

# Hyperreality and the Epistemological Crisis of Contemporary Communication: A Philosophical Review of the Ethical Philosophy of the Islamic Broadcasting Ecosystem in the Post-Truth Era

Ikhwansyah Nasution<sup>1</sup>, Rubino<sup>2</sup>, Muhammad Randicha Hamandia<sup>3</sup>, Zhila Jannati<sup>4\*</sup>

<sup>1,2</sup> Universitas Islam Negeri Sumatera Utara Medan, Indonesia

<sup>3,4</sup> Universitas Islam Negeri Raden Fatah Palembang, Indonesia

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\*Correspondence: Zhila Jannati

Email: [zhila\\_jannati10@radenfatah.ac.id](mailto:zhila_jannati10@radenfatah.ac.id)

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**Abstract:** The ontological and epistemological transformations which occurred in the digital media ecosystem have created a communication disruption which reduces objective truth to a hyperreality commodity through its philosophical assessment. The study seeks to dismantle post-truth communication ethics problems while building an Islamic broadcasting system according to ethical principles. The study employs library research methods to examine philosophical texts and communication ethics using a philosophical hermeneutic methodology. Current digital communication systems operate as simulacra because users cannot distinguish between actual existence and virtual creation which leads to an ethical void that follows algorithmic patterns and constant online connections. Islamic broadcasting which depends on the values of liberation and truth (*al-haqq*) encounters major difficulties when prophetic messages transform into public entertainment. The study presents a new framework for communication ethics which combines *tabayyun* epistemological knowledge with discourse ethics to counteract common information practices. Islamic communication ethics serve two purposes established through their role as moral behavior guidelines and their function as a system which helps individuals restore their dignity when they experience technological disconnection.

**Keywords:** Post-Truth, Islamic Communication Ethics, Hyperreality

## Introduction

The ontological nature of human communication in the third decade of the twenty-first century can be characterized by the emergence of new conditions, according to which digital media are no longer tools that allow transmission of messages but become instruments for constructing social reality, knowledge, and human experience altogether, and hence, transition from modernism, which is characterized by the notion of objective truth and rational certainty, towards digital era, in which other possibilities of knowledge production appear ([Floridi, 2025](#); [Rousi & Vakkuri, 2023](#)). Algorithm mediated communication has become an integral element of the post-truth public sphere, which is enabled by the media operating between real facts and emotional effects and illusions, created within the scope of digital environment, which triggers the ethical problem that impedes rational critical discussions and dialogue processes in democracy ([Soekarba &](#)

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[Putra, 2024; Susanto, 2026](#)). The systems, which algorithms control, lead to formation of ideological context within which it is impossible for people to understand one another when engaged in democratic dialogue, resulting in the creation of artificial public sphere, in which people discuss self-reinforced stories in emotionally polarized and disconnected conversations ([Diaz Ruiz & Nilsson, 2023; de Zeeuw, 2024](#)).

In order to get the sense of magnitude of the current epistemological crisis, one needs to bear in mind that infrastructure for communication in the digital age is characterized by data extraction, algorithmic governance, and attention economy, transforming human actions, perceptions, and experiences, including cognitive processes, into data about behavior. To put it differently, communicative subjects cease to operate as rational autonomous agents and immerse themselves in the environment, in which metrics, emotional reactions, and predictive behaviors are valued above all else. Thus, standards for information validation move away from empirical confirmation and towards visibility, viral effects, and affective manipulation, creating the context that promotes epistemic closure and polarization ([Curran, 2023; de Zeeuw, 2024; Floridi, 2025](#)). Moreover, the increasing speed of digital information circulation often makes it impossible to conduct thorough ethical reflection, thus resulting in the creation of communication spheres where sensationalism and algorithmic amplification are the norm.

