

Integrating Islamic Communication Ethics and Digital Broadcasting Practices: An Institutional Analysis of Campus-Based Islamic Media

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Abstract

There has been an observed shift in digital da'wah towards more managed communication practices in institutions involved in digital media. Even when there is an emphasis on ethical guidelines in Islamic communication studies, there has been a lack of exploration of the application of such ethical guidelines in institutional digital broadcasting. The integration between Islamic communication ethics and digital broadcasting practices will be analyzed in this research study using an institutional mode of analysis based on campus-based Islamic media institutions. This research study uses a qualitative mode of research design that focuses on a qualitative analysis of literature about current developments in Islamic communication studies and media management in conjunction with a qualitative analysis of secondary data based on a desk study of institutional data from a campus-based Indonesian Islamic broadcasting station. Thematic qualitative analysis was used in some qualitative data analysis techniques in relation to identifying patterns of ethical applications in institutional settings. The data generated findings that suggest a selective application of ethics in terms of moderation in educational responsibility according to institutional capacity. Professionalism in institutional forms is more of a behavioral aspiration in terms of structural audience address rather than a current institutional practice. Instead of generating conclusive results in research findings, this study would suggest a heuristic framework of analysis in relation to the inter-relations between institutional management and ethical guidelines in digital da'wah practices based on digital broadcasting practices.

Keywords: *Digital Da'wah, Islamic Communication Ethics, Institutional Media, Digital Broadcasting Practices, Media Management.*

1. Introduction

The Islamic world of communication has been transformed completely by digital media. It is no longer a situation of individual preachers; today, it is the job of full-fledged organizational units that call the shots. Today, Islamic da'wah on digital media is a process of organized broadcasting staff that requires management and a certain level of production quality that is expected in any media channel. Therefore, Islamic communication on digital media is no longer about an individual's religious expertise or spiritual ambitions. Today, it is about organizational functioning and capabilities.

Although studies on Islamic digital communication are abundant, they primarily concentrated on their foundation on basic moral notions such as conveying the truth (*tabligh*), conveying wisdom (*hikmah*), conveying moderation (*wasatiyyah*), appropriate teaching, and keeping the discussion respectful in the online Islamic setting (Nisa, 2018; Hidayat & Zulkarnain, 2020; Rahman, 2021; Muttaqin & Siregar, 2022). In all these studies, online communication platforms were perceived mostly as tools for conveying moral messages. The quality of content, faithfulness of the preacher, ability of morally grounded arguments to persuade, and reaction to these messages were emphasized. All such studies offer clear moral standards relevant to any environment, online or offline, despite the differences and challenges posed by such environments, since they are limited mainly to content and personal behavior, not looking at either systemic or environmental levels.

Studies conducted in Indonesia did, in fact, illustrate the impact of online da'wah activities on religious moderation, combating extremism, and helping Muslims in their process of forming their own identity in a democratic and multicultural society (Heryanto, 2019; Azca, 2020; Nisa, 2021). These studies contain detailed explanations; they rarely focus, though, on organizational units in their approach to religious communication.

Globally, digital religion studies and the mediatization of Islam underscore that the profit and algorithm-driven platform media significantly impact the concept of religious authority as well as the visibility of individuals and the criteria of legitimization (Campbell, 2013; Hoover, 2016; Van Dijck et al., 2018). There is no doubt about the digital platforms not being impartial. They shape the way in which individuals experience their religion in the digital domain. Nevertheless, the context of

the communication ethic of Islam as organizational principles in media institutions has been addressed marginally in most of the above-named studies.

Media management and organizational communication scholars regard digital broadcasting as a matter to be addressed in a strategic way; it requires making informed decisions and analyzing audience preferences (Picard, 2011; Kung, 2017; Robbins & Coulter, 2020). Organizational theory also has a different angle to the matter; value-driven organizations always have a realistic dilemma between the values they pursue and what they are capable of achieving with limited financial resources or weak management if heavily dependent upon certain platforms (Daft, 2016). Nevertheless, despite all the attention to strategic and structural matters, none of these theories takes a particular note of the role of religious ethics in influencing the inner workings of organizations.

