
Islamic Journalism in the Age of Algorithms: Between the Mission of Da'wah, Information Ethics, and the Logic of Digital Platforms

Wahyu Khoiruz Zaman¹

¹ IAIN Kudus, Indonesia; wahyukz@iainkudus.ac.id

Received: 12/04/2024

Revised: 09/06/2024

Accepted: 30/06/2024

Abstract

This article analyzes Islamic journalism in the algorithmic era by highlighting the relationship between the mission of da'wah, information ethics, and the logic of digital platforms. The development of digital media has changed the practice of Islamic journalism from just delivering religious information to a form of digital da'wah that operates in an algorithm-based system. This research uses a qualitative approach with a library research method through a descriptive-critical analysis of the literature on Islamic journalism, digital da'wah, information ethics, and digital platforms. The results of the study show that Islamic journalism faces a tension between the value of da'wah and the logic of the attention economy in digital platforms. On the one hand, Islamic journalism is required to maintain the principles of da'wah, tabayyun, accuracy, balance, and social responsibility. On the other hand, digital media encourages adaptation to click-based visibility mechanisms, engagement, virality, and content distribution optimization. This article offers an adaptive negotiation model that places da'wah, information ethics, and platform logic as elements that must be managed in a balanced manner. Islamic journalism in the age of algorithms should not reject digital technologies, but neither should it be completely subservient to the logic of platforms. Therefore, an adaptive, ethical, and credible Islamic communication model is needed so that the da'wah function continues to run effectively in the midst of changes in the digital media ecosystem.

Keywords

Islamic journalism, digital da'wah, information ethics, algorithms, digital platforms

Corresponding Author

Wahyu Khoiruz Zaman

IAIN Kudus, Indonesia; wahyukz@iainkudus.ac.id

1. INTRODUCTION

The development of digital technology has significantly changed the practice of public communication, including the practice of Islamic journalism. If in the past the dissemination of Islamic information took place mostly through print media, da'wah magazines, newsletters, radio, television, and face-to-face religious forums, now the practice is increasingly shifting to the digital space through online news portals, social media, video channels, search engines, and various algorithm-based platforms. These changes show that digital media no longer functions solely as a channel for conveying



messages, but has become a new space for the formation of opinions, the distribution of religious knowledge, the construction of Muslim identity, and the practice of da'wah in contemporary society. In this context, digital da'wah is seen as able to expand the reach of Islamic messages, accelerate the distribution of information, and present a more interactive and participatory pattern of religious communication (Pratama, 2024; Nuriana & Salwa, 2024).

Islamic journalism occupies an important position in this dynamic because it has a character that is not entirely the same as general journalism. Islamic journalism not only carries out an informative function, but also carries the mission of da'wah, education of the people, strengthening public morals, and spreading Islamic values. In this sense, Islamic journalism can be understood as an Islamic communication practice that connects journalistic work with da'wah responsibilities. The orientation does not stop at the delivery of facts, but is also directed at social benefits, the formation of religious awareness, and the strengthening of the value of amar ma'ruf nahi munkar in the public space (Rakhmat, 1989). Therefore, information in Islamic journalism cannot be treated solely as a media commodity, but also as a mandate that has ethical, social, and spiritual consequences.

As a practice that combines journalistic work and da'wah missions, Islamic journalism is required to maintain the basic principles of true, accurate, balanced, and responsible information. In the Islamic communication tradition, this principle is in line with the values of honesty (*ṣidq*), verification (*tabayyun*), justice, prudence, and the prohibition of spreading slander, hoaxes, manipulation, and information that can cause social damage. The principle of *tabayyun*, for example, can be understood as an ethical basis for the verification process in Islamic journalism. He demanded that the media not rush to disseminate information before ascertaining the truth of the source, context, and social impact. Thus, Islamic journalism should ideally not only be quick in conveying information, but also careful in maintaining the validity and usefulness of the message conveyed to the public (Safuan & Aufa, 2022; Sa'dullah, 2025).

However, the development of digital media presents new challenges for Islamic journalism. In the digital ecosystem, the production and distribution of information is no longer entirely determined by media editorial, but also by the logic of digital platforms and algorithmic systems. Platforms like Google, YouTube, Facebook, Instagram, TikTok, and X work through content selection, ranking, recommendation, and personalization mechanisms. This mechanism determines which content is easier to see, more often recommended, and has a wider reach to the audience. Thus, news visibility does not only depend on journalistic quality or substantive value of messages, but also on digital performance such as clicks, engagement, comments, shares, watch duration, search engine optimization, and potential virality (Gillespie, 2018; Kotenidis & Veglis, 2021).