Contemporary digital media systems have created a new reality where the relationship between reality, representation, and public perception of both is altered dramatically by deep mediatization of social experiences in the context of infrastructure and platforms of digital communication. Thus, while previously, it was individual experience that was the most powerful way of constructing and interpreting reality, currently, the representations provided by social media, artificial intelligence, and platforms based on data management have acquired much more social power than any experience and constitute the core of current communication sphere ([Hepp, 2023; Poell et al., 2019](#)).

First, it should be noted that transformations in the field of religious communication, from the standpoint of Islamic culture, raise questions about the ethical aspects of relations among truthfulness, responsibility, and media. Communicative processes in Islam should adhere to the principles of *al-haqq*, *amanah*, and *maslahah*, and this means that communicators should make sure that their messages do not violate any norms of moral and social justice. Therefore, the process of transformation in terms of digital communication implies a move from the old communication principles based on these values to the development of completely new ones because digital communication establishes a totally new context for the transfer of ideas and knowledge. Moreover, stories and narratives are no longer communicated through traditional means only; instead, digital technologies also play a key role in communicating religion.

Furthermore, the transformation of communication brings new problems for *da'wah* activities and Islamic broadcasting, in general. Although digital technologies offer many possibilities for spreading religious messages, at the same time, they create an environment that encourages simplification of the most sophisticated theological dialogues. First, the rules that need to be established and followed in order to generate engaging content will reduce discussions to purely emotional levels. Second, the influence and authority of *da'iyah*

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in the field of Islam may depend not only on their qualification and credibility but also on the number of their followers on digital platforms. All these cases illustrate not only changes that occur in communication methods but also the effects these transformations bring.

Finally, the abovementioned discussion touches upon another important question associated with the problem of ethics in contemporary societies. Communication theories traditionally addressed problems emerging due to informational scarcity. In the context of the modern world, informational abundance also poses challenges for media and communication because it raises the issue of manipulations with people's perceptions. For example, technologies may be used to spread deepfakes, synthetic media, and disinformation through algorithms. From this perspective, the central question for the era of algorithmic broadcasting is not about embracing the latest technologies but about ensuring the integrity of communication and dialogical interaction.

Rapid advancements in digital communication have led to the emergence of certain problems that cannot be explained using purely technological approaches. Digital platforms of the contemporary world work within the framework of various algorithms, mechanisms of information and data control that play a critical role in determining social interactions, modes of knowledge production, and public discourse. Therefore, communication ethics in the age of digitalization should focus on analyzing systems that impact visibility, social participation, and information distribution. In recent years, research conducted on topics related to digital platforms and communication ethics emphasized the importance of analyzing political, economic, and social conditions that impact the construction of authority and negotiation of truth within networked societies ([Zheng et al., 2022](#); [Rousi & Vakkuri, 2023](#)).

In terms of Islamic communication, it is possible to conclude that it is essential to ensure that the principles that govern such ethical systems go beyond mere procedures and legal requirements. *Tabayyun* is a vital concept in ensuring that communicators engage in verifying information and developing an intellectually and socially responsible approach to communication. As compared to viewing ethical norms as an obligation to obey external rules, the concept of *tabayyun* involves promoting personal and communal responsibility for the impact of communications on social life. Based on current literature on Islamic communication, one may claim that the use of this concept makes it possible to enhance the integrity and credibility of information distributed ([Tanjung et al., 2023](#); [Saifuddin, 2025](#)).

Thus, when studying the topic of Islamic broadcasting in the age of digitalization, it is crucial to shift from discussing issues associated with hoaxes, cyberbullying, and misinformation to addressing the underlying epistemological premises of such phenomena. The concepts developed under Islamic communication ethics may serve as both a normative model and critical methodology which enables researchers to examine different aspects of authority and digital truth and the ethical implications of artificial intelligence and other new technologies. The research will achieve its objective of creating responsible public discourse through the application of *tabayyun* and truthfulness and social responsibility principles ([Fepriani, 2026](#); [Marwantika, 2025](#)).

