

Regulating the Algorithmic Panopticon: A Critical Library Research on Islamic Communication Policy and Digital Media Ethics in the Era of Hyperconnectivity

Ikhwansyah Nasution^{1*}, Hasan Sazali², Muhammad Randicha Hamandia³, Zhila Jannati⁴

^{1,2} Universitas Islam Negeri Sumatera Utara Medan, Indonesia

^{3,4} Universitas Islam Negeri Raden Fatah Palembang, Indonesia

DOI:

<https://doi.org/10.47134/villages.v7i2.518>

*Correspondence: Ikhwansyah Nasution

Email:

ikhwansyah4004253014@uinsu.ac.id

Received: 16-04-2026

Accepted: 16-05-2026

Published: 16-04-2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: This study examines the ethical and regulatory challenges of hyperconnected digital media by integrating critical media theory with Islamic communication ethics. Using a critical textual-library methodology, the research analyzes scholarly literature, regulatory documents, digital policy texts, and Islamic normative sources related to algorithmic governance, post-truth communication, and public accountability. The findings show that traditional broadcasting regulation is increasingly inadequate because digital communication is now shaped by global platforms, OTT services, recommender systems, and algorithmic visibility. The study also finds that hyperreality and post-truth dynamics intensify ethical crises by allowing emotionally charged, divisive, and misleading content to gain influence through engagement-based amplification. In response, this article argues that Islamic principles such as *tabayyun*, *qaulan sadida*, *amanah*, and *masalahah* can provide a normative foundation for digital policy. The study proposes an ethical co-regulation model based on state oversight, civil society participation, platform transparency, algorithmic auditing, and freedom-of-expression safeguards to protect the digital public sphere. Its main contribution is a hybrid regulatory framework that links technological accountability with moral-spiritual responsibility in Islamic broadcasting.

Keywords: Algorithmic Regulation, Islamic Communication Policy, Digital Media Ethics

Introduction

The rise of hyperconnectivity has transformed communication from a centralized broadcasting system into a decentralized digital ecosystem governed by algorithms, data extraction, and platform visibility. In this environment, digital media no longer merely represents reality; it actively constructs public perception through recommendation systems, emotional amplification, and engagement-based circulation. This condition strengthens the post-truth crisis because the boundary between verified reality, mediated representation, and digital simulation becomes increasingly unstable. Therefore, contemporary communication policy cannot rely only on traditional broadcasting regulation, content licensing, or reactive censorship. It must address the deeper architecture of digital power by requiring algorithmic transparency, accountability, explainability, and ethical governance, especially when platform systems influence what users see, believe,

share, and treat as socially legitimate knowledge ([Chaudhary, 2024](#); [Cheong, 2024](#); [Málik, 2024](#); [Metzler & Garcia, 2024](#)).

Within this transformation, Islamic communication policy offers a distinctive normative contribution because it does not reduce regulation to legal compliance, market competition, or technological efficiency. The principles of *tabayyun*, *amanah*, *maslahah*, and ethical responsibility provide a moral foundation for rebuilding public communication in a fragmented digital society. These principles require communication to be truthful, verifiable, socially beneficial, and accountable, not merely viral, emotional, or commercially profitable. For this reason, the future of Islamic broadcasting should integrate critical media theory with Islamic ethics by promoting digital literacy, platform accountability, ethical content design, and institutional responsibility. Such a framework can help Islamic communication respond to misinformation, hate speech, algorithmic manipulation, and the commodification of attention while preserving the spiritual and moral integrity of the digital public sphere ([Fauzi et al., 2025](#); [Juha et al., 2025](#); [Nuriana & Salwa, 2024](#)).

Methodology

This study employs a critical textual-library methodology to examine algorithmic regulation, post-truth communication, and Islamic ethical principles as conceptual and discursive phenomena. The research does not collect field data through surveys, interviews, or experiments, but relies on the systematic reading, classification, and interpretation of scholarly literature, regulatory documents, digital policy texts, and Islamic normative sources. The main materials include academic works on digital communication governance, AI and media regulation, algorithmic accountability, and Islamic ethical principles such as *tabayyun*, *qaulan sadida*, *amanah*, and *maslahah*. This design is appropriate because the study aims to formulate a theoretical framework rather than measure individual behavior or institutional practice directly ([Morgan, 2022](#); [Pierson et al., 2023](#); [Subagiya, 2023](#)).

