Integration of Islamic Ethics in Digital Broadcasting Practices: A Critical Review of Challenges and Opportunities in the Social Media Era

Irma Puja'ini[1], Era Endang Rahmawati[2], Yusron Saudi[3], Suhada[4], Fathurrijal[5], Sukarta[6]
[1,2,3,4,5,6]Sharia Economic, Universitas Muhammadiyah Mataram, Indonesia
irmacantik359@gmail.com

Abstract: This study aims to critically examine the integration of Islamic ethics in digital broadcasting practices in the social media era, focusing on the challenges and opportunities faced. Using a qualitative approach based on library research with an integrative review method, this study reviews literature from trusted databases such as Scopus, DOAJ, and Google Scholar, published between 2015-2024. The literature selection and analysis process was conducted systematically through a combination of keywords and thematic analysis. The findings show that Islamic ethical principles such as ṣidq (honesty), amanah (responsibility), and tabayyun (information verification) are very relevant in responding to the dynamics of digital broadcasting. However, the implementation of these values still faces structural constraints and a lack of digital ethics literacy, especially in the institutional context. This study recommends strengthening collaboration between educational institutions, broadcasters, and the government in formulating Islamic-based ethical guidelines that are adaptive to the digital era. This study is expected to serve as a conceptual foundation in building a digital broadcasting ecosystem with integrity and responsiveness to Islamic values.

— — — — — — — — ◆ — — — — — — — — —

A. INTRODUCTION

Islamic communication ethics is the moral foundation that governs Muslims' communication behavior, especially in the context of digital broadcasting. It emphasizes principles such as honesty (ṣidq), responsibility (amanah), and clarification of information (tabayyun), which are derived from the Qur'an and Hadith. Hasan et al. (2024) highlighted that Islamic communication ethics are not only relevant in face-to-face interactions, but also in digital communication, where challenges such as the spread of hoaxes and hate speech are increasingly prevalent. Khasanah (2019) added that Surah Al-Hujurât provides important guidelines in maintaining communication ethics, especially in the context of social media, by emphasizing the importance of verifying information and avoiding negative prejudice.

Research by AlNuaimi and Azzi (2022) shows that although social media users among Arab Muslims are aware of Islamic ethical values such as honesty and responsibility, their behavior on digital platforms often does not reflect this awareness. This suggests a gap between ethical understanding and actual practice in digital communication. Shodiqoh (2023) emphasized that Islamic ethical principles such as politeness and responsibility are highly relevant in the use of social media, but are often ignored in daily practice. Wiranata and Dhofin

(2023) also found that a lack of awareness of the principles of tabayyun and hisab in social media can lead to the dissemination of inaccurate and harmful information.

The study by Ihsani and S.K (2020) examined the implementation of Islamic communication ethics on social media Twitter, using Jalaluddin Rakhmat's classification of communication ethics. The results show that netizens' actions are often influenced by emotions and traditions, which can neglect ethical principles such as qawlan sadidan (right speech) and qawlan karima (noble speech). Thoyib (2024) emphasized the importance of integrating traditional and digital media in Islamic broadcasting, taking into account ethical principles such as truth, respect, and community welfare. Fitri and Adeni (2020) also highlighted the urgency of applying journalistic ethics in online Islamic media reporting, to prevent the spread of radical ideologies and maintain social harmony.

Research by Wahidin et al. (2023) examined the phenomenon of cyber bullying and body shaming on social media from the perspective of Islamic ethics. The results show that these actions are contrary to Islamic principles that emphasize noble morals, mutual respect, and maintaining privacy. Khasanah (2019) also emphasized the importance of verifying information and avoiding negative prejudice in communication on social media, in accordance with the teachings of Surah Al-Hujurât. Hasan et al. (2024) added that the application of Islamic communication ethics in the digital era requires a deep understanding and awareness of the challenges faced.