This condition shows that Islamic journalism now operates in an increasingly complex space. On the one hand, Islamic media needs to utilize digital technology so that da'wah messages can reach a wider audience, especially the younger generation who are increasingly familiar with social media and digital platforms. Strategies such as the use of catchy titles, visual design, concise content, social media optimization, and search engine optimization can help expand the distribution of religious messages. However, on the other hand, adapting to the platform's logic can also pose serious risks. Islamic media can be encouraged to follow the culture of clicks, speed, sensationalism, simplification of religious issues, and the commodification of da'wah messages in order to pursue traffic and audience involvement.

This challenge is increasingly important because the platform's algorithms work within the framework of the attention economy. In the logic of the attention economy, content that is able to attract a quick response from the audience tends to gain wider distribution than content that is reflective, in-depth, or requires a longer reading time. As a result, religious news that is educational and argumentative can be less competitive with content that is emotional, provocative, controversial, or sensational. In the context of Islamic journalism, this situation can shift the orientation of da'wah from the process of public education to just the production of content that pursues attention. In fact, da'wah as an Islamic communication practice should not only prioritize the reach of the message, but also the quality of substance, accuracy of information, and moral responsibility to society.

Studies on digital da'wah have shown that digital media opens up great opportunities for the dissemination of Islamic values in a more creative, inclusive, and interactive way. A number of studies emphasize that social media can be an effective means to expand the reach of da'wah, build closeness with the audience, and present a religious communication format that is more in line with the digital culture of contemporary society (Pratama, 2024; Agustiani, 2025). Other studies affirm the importance of digital da'wah ethics, religious literacy, and moral governance in facing the challenges of disinformation, hate speech, and irresponsible dissemination of religious content (Nuriana & Salwa, 2024; Marzuki, Fatima, & Sariningsih, 2025). However, most of these studies still tend to place digital media as a means of da'wah, not as a technological structure that has its own logic, power, and distribution mechanism.

Meanwhile, studies on digital journalism and media platformization show that digital platforms are increasingly influencing the way news is produced, selected, distributed, and consumed by the public. Platform algorithms not only serve as technical tools, but also as mechanisms that shape the visibility of information, the relationship between media and audiences, and the dependence of media institutions on the platform's corporate digital infrastructure (Nielsen & Fletcher, 2023; Hastuti, 2025). In this context, the news media is no longer only dealing with the public and journalistic ethics, but also

with the technological system that determines how information is prioritized and consumed. However, this kind of study is still rarely specifically associated with Islamic journalism as a practice of da'wah and religious communication.

Based on the mapping, there are gaps in the study that need to be filled. Research on digital da'wah has generally discussed strategies for spreading Islamic messages through social media, while research on digital journalism has discussed the influence of algorithms on news production and distribution. However, studies that specifically link Islamic journalism, da'wah missions, information ethics, and the algorithmic logic of digital platforms are still relatively limited. In fact, in today's digital society, the success of religious messages is not only determined by the truth of the content of the message, but also by how the message is packaged, distributed, and negotiated in a platform ecosystem controlled by algorithms and the economy of attention.

This article seeks to fill this gap by analyzing Islamic journalism in the algorithmic era through three main focuses, namely the mission of da'wah, information ethics, and the logic of digital platforms. This article does not place algorithms solely as a threat, but as a structural reality that must be critically understood by Islamic media. On the one hand, algorithms can help expand the reach of da'wah and strengthen the distribution of religious information. On the other hand, algorithms can also encourage Islamic media to orient virality, simplify messages, and ignore the principles of information ethics if they are not managed critically.

Thus, the purpose of this article is to analyze how Islamic journalism negotiates with the algorithmic logic of digital platforms without losing the orientation of da'wah and the integrity of information ethics. This article argues that Islamic journalism in the digital era requires an adaptation model that is able to combine an understanding of platform technology with a commitment to da'wah values, tabayyun principles, accuracy, balance, and social responsibility. Through this analysis, the article is expected to make a conceptual contribution to the development of Islamic journalism studies, da'wah communication, and digital media studies, especially in understanding the challenges of da'wah in the midst of the dominance of algorithms and the attention economy.

2. METHODS

This research uses a qualitative approach with the library research method to analyze the dynamics of Islamic journalism in the algorithm era, especially the relationship between da'wah missions, information ethics, and the logic of digital platforms. This approach was chosen because the focus of the research lies in the conceptual exploration and critical interpretation of the development of Islamic journalism in the digital media ecosystem, thus requiring an in-depth examination of theories, ideas, and empirical findings that have been published in various academic sources.

