

The Crisis of Communication Ethics in the Post-Truth Era: A Review of Islamic Moral Philosophy on the Phenomenon of Digital Simulacra

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DOI:

<https://doi.org/10.47134/villages.v7i2.516>

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Received: 16-04-2026

Accepted: 16-05-2026

Published: 16-06-2026



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Abstract: Modern communication today exists in a highly controlled setting which combines algorithm-driven content delivery with artificial media and the rise of post-truth falsehoods. Digital simulacra enable people to confuse actual existence with virtual existence which results in false information and knowledge division and public trust erosion. This study examines how the post-truth era creates an ethical crisis for communication through Jean Baudrillard's simulacra theory while Islamic moral philosophy serves as an alternative ethical system. The study uses qualitative library research methods to examine current research articles and philosophical works and academic texts that focus on digital communication and post-truth cultural practices and communication ethics and Islamic knowledge systems. Digital simulacra and algorithm-based communication systems create hyperreality but they also disrupt established truth standards and traditional ethical systems. Islamic moral philosophy provides a complete normative system through its fundamental concepts of al-haqq (truth) and shiddiq (truthfulness) and amanah (trustworthiness) and tabayyun (verification) and prophetic communication ethics and Qur'anic principles of al-qaulan. These principles provide ethical guidance for strengthening information integrity, promoting responsible digital citizenship, and cultivating an akhlak based digital ecosystem. The study introduces Digital Prophetic Communication Ethics as a reconstructive framework which helps solve the ethical and epistemological issues arising from present-day digital communication.

Keywords: Post-Truth; Digital Simulacra; Islamic Moral Philosophy; Tabayyun; Prophetic Communication Ethics.

Introduction

The digital technologies which develop at an accelerated rate have created complete changes in how humans establish their communication. Digital platforms which exist today function as more than information exchange systems because they create social-technical spaces which change how people think and decide in public matters. Artificial intelligence uses algorithmic personalization to create customized user experiences which deliver information that matches their personal preferences instead of delivering actual news. The current world has developed into a post-truth communication environment because people base their opinions on emotional connections instead of verifying factual information which they receive from others ([Bennett & Livingston 2021](#)). The conventional system which connects knowledge with democratic discourse through evidence-based methods has become more unstable in modern times.

People now experience their information through an increasing number of digital platforms which present fabricated experiences that make it hard for them to distinguish between what is real and what is not. The rising use of altered pictures and synthetic videos together with AI-generated content has created more problems about how people build fake worlds in digital spaces. According to Carlson (2023) the advanced development of digital media technologies creates challenges for traditional truth verification methods because they allow fast dissemination of deceptive yet convincing stories. People build their understanding based on what they see and hear most often through social media which creates misleading perceptions that lead to mental confusion in society.

The ethical implications of this transformation extend beyond the problem of misinformation itself. Digital communication systems provide users with incentives to create content that generates high levels of viewer interaction and emotional excitement while keeping people interested for long periods. The research conducted by Guess et al. (2022) shows that online misinformation ecosystems maintain their existence because people choose to access specific information while sharing their political viewpoints. The processes involved in these operations lead to two results which first create political divisions among people and second limit their ability to engage in meaningful talks with those who hold different beliefs. People use communication methods to measure their success based on how many people interact with them instead of measuring their ability to create truth and understanding and strengthen social bonds.

These developments present significant challenges for communication ethics and media literacy. Digital information environments have become more complicated which requires ethical frameworks to develop methods that assess both the truthfulness of information and the systems which determine how information is created and shared. Modern media ethics need to shift away from traditional gatekeeping systems according to Ward (2023) so that they can create a new digital responsibility framework which includes platforms and algorithms and content creators and audiences. The absence of ethical principles makes digital communication systems more susceptible to manipulation and polarization and public trust breakdown.

The research establishes a philosophical study to analyze how modern post-truth societies create their current communication ethics crisis. The study uses Baudrillard's simulacra concept to show how digital communication loses epistemic certainty through its virtual environments and its algorithm-driven content delivery system. The Islamic moral philosophy and Qur'anic communication ethics system function as the study's normative approach, which uses *tabayyun* to establish the requirement of critical verification before people can accept or share information. According to Tanjung et al. (2023), *tabayyun* represents an essential ethical safeguard against misinformation and communicative irresponsibility in the digital sphere. This study combines postmodern hyperreality critiques with Islamic knowledge systems to create Digital Prophetic Communication Ethics, which will guide people to maintain information integrity and social responsibility while they communicate with truthfulness in today's divided digital public spaces ([Tanjung et al., 2023](#)).