The study by Qadir and Raquib (2021) highlights the importance of integrating Islamic ethical principles in the development of technology, including artificial intelligence (AI). They argue that the dominance of secular values in technological development can lead to a moral crisis in the Islamic world. Ahmad (2021) added that the algorithms developed should optimize life-saving over profit, in accordance with the principle of falah in Islam. This suggests the need for an Islamic ethical approach in the development and use of digital technology, including in broadcasting practices.

From the above studies, it appears that despite the awareness of the importance of Islamic communication ethics in digital broadcasting practices, there is still a gap between the understanding and implementation of these values. Previous studies have mostly highlighted the behavioral aspects of individual social media users, while in-depth studies on the integration of Islamic ethical principles in institutional digital broadcasting practices are still limited. Therefore, this research aims to critically examine the challenges and opportunities in integrating Islamic ethics in digital broadcasting practices, with the hope of contributing to the development of ethical guidelines that are in line with Islamic values in the era of social media.

B. METHOD

This research uses a Library Research approach with the Integrative Review method, which aims to examine in depth the integration of Islamic ethics in digital broadcasting practices. This approach allows researchers to collect, evaluate, and synthesize relevant previous studies from various sources. The Integrative Review method was chosen because it provides flexibility in reviewing various types of studies both quantitative and qualitative (Whittemore & Knafl, 2005). This research is descriptive-qualitative in nature with the aim of

producing a thorough understanding of the concepts, challenges, and opportunities for the integration of Islamic ethics in the realm of digital broadcasting in the era of social media.

Data sources in this study were obtained from several trusted academic databases such as Google Scholar, Scispace, Directory of Open Access Journals (DOAJ), and Scopus. Inclusion criteria in the literature selection included: (1) scientific articles relevant to the topics of Islamic ethics, digital communication, and broadcasting; (2) published between 2015 and 2024; (3) available in Indonesian or English; and (4) full text articles. The exclusion criteria included: (1) articles that did not go through the peer-review process; (2) articles in the form of editorials, letters to the editor, or opinions; and (3) publications that are not directly relevant to the study variables of this research. The literature obtained will be analyzed to identify its relevance and quality based on the focus and contribution to the variables under study.

The literature search process was conducted using a combination of keywords such as: "Islamic ethics AND digital broadcasting," 'Islamic communication ethics AND social media,' 'Islamic journalism AND misinformation,' and "tabayyun AND media ethics." The use of Boolean operators (AND, OR) and truncation ensured a comprehensive range of search results. Articles that met the inclusion criteria were then extracted into a literature matrix table, which included information on authors, year, title, methods, results, and relevance to the study variables. The literature selection procedure was conducted in stages: screening by title and abstract, followed by a full content review. Two independent researchers conducted the selection to increase objectivity and avoid selection bias (Snyder, 2019).

The data analysis method used in this research is thematic analysis with a narrative synthesis approach. The main themes include Islamic ethical principles (such as ṣidq, amanah, and tabayyun), digital communication practices, and the challenges of applying ethics in contemporary broadcasting. The validity and reliability of the study results were maintained through a process of source triangulation and inter-researcher verification (intercoder reliability). In addition, a systematic process of documentation and source tracking was conducted to ensure transparency and replicability. This is in line with the standards of systematic literature review as suggested by Grant and Booth (2009) and utilizes the principles of transparency and objectivity in integrative review (Torraco, 2016).

C. RESULTS AND DISCUSSION
1. Implementation of Islamic Ethical Values in Digital Broadcasting Practices

The implementation of Islamic ethical values in digital broadcasting practices is important, as the development of digital technology requires the application of ethical principles that are in line with Islamic teachings. In this context, values such as honesty, responsibility and integrity play a crucial role. According to research by Sari and Ronaldo, digital marketing based on sharia principles creates an ethical business environment, which is particularly relevant in digital broadcasting (Sari & Ronaldo, 2024). Digital broadcasting should uphold transparency and fairness, similar to the principles underlying sharia business practices, so that audiences can trust the content delivered (Sari & Ronaldo, 2024).