This division shows a significant gap in research on the intersection of Islamic communication ethics with the management of the media institution. On the one hand, research on Islamic communication ethics is focused on interpreting these ethical values, but it never uses an example demonstrating these ethical values in an organizational environment. On the other hand, research on media management is critically focused on the organizational aspect of the media in broadcasting, but never takes the consideration of these religious ethics seriously. Given the current context of da'wah on the internet, communication ethics is no longer reliant on good intentions but on organizational activities with regard to how it self-regulates, the identity it holds as an organization, as well as how it responds to the requirements of the digital platform.

It has become crucial to fill this gap in the study of Islamic communication studies to ensure that it advances beyond the analysis of its content. Moreover, the study of digital da'wah has become even more important inasmuch as it is a religious communication process that needs to be influenced by organizational regulations. If this matter were not taken into consideration by researchers, then the significance of religious values not being uniformly applied by digital broadcasting organizations would not make sense.

This proposed study is groundbreaking because it not only investigates Islamic values on communication ethics as messages or individual guidelines but also examines organizational values developed and established via digital media broadcasting. Unlike other studies that only pose a question on whether the message or the sender is ethical or unethical, additional depth is established via organizational structures and processes concerning the principles of Islamic values on communication.

As it relates to Islamic values on communication theory combined with media management and organizational principles, the proposed study extends beyond the establishment of Islamic values on communication ethics and further explores organizational principles concerning the management of the aforementioned ethics.

This study achieves three primary goals. First, this study contributes to the body of knowledge in Islamic communication studies by proving that there are mediated norms of organizational behavior in the form of ethics, which are not universal moral rules but are specific to organizations in the media environment influenced by Islam. Second, this study integrates knowledge from both the study of Islamic communications and management in media studies by offering a transdisciplinary approach in which the study of institutional online da'wah can be viewed through a particular lens. Third, a heuristic model of analysis is proposed that investigates the role of the ethics of communications in Islam, managerial rationality, and media constraints in relation to da'wah in institutions in the media environment. This model is presented not as a prescription but as an aid in conducting future empirical studies.

2. Method

2.1. Research Design and Analytical Orientation

This study adopts a qualitative research design that integrates a library-based qualitative synthesis with desk-based institutional document analysis. The study is implicitly rooted in an interpretive perspective with an epistemological emphasis that conceives of communication practices in institutions from a socially and organizationally constructed perspective, rather than from empirically verifiable data related to causal and statistical inferences. The aim of this approach is conceptual in nature and involves exploring how Islamic communication ethics shape practices in digital broadcasting institutions.

Notably, this study does not claim to carry out the Systematic Literature Review (SLR) approach. The SLR approach has been avoided in this study since it does not make use of the PRISMA guidelines, database mapping, and quality assessment in systematic reviews. The study uses an interpretive qualitative synthesis method, which has been advocated as fit for theory integration and development in many fields (Snyder, 2019; Creswell, 2018).

Also, the institutional dimension of this study is not designed like a formal case study. This study does not aim at empirical generalization or ethnographic representation. Rather, it uses desk-based analysis of institutional documents for illustrative purposes in order to gain an

indication of organizational practices that exist in campus-based Islamic media. This positioning is significant since it maintains conceptual consistency in connection with data, objectives, and assumptions.

2.2. Data Sources and Selection Strategy

Two primary categories of data were utilized.

First, the library-based qualitative synthesis relies on peer-reviewed articles found in journals, books, proceedings of conferences, as well as postgraduate thesis articles dealing with Islamic communication ethics, digital da'wah, management of media, and digital broadcasting. Sources for this synthesis include Scopus, Google Scholar, DOAJ, and SINTA journals. Only articles that have been published during the time frame of 2019 to 2024 have been considered for relevance to current electronic media environments.

The choice of literature in this research was informed by specific criteria of analysis and not a notion of exhaustiveness as in other studies. Literature was considered suitable only if it presented direct theoretical relevance to Islamic communication and media or Islamic digital media broadcasting; featured clarity in terms of specific interaction with the theoretical framework; and met academic standards through peer-reviewed publications or affiliation with specific academic entities; and made its methodologies directly open in either empirical or conceptual research analysis.

This analysis admits that not all literature relevant to its study is considered in its choice of literature. This is because source selection is dependent on analytical saturation; additional sources provided minimal new conceptual ideas relevant to its aims and objectives (Snyder, 2019; Creswell, 2018).