Methodology

The research design of this study combines library research with philosophical inquiry to create a qualitative research framework. This method effectively studies digital communication and post-truth culture and Islamic moral philosophy through its ability to study abstract concepts and ethical frameworks and theoretical arguments. The research study uses existing scholarly literature and philosophical works and peer-reviewed research which was published between 2020 and 2025. Literature based research according to Snyder (2021) helps researchers combine separate pieces of knowledge while they trace how theories evolved and build complete frameworks which explain intricate social behaviors. The study uses hermeneutic interpretation with critical textual analysis to produce an in-depth understanding of three areas which include digital communication ethics and modern information environment problems.

The study employs primary and secondary sources which include literature that discusses communication ethics and post-truth discourse and digital misinformation and Islamic epistemological thought. The research team followed a systematic process to collect data which involved identifying academic sources from reputable journals and scholarly books and international databases before classifying and evaluating them. The study achieves its analytical goals through the combination of qualitative content analysis and critical discourse analysis methods which enable researchers to study both text meanings and sociocultural backgrounds. The research process benefits from systematic qualitative literature analysis which improves research transparency while establishing theoretical interpretation credibility according to Xiao and Watson (2023) through their method of synthesizing and comparing various academic viewpoints. The study uses literature triangulation to examine knowledge from communication scholars and media theorists and digital sociologists and Islamic ethicists.

Result and Discussion

Digital platforms today have created a communication system that requires constant mediation because their algorithms control how people perceive and understand their surroundings. Social media platforms function as personalized content delivery systems which determine how users experience social and political information instead of acting as unbiased communication tools. Digital reproduction technologies have become more important in modern society according to Van Kessel (2025) because they promote digital media experiences which people use to understand reality despite their lack of direct contact with actual conditions. The digital world now operates through digital systems which create false reality experiences that people mistake for genuine human contact while they experience post-truth culture and hyperreal environments.

The algorithmic systems which optimize user engagement and emotional engagement create a more intense version of these developments. The researchers Vaccari and Chadwick (2020) show that synthetic media together with digital content alterations create public trust issues which impact people's political decisions because the media makes them doubt information authenticity. Users in these environments assess information based on its capacity to create emotional responses or match their beliefs or its ability to visually

convince them instead of its actual truthfulness. Digital communication systems now enable people to spread fake realities which create danger for shared knowledge standards while causing public discussion to break apart in current online society.

Post-Truth as an Epistemic Crisis and the Fall of Modern Ethics

The current digital public spaces have changed because people now communicate in ways that belong to the post-truth era. Digital platforms now provide a means to spread false information and conspiracy theories and belief-based content which violates basic standards of fact-based verification. De Zeeuw (2024) argues that contemporary online environments foster what may be described as a pseudo-public sphere, in which alternative realities are continuously reproduced through communicative processes that privilege visibility, virality, and affective engagement. Misinformation within these environments functions as more than a truth distortion because it becomes integrated into social and political narratives which define how people perceive reality. Digital communication now enables the formation of separate knowledge groups which function based on different beliefs about what constitutes truth and legitimate information. Shared knowledge systems between people cease to exist which creates major obstacles for ethical communication practices and democratic dialogue. Hoggan-Kloubert (2023) maintains that the post-truth condition should be understood as an epistemological crisis characterized by declining trust in knowledge institutions, reduced commitment to rational inquiry, and growing resistance to pluralistic dialogue. Digital platforms which experience high political division make users value their personal beliefs and emotional stability more than investigating factual evidence. Public communication becomes a target for people who want to manipulate it through their ideological beliefs while they destroy the ability to make informed decisions. The present situation requires ethical frameworks which will help people restore their responsibility to acquire knowledge, develop their critical thinking abilities, and engage with different viewpoints in modern interconnected societies.

Ontology of Truth in Islamic Moral Philosophy

Islamic philosophy defines truth as an ethical obligation which exists through divine revelation and human moral responsibility whereas post-truth viewpoints treat truth as a matter of individual judgment and community consensus. The Islamic belief system views communication as more than information sharing because it represents a moral duty which affects both social relations and spiritual development. Wati (2023) explains that Qur'anic communication ethics emphasize honesty, responsibility, and the avoidance of misinformation, especially in digital spaces which enable fast spread of false information that affects public understanding. The standard for evaluating communication effectiveness requires assessment of both its operational success and its adherence to ethical standards which emerge from religious teachings and ethical behavior guidelines.

Islamic communication principles establish this normative system through their requirement of honest communication and their emphasis on justice and wisdom and their demand of accountability. Natal et al. (2025) establish that the ethical foundation for

contemporary communication exists through the concepts of *qaulan sadida* (truthful speech), *qaulan ma'rufa* (appropriate speech), and *qaulan karima* (honorable speech). The principles teach people to treat each communication instance as a sacred duty which they must perform before both God and society. Islamic communication ethics provides a value-based framework that enhances information integrity through its protection of ethical activities and its preservation of truth-seeking processes within the digital public sphere.