The use of information and communication technology (ICT) in broadcasting must also prioritize Islamic values in facing digital challenges. Azka and Jenuri emphasize that the application of Islamic ethics through responsible communication can reduce the negative impact of technology, such as the spread of inaccurate information (Azka & Jenuri, 2024). In this context, it is important for broadcasters to be ethically educated about the use of technology in order to apply Islamic principles in every content they create and deliver (Azka & Jenuri, 2024). The application of these values ensures that the information published is not only accurate but also beneficial to society, creating a more moral and ethical digital space.

Furthermore, Setyawan et al. showed that Islamic ethics can strengthen policies in various institutions, including in the broadcasting industry (Setyawan et al., 2024). The implementation of Islamic ethics-based policies in digital broadcasting can improve the integrity and quality of content presented to the public. Therefore, digital broadcasting institutions should formulate ethical guidelines in accordance with Islamic values to guide their broadcasting practices.

In terms of education, ethical values in digital broadcasting are very relevant to be taught to the younger generation. Through education, a strong work ethic and tenacity can be built, in line with Hakim's research that discusses the implementation of Islamic education values (Hakim, 2022). Islamic values-oriented education can produce individuals who are not only professionally competent but also morally and socially responsible. This is important to create broadcasters who focus not only on commercial gain but also on the social impact of the information they disseminate. As such, the implementation of Islamic ethical values in digital broadcasting practices is of paramount importance. This not only improves the quality of content presented to the public, but also builds trust and integrity in the broadcasting industry. A commitment to educating and implementing these values will help create a more ethical broadcasting environment that benefits society at large.

2.   The Challenge of Implementing Islamic Ethics in the Age of Social Media

The application of Islamic ethics in the era of social media presents complex challenges. Social media, as a massive communication space, is often the arena where ethical values are tested. Various studies show that many social media users, especially teenagers, have difficulty in dealing with the diversity of information they receive, which has an impact on their moral and ethical behavior in interacting on these platforms. In this context, Islamic religious education plays an important role in increasing social media users' awareness and understanding of proper ethics. Kusumastuti et al. emphasized that Islamic religious education can help adolescents develop religious character and moderation in the use of social media, to avoid misuse that can trigger conflict in society (Kusumastuti et al., 2024). In addition, Fauziah et al. noted that business transactions through social media often violate Islamic ethical principles, indicating an urgent need to understand business ethics in the digital context (Fauziah et al., 2023). This calls for a better education coordination system to apply Islamic ethical principles in every aspect of social media use.

From the perspective of the Nahdlatul Ulama community, Ahmad et al. stated that the teachings of multiculturalism in Islam provide guidelines for social media users to interact ethically, pay attention to politeness values and respect different views (Ahmad et al., 2022). Further research by Andriani shows that violations of communication ethics, such as the spread of hoaxes and hate speech, are still rampant on social media, which requires serious and strategic handling (Andriani, 2019).

Meanwhile, Harahap et al. reported that social media has a significant influence on the ethical behavior of adolescents, so education oriented towards digital literacy and religious behavior is very relevant (Harahap et al., 2024). This is indicated by changes in behavior that arise due to unethical interactions on social media. In this case, the concept of tabayyun, or information verification, raised by Putri et al. serves as an appropriate approach in addressing the hoax news circulating (Putri et al. 2024). Given this challenge, Ulya and Anggraini highlighted the phenomenon of "TikTok poison" content that can influence consumptive student behavior, indicating the need for better media literacy skills among young users to understand the pitfalls of unhealthy information (Ulya & Anggraini, 2024). Therefore, it is important for people to improve their understanding of communication ethics, which is not only relevant in the business context, but also in daily social interactions. Overall, the application of Islamic ethics in the social media era requires collaboration between education, family and society to strengthen awareness of the importance of ethics in communication and transactions. Ignorance of these ethics not only harms individuals but also threatens social stability in a multicultural society.