The source of research data consists of primary data and secondary data. Primary data were obtained from scientific journal articles, proceedings, and academic publications that discuss Islamic journalism, da'wah communication, Islamic communication ethics, digital platforms, social media algorithms, and digital media transformation. Meanwhile, secondary data was obtained from books, research reports, digital media policy documents, and other academic sources relevant to the research theme. The selection of sources is carried out purposively by considering the relevance of the theme, academic credibility, and novelty of references, especially publications in the last five years to adjust the development of contemporary digital media studies.

Data collection is carried out through documentation techniques by identifying, reading, grouping, and inventorying various literature related to the research theme. The literature is then categorized into three main focuses, namely: (1) Islamic journalism and da'wah mission, (2) information ethics in the perspective of Islamic communication, and (3) the logic of digital platforms and the influence of algorithms on the production and distribution of information.

Data analysis was carried out descriptively-critically through the stages of data reduction, theme categorization, conceptual interpretation, and conclusion drawn. In the reduction stage, the researcher selects literature that is relevant to the focus of the research. The categorization stage is carried out by grouping data based on conceptual themes related to da'wah, information ethics, and digital algorithms. Furthermore, interpretation is carried out by comparing and connecting the findings of the literature to understand how Islamic journalism negotiates with the logic of digital platforms. The results of the analysis are then presented narratively to explain the dynamics, challenges, and opportunities of Islamic journalism in the algorithm era.

Through this approach, this research is expected to be able to provide a conceptual understanding of how Islamic journalism deals with algorithmic pressures without losing the orientation of da'wah and the integrity of information ethics in the digital space.

3. FINDINGS AND DISCUSSION

3.1. Islamic Journalism as a Da'wah Practice

Islamic journalism cannot be understood as an activity of delivering information or news alone, but also as part of the practice of da'wah that carries the mission of spreading Islamic values in the public sphere. In this context, Islamic media not only serves to convey facts, but also carries out educational, moral, and transformational functions through the dissemination of religious messages that aim to form social awareness, strengthen morals, and encourage the benefit of society (Rakhmat, 1989). Therefore, Islamic journalism has a normative character that distinguishes it from general journalistic practices, namely the orientation to *amar ma'ruf nahi munkar*, the education of the people, and moral responsibility for the quality of the information conveyed.

In the perspective of Islamic communication, journalistic activities are not separated from ethical and spiritual responsibilities. Information is not only understood as a media commodity, but also a mandate that has moral consequences. The principles of *ṣidq* (honesty), *tabayyun* (verification), justice, and social responsibility are important foundations in the production and distribution of religious information. This shows that Islamic journalism in essence does not merely pursue the speed of news distribution, but also places the validity and usefulness of information as an integral part of *da'wah* (Safuan & Aufa, 2022; Ma'arif, 2025). In the digital context, this principle is becoming increasingly relevant given the rapid flow of information, the increasing potential for disinformation, and the ease of spreading provocative content on social media.

The development of digital technology at the same time expands the space of *da'wah* through the practice of Islamic journalism. Islamic online media is now not only present as a provider of religious news, but also a space for Islamic learning, public discussion, clarification of religious issues, and strengthening the socio-religious identity of the Muslim community. *Da'wah* no longer takes place in one direction as in conventional media, but has developed into interactive communication that allows audiences to engage through comments, content sharing, and reproduction of religious messages on various digital platforms (Pratama, 2024). Thus, digital Islamic journalism has undergone a transformation from just delivering information to a more open and fluid participatory *da'wah* space.

However, the transformation also has consequences for the change in content production orientation. In the digital ecosystem, Islamic media is not only required to convey the message of *da'wah*, but must also consider audience preferences, media consumption patterns, and platform-based distribution mechanisms. This situation has caused some Islamic media to begin to adapt digital communication strategies such as the use of attention-grabbing titles, content visualization, search engine optimization (SEO), and the use of social media to increase audience reach. At a certain point, this adaptation can be an effective *da'wah* strategy, but it also opens up opportunities for simplification of religious issues, commodification of *da'wah* messages, or reduction of substance in order to pursue public engagement (engagement).

In this context, digital Islamic journalism can be understood as a negotiation arena between *da'wah* idealism and the need for technological adaptation. On the one hand, Islamic media must maintain the integrity of messages, information verification, and Islamic communication ethics. On the other hand, the media cannot avoid the fact that religious messages now operate in a digital ecosystem defined by the platform's distribution logic. Therefore, understanding Islamic journalism as a *da'wah* practice means not only discussing the content of religious messages, but also paying attention to how Islamic media builds communication strategies that are able to bridge the value of *da'wah* with the dynamics

of contemporary digital space. The characteristics of Islamic journalism as a da'wah practice can be mapped as shown in Table 1.