Prophetic Communication Ethics: Countering Digital Simulacra

The prophetic communication ethics base their framework for transforming Islamic moral teachings into practical digital communication protocols through assessment of Prophet Muhammad's exceptional communication abilities. The system establishes interconnected values which include *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (responsible transmission of information), and *fathanah* (wisdom and critical intelligence) as its fundamental components. According to Sakdiah (2025) these prophetic principles maintain their significant value in modern digital spaces because they promote ethical social behavior while establishing mutual trust between people and responsible online dialogue. The prophetic communication ethics system promotes honest communication through its emphasis on truthfulness which opposes manipulative communicative methods that depend on sensational content and algorithmic enhancement to create a more ethical digital public space which promotes truthfulness. The scope of prophetic communication ethics extends beyond single moral behavior to build essential digital literacy skills and social responsibility values. According to Waldi (2026) the fundamental structure of prophetic communication principles supports the development of verification processes and ethical communication and responsible digital citizenship in online environments. The three values critical reflection and accountability and verification guide users to assess information before sharing it and to avoid any communication methods which promote hate or deception or social disruption. The religious framework of prophetic communication ethics functions as a practical method to improve information authenticity while fighting false information and promoting positive engagement in today's connected world. The Qur'an establishes a complete system of ethical communication standards through its six fundamental principles of *al-qaulan* which include *qaulan sadida* and *qaulan baligha*.

Operationalizing Critical *Tabayyun* as a Cyber Epistemic Resolution

The Qur'anic principle of *tabayyun* provides a necessary academic and moral framework to solve problems of misinformation and communication breakdown in today's complicated digital communication systems. Information verification serves as a mandatory duty according to *tabayyun* which comes from Surah Al-Hujurat verse 6. Tanjung et al. (2023) argue that this principle extends beyond conventional fact-checking by incorporating moral responsibility, critical assessment of information sources, and consideration of the potential social consequences of communication. People inside modern digital networks which transmit information at high speeds and use anonymous accounts and automatic content boosting technologies should use *tabayyun* to check the trustworthiness of speakers

and analyze the precision and logical structure of their messages and determine whether information sharing creates advantages for society or leads to public damage. *Tabayyun* operates as an all-encompassing ethical framework which enhances information authenticity while decreasing misinformation dissemination and encouraging ethical communication behavior throughout online public spaces.

Reconstructing Cyberspace: Toward an Akhlak-Based Digital Ecosystem

The Qur'anic concept of *tabayyun* provides a complete ethical and knowledge-based solution for handling false information and digital content confusion which emerges from the fast growth of online communication systems. Samsir (2024) argues that *tabayyun* encompasses not only the verification of information sources but also the critical examination of message content and the assessment of potential social consequences before information is disseminated. The framework requires people to assess how trustworthy communicators are while they track down incorrect information in messages and determine whether the distributed materials will help or harm society. The method applies to present-day online spaces which operate through anonymous identities and share content that spreads quickly through algorithmic systems and unverified information distribution. The *tabayyun* principle serves as a complete ethical communication system which boosts information accuracy rates while teaching people how to use digital media responsibly and helping them engage in online public discussions ([Samsir, 2024](#)).

Conclusion

The research results establish that the post-truth era presents an ethical and epistemological crisis which stems from the rising digital simulacra and algorithmic processes and the breakdown of universal truth standards. The current digital communication systems give priority to emotional connections and content that spreads rapidly and content that confirms existing beliefs while they reduce public trust and block rational thinking and destroy the basic principles of communication. The research study demonstrates through Baudrillard's simulacra theory that digital platforms create hyperreal content which makes people unable to distinguish between reality and simulation thus enabling the spread of false information and political division and knowledge confusion. Islamic moral philosophy develops a complete reconstructive system which uses the ontological truth of *al-haqq* and the ethical principles of *shiddiq* and *amanah* and the prophetic communication rules of *shiddiq* and *amanah* and *tabligh* and *fathanah* and the Qur'anic ethical standards of *al-qaulan*. The communication standards establish their normative value which requires people to treat communication as their ethical duty instead of treating it as a practical tool used for technological purposes. The *tabayyun* principle serves as an important information verification tool which helps people assess communication credibility and study how information spreads through digital networks. The study creates Digital Prophetic Communication Ethics as a new standard which improves data accuracy and creates responsible online behavior and establishes an *akhlak* based digital environment. The post-truth crisis needs to be solved through the execution of its required steps.

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