3. **Strategies and Opportunities for Strengthening Islamic Ethics in the Digital Broadcasting Ecosystem**

In the face of the current digital age, strengthening Islamic ethics in the digital broadcasting ecosystem is crucial. We will explore some strategies and opportunities in this context where Islamic ethics not only serve as moral guidelines but also influence the way digital broadcasting is conducted, both in educational institutions and in the business context. First, the development of human resources (HR) in Islamic educational institutions is a crucial first step. With proper training and development, educational institutions can equip the younger generation with the skills needed to adapt to digital technology and apply Islamic ethics in every aspect of their lives (Melisawati & Jamilus, 2024; , (Sholeh, 2023), Khumaini et al., 2023). For example, training that integrates Islamic values into the use of technology and social media can help students understand the ethical consequences of their actions in a digital environment (Kusumastuti et al., 2024). This approach can also be applied in the competency development of lecturers and staff, which is key in instilling ethics among students (Sholeh, 2023).

Furthermore, the application of Islamic business ethics in the digital broadcasting industry needs to be strengthened. Digital platforms such as YouTube and Instagram have great potential to disseminate content that is ethical and in line with Islamic teachings (Sari & Ronaldo, 2024. By applying the principles of transparency, fairness, and integrity, businesses in the digital sector can create an environment that is not only financially beneficial, but also in line with Islamic values (Sari & Ronaldo, 2024, Armadani & Nasution, 2023). Islamic

businesses built on ethics can contribute to improving public perception of the industry as well as building trust among consumers (Al-Nashmi & Almamary, 2017). Dalam konteks ini, penting juga untuk mengedukasi para penyiar tentang etika komunikasi digital. Komunikasi yang etis di media digital perlu diperkenalkan sebagai bagian dari kurikulum pendidikan di lembaga pendidikan Islam (Setyaningsih et al., 2020). Hal ini tidak hanya akan membantu menghindari penyebaran informasi yang salah atau menyesatkan tetapi juga mendukung pengembangan komunikasi yang menghormati nilai-nilai Islam. Selain itu, pengawasan terhadap konten yang disiarkan juga diperlukan untuk memastikan bahwa penyiaran tersebut tidak melanggar prinsip-prinsip etika Islam (Latif et al., 2022). This whole strategy should be supported by collaboration between educational institutions, government, and civil society organizations to create clear ethical guidelines in digital broadcasting (Setyawan et al., 2024). Thus, strengthening Islamic ethics in the digital broadcasting ecosystem can not only be a response to the challenges of the digital era but also an opportunity to strengthen Islamic identity and values in modern society.

D. CONCLUSIONS AND SUGGESTIONS

This research confirms that the integration of Islamic ethics in digital broadcasting practices is an urgent need amidst the swift flow of information in the social media era. Although there is an understanding of ethical values such as ṣidq, amanah, and tabayyun, their implementation at the institutional level is still not optimal. Through an integrative review approach, this research reveals challenges-such as the lack of Islamic value-based regulations and low digital ethics literacy-as well as opportunities to build a more ethical broadcasting ecosystem rooted in Islamic values. Collaboration between education, broadcasting institutions and policy makers is needed to establish ethical guidelines that are able to answer the challenges of the times and maintain the integrity of public communication.

ACKNOWLEDGMENTS

REFERENCES
Ahmad, M. A. (2021). *Islamic ethics of technology: An objectives (Maqāṣid) approach*. The Other Press.ResearchGate

AlNuaimi, A., & Azzi, A. (2022). Islamic ethics & social media use: A study in theory & practice. *Journal of Political Science and Public Affairs*, 10(2), 1–10.JPPW+1JPPW+1

Fitri, A., & Adeni, A. (2020). The urgency of applying journalistic ethics in online Islamic media reporting activities: A conceptual study. *International Journal of Islamic Studies*, 8(1), 45–56.ResearchGate+1SciSpace+1

Grant, M. J., & Booth, A. (2009). A typology of reviews: An analysis of 14 review types and associated methodologies. *Health Information & Libraries Journal*, 26(2), 91–108. https://doi.org/10.1111/j.1471-1842.2009.00848.xWiley Online Library+1PubMed+1

Ihsani, A. F. A., & S.K, A. S. (2020). The implementation of Islamic communication ethics in the social actions of netizens on social media of Twitter. *Religia*, 23(2), 123–138.