Second, the document analysis from the institutional context uses secondary sources related to an Islamic broadcasting unit in the campus context, including an honors thesis (Agustina, 2021), production reports available to the general public, archived digital media content, and institutional documents. These sources were chosen because they relate to issues like institutional setup and broadcast content. The sources will be considered institutional evidence, but may not necessarily depict all the decisions made in an institution.

2.3. Corpus Scope and Justification

A total of about seventy academic resources were used for the synthesis at the library stage. It is important to state that the total is not intended to indicate rigor or representation but merely the stage at which thematic saturation was reached in the study. As with qualitative studies, the sufficiency of the total may not be judged by strict figures but, instead, by

the redundancy of themes and saturation of concepts analyzed (Creswell, 2018).

2.4. Data Analysis Procedure

Data analysis employed thematic qualitative analysis following the six-phase framework developed by Braun and Clarke (2006). The analytical process involved:

1. familiarization with textual data across literature and institutional documents;
2. generation of initial analytical codes;
3. identification of candidate themes related to ethical translation, organizational management, and platform dynamics;
4. cross-source comparison and refinement of themes;
5. definition and naming of analytically coherent themes; and
6. Integrative interpretation linking ethical principles, institutional governance, and digital broadcasting practices.

Themes were not tested for validation in terms of frequency or inter-coder reliability because this study is not seeking to generalize quantitatively. It was instead maintained via iterative coding, reflective memoing, and theoretical triangulation of Islamic communication theory, media management studies, and studies of digital media to ensure rigor (Creswell, 2018).

These divergent interpretations and uncertainties have been dealt with through a critical stance with regard to diverse theoretical approaches, with an emphasis on the logic of platforms and limitations of organizations. Through this stance in methodology, this research has been able to go beyond alignment in obtaining its interpretations.

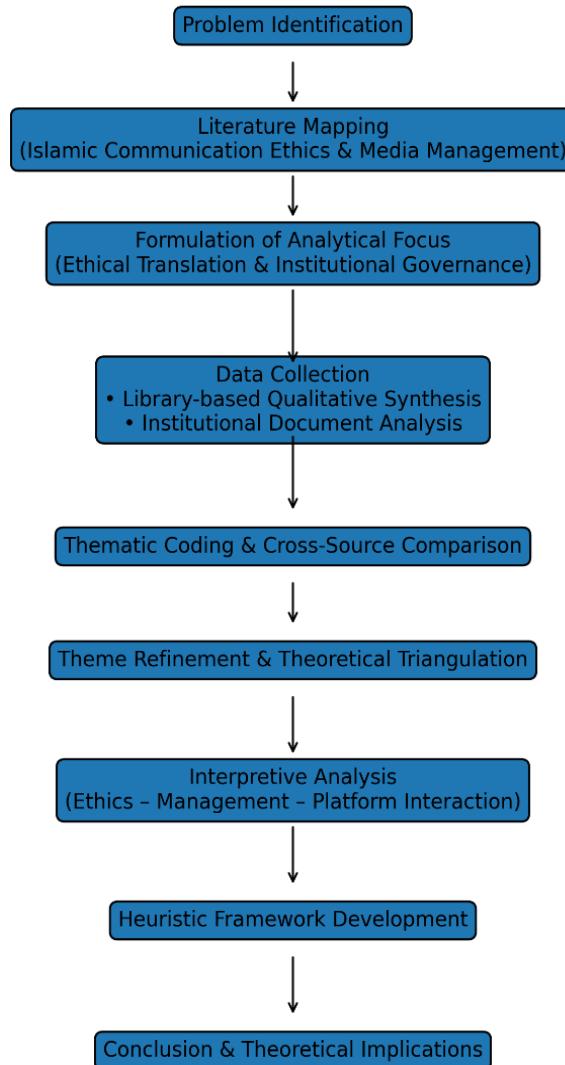


Figure 1. Research Flow Diagram of the Study

Figure 1 illustrates the entire process of research carried out in this study, including the process from problem detection to synthesis of interpretation and contribution to theory. Research methodology outlined in this investigation emphasizes an ongoing process that combines literature engagement, institutional analysis, and meaning construction from themes. This ongoing process serves as an overarching methodology framework that maintains alignment at varying levels of analysis in this study, particularly concerning the role of Islamic Communication Ethics and digital broadcasting.