Table 1. The Function of Islamic Journalism as a Da'wah Practice

Dimensions	Features	Function in Da'wah
Information	Delivery of Islamic news and knowledge	Providing religious understanding to the community
Education	Explanation of Islamic values, laws, and ethics	Improving the literacy and understanding of the ummah
Morals	The spread of the value of amar ma'ruf nahi munkar	Strengthening social ethics and moral awareness
Social	Clarification of public and community issues	Maintaining social harmony and religious moderation
Digital	Adaptation of online media and platforms	Expanding the reach of da'wah and audience participation

3.2. Information Ethics in Islamic Journalism

Information ethics is an important foundation in the practice of Islamic journalism because it is directly related to the quality, validity, and moral responsibility of the information produced and disseminated to the public. In contrast to communication practices that are only oriented towards conveying messages, Islamic journalism places information as a mandate that must be accounted for socially and spiritually. In an Islamic perspective, the dissemination of information cannot be separated from the principles of honesty (*ṣidq*), verification (*tabayyun*), justice, and responsibility to avoid slander, manipulation, and social damage due to inaccurate information (Safuan & Aufa, 2022).

The concept of *tabayyun* is one of the main principles in Islamic information ethics. This principle emphasizes the importance of verifying every information before it is received, believed, or disseminated. In the context of Islamic journalism, *tabayyun* can be understood as the practice of fact-checking, source confirmation, data accuracy, and editorial prudence before information is published. Thus, Islamic information ethics is close to the principles of modern journalistic professionalism such as fact checking, accuracy, balance, and verification of news sources. Research on Islamic communication ethics shows that *tabayyun* is a strategic principle in dealing with the spread of hoaxes, disinformation, hate speech, and information manipulation in the digital space (Ma'arif, 2025; Bako, 2026).

In the practice of contemporary Islamic journalism, the challenges of information ethics are increasingly complex because they take place in a fast-paced and highly competitive digital media environment. The character of digital media that prioritizes distribution speed, real-time updates, and quick response to viral issues often puts the media under pressure to publish information immediately without an adequate verification process. As a result, the quality of information can be degraded, especially when the media is more oriented towards traffic, audience engagement (*engagement*), or the

interests of the digital economy than the interests of public education and social welfare. In this context, Islamic journalism faces a dilemma between maintaining the integrity of information and meeting the demands of the dynamics of digital platforms.

In addition, information ethics challenges also arise through clickbait practices, simplification of religious issues, provocative titles, and the reproduction of emotional information that more easily attracts the attention of digital audiences. On the one hand, the strategy can increase the reach of da'wah and expand the distribution of religious messages. However, on the other hand, this strategy has the potential to shift the substance of da'wah into just an attention commodity. Religious information that should be educational, reflective, and contextual can be turned into instant content that prioritizes sensation over deep religious understanding. This situation shows that the biggest challenge of Islamic journalism is not only how to convey the message of da'wah widely, but also how to maintain moral integrity and information quality in the midst of the pressure of digital culture.

The study of digital da'wah ethics emphasizes that the transformation of digital media does open up new opportunities for the spread of Islamic values that are more creative, inclusive, and participatory, but at the same time requires strengthening communication ethics, digital literacy, and moral governance in the production of religious messages (Nuriana & Salwa, 2024). In this context, information ethics in Islamic journalism is not sufficiently understood as a set of normative moral norms, but must be positioned as an adaptation strategy of Islamic media in dealing with the risk of information manipulation, polarization of opinions, and the dominance of the logic of digital attention.

Thus, information ethics in Islamic journalism in the digital era not only aims to maintain the validity of news, but also maintains the function of da'wah as a public education process oriented towards social benefits. The principles of tabayyun, honesty, balance, and social responsibility are important instruments so that Islamic journalism is still able to carry out its educational function without losing integrity in the midst of the pressure of viral culture and the acceleration of digital information.

3.3. Algorithmic Logic and Digital Platform Challenges

The development of digital media has changed the way information is produced, distributed, and consumed by the public through the algorithmic mechanism of the platform. In the contemporary digital ecosystem, platforms such as Google, YouTube, Facebook, Instagram, TikTok, and X (Twitter) no longer function only as a medium of information distribution, but also as actors who determine the visibility, reach, and priority of a piece of content through an algorithmic recommendation system. In the context of digital journalism, algorithms work by filtering, sorting, and recommending information based on user preferences, interaction patterns, engagement intensity, and various other digital performance indicators (Gillespie, 2018). As a result, news distribution is not entirely controlled by

media editorial, but is also heavily influenced by the logic of platforms that work automatically and data-driven.