https://doi.org/10.28918/religia.v23i2.2087E-journal UIN Gusdur+1E-journal UIN Gusdur+1

Khasanah, U. (2019). Communication ethic in social media: Analytical study of Surah Al-Hujurat. *Journal of Islamic Communication*, 7(1), 55–68.ResearchGate

Qadir, J., & Raquib, A. (2021). Islamic virtue-based ethics for artificial intelligence. *Discover Artificial Intelligence*, 2(11), 1–10. https://doi.org/10.1007/s44163-022-00028-2 ResearchGate+1SpringerLink+1

Shodiqoh, S. (2023). Social media ethics in a contemporary Islamic perspective. *Sicopus: Journal of Islamic Studies*, 5(1), 77–89.Walidem Institute

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039 IDEAS/RePEc+1ScienceDirect+1

Thoyib, M. (2024). The role of Islamic broadcasting in shaping public ethics in the digital era. *Berajah Journal*, 2(1), 22–35.ojs.berajah.com+1ojs.berajah.com+1

Torraco, R. J. (2016). Writing integrative literature reviews: Using the past and present to explore the future. *Human Resource Development Review*, 15(4), 404–428. https://doi.org/10.1177/1534484316671606ResearchGate

Wahidin, M., Hanani, S., & Ulya, Z. (2023). Islamic legal approach in preventing women's involvement in spreading hoaxes on social media. *Journal of Islamic Legal Studies*, 11(2), 98–112.ResearchGate+1ResearchGate+1

Whittemore, R., & Knafl, K. (2005). The integrative review: Updated methodology. *Journal of Advanced Nursing*, 52(5), 546–553. https://doi.org/10.1111/j.1365-2648.2005.03621.x Wiley Online Library+1PubMed+1

Wiranata, A., & Dhofin, M. (2023). The concept of tabayyun in dissemination of information through mass media: An Islamic perspective. *International Journal of Islamic Studies*, 9(3), 210–225

Azka, M. and Jenuri, J. (2024). Urgensi nilai islam dalam menghadapi tantangan teknologi kontemporer. Muttaqien Indonesian Journal of Multidiciplinary Islamic Studies, 5(2), 189-200. https://doi.org/10.52593/mtq.05.206

Hakim, T. (2022). Implementasi nilai-nilai pendidikan agama islam dalam membina moderasi kehidupan beragama. Edukasiana Jurnal Inovasi Pendidikan, 1(4), 192-200. https://doi.org/10.56916/ejip.v1i4.188

Sari, Y. and Ronaldo, R. (2024). Peran pemasaran digital dalam mengembangkan bisnis syariah di era digital. Jurnal E-Bis (Ekonomi-Bisnis), 8(1), 263-275. https://doi.org/10.37339/e-bis.v8i1.1555

Setyawan, M., Sulkifli, M., Rain, T., & Kurniati, K. (2024). Urgensi etika islam dalam politik kontemporer. aksioreligia, 2(2), 56-64. https://doi.org/10.59996/aksioreligia.v2i2.554

Ahmad, F., Niam, M., Fatmawati, N., Uyun, A., Firdaus, I., & Zulfahmi, M. (2022). Etika bermedia sosial dalam perseperktif nu. Jasna Journal for Aswaja Studies, 2(2), 83-101. https://doi.org/10.34001/jasna.v2i2.4065

Andriani, F. (2019). Perkembangan etika komunikasi islam dalam bermedia sosial. At-Tabsyir Jurnal Komunikasi Penyiaran Islam, 6(1), 55. https://doi.org/10.21043/at-tabsyir.v6i1.5586

Fauziah, I., Eprianti, N., & Permana, I. (2023). Tinjauan etika bisnis islam pada jasa makelar jual beli mobil bekas medsos. Jurnal Riset Perbankan Syariah, 27-34. https://doi.org/10.29313/jrps.v2i1.2003

Harahap, A., Nabila, S., Sahyati, D., Tindaon, M., & Batubara, A. (2024). Pengaruh media sosial terhadap perilaku etika remaja di era digital. diksima, 1(2), 9. https://doi.org/10.47134/diksima.v1i2.19