The analytical process is conducted through three related stages. First, the selected documents are organized and reduced into several major themes, including post-truth media, algorithmic power, digital regulation, and Islamic communication ethics. Second, critical discourse analysis is applied to examine how power, ideology, visibility, and legitimacy are constructed within contemporary communication policy and platform governance. Third, thematic synthesis is used to integrate modern regulatory concerns with Islamic ethical concepts in order to develop a hybrid model of communication policy. Since this study uses only publicly available texts and does not involve human participants, experimental treatment, or personal data collection, formal ethical clearance is not required; nevertheless, academic integrity is maintained through transparent source selection, accurate citation, and reproducible documentation procedures ([Morgan, 2022](#); [Naeem et al., 2023](#); [Pierson et al., 2023](#); [Slemon, 2025](#)).

Result and Discussion

The Obsolescence of Traditional Broadcasting Paradigms

The reviewed literature shows a clear mismatch between conventional broadcasting regulation and the structure of contemporary digital communication. Traditional broadcasting policy was built around limited spectrum, licensing obligations, and state supervision over terrestrial or satellite media, whereas today's media environment is increasingly shaped by global platforms, OTT services, social media networks, and algorithmic aggregators. In this context, regulatory asymmetry emerges because conventional broadcasters remain subject to national rules, while digital platforms often operate across jurisdictions with greater flexibility in content distribution, monetization, and audience targeting. This condition indicates that communication regulation in the hyperconnected era can no longer rely only on infrastructure-based licensing, but must also address platform power, algorithmic visibility, and cross-border media sovereignty ([Zulkarnain et al., 2025](#); [Sahak, 2025](#)).

The literature also indicates that platform self-regulation is insufficient to address digital disinformation, algorithmic bias, and the erosion of public trust. Global platforms increasingly function as powerful information intermediaries because their recommender systems determine which content becomes visible, amplified, or marginalized. Although self-regulation is often promoted as a flexible governance model, recent scholarship shows that platforms face structural conflicts of interest because misleading or harmful content can still generate engagement, attention, and economic value. Therefore, communication regulation in the hyperconnected era must move beyond reactive takedown procedures and adopt stronger mechanisms of algorithmic accountability, independent oversight, transparency obligations, and amplification regulation. Such an approach is necessary to protect the public sphere from disinformation while maintaining freedom of expression and democratic communication rights ([Clemons et al., 2025](#); [Kohl, 2024](#); [Park & Rohatgi, 2024](#); [Santos et al., 2025](#)).

Hyperreality and the Post-Truth Ethical Crisis

Synthesizing Baudrillardian media theory with recent studies on digital communication shows that the crisis of hyperconnected media is not only epistemological but also ontological. Users do not simply receive information; they encounter mediated simulations that can replace direct reference to reality and reshape what is socially accepted as truth. In this context, social media platforms can intensify post-truth conditions because their systems tend to privilege visibility, emotional resonance, and repeated interaction rather than factual depth or public reasoning. Therefore, digital simulacra become more powerful when they are supported by platform architectures that reward content because it is engaging, not necessarily because it is accurate ([Morris, 2021](#); [Pranata, 2023](#)).

Recent empirical studies also confirm that emotional and divisive content plays a significant role in online circulation. Moral outrage can be socially reinforced in digital networks, while misinformation that evokes outrage can spread widely because it attracts attention and signals group identity. At the same time, engagement-based ranking systems

may amplify divisive content more strongly than systems designed around users' reflective preferences. These findings challenge the assumption that algorithms are neutral technical tools; instead, they show that algorithmic systems embed values, incentives, and governance choices. For this reason, communication policy must move beyond reactive moderation and require independent algorithmic audits, transparency mechanisms, and legally accountable platform governance to protect the digital public sphere ([Brady et al., 2021](#); [McLoughlin et al., 2024](#); [Milli et al., 2025](#); [Mokander, 2023](#)).

