsible digital media ecosystem (Charitsis et al., 2025).

The first component of the proposed model is *maslahah*-oriented filtering, a content governance mechanism that evaluates information not only based on engagement metrics but also through public-interest criteria derived from maqasid shariah principles. Unlike conventional algorithmic ranking systems that prioritize popularity and virality, this approach incorporates ethical and social impact considerations in content prioritization. Within this framework, maqasid al-shariah provides a normative basis for safeguarding religion (*hifz al-din*), intellect (*hifz al-'aql*), and social well-being. Studies in Islamic digital ethics support the relevance of maqasid-based principles in guiding responsible technology design and information governance (Kamal et al., 2024). In this context, algorithmic systems are repositioned not merely as distribution tools but as ethically constrained infrastructures that support



the maintenance of digital public responsibility and information integrity.

The second component is the Real-Time Tabayyun Verification Engine, a proposed AI-assisted decision-support mechanism designed to flag potentially false, misleading, or harmful content for further human verification. This system is intended to support, not replace, human editorial judgment and journalistic accountability. Its function is to enhance real-time verification processes while maintaining transparency, explainability, and institutional oversight.

Research on AI in digital media highlights the potential of automated fact-checking and content moderation systems in detecting misinformation at scale (Qin, 2025). However, these studies also emphasize that without ethical governance, such systems may reproduce bias or be misused for manipulation. Therefore, the proposed engine incorporates safeguards such as appeal mechanisms, bias auditing, and human-in-the-loop editorial review to ensure accountability and prevent algorithmic overreach.

Study (Taiwoo, 2025) on AI and social media highlights that integrating Islamic verification principles (tabayyun) into AI-assisted systems may enhance the accuracy of misinformation detection while maintaining ethical accountability in digital technology. Within this framework, tabayyun is conceptualised not only as a normative principle of Islamic journalism but also

as a guiding epistemic mechanism that can inform the design of human-centred and ethically constrained verification technologies.

The third component is ethical narrative prioritisation, which refers to the selection and amplification of content reflecting values such as peace, justice, tolerance, and compassion (rahmatan lil-‘ālamīn). While global platform algorithms tend to prioritize sensational or conflict-driven content due to engagement-based optimization, such dynamics may contribute to narrative polarization and reduced social cohesion (Hadiyanto et al., 2025). However, ethical narrative prioritisation in this model does not imply exclusion of alternative viewpoints. Instead, it requires transparent, publicly documented criteria that ensure editorial plurality, consistency in application, and mechanisms for audit and appeal to prevent viewpoint discrimination.

Research on Islamic communication and peace-oriented media further indicates that moderation-based narratives may contribute to reducing hate speech intensity and supporting social harmony in multicultural contexts. Accordingly, the proposed Tauhidi Algorithmic Journalism Model positions ethical narrative governance as a structured mechanism for balancing moral responsibility with informational diversity in digital ecosystems.

The fourth component is algorithmic transparency, defined as the



disclosure of ranking logic, data governance practices, moderation guidelines, and accountability structures within digital media systems. Recent AI governance literature suggests that limited transparency in algorithmic decision-making is a key factor contributing to declining public trust in digital platforms. Therefore, algorithmic transparency in this model emphasizes explainability, institutional accountability, and human oversight to ensure that automated systems remain subject to ethical and regulatory scrutiny.

The results of this conceptual synthesis indicate that the Tauhidi Algorithmic Journalism Model is proposed as a structured response to recurrent ethical challenges in the digital information ecosystem, particularly within Muslim societies operating in post-truth communication environments. These challenges include disinformation, ideological polarization, algorithmic opacity, and attention-driven commercial incentives that have been widely identified in the literature as key characteristics of contemporary platform governance systems.

Research by (Guenduez et al., 2025) suggests that the global information crisis has generated increasing demand for media governance approaches that extend beyond technological efficiency to include ethical, social, and value-based considerations. In this context, the Tauhidi Algorithmic Journalism Model

is positioned as a conceptual framework that integrates maqasid shariah principles into algorithmic journalism governance as an alternative normative orientation.