In the practice of Islamic journalism, these changes have quite fundamental consequences. If previously Islamic media emphasized the functions of education, da'wah, and the normative dissemination of religious information, then in the digital space Islamic media must also pay attention to algorithmic distribution mechanisms so that content can still reach the audience. This condition encourages Islamic media to start adjusting content production strategies through search engine optimization, the use of attention-grabbing titles, strong visual utilization, social media management, and the production of short content that is easier to accept by digital audiences. At a certain point, the strategy can be understood as a form of adaptation of da'wah to changes in the media, but on the other hand it also shows how Islamic journalism is increasingly influenced by the logic of digital platforms.

The platform's algorithm logic works based on the attention economy, which is a system that prioritizes content with the ability to gain audience attention quickly and intensively. In this context, the number of clicks, comments, shares, watch time, and interaction rate are important parameters for digital content distribution. As a result, the media is often driven to produce information that is more emotional, simple, visual, quick to consume, and close to popular trends than long, reflective, or complex information. Research on the influence of algorithms on journalism shows that platform systems can affect editorial independence, news selection patterns, and media orientation to commercialization and audience engagement (Hastuti, 2025).

For Islamic journalism, this situation presents a dilemma that is not simple. On the one hand, Islamic media needs an adaptation strategy so that da'wah messages continue to gain space in a very dense digital information competition. However, on the other hand, the dominance of platform logic has the potential to encourage the simplification of religious issues, the reduction of Islamic substance, sensationalism, and even clickbait practices that can shift the orientation of da'wah towards just hunting for digital traffic. Under certain conditions, religious messages can turn into a commodity of attention that is judged on algorithmic performance, no longer the quality of education or the depth of religious meaning.

Another challenge arises when the platform's algorithm shapes user information preferences through a personalization system. Digital media users tend to receive content that is in accordance with their previous consumption habits so that it forms a homogeneous information space or filter bubble. In the context of digital da'wah, this situation can reinforce the polarization of religious views, narrow the diversity of perspectives, and accelerate the spread of emotional and provocative religious narratives. Thus, algorithms not only influence the distribution of religious information, but also

contribute to the formation of the authority, preferences, and religious consumption patterns of the digital society.

However, the logic of algorithms should not be fully understood as a threat to Islamic journalism. From the perspective of media adaptation, digital technology can also be a strategic instrument to expand the reach of da'wah, increase the accessibility of religious information, build interactivity with audiences, and strengthen Islamic literacy in the digital space. The problem does not lie in the use of technology itself, but in the ability of Islamic media to negotiate between the demands of digital visibility and the integrity of information ethics. Therefore, the main challenge of Islamic journalism in the era of algorithms is not only how to be visible in the digital space, but how to maintain credibility, accuracy, and moral responsibility in the midst of the dominance of the logic of digital platforms.

3.4. The Tension Between the Value of Da'wah and the Digital Attention Economy

The development of digital media has brought fundamental changes in the way religious messages are produced, disseminated, and consumed by the public. In the digital platform ecosystem, the success of a content is not only measured by the quality of its substance or educational value, but also by the level of audience engagement (engagement), number of clicks, comments, shares, watch duration, and other algorithmic performance. This situation shows that the practice of digital communication is increasingly in the logic of the attention economy, which is a condition when public attention is the main resource contested by various media actors. In this context, digital platforms tend to prioritize content that is able to attract an emotional response, is quickly consumed, and has a high potential for virality over content that is long, reflective, and requires a deeper understanding process.

For Islamic journalism, this condition creates tensions that are not simple. On the one hand, Islamic media has the responsibility of da'wah to convey Islamic values in an educational, moderate, argumentative, and responsible manner. Ideally, da'wah not only aims to reach a wide audience, but also builds understanding, character building, and socio-religious transformation of society. Therefore, the substance, validity, and usefulness of information are important principles in the practice of Islamic journalism.

However, on the other hand, the logic of digital platforms encourages media to produce content that quickly grabs the public's attention. The pressure to acquire traffic, maintain audience engagement, and increase content distribution often leads to media being driven to use provocative headline strategies, simplification of complex issues, emotional visualization, and even more sensational communication formats. In the context of Islamic journalism, this tendency has the potential to result in the reduction of da'wah messages to mere digital consumption content that emphasizes attractiveness rather than the depth of religious substance.