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## Methodology

The research project uses library research as its main research method which follows a qualitative research method. Library research enables researchers to obtain academic sources which they will study and comprehend before creating their research output. Texts serve as more than information sources in qualitative inquiry because they function as social and intellectual creations which reveal particular belief systems and knowledge structures of their authors. The study uses academic books and peer-reviewed journal articles and scientific reports and relevant digital documents which cover digital communication ethics and post-truth discourse and Islamic communication studies from 2020 to 2026. The research team selected contemporary studies because they wanted to establish theoretical foundations which demonstrate current research value and scholarly recognition. The researcher used philosophical hermeneutics and critical discourse analysis for data analysis which helped him discover hidden meanings and detect ideological aspects that exist in digital communication methods and evaluate how technology and ethics impact knowledge creation. The study aims to establish a complete understanding of modern communication ethical standards by combining critical communication theory with Islamic communication knowledge system ([Lim, 2025](#); [Nicmanis, 2024](#); [Snyder, 2024](#); [Rousi & Vakkuri, 2023](#)).

## Result and Discussion

### The Philosophical Roots of Communication's Epistemological Crisis in the Post-Truth Era

The current communication breakdown shows how digital platforms now identify and verify and share information. The world still contains truths but post-truth movements create a new way for people to communicate which bypasses evidence-based verification methods in favor of emotional and social connection to message content. The digital platforms start to use their algorithms which select content based on its capacity to generate audience attention and viewer participation and its power to create strong emotional experiences for users. The way people understand problems depends on two factors: the quality of information they receive and the technological system that controls which content they can access. New research shows that misinformation spread together with algorithm-based content amplification and emotionally charged stories creates different impacts on knowledge acquisition and trust development and public discourse evolution ([Lewandowsky et al., 2022](#); [Ecker et al., 2022](#)).

This situation raises several serious concerns related to the ethics of communication. For instance, deliberative communication becomes less prevalent, which contributes to the fragmentation of the public sphere on digital platforms. Communicative events and activities are judged by the degree to which they attract attention and resonate affectively rather than their correspondence to objective realities. All of this makes possible the proliferation of misinformation and social polarization. Hence, communicative ethics should now take into consideration not only the intentions of individuals but also the structural features of the information environment of contemporary society. For instance, ethical considerations and responsibility associated with communication are increasingly

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important to ensure critical verification of information circulating in the digital space ([Bak-Coleman et al., 2021](#); [Bennett & Livingston, 2021](#)).

### **Simulacra, Hyperreality, and the Death of Objective Reality in Digital Media**

The fast development of artificial intelligence, virtual reality, augmented reality, and recommendation algorithms has led to a situation when contemporary digital communication takes place amid digitally created representations, synthetic contents, and algorithmic visibility. Hence, modern people's views of reality are more often shaped by digital representations and media contents. The recent scientific research proves that modern media communication has been characterized by a rising presence of representations of reality created by means of AI and deep learning ([Westerlund, 2024](#); [Rauchfleisch et al., 2025](#)). In such circumstances, it becomes challenging to distinguish authenticity, reality, and digital representation.

As far as ethical issues in relation to value-oriented communication are concerned, the emergence of the contemporary media landscape poses certain problems. Indeed, contemporary communication processes tend to be dominated by short forms of visually appealing media contents, which makes participants of the process simplify their messages. Hence, communication is more often evaluated on the basis of its popularity, visibility, or emotional impact rather than reflection or depth. This problem poses particular concerns in regard to the role played by value-oriented media communication, especially religious media content. Namely, there is a risk that messages spread widely via digital networks, yet they do not provoke any reflection or deep understanding of their meaning. In this case, the focus of ethical considerations is not merely on information, but also on how it is conveyed through synthetic media and recommendation algorithms ([Bucher, 2021](#); [Klinger & Svensson, 2023](#)).