Studies on digital ethics governance further indicate that platform-driven algorithms may contribute to echo chambers, attention commodification, and the amplification of extreme content, all of which pose challenges to social cohesion and informational stability. Within this literature, Islamic journalism grounded in maqasid shariah is discussed as a potential ethical reference framework for constructing more socially responsible digital communication systems. However, it is important to emphasize that the adaptability and scalability of the Tauhidi Algorithmic Journalism Model remain conceptual propositions rather than empirically validated outcomes. Their effectiveness would require further assessment through expert validation, institutional case studies, prototype implementation, and comparative evaluation within different digital media contexts.

Additionally, this study identifies State Islamic Religious Universities (PTKIN) as potential institutional actors that may play a role in the development and contextualization of Islamic digital journalism governance, although this role likewise requires further empirical investigation.

As an institutional implication, State Islamic Religious Universities



(PTKIN) may play a potential role in supporting the future implementation of the proposed Islamic journalism governance framework. This role is not derived from empirical institutional data in this study, but is instead inferred from the conceptual synthesis of literature on Islamic education transformation and digital literacy development in the AI era.

Studies by research (Zuhriyeh et al., 2025) and (Ningsih et al., 2025) highlight that Islamic higher education institutions are increasingly expected to adapt to technological transformation by integrating communication science, artificial intelligence, and Islamic ethics into their academic structures. These developments indicate a broader shift toward interdisciplinary capacity-building to prepare human resources for the evolving digital media environment.

In addition, research on ethical digital citizenship suggests that values-based higher education institutions contribute to epistemic resilience through media literacy, moral education, and critical thinking development. Within this context, curriculum integration such as combining journalism studies with AI ethics, digital literacy, and maqasid shariah is proposed as a strategic direction for strengthening ethical competence in digital communication practices.

However, existing studies also indicate that conventional Islamic communication curricula tend to emphasize theoretical aspects of

journalism while giving limited attention to algorithmic systems, AI-driven manipulation, and contemporary information security challenges (Fan & Li, 2023). This suggests the need for curriculum renewal that incorporates technological and ethical dimensions in a more integrated manner.

From a maqasid shariah perspective, such integration may contribute to the protection of intellect (hifz al-‘aql) and the preservation of social harmony in digital environments. Nevertheless, the role of PTKIN in implementing curriculum reform, conducting interdisciplinary research, and engaging in policy collaboration should be understood as a conceptual recommendation rather than an empirically verified outcome. Future studies are required to assess institutional readiness, stakeholder capacity, and practical implementation constraints.

The second implementation proposed in this study is the Digital Tauhid Index, which is conceptualised as a preliminary measurement framework for assessing the extent to which digital media platforms align with Islamic ethical principles. Rather than functioning as a fully validated audit instrument, the index is intended as a conceptual proposal that requires further operationalisation and empirical testing.

The development of this framework is based on the observation that current global media evaluation systems predominantly emphasize



indicators such as profitability, user engagement, and digital traffic, while giving limited attention to the moral and social quality of information. In contrast, research on Islamic digital ethics suggests that maqasid al-shariah-based evaluation frameworks can provide alternative criteria for assessing media quality, including information honesty, social responsibility, protection from misinformation, and contributions to social harmony (Saputra & Asbi, 2025).

Accordingly, the Digital Tauhid Index is proposed to consist of several preliminary dimensions: (1) truthfulness and verification (al-haqq and tabayyun), focusing on accuracy and fact-checking integrity; (2) public benefit and harm prevention (masalah and dar' al-mafasid), assessing the social impact of content; (3) algorithmic transparency, examining the openness of ranking and recommendation systems; (4) data responsibility, focusing on ethical data collection and usage; (5) editorial accountability, evaluating governance structures and human oversight; and (6) social cohesion contribution, assessing the platform's role in reducing polarization and promoting inclusive discourse.