This tension can be seen, for example, in the way religious issues are packaged in the digital space. Controversial topics, internal conflicts among the ummah, polemics of Islamic law, or debates of religious figures often gain greater visibility than substantive discussions of Islam such as social ethics, religious literacy, religious moderation, or moral education. Platform algorithms tend to reinforce these patterns because digital recommendation systems work based on the intensity of user interaction, rather than the normative quality of a message. As a result, there is a risk that Islamic journalism is more driven to follow algorithmic preferences rather than the educational orientation of da'wah.

From the perspective of Islamic communication ethics, this situation presents a serious challenge because da'wah should not be subject entirely to the logic of popularity and virality. The principles of tabayyun, social responsibility, information balance, and public benefit must still be the basis in the process of production and distribution of religious information. Islamic media does need an adaptation strategy to remain relevant in digital competition, but such adaptation must not eliminate the moral responsibility for the quality of messages and the social impact of the information produced.

However, the tension between the value of da'wah and the digital attention economy does not have to be understood as a completely antagonistic relationship. Digital platforms also provide great opportunities for Islamic media to expand the reach of da'wah, accelerate public access to religious information, and build more participatory interaction with audiences. The challenge lies in how Islamic media builds a balance between the effectiveness of message distribution and the integrity of the substance of da'wah. In this context, Islamic journalism is required not only to understand the logic of algorithms, but also to develop digital communication strategies that are still based on information ethics and Islamic da'wah values. The tension between the orientation of da'wah and the logic of digital platforms can be mapped as shown in Table 2.

Table 2. The Tension between the Value of Da'wah and the Logic of Digital Platforms

Aspects	Da'wah Orientation	Logika Digital Platform	Potential Tension
Purpose of communication	Education, moral transformation	Engagement dan traffic	Da'wah shifts to attention content
Content production	Verification (<i>tabayyun</i>) and caution	Speed and response trends	Risk of unverified information
Message presentation	Substantive and argumentative	Concise, emotional, visual	Simplification of religious issues
Measure of success	Understanding and benefits	Clicks, comments, <i>shares</i> , virality	Shifting success indicators
Audience relations	Education of the people	User attention retention	Da'wah becomes a digital commodity

3.5. Negotiation between Da'wah, Information Ethics, and Digital Platforms

The transformation of digital media shows that contemporary Islamic journalism no longer operates only in the logic of da'wah or conventional journalistic professionalism, but is also under the

strong influence of the algorithmic system of digital platforms. In this context, the practice of Islamic journalism can be understood as a negotiation arena that brings together three main orientations, namely the mission of da'wah, information ethics, and the logic of digital platforms. These three elements do not always run in harmony, but often form dynamic, even contradictory, relationships in the practice of production and distribution of religious information.

The mission of da'wah requires Islamic journalism to carry out educational, moral, and transformational functions through the dissemination of messages that encourage the strengthening of Islamic values, people's literacy, moderation, and social welfare. In this perspective, Islamic media not only conveys facts, but also carries out socio-religious responsibilities to form a more reflective and ethical public consciousness (Rakhmat, 1989). However, the orientation of da'wah cannot be separated from information ethics that require verification (*tabayyun*), honesty, balance, and prudence in the news production process. Religious information is not only required to attract public attention, but must also meet the principles of validity, credibility, and moral responsibility (Safuan & Aufa, 2022; Ma'arif, 2025).

At the same time, the logic of digital platforms demands that the media work in an algorithm-based visibility mechanism. Content that is able to generate high attention through clicks, comments, watch time, and audience engagement rates will have greater distribution opportunities than content that is less digitally competitive. As a result, Islamic media cannot completely ignore content optimization strategies, social media management, message visualization, and adjustments to digital communication formats so that da'wah still has a wide reach. In this context, algorithms are a structural factor that helps determine the success of the distribution of religious messages in the digital space. Based on this discussion, this article proposes an adaptive negotiation model of Islamic journalism in the era of algorithms as shown in Table 3.

Table 3. The Adaptive Negotiation Model of Islamic Journalism in the Age of Algorithms

Elements	Basic Principles	Adaptation Strategy	Purpose
Da'wah	Amar Maroof Nahi Munkar	Utilization of digital media	Expanding the reach of Islamic messages
Information Ethics	<i>Tabayyun</i> , accuracy, balance	Verification and editorial responsibility	Maintaining the credibility of information
Platform Digital	Algorithm, SEO, Engagement	Content distribution optimization	Audience visibility and reach
Adaptive Negotiation	Integration of da'wah-ethics-platform	Production of compelling but still credible content	Effective and ethical digital da'wah

The model shows that Islamic journalism in the age of algorithms cannot take an extreme position: rejecting the logic of platforms completely or submitting entirely to algorithmic mechanisms. The total rejection of digital platforms will make the message of da'wah lose relevance and reach in a society that is increasingly digitally connected. On the contrary, complete submission to the logic of the platform

can make Islamic journalism lose its ethical integrity, depth of message, and orientation of da'wah. Therefore, a more appropriate position is to build adaptive negotiations, namely the ability to use digital technology strategically without ignoring the principles of da'wah and Islamic information ethics.

