

Institutionalization of Algorithmic Tabayyun: Integration of *Maqashid Sharia* as the Philosophical Foundation for Regulation of Transnational Media Platforms

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Abstract: The rapid growth of synthetic media, deepfakes, generative artificial intelligence, and transnational platform algorithms has produced a crisis of digital authenticity, where public communication is increasingly shaped by opaque systems that blur truth, manipulation, and fabrication. This study formulates Algorithmic *Tabayyun* as a normative framework for Islamic communication ethics and transnational media governance. Using qualitative library research, critical discourse analysis, and thematic Qur'anic interpretation, it examines synthetic media, algorithmic accountability, platform regulation, and *Maqasid Sharia*. The findings show that secular regulatory models remain limited because they frame digital harm as technical, administrative, or post-facto legal problems, while overlooking moral responsibility, human dignity, public reason, and corporate intention behind engagement-driven algorithms. Algorithmic *Tabayyun* expands Qur'anic information verification from individual ethics into institutional mechanisms requiring source validation, algorithmic transparency, bias detection, and social impact assessment. By integrating *Maqasid Sharia*, it protects reason, religion, dignity, privacy, and wealth from misinformation, hate speech, reputational harm, and surveillance capitalism across national, regional, and global regulatory contexts today. These reforms strengthen accountability within contemporary digital societies.

Keywords: Algorithmic Tabayyun, Maqasid Sharia, Synthetic Media, Algorithmic Accountability, Islamic Communication Ethics

Introduction

The hegemony of falsehood in synthetic media should be understood not only as a problem of inaccurate information, but as a deeper crisis of digital authenticity in which deepfakes, cheapfakes, and AI-generated misinformation blur the boundary between factual evidence and fabricated representation. Recent studies show that deepfake technology can erode media credibility, manipulate public perception, and intensify uncertainty in democratic communication, especially when visual realism is combined with the rapid circulation logic of social media platforms ([Boediman, 2025](#); [Cazzamatta & Sarisakaloğlu, 2025](#); [Gambín et al., 2024](#); [Hameleers, 2024](#)).

This condition reveals the limitation of conventional communication regulation, because legal intervention that operates only after harmful content has circulated cannot

adequately respond to the speed, opacity, and autonomy of AI-generated communication systems. In the Indonesian context, the challenge is not merely to punish users who misuse technology, but to clarify the legal responsibility of developers, service providers, and platform operators when AI systems produce or amplify harmful outputs that cannot be fully explained through traditional concepts of human intention, criminal liability, or post-facto enforcement ([Kirana & Silalahi, 2025](#); [Taniady, 2025](#)).

Therefore, future communication policy should move toward an anticipatory governance model that combines Ethics-by-Design, algorithmic transparency, participatory law-making, and multi-stakeholder accountability. This model requires the state to formulate adaptive principles, technology companies to embed transparency and verification mechanisms into system architecture, and academics, civil society, and ethical communication experts to supervise AI systems so that digital innovation strengthens public trust rather than accelerating post-truth disorder ([Arifin, 2025](#); [Cheong, 2024](#)).

Methodology

This study employs a qualitative library research design that positions academic literature, policy documents, Islamic epistemological writings, and studies on algorithmic governance as the main sources for constructing a critical conceptual analysis of contemporary digital regulation. Rather than treating literature as a passive collection of references, this approach uses systematic source identification, thematic classification, source triangulation, and interpretive synthesis to examine how synthetic media, AI-driven communication systems, and platform governance reshape the relationship between truth, ethics, and public communication. The methodological process is strengthened through critical discourse analysis, which enables the study to read digital policy texts as arenas of power, ideology, and legitimacy, while thematic Qur'anic interpretation provides a normative framework for connecting the values of *tabayyun*, *hifz al-'aql*, and public responsibility with contemporary debates on misinformation, algorithmic accountability, and communication ethics. Through this design, the study does not merely summarize previous scholarship, but develops a philosophical and regulatory synthesis that links Islamic ethical reasoning with modern discussions on AI governance, qualitative inquiry, and digital communication policy ([Farhan et al., 2024](#); [Kraus et al., 2022](#); [Lim, 2025](#); [Riza, 2021](#); [Schlunegger et al., 2024](#); [Slemon, 2025](#)).