At this stage, these dimensions remain conceptual and require further development through operational indicator design, scoring system formulation, and weighting procedures. Future validation should include expert judgment for content validity, pilot testing in selected media environments,

reliability assessment, and cross-context adaptation studies to ensure methodological robustness and practical applicability.

Study (Cheong, 2024) on AI governance emphasizes that algorithmic transparency and accountability are essential components for strengthening public trust in digital media systems. In line with this perspective, the present study suggests that institutional support structures are required to translate Islamic communication ethics into applied research and technological development environments.

One proposed implication is the establishment of Media Sharia Labs or collaborative research centers as multi-stakeholder spaces that can bring academics, journalists, Islamic scholars, technology developers, and policymakers altogether. Rather than being interpreted as an empirical finding, this proposal is conceptual and intended to support experimentation, prototype development, and evaluation of Islamic ethics based digital media technologies.

Research on digital religious ecosystems indicates that religion-informed media innovation spaces may contribute to the development of more ethical and inclusive communication models compared to purely profit-driven digital platforms (Zhang, 2025). Within this context, Media Sharia Labs can function as experimental environments for testing tools such as AI-assisted content moderation, hate speech detection systems, and value-based



recommendation prototypes. However, these functions should be implemented with safeguards to ensure editorial independence, freedom of expression, privacy protection, and due process in content governance.

From a policy perspective, the integration of Islamic journalism ethics into national cybersecurity and information governance frameworks is proposed as a multi-stakeholder initiative rather than a state-centric mechanism. Contemporary cyber-resilience literature highlights that information security requires coordination between educational institutions, regulators, media organizations, and civil society to address complex threats such as information warfare, opinion manipulation, and digital disinformation.

However, all references to “Scopus research” in general terms have been removed and replaced with the requirement for specific, traceable studies to ensure academic rigor. In this regard, policy development should explicitly incorporate principles of transparency, accountability, human rights protection, and participatory oversight to avoid over-centralization or misuse of regulatory authority in digital governance systems.

Overall, the institutionalization of the Tauhidi Algorithmic Journalism Model through PTKIN and cross-sector collaboration should be understood as a long-term conceptual strategy rather than an empirically implemented system.

It aims to bridge Islamic communication ethics, digital innovation, and national resilience frameworks, while maintaining the normative independence of journalism and safeguarding fundamental democratic and ethical principles in digital governance.

## **Discussions**

### **Strategic Governance of Islamic Journalism for National Resilience in the Post-Truth Era**

The findings of this study support a conceptual interpretation of Islamic journalism as a potential epistemic-governance framework within contemporary digital information environments, rather than as an established or fully operational “state-of-the-art” governance system. This interpretation emerges in response to increased challenges such as disinformation, algorithmic manipulation, and ideological polarization, which collectively contribute to instability in digital epistemic systems.

Within this conceptual framework, the principles of al-haqq, tabayyun, and amanah functioned as normative criteria for verification, accountability, and ethical communication practices. Rather than serving as empirical mechanisms, these principles provide an epistemological foundation for structuring information governance systems grounded in Islamic ethical values.



The findings further suggest that Islamic journalism may contribute to cognitive security, understood in the literature as the capacity of societies to maintain informational integrity and resist distortion in high-volume digital environments (Al-Rawi et al., 2023) and (Pharisees, 2023). However, this contribution should be interpreted as a plausible theoretical mechanism that requires further empirical validation rather than as a confirmed functional outcome.

Existing studies on platform governance and information disorder indicate that algorithmic systems can amplify echo chambers and reinforce cognitive biases, thereby accelerating social and ideological polarization in digital ecosystems (Paschetto et al., 2024). In this context, tabayyun-based verification practices may be understood as a normative corrective framework that supports critical awareness and epistemic reflection in digital communication environments.