2.5. Researcher Reflexivity and Bias Considerations

Since this research is being done using secondary sources, there may be certain biases involved in these sources. The results of institutional reports may correspond to certain biases of the authors, descriptive elements of which are focused upon, or constrained instances of intra-organization discussions. The undergraduate thesis, being an institutional source, portrays a certain academic point of view in an undetailed manner of management decision-making processes.

In order to tackle these concerns, a comparative analysis of the institutional texts was conducted, based on a wider literature and making claims in the form of interpretive hypotheses rather than empirical statements. Throughout the analysis, a reflexive consideration of the data has been sustained.

2.6. Methodological Limitations

There are certain limitations that demarcate the scope of the study. The absence of ethnographic data about observation, as well as data about reception in the target audience, restricts the scope of the study to some extent. Furthermore, the use of secondary texts of the institution as sources does not enable the study of the processes of its production.

Thus, these findings should be treated cautiously without generalization. This is because it is well aware of its limitations and is transparent in its adopted research methodology.

3. Results

The results of this investigation will be presented as an analysis derived from a combination of qualitative synthesis and document analysis. Instead of finding a direct correlation between communication ethics in Islam and institutional media practices, the result will illustrate processes of translation and structural tension in Islamic communications at an institutional setting. The findings will be structured around the analysis goals of this investigation.

3.1. Ethical Translation and Content Differentiation

The literature uniformly reveals the underlying principles for Islamic da'wah through digital media to be moderation (*wasatiyyah*), carrying out educational responsibilities, and engagement in non-provocative communication. The documents produced by Islamic media among campus-based organizations demonstrate a clearly visible operational commitment to these principles from a content development perspective. However, it becomes apparent that not all principles are applied uniformly from a broadcasting perspective.

With regards to education and lecturing in particular, a certain degree of theological complexity and consistency in terms of communication standards for Islam is observable. Contrary to this form of communication, a certain degree of simplification is achieved through presentation style and content that is in line with attention-based digital communication platforms. The implications of this particular form of communication with regard to moderation and practice lie in ensuring that moderation as a practice has to be negotiated and not established as a set practice in the organizational setting itself.

3.2. Managerial Rationality and Institutional Capacity Gaps

Literature surrounding the management of media points to structured workflow processes, operating procedures, and evaluation criteria as essential building blocks for maintaining media quality and institutional consistency (Daft, 2016; Kung, 2017). An analysis of institutional texts shows a minimal organizational order with role differentiation and content programming. It should be noted, though, that the absence of structured performance criteria reflects a disparity between planning and institutional capacity.

This creates tension between the declared commitment to values and the actual implementation of these within the limitations of resource availability and management structures. In this respect, professionalism emerges less as a systemic structure within organizations and more as a discourse through which organizations establish their identity without necessarily implementing it accordingly. In turn, it creates a problematization of the commonly held beliefs within the discourse of digital da'wah today that the simple intention to be considered adequate is sufficient to fulfill a standard professionalism in broadcasting.

3.3. Audience Orientation and Platform Constraint

Audience orientation is described within the literature as a key strategic imperative in digital broadcasting (Robbins & Coulter, 2020; Picard, 2011). Audience orientation is necessarily linked to data-driven decision-making and optimization (Robbins & Coulter, 2020). Organizational research suggests that organizations are aware of audience-related issues from a platform and programming perspective. However, data use pertaining to the audience is restricted to superficial data points, including views and subscriptions.

This limited engagement with analytical scrutiny limits the responsiveness of institutions and reveals a conflict between ethical moderation and algorithmic prominence. Therefore, in relation to the confirmed fact that emotive engagement content tends to perform better in a platformed context, institutional norms regarding ethical moderation

limit the application of such a strategy. Thus, an ethical compromise exists between upholding ethical integrity and algorithmic engagement.

3.4. Institutional Identity and Strategic Constraint

The organization in question is an Islamic media organization founded in an organizational context that considers educational legitimacy much more important than public appeal. From an organizational theoretical perspective, a strong organizational identity could work in conjunction with the desired cohesion by acting as a means to limit flexibility in strategy (Daft, 2016) because it has been supported by evidence that acts as an enabling ethical base as well as a constraint on experimentation at an institutional level.

This has resulted in a certain degree of coherence being established while also limiting malleability in a significantly shifting context of new media. As a direct consequence of this, there is a balance between ethics and conservatism in institutional broadcasting practice rather than an innovation strategy.