Integrating Islamic Communication Ethics into Digital Policy

To address the ethical gap in contemporary digital media regulation, Islamic communication principles can be developed as a normative framework for governing algorithmic platforms. Unlike techno-libertarian governance, which tends to prioritize market freedom and engagement, and state-centric regulation, which often depends on censorship or licensing, the Islamic framework emphasizes verification, truthfulness, trustworthiness, and public responsibility. In this context, *tabayyun* should not be understood only as an individual act of checking information before sharing it, but also as a broader ethical culture that encourages digital platforms, religious institutions, and users to reduce the circulation of biased, manipulative, and misleading content ([Fepriani & Ratnasari, 2026](#)).

This framework is strengthened by the principle of *qaulan sadida*, which demands truthful, clear, and responsible communication in digital public life. Therefore, Islamic communication policy should not mainly silence users, but should regulate the architecture of digital visibility by encouraging transparent labeling of AI-generated content, accountable recommendation systems, and clearer distinctions between authentic religious messages, sponsored content, political communication, and synthetic media. Such an approach helps prevent users from being misled by algorithmic amplification or digital simulacra while maintaining the ethical purpose of communication as a medium of truth, trust, and public benefit ([Gong et al., 2026](#); [Hulawa & Kasmianti, 2025](#); [Piasecki et al., 2024](#)).

Toward a New Regulatory Architecture: Co-Regulation and Algorithmic Accountability

The findings indicate that neither state absolutism nor corporate self-regulation is sufficient for governing hyperconnected digital media; therefore, communication policy should adopt an ethical co-regulation model that combines state authority, civil society participation, expert-based algorithmic auditing, platform transparency, and freedom-of-expression safeguards to ensure accountable digital public governance ([Birkstedt et al., 2023](#); [Cools, 2025](#); [Degen & Gleiss, 2025](#); [Gumati, 2024](#); [Harsya et al., 2024](#); [Lu et al., 2023](#)).

Conclusion

This study concludes that hyperconnected digital media has created a fundamental shift in communication governance, from a centralized broadcasting system based on licensing and state supervision toward a decentralized platform ecosystem governed by

algorithms, data extraction, and engagement-based visibility. The findings show that traditional broadcasting regulation is no longer sufficient to address the complexity of digital communication, particularly when global platforms, OTT services, recommender systems, and algorithmic aggregators operate across jurisdictions and shape public perception through opaque mechanisms. This regulatory gap has intensified post-truth dynamics, misinformation, algorithmic bias, and the commodification of attention.

The study also confirms that the crisis of digital media is not merely a technical or legal problem, but an ethical and epistemological challenge. Hyperreality, emotional amplification, and engagement-driven algorithms have weakened the distinction between truth, simulation, and manipulation. Therefore, communication policy must move beyond reactive censorship or corporate self-regulation and develop stronger mechanisms of transparency, accountability, and independent algorithmic auditing.

In response, this study argues that Islamic communication ethics offers a relevant normative framework for rebuilding digital media governance. Principles such as *tabayyun*, *qaulan sadida*, *amanah*, and *maslahah* can guide digital policy toward verification, truthfulness, public benefit, and moral responsibility. The proposed ethical co-regulation model integrates state authority, civil society participation, expert oversight, platform accountability, and freedom-of-expression safeguards. Through this model, communication regulation can protect the digital public sphere while preserving democratic rights and the moral-spiritual integrity of Islamic broadcasting in the post-truth era.