### **Reconstruction of the Islamic Broadcasting Ethics Paradigm in the Hyperconnectivity Era**

The ongoing threats posed by misinformation, hyperconnectivity, and mediated communication call for new approaches to normative ethics. It has been argued by scholars that the ethics of today's communications require transformation into an actively transforming system of values that will allow for responding to the complex nature of modern-day digital communications. In terms of Islamic philosophy, the ethics of communications is based on values such as truthfulness, responsibility, justice, and usefulness to the general public ([Saifuddin, 2025](#); [Tanjung et al., 2023](#)). In other words, communication ethics within Islam can be seen as epistemological principles that regulate the process of information production, checking, and dissemination.

Another important aspect of transforming the ethics of communication in a digital age is related to enhancing the *tabayyun* principle of critical analysis. The information age of today tends to value speed of sharing information over its accuracy. Critical evaluation of information before using it or sharing it with others can be viewed as one of the most effective tools against misinformation. As recent studies show, the use of the *tabayyun*

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principle in communicating information is essential for dealing with issues of information literacy and misinformation ([Saifuddin, 2025; Tanjung et al., 2023](#)).

Another feature of the ethics of communication within the Islamic tradition is related to dialogue, inclusiveness, and concern for the well-being of society as a whole. In today's polarized digital world, information needs to be exchanged not only for communicating one's position or viewpoint, but also for engaging in dialogical relations with others and forming communities. Studies on religion and digital media stress that it is crucial to promote constructive ways of communication in order to prevent polarization and strengthen social relations ([Campbell, 2024; Hoover, 2023](#)).

The increasing commercialization of digital communication demands critical examination of how religious messages and their associated identities become commercialized through platform-based systems. The system of visibility together with engagement metrics and monetization practices forces creators to turn complex religious teachings into easily digestible content which exists mainly to gather audience attention. Media production and distribution processes are influenced by political and economic and technological systems which require evaluation during content assessment according to communication ethics. The Islamic broadcasting system uses *tabayyun* and public responsibility and human dignity principles together with critical digital literacy to develop communication practices which support ethical thinking and social benefit and academic integrity within today's digital society ([Marwantika, 2025; Campbell, 2024](#)).

## Conclusion

The findings of this study demonstrate that the contemporary digital communication ecosystem has generated a profound epistemological and ethical crisis characterized by the erosion of objective truth, the expansion of post-truth narratives, and the increasing dominance of algorithmically mediated communication. Digital platforms no longer function merely as channels of information transmission but actively shape social reality through datafication, algorithmic governance, and attention-based economies. These developments contribute to the weakening of rational critical discourse, the proliferation of misinformation, and the emergence of communication environments in which emotional engagement and virality frequently outweigh factual accuracy and ethical reflection. Furthermore, the rise of synthetic media, artificial intelligence, and hyper-mediated communication intensifies the condition of hyperreality, blurring the boundaries between representation and reality and creating significant challenges for communication ethics in contemporary society.

Within this context, Islamic broadcasting faces a strategic and philosophical challenge. As a communication tradition grounded in the principles of *al-haqq* (truth), *amanah* (trustworthiness), and *maslahah* (public benefit), Islamic communication cannot remain confined to a passive normative framework. Instead, it must develop a critical and transformative approach capable of responding to the structural dynamics of digital media. The study finds that the principles of *tabayyun*, dialogical engagement, critical verification, and public responsibility provide a relevant epistemological foundation for addressing the

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ethical complexities of the digital age. These principles enable Islamic communication to function not only as a moral guide but also as a critical methodology for evaluating information, resisting misinformation, and promoting responsible public discourse.

Therefore, this study argues that the reconstruction of Islamic broadcasting ethics should move beyond legalistic and procedural understandings toward a more comprehensive paradigm that integrates communication philosophy, critical media literacy, and Islamic ethical values. Through the integration of *tabayyun*, discourse ethics, and critical awareness of platform governance, Islamic broadcasting can contribute to the development of a more reflective, inclusive, and human-centered digital public sphere. Ultimately, the philosophy of Islamic communication ethics remains highly relevant in the era of hyperconnectivity, serving as an intellectual and moral framework for restoring truth, preserving human dignity, and strengthening ethical communication amid the challenges of post-truth digital culture.

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