Such adaptive negotiation can be realized through several strategies. First, Islamic media need to understand how digital platforms work, including algorithms, SEO, audience consumption patterns, and content distribution, so that da'wah messages can reach a wider audience. Second, digital adaptation must remain controlled by ethical principles such as tabayyun, accuracy, balance, and social responsibility. Third, Islamic journalism content needs to be packaged in a communicative, visual, and relevant way to digital culture, but still maintain the depth of religious substance. Fourth, the success of Islamic journalism should not only be measured by traffic and virality, but also by its contribution to building religious literacy, moderation, and social welfare.

Thus, the future of Islamic journalism in the digital era is not determined by the ability to follow the algorithm totally, but by the ability to balance the demands of digital visibility with the integrity of da'wah values and information ethics. In this position, Islamic journalism has the potential to become a model of religious communication that is adaptive to technological changes, while maintaining its educational, moral, and social functions in the midst of competition for attention in the digital space.

1. CONCLUSION

This article shows that Islamic journalism in the age of algorithms can no longer be understood only as a practice of delivering religious information, but as a digital da'wah practice that operates within an ecosystem of platforms. In the digital space, Islamic media are not only required to maintain the mission of da'wah and information ethics, but also have to deal with the logic of algorithms that determine the visibility, distribution, and reach of religious messages.

The conceptual findings of this article confirm that there is a tension between the value of da'wah and the digital attention economy. The mission of da'wah emphasizes education, benefit, moderation, and moral responsibility, while the logic of the platform tends to encourage media to follow clicks, engagement, virality, and the speed of content production. This tension has the potential to shift Islamic journalism from an educational orientation to a performative orientation if it is not managed critically.

This article offers an adaptive negotiation model as a way of understanding and developing Islamic journalism in the age of algorithms. This model places da'wah, information ethics, and digital platforms as three elements that must be integrated in a balanced manner. Islamic media needs to understand digital distribution algorithms and strategies, but still maintain the principles of tabayyun, accuracy, balance, depth of substance, and social responsibility.

Thus, Islamic journalism in the age of algorithms should not reject digital technology, but also

should not be completely subject to the logic of platforms. The main challenge is to build communicative, adaptive, credible, and ethical Islamic journalistic practices. Further research can test this model through empirical studies of digital Islamic media, such as Islamic news portals, da'wah YouTube channels, or religious social media accounts, so that the relationship between da'wah mission, information ethics, and platform algorithms can be understood more concretely.

REFERENCES

- Agustiani, H. (2025). Digitalization and social da'wah: Innovative models of Islamic communication in contemporary society. *Al-Jamahiria Journal of Islamic Communication*, 5(1), 45–60.
- Bucher, T. (2018). *If... then: Algorithmic power and politics*. Oxford University Press.
- Bunt, G. R. (2018). *Hashtag Islam: How cyber-Islamic environments are transforming religious authority*. University of North Carolina Press.
- Campbell, H. A. (2013). *Digital religion: Understanding religious practice in new media worlds*. Routledge.
- Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5–17. <https://doi.org/10.1002/hbe2.149>
- Carlson, M. (2015). The robotic reporter: Automated journalism and the redefinition of labor, compositional forms, and journalistic authority. *Digital Journalism*, 3(3), 416–431. <https://doi.org/10.1080/21670811.2014.976412>
- Covello, S. (2021). *The attention economy & algorithmic search*. University System of New Hampshire Pressbooks.
- Diakopoulos, N. (2019). *Automating the news: How algorithms are rewriting the media*. Harvard University Press.
- Dhora, S. T., Isnaini, M., & Syamsurijal. (2023). Dakwah Islam di era digital: Budaya baru “e-jihad” atau Latah bersosial media. *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 17(1), 306–320.
- Gillespie, T. (2014). The relevance of algorithms. In T. Gillespie, P. J. Boczkowski, & K. A. Foot (Eds.), *Media technologies: Essays on communication, materiality, and society* (pp. 167–194). MIT Press.
- Gillespie, T. (2018). *Custodians of the internet: Platforms, content moderation, and the hidden decisions that shape social media*. Yale University Press.
- Hastuti, H. (2025). Algorithmic influence and media legitimacy: A systematic review of digital journalism and algorithms. *Frontiers in Communication*, 10, 1–18.
- Hew, W. W. (2018). The art of dakwah: Social media, visual persuasion and the Islamist propagation of Felix Siauw. *Indonesia and the Malay World*, 46(134), 61–79.
- Kango, A. (2014). Jurnalistik dalam kemasan dakwah. *Jurnal Dakwah Tabligh*, 15(1), 105–114.