References

- Birkstedt, T., Minkkinen, M., Tandon, A., & Mäntymäki, M. (2023). AI governance: Themes, knowledge gaps and future agendas. *Internet Research*, 33(7), 133–167. <https://doi.org/10.1108/INTR-01-2022-0042>
- Brady, W. J., McLoughlin, K., Doan, T. N., & Crockett, M. J. (2021). How social learning amplifies moral outrage expression in online social networks. *Science Advances*, 7(33), Article eabe5641. <https://doi.org/10.1126/sciadv.abe5641>
- Chaudhary, G. (2024). Unveiling the black box: Bringing algorithmic transparency to AI. *Masaryk University Journal of Law and Technology*, 18(1), 93–122. <https://doi.org/10.5817/MUJLT2024-1-4>
- Cheong, B. C. (2024). Transparency and accountability in AI systems: Safeguarding wellbeing in the age of algorithmic decision-making. *Frontiers in Human Dynamics*, 6, Article 1421273. <https://doi.org/10.3389/fhumd.2024.1421273>
- Clemons, E. K., Schreieck, M., & Waran, R. V. (2025). Managing disinformation on social media platforms. *Electronic Markets*, 35, Article 52. <https://doi.org/10.1007/s12525-025-00796-6>

-
- Cools, H. (2025). Navigating the responsible AI landscape: Unraveling the principles-to-practices gap of transparency and explainability at the BBC. *Information, Communication & Society*. <https://doi.org/10.1080/1369118X.2025.2553382>
- Degen, K., & Gleiss, A. (2025). Time to break up? The case for tailor-made digital platform regulation based on platform-governance standard types. *Electronic Markets*, 35, Article 5. <https://doi.org/10.1007/s12525-024-00747-7>
- Fauzi, R., Nurhasan, A. M., & Zahrani, S. (2025). Etika komunikasi Islam dalam era post-truth. *Misykah: Jurnal Pemikiran dan Studi Islam*, 10(2). <https://jurnal.uibbc.ac.id/index.php/misykah/article/view/4185>
- Fepriani, J., & Ratnasari, D. (2026). Algorithmic ethics and Qur'anic tabayyun: Knowledge authority and AI bias in the digital age. *QiST: Journal of Quran and Tafseer Studies*, 5(1), 345–368. <https://doi.org/10.23917/qist.v5i1.16001>
- Gong, Z., Peng, D., Cui, J., & Lv, Z. (2026). The paradox of AI content labeling: How clarity influences information avoidance via cognitive dissonance on social platforms. *Frontiers in Psychology*, 17, Article 1751670. <https://doi.org/10.3389/fpsyg.2026.1751670>
- Gumati, M. R. (2024). Digital sovereignty or regulatory overreach? The case of Indonesia's platform registration policy. *Competition and Regulation in Network Industries*, 25(4), 131–146. <https://doi.org/10.1177/17835917251392903>
- Harsya, R. M. K., Wamafma, F., Sakmaf, M. S., & Triyantoro, A. (2024). Regulasi konten online dan dampaknya terhadap hak kebebasan berbicara di platform digital di Indonesia. *Sanskara Hukum dan HAM*, 3(1), 43–52. <https://doi.org/10.58812/shh.v3i01.446>
- Hulawa, D. E., & Kasmianti, K. (2025). Qaulan Sadida as a Qur'anic framework for revitalizing character building in the digital era. *Fitrah: Journal of Islamic Education*, 6(2), 292–309. <https://doi.org/10.53802/fitrah.v6i2.1144>
- Juha, A. A., Hilda, Y., & Lie, A. (2025). Media responsibility in the perspective of Islamic communication. *Proceeding of International Conference on Communication and Media Digital*, 2(1). <https://journal.uir.ac.id/index.php/icommedig/article/view/26521>
- Kohl, U. (2024). Toxic recommender algorithms: Immunities, liabilities and the regulated self-regulation of the Digital Services Act and the Online Safety Act. *Journal of Media Law*, 16(2), 301–335. <https://doi.org/10.1080/17577632.2024.2408912>
- Lu, P., Zhou, L., & Fan, X. (2023). Platform governance and sociological participation. *The Journal of Chinese Sociology*, 10, Article 3. <https://doi.org/10.1186/s40711-023-00181-w>
-