Result and Discussion

Deconstructing Transnational Media Platforms: Hyperreality and the Post-Truth Ethical Crisis

In hyperconnected digital societies, transnational media platforms can no longer be understood merely as passive intermediaries of communication, because their predictive algorithms actively organize visibility, commodify users' attention, emotions, identities, and interaction patterns, and shape social reality through opaque recommendation systems that repeatedly expose audiences to ideologically similar content, thereby intensifying filter

bubbles, echo chambers, polarization, and deepfake-based disinformation that weaken critical reasoning, distort public perception, and undermine the quality of deliberative communication between the state and society unless stronger mechanisms of platform transparency, ethical regulation, and algorithmic accountability are implemented ([Anastasiou & Hadjioannou, 2026](#); [Dan, 2025](#); [Fathilah et al., 2025](#); [Kamaruddin et al., 2024](#); [Metzler & Garcia, 2024](#); [Wahyuti et al., 2025](#)).

Anatomy of Contemporary Secular Regulation and Its Epistemological Weaknesses

Contemporary communication policy remains largely shaped by Western political-economic assumptions that treat digital platforms either as neutral intermediaries protected by *safe harbor* principles or as corporate actors that can be governed through transparency, compliance, and systemic-risk management; although regulatory models such as the European Digital Services Act have introduced more progressive obligations related to platform accountability, risk assessment, and content-governance observability, their framework still tends to understand digital harm mainly as a legal, administrative, and technical problem rather than as a broader crisis of communicative responsibility, human dignity, and moral accountability. This limitation becomes increasingly visible when engagement-driven algorithms are designed to maximize attention by amplifying outrage, divisive content, and behavioral manipulation, because regulation that only measures procedural transparency without interrogating the corporate intention behind algorithmic design may remain formally progressive but ethically insufficient in confronting the deeper social and deliberative damage produced by platform capitalism ([Ardini et al., 2025](#); [Griffin, 2025](#); [Lavi, 2024](#); [Milli et al., 2025](#); [Palmieri et al., 2026](#); [Papaevangelou & Votta, 2025](#)).

Conceptualizing "Algorithmic *Tabayyun*" as a New Normative Foundation

In response to the ethical and epistemological limitations of conventional digital literacy, this study proposes Algorithmic *Tabayyun* as a reconstructed model of Islamic verification ethics for the age of artificial intelligence, in which the Qur'anic command to verify information in Surah *Al-Hujurat* verse 6 is no longer understood merely as an individual and manual act of checking human speech, but as a systematic, critical, and technology-aware process for examining algorithmically produced, recommended, amplified, and circulated information. In the contemporary media environment, the "news-bearing subject" is no longer only a human communicator, because bots, recommender systems, generative AI, and machine-learning infrastructures can now distribute misleading narratives, synthetic media, and deepfake-based disinformation at massive scale; therefore, *tabayyun* must be expanded from a personal moral habit into an ethical-institutional framework that combines source verification, content validation, algorithmic transparency, bias detection, and social impact assessment. This concept positions Islamic communication ethics not as an anti-technology doctrine, but as a moral compass that disciplines technological systems so that AI-assisted communication serves truth, public benefit, dignity, and social responsibility rather than manipulation, virality, or cognitive exploitation. Thus, Algorithmic *Tabayyun* offers a critical bridge between Qur'anic

epistemology and contemporary AI governance by requiring Muslims, educators, journalists, regulators, and platform designers to treat every digital message not only as information to be consumed, but as a morally accountable object that must be examined through verification, caution, contextual reasoning, and responsibility before it is trusted, shared, or institutionalized as public knowledge ([Al Hakim & Susilo, 2026](#); [Cazzamatta & Sarisakaloğlu, 2025](#); [Fepriani & Ratnasari, 2026](#); [Juwita et al., 2025](#); [Marwantika et al., 2025](#); [Meerangani et al., 2025](#); [Raman et al., 2024](#); [Romanishyn et al., 2025](#); [Tomassi et al., 2024](#)).

Integration of *Maqasid Sharia* in Media Policy Architecture

The novelty of this study lies in positioning *Maqasid Sharia*, particularly the al-Syatibi tradition of protecting essential human interests, as a normative matrix for transnational communication policy, because the governance of global media platforms should not be limited to secular compliance, technical transparency, or administrative risk management, but must be directed toward preserving reason, religion, dignity, and property in digital society. In this framework, *hifz al-'aql* becomes the basis for regulating algorithmic systems that distort public reasoning through hoaxes, conspiracy narratives, misinformation, and manipulative recommendation mechanisms, while *hifz al-din* and *hifz al-'ird* require platforms to prevent hate speech, cyberbullying, doxing, reputational destruction, and privacy violations through proactive moderation, transparent accountability, and ethically grounded redress mechanisms rather than merely reactive content removal after harm has already occurred ([Arminsyah, 2025](#); [Dormandy et al., 2026](#); [Farid et al., 2025](#); [Gausen et al., 2025](#); [Habib, 2025](#); [Nidhom & Murtadho, 2025](#); [Peterson-Salahuddin, 2024](#)).