- Kotenidis, E., & Veglis, A. (2021). Algorithmic journalism—Current applications and future perspectives. *Journalism and Media*, 2(2), 243–257. <https://doi.org/10.3390/journalmedia2020014>
- Lewis, S. C., & Westlund, O. (2015). Actors, actants, audiences, and activities in cross-media news work. *Digital Journalism*, 3(1), 19–37. <https://doi.org/10.1080/21670811.2014.927986>
- Ma'arif, M. G. (2025). Tabayyun sebagai etika literasi digital: Analisis hadis dalam menghadapi disinformasi media sosial. *Jurnal Komunikasi dan Penyiaran Islam*, 6(2), 120–135.
- Marzuki, M. E., Fatima, N., & Sariningsih, I. (2025). Da'wah ethics in the digital era in media transformation and moral governance. *Altsiq: Jurnal Komunikasi dan Penyiaran Islam*, 10(2), 67–78.
- Napoli, P. M. (2019). *Social media and the public interest: Media regulation in the disinformation age*. Columbia University Press.
- Nasoha, A. M. M., & Atqiya, A. N. (2025). Etika komunikasi dalam Islam: Analisis terhadap konsep tabayyun dalam media sosial. *ALADALAH: Jurnal Politik, Sosial, Hukum dan Humaniora*, 3(2), 224–232. <https://doi.org/10.59246/aladalah.v3i2.1315>
- Nieborg, D. B., & Poell, T. (2018). The platformization of cultural production: Theorizing the contingent cultural commodity. *New Media & Society*, 20(11), 4275–4292. <https://doi.org/10.1177/1461444818769694>
- Nielsen, R. K., & Fletcher, R. (2023). Comparing the platformization of news media systems: A cross-country analysis. *European Journal of Communication*, 38(5), 484–499.
- Nisa, E. F. (2018). Social media and the birth of an Islamic social movement: ODOJ in contemporary Indonesia. *Indonesia and the Malay World*, 46(134), 24–43.
- Nuriana, Z. I., & Salwa, N. (2024). Digital da'wah in the age of algorithm: A narrative review of communication, moderation, and inclusion. *International Journal of Islamic Studies*, 4(1), 1–18.
- Poell, T., Nieborg, D., & van Dijck, J. (2021). *Platforms and cultural production*. Polity Press.
- Pratama, A. R. (2024). Dakwah digital dalam penyebaran nilai-nilai Islam di era media sosial. *Tabayyun: Jurnal Komunikasi dan Penyiaran Islam*, 8(1), 23–39.
- Rakhmat, J. (1989). *Islam alternatif*. Mizan.
- Ramli, R. (2015). Dakwah dan jurnalistik Islam. *Komunida: Media Komunikasi dan Dakwah*, 5(1), 10–30.
- Sa'dullah, M. H. (2025). Tabayyun sebagai prinsip etik jurnalistik Islam: Studi hukum Islam atas pemberitaan pesantren tanpa riset. *Masadir: Jurnal Hukum Islam*, 5(1), 1–15.
- Safuan, M., & Aufa, K. R. (2022). Adab komunikasi dalam Islam. *Jurnal Ilmu Dakwah dan Komunikasi Islam*, 16(2), 280–296.
- Scheffauer, R., & Goyanes, M. (2024). Algorithmic news: Towards a principle-based artificial intelligence framework for journalism. *Profesional de la Información*, 33(1), 1–15.
- Slama, M. (2018). Practising Islam through social media in Indonesia. *Indonesia and the Malay World*, 46(134), 1–4.

- Tandoc, E. C., Lim, Z. W., & Ling, R. (2018). Defining "fake news": A typology of scholarly definitions. *Digital Journalism*, 6(2), 137–153. <https://doi.org/10.1080/21670811.2017.1360143>
- Thurman, N., Lewis, S. C., & Kunert, J. (2019). Algorithms, automation, and news. *Digital Journalism*, 7(8), 980–992.
- van Dijck, J., Poell, T., & de Waal, M. (2018). *The platform society: Public values in a connective world*. Oxford University Press.
- Wahid, A. (2025). Peran jurnalisme Islam menjadi wahana dakwah di era digital. *Retorika: Jurnal Kajian Komunikasi dan Penyiaran Islam*, 7(1), 1–14.
- Zed, M. (2020). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.