-
- Málik, J. Z. (2024). Beyond the boundaries of reality: Hyperreality and post-truth. *Symbolon*, 25(2), 25–37. <https://doi.org/10.46522/S.2024.02.2>
- McLoughlin, K. L., Brady, W. J., Goolsbee, A., Kaiser, B., Klonick, K., & Crockett, M. J. (2024). Misinformation exploits outrage to spread online. *Science*, 386(6725), 991–996. <https://doi.org/10.1126/science.adl2829>
- Metzler, H., & Garcia, D. (2024). Social drivers and algorithmic mechanisms on digital media. *Perspectives on Psychological Science*, 19(5), 735–748. <https://doi.org/10.1177/17456916231185057>
- Milli, S., Carroll, M., Wang, Y., Pandey, S., Zhao, S., & Dragan, A. D. (2025). Engagement, user satisfaction, and the amplification of divisive content on social media. *PNAS Nexus*, 4(3), Article pgaf062. <https://doi.org/10.1093/pnasnexus/pgaf062>
- Mökander, J. (2023). Auditing of AI: Legal, ethical and technical approaches. *Digital Society*, 2, Article 49. <https://doi.org/10.1007/s44206-023-00074-y>
- Morgan, H. (2022). Conducting a qualitative document analysis. *The Qualitative Report*, 27(1), 64–77. <https://doi.org/10.46743/2160-3715/2022.5044>
- Morris, J. (2021). Simulacra in the age of social media: Baudrillard as the prophet of fake news. *Journal of Communication Inquiry*, 45(4), 319–336. <https://doi.org/10.1177/0196859920977154>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22. <https://doi.org/10.1177/16094069231205789>
- Nuriana, Z. I., & Salwa, N. (2024). Digital da'wah in the age of algorithm: A narrative review of communication, moderation, and inclusion. *Sinergi International Journal of Islamic Studies*, 2(4). <https://doi.org/10.61194/ijis.v2i4.706>
- Park, T. J., & Rohatgi, A. (2024). Balancing the platform responsibility paradox: A case for amplification regulation to mitigate the spread of harmful but legal content online. *Computer Law & Security Review*, 52, Article 105960. <https://doi.org/10.1016/j.clsr.2024.105960>
- Piasecki, S., Morosoli, S., Helberger, N., & Naudts, L. (2024). AI-generated journalism: Do the transparency provisions in the AI Act give news readers what they hope for? *Internet Policy Review*, 13(4). <https://doi.org/10.14763/2024.4.1810>
-

-
- Pierson, J., Kerr, A., Robinson, S. C., Fanni, R., Steinkogler, V. E., Milan, S., & Zampedri, G. (2023). Governing artificial intelligence in the media and communications sector. *Internet Policy Review*, 12(1). <https://doi.org/10.14763/2023.1.1683>
- Pranata, A. Y. (2023). Simulasi-simulakra pandemi Covid-19 dalam media Youtube. *KONSTELASI: Konvergensi Teknologi dan Sistem Informasi*, 3(1). <https://doi.org/10.24002/konstelasi.v3i1.7214>
- Sahak, S. (2025). Liability of internet intermediaries and legal challenges: A comprehensive systematic review. *Quality & Quantity*. <https://doi.org/10.1007/s11135-025-02344-y>
- Santos, A., Cazzamatta, R., & Napolitano, C. J. (2025). Holding platforms accountable in the fight against misinformation: A cross-national analysis of state-established content moderation regulations. *International Communication Gazette*, 87(8), 729–750. <https://doi.org/10.1177/17480485251348550>
- Slemon, A. (2025). Absences and silences in critical discourse analysis: Methodological reflections. *International Journal of Qualitative Methods*, 24. <https://doi.org/10.1177/16094069251321250>
- Subagiya, B. (2023). Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur: Pemahaman konseptual dan aplikasi praktis. *Ta'dibuna: Jurnal Pendidikan Islam*, 12(3), 304–318. <https://doi.org/10.32832/tadibuna.v12i3.14113>
- Zulkarnain, I., Hanim, F., Masril, M., Purba, A. M., Pribadi, M. A., & Sinaga, R. P. K. (2025). Regulatory asymmetry and media sovereignty in Indonesia: Governing OTT platforms in the digital era. *Journal of Cultural Analysis and Social Change*, 10(3), 1093–1104. <https://doi.org/10.64753/jcasc.v10i3.2564>
-