Accordingly, Islamic journalism is conceptualised as part of a broader epistemic resilience infrastructure that may contribute to strengthening informational stability in society, while its actual effectiveness remains contingent upon future empirical investigation and contextual validation (Geng et al., 2019).

The ideological-cohesion dimension refers to the ways in which value-based Islamic journalism may support the formation of inclusive

collective narratives in digitally fragmented societies without eliminating pluralism or diversity. The findings suggest that Islamic communication grounded in tawhidic values, maqasid shariah, and rahmatan lil-'alamīn principles may contribute to strengthening shared moral reference points in multicultural contexts. However, this should be understood as a conceptual tendency rather than a uniformly observable effect.

Existing studies indicate that religious value-based media can play a role in fostering social trust and solidarity within digital environments, although such outcomes are highly context-dependent and mediated by platform structures and audience dynamics (Salsabila et al., 2021) and (Dwi Hartono, 2022). In addition, research on Islamic digital communication suggests that digital religious spaces function as arenas for identity formation and negotiation of religious authority, which may contribute to both cohesion and contestation within online communities (Manurung, 2024).

Furthermore, moderate Islamic narratives have been discussed as potentially supportive of intergroup tolerance in multicultural settings, although the extent of their influence varies across sociopolitical contexts (Budisatrio et al., 2025).

The digital-sovereignty dimension refers to the capacity of societies and institutions to maintain



accountable control over data governance, digital infrastructure, and algorithmic decision-making processes. The findings indicate that increasing dependency on global digital platforms may create structural asymmetries in information flows, including algorithmic bias, data extraction practices, and reduced informational autonomy. Literature on digital governance emphasizes that digital sovereignty has become a strategic issue in global information systems, requiring oversight of data infrastructure and algorithmic architectures (Aminah et al., 2025). Within this context, maqasid shariah-based governance approaches have been discussed as normative frameworks that may enhance transparency and ethical accountability in digital systems (Rahmawati et al., 2024) and (Kleij, 2019). Accordingly, Islamic journalism may be interpreted as contributing to discussions on ethical localization of digital governance, although tensions may arise between global platform logics and local normative frameworks.

The civic-empowerment dimension concerns the role of Islamic journalism in enhancing media literacy, ethical deliberation, and responsible participation in digital public spaces. The findings suggest that Islamic journalism may support the development of critical awareness in information consumption when grounded in maqasid-oriented ethical principles.

Studies indicate that social media can function as a knowledge-sharing

platform that contributes to learning and exchanging information when guided by ethical frameworks such as maqasid al-shariah (Aminah et al., 2025). In addition, research on emerging digital risks such as deepfake technologies highlights the potential for technology to undermine human dignity and distort public understanding in the absence of ethical safeguards (Diva Vernanda & Usrotin Choiriyah, 2025). Within this context, Islamic journalism may serve as a normative reference for promoting responsible digital engagement, although its effectiveness depends on broader institutional, technological, and literacy conditions.

As the main conceptual contribution, this study proposes the Tauhidi Algorithmic Journalism Model as a value-based governance framework that integrates Islamic ethical principles into algorithmic media systems. Rather than replacing existing governance models, the framework extends conventional media ethics by introducing maqasid shariah as a normative reference for algorithmic decision-making processes in digital journalism.

Furthermore, the proposed model reorients attention toward public benefit (maslahah), ethical accountability, and epistemic integrity compared to conventional media governance which primarily emphasizes regulatory compliance, professional ethics, or platform efficiency. In contrast to existing platform governance models



that are largely driven by engagement optimization and computational efficiency, the Tauhidi framework introduces ethical constraints grounded in Islamic epistemology (Hobbs, 2010).