Kusumastuti, E., Alviro, M., Suryahadi, F., Faza, M., Anas, A., Zaini, A., … & Hibatullah, A. (2024). Peran pendidikan agama islam dalam penggunaan media sosial pada era society 5.0 untuk memperkuat moderasi beragama. pjpi, 1(3), 10. https://doi.org/10.47134/pjpi.v1i3.554

Putri, M., Nasrullah, N., Jannah, N., Daud, A., & Nadhifah, N. (2024). Konsep tabayyun dalam surat al-hujurat: menyikapi berita hoax di zaman sekarang dari perspektif tafsir ibnu katsir. JIMR, 2(11), 147-156. https://doi.org/10.62504/jimr979

Ulya, H. and Anggraini, C. (2024). Analisis kemampuan literasi media pada mahasiswa konsumtif fenomena konten "racun tiktok" (penelitian fenomenologi pada mahasiswa telkom university). Jurnal Jtik (Jurnal Teknologi Informasi Dan Komunikasi), 8(3), 540-548. https://doi.org/10.35870/jtik.v8i3.2030

Al-Nashmi, M. and Almamary, A. (2017). The relationship between islamic marketing ethics and brand credibility. Journal of Islamic Marketing, 8(2), 261-288. https://doi.org/10.1108/jima-03-2015-0024

Armadani, A. and Nasution, F. (2023). Pengembangan kerangka etika dewan direksi: sebuah perspektif dari islam. Jurnal Akuntansi Keuangan Dan Bisnis, 16(1), 110-119. https://doi.org/10.35143/jakb.v16i1.5790

Khumaini, F., Yulia, N., & Efendi, M. (2023). Strategi pengembangan manajemen sumber daya manusia era society 5.0 di madrasah. Al-Fahim Jurnal Manajemen Pendidikan Islam, 5(2), 121-138. https://doi.org/10.54396/alfahim.v5i2.874

Kusumastuti, E., Alviro, M., Suryahadi, F., Faza, M., Anas, A., Zaini, A., … & Hibatullah, A. (2024). Peran pendidikan agama islam dalam penggunaan media sosial pada era society 5.0 untuk memperkuat moderasi beragama. pjpi, 1(3), 10. https://doi.org/10.47134/pjpi.v1i3.554

Latif, A., Pahru, S., Wantu, A., & Sahi, Y. (2022). Etika komunikasi islam di tengah serangan budaya digital. Jambura Journal Civic Education, 2(2), 174-187. https://doi.org/10.37905/jacedu.v2i2.17065

Melisawati, S. and Jamilus, J. (2024). Membangun generasi unggul: menjelajahi strategi pengembangan sdm di lembaga pendidikan islam era digital. Jiip - Jurnal Ilmiah Ilmu Pendidikan, 7(6), 5689-5697. https://doi.org/10.54371/jiip.v7i6.4519

Sari, Y. and Ronaldo, R. (2024). Peran pemasaran digital dalam mengembangkan bisnis syariah di era digital. Jurnal E-Bis (Ekonomi-Bisnis), 8(1), 263-275. https://doi.org/10.37339/e-bis.v8i1.1555

Setyaningsih, R., Abdullah, A., Prihantoro, E., & Hustinawaty, H. (2020). Penanaman etika komunikasi digital di pesantren melalui pemanfaatan e-learning. Jurnal Kajian Komunikasi, 8(1), 128. https://doi.org/10.24198/jkk.v8i1.24538

Setyawan, M., Sulkifli, M., Rain, T., & Kurniati, K. (2024). Urgensi etika islam dalam politik kontemporer. aksioreligia, 2(2), 56-64. https://doi.org/10.59996/aksioreligia.v2i2.554

Sholeh, M. (2023). Strategi pengembangan sumber daya manusia di lembaga pendidikan islam indonesia. IDEALITA, 3(1), 91-116. https://doi.org/10.62525/idealita.2023.v3.i1.91-116