At the same time, *hifz al-mal* provides a critical Islamic legal foundation for challenging the political economy of surveillance capitalism, because the extraction, prediction, monetization, and behavioral manipulation of user data by transnational platforms can be understood as a form of digital exploitation when consent is opaque, user contracts are written in inaccessible legal language, and personal information is transformed into a commercial asset without meaningful control by data subjects. Therefore, a *Maqasid*-based communication policy should require algorithmic auditability, clearer terms of service, accountable data governance, and independent oversight of recommender systems so that platform infrastructures do not merely optimize engagement and profit, but also protect public reason, human dignity, informational privacy, and economic justice as inseparable objectives of ethical digital civilization ([Alshamy et al., 2024](#); [Chisita et al., 2025](#); [Dormandy et al., 2026](#); [Farid et al., 2025](#); [Gausen et al., 2025](#); [Thoriquttyas & Rohmawati, 2026](#)).

Institutionalization Model in National and International Regulation

To prevent Algorithmic *Tabayyun* from remaining a purely utopian ethical discourse, it must be institutionalized through a hierarchical legal architecture that begins at the national level by reforming Indonesia's ITE Law and Personal Data Protection Law beyond individual punishment for hoax dissemination toward enforceable obligations for algorithmic audits, automated-decision transparency, rights to explanation, correction, and

legal challenge, while at the regional and international levels Muslim-majority states and OIC-related institutions may develop an Islamic Digital Charter grounded in Maqasid Shariah to transform digital freedom from laissez-faire information anarchy into responsible freedom (*hurriyah mas'uliyah*) governed by algorithmic justice, public accountability, human dignity, data protection, and ethical oversight of Big Tech platforms ([Aprilinda, 2025](#); [Cheong, 2024](#); [Feka et al., 2025](#); [Hariansah & Ohistina, 2026](#); [Panigutti et al., 2025](#); [Revolusi & Febriandy, 2025](#); [Syailendra et al., 2024](#); [Turillazzi et al., 2023](#); [Wahab & Mahdiya, 2025](#)).

Conclusion

This study concludes that the rise of synthetic media, deepfakes, AI-generated misinformation, and transnational platform algorithms has transformed the crisis of digital communication from a simple problem of false information into a broader crisis of authenticity, moral responsibility, and public reason. Contemporary media platforms no longer function merely as neutral channels of communication, but as algorithmic infrastructures that organize visibility, shape perception, commodify attention, and influence public deliberation through opaque recommendation systems. Therefore, communication regulation that focuses only on punishing individual users after harmful content has circulated is insufficient to address the speed, scale, and structural power of AI-driven misinformation.

The main contribution of this study is the formulation of Algorithmic *Tabayyun* as a reconstructed Islamic ethical framework for the digital age. *Tabayyun* is no longer limited to manual verification by individual users, but must be expanded into an institutional and technological mechanism that includes source validation, content verification, algorithmic transparency, bias detection, and social impact assessment. By integrating the Qur'anic ethics of verification with contemporary debates on AI governance, Algorithmic *Tabayyun* provides a normative foundation for ensuring that digital communication systems serve truth, dignity, public benefit, and social responsibility rather than manipulation, virality, and cognitive exploitation.

Furthermore, this study affirms that *Maqasid Sharia* offers a strong ethical matrix for transnational communication policy. The principles of *hifz al-'aql*, *hifz al-din*, *hifz al-'ird*, and *hifz al-mal* can be used to protect public reason from misinformation, religious and moral life from digital degradation, human dignity from cyberbullying and reputational harm, and personal wealth or data from algorithmic exploitation. For this reason, the institutionalization of Algorithmic *Tabayyun* requires legal reform at the national level through stronger algorithmic audit obligations within Indonesia's ITE Law and Personal Data Protection Law, as well as regional and international cooperation through an Islamic Digital Charter. In this way, digital freedom can be redefined not as unlimited laissez-faire expression, but as responsible freedom grounded in algorithmic justice, public accountability, ethical transparency, and the protection of human dignity.

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