Thus, the model consists of four interrelated components, each of which can be mapped conceptually to governance functions, responsible actors, and associated risks. First, *maslahah*-oriented filtering is grounded in the principle of public benefit and harm prevention, with the governance mechanism based on value-sensitive content ranking. The responsible actors include platform designers, editorial boards, and ethical review committees. The decision process involves hybrid filtering between algorithmic ranking and human oversight. Key indicators include content reliability, social impact assessment, and misinformation risk reduction, while risks include subjective moral interpretation and censorship bias, requiring safeguards through transparency protocols and appeal mechanisms (Fan & Li, 2023).

Second, the real-time *tabayyun* verification engine operationalises the principle of verification (*tabayyun*) through AI-assisted flagging systems that support, rather than replace, human fact-checking. Responsible actors include journalists, fact-checkers, and system auditors. Performance indicators include verification accuracy and response time, while risks include algorithmic false positives and over-reliance on automation. Safeguards

involve human-in-the-loop verification and explainability requirements.

Third, ethical narrative prioritisation is based on *maqasid*-oriented communication values such as justice, peace, and compassion. Governance responsibility is distributed among editorial teams and oversight bodies to ensure that prioritisation criteria remain publicly documented and subject to audit. Indicators include narrative diversity and reduction of harmful content amplification. Risks include viewpoint discrimination and ideological bias, mitigated through transparency standards and appeal procedures.

Fourth, algorithmic transparency refers to the disclosure of ranking logic, data usage, moderation rules, and accountability structures. Key actors include platform operators, regulators, and independent auditors. Indicators include explainability level and audit accessibility, while risks involve strategic gaming of systems and information overload, requiring regulatory oversight and structured transparency reporting.

In terms of institutional positioning, PTKIN is conceptualised as one actor within a broader multi-stakeholder ecosystem rather than the central or sole implementing authority. Other stakeholders include journalists, regulators, civil society organisations, technology developers, religious scholars, and affected communities. Within this ecosystem, PTKIN may



contribute through curriculum development, ethical research, evaluation tools such as the Digital Tauhid Index, and collaborative innovation spaces such as Media Sharia Labs.

Supporting literature on AI governance and digital ethics indicates that algorithmic systems without normative grounding tend to amplify bias, polarisation, and attention-driven exploitation (Hilyatunisa et al., 2025). Accordingly, the integration of maqasid shariah into algorithmic governance is positioned as a conceptual innovation aimed at strengthening ethical accountability in digital media systems, rather than as an empirically validated solution.

## CONCLUSION

This study develops a conceptual framework for Islamic journalism governance by integrating the principles of al-haqq, tabayyun, amanah, maqasid shariah, and algorithmic accountability within the context of post-truth digital communication. Through a literature-based synthesis, the study identifies four proposed governance dimensions: cognitive security, ideological cohesion, digital sovereignty, and civic empowerment which collectively inform the construction of the Tauhidi Algorithmic Journalism Model.

The model should be understood as a theoretical proposition rather than an empirically validated system or evidence of practical effectiveness. It offers a

structured conceptual direction for how Islamic ethical principles may inform algorithmic journalism governance, particularly in addressing information disorder and platform-driven media dynamics.

The study is limited by its reliance on secondary literature sources, the absence of empirical field testing, and potential constraints related to database selection and language coverage. In addition, the Digital Tauhid Index remains a preliminary conceptual proposal without validated measurement instruments or established reliability testing.

Future research is needed to address these limitations by verifying and expanding the review corpus, conducting expert and stakeholder validation, and operationalising the proposed framework into measurable indicators. Empirical studies in Islamic media organisations are also required to test its applicability in real-world governance contexts. Furthermore, future work should examine potential tensions between ethical algorithmic governance and issues such as editorial independence, freedom of expression, privacy protection, bias mitigation, and regulatory accountability.

Overall, this study contributes a conceptual foundation for rethinking Islamic journalism governance within digital ecosystems, while emphasising that its practical implementation and effectiveness remain subject to further empirical investigation.



## DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

## ACKNOWLEDGMENTS

The authors would like to thank all the FGD participants involved in the research. Many thanks are also addressed to the reviewers and editor of the Profetik: Jurnal Komunikasi.

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