3.5. Synthesis of Analytical Patterns

These outcomes show that institutional digital da'wah does not act as an independent ethical system; instead, the system acts as an organizational activity mediated through ethical ideas, managerial necessities, and media. The results show disparities between the expected normative correspondences; hence, the study underlines the need to conduct the study of Islamic digital broadcasting through the lens of methodologies not confined within the realm of the ethical or theological.

4. Discussion

This paper proposes an evaluation of institutional digital da'wah based on an analytical integration of the ethics of communication in Islam with the practices of digital broadcasting in campus-based media in Islam. There are no findings that suggest a linear relationship that matches the ideals of ethics and institutional practices. Rather, findings suggest a complex situation that negotiates among commitments in ethics, managerial ability, and the logic of the digital platforms. This current stage in research moves towards interpretation on the basis of a theoretical integration that includes the literature in the study of communication in Islam.

4.1. Institutional Mediation of Islamic Communication Ethics

One of the key contributions of this study is that it proves the importance of the role of Islamic ethics in communication as values that are mediated by institutions, in contrast to previous studies that regarded the values of Islam in communication as prescriptive ideals in terms of

message formulation. The results of the study indicate that the ethical ideals are operational in a selective manner concerning the formulation of organizational structures, the formats of the content, and the features of the platform being utilized in spreading da'wah in the internet culture.

From an organizational perspective, this selective translation of ethics is in line with theories of organizations as a kind of sphere where the negotiation of values takes place, as proposed by Daft (2016). Ethical moderation and responsibility towards education, although core to the identity of these institutions, become susceptible to practical adaptations due to resource constraints and pressures of digital presence. Thus, digital da'wah by these institutions is to be viewed as an aspect of ethical governance, unlike the transmission of ethics.

4.2. Platform Logic, Visibility, and Ethical Trade-offs

These results are significant for understanding the relationship between ethical moderation and platform visibility. Research literature suggests that platform studies reveal an emphasis on affective engagement, emotional excess, and speed in algorithmic processes (Van Dijck et al., 2018). Institutional Islamic media, in contrast, tend towards ethical moderation, didacticism, and legitimacy. Such conditions create challenges for arguing that ethical communication is necessarily an amplifier for digital influence.

This paper suggests that limited reach be understood as a structural rather than an institutional failure. Institutional regulation may maintain ethical legitimacy concurrently with limiting the competitiveness of algorithms. This reading may be understood as an important intervention in discourses that enthusiastically frame the proliferation of digital da'wah and argue that considerations related to the political economy and governance of platforms ought to be incorporated in studies on Islamic communications.

4.3. Rethinking Professionalism in Institutional Digital Da'wah

The literature about media management often connects professionalism with structured operations, performance indicators, and managerial formalization (Kung, 2017; Picard, 2011). The results indicate that in the case of campus-based Islamic media, professionalism functions more as a discursive practice than a formally instituted process in environments characterized by scarcity of resources and educational missions.

This finding questions the presumption that institutionalization will ipso facto imply professionalization. Rather, it presents an ethical form of professionalism in which legitimacy is established on the basis of moral authority and institutional ties rather than managerial maximization. This

particular arrangement promotes normative consistency but inhibits strategic responsiveness in the digital age.

4.4. Comparison With Previous Studies

As far as the comparability with existing works regarding the topic of digital da'wah and their points of emphasis concerning analysis are concerned, it could be seen that there is a different approach taken in this analysis. Although the majority of existing works conclude that ethical commitment has a positive effect on digital reach and audience acceptance, it has been shown in this work that there could be a hindering effect of ethical moderation in institutional platforms concerning algorithmic visibility.

This discrepancy can be attributed to a number of major differences. Firstly, the point of analysis for the current study revolves primarily around institutional governance rather than the preaching itself. Secondly, the mode of analysis adopts a document-based institutional analysis rather than the metric of audience or engagement that previous studies have adopted. Thirdly, the context that the institutional media on campus provides is vastly different compared to independent religious content creators, who may need less institutional and moral constraint.

In addition, whereas professionalism is presented in other studies as a consequence of institutionalization in a straightforward manner, in this study, professionalism in campus-based Islamic media is discovered to sometimes only remain an aspiration. Ethics of professionalism are defined by institutional identity, but the absence of managerial structures prevents the development of professional broadcasting practice. This signifies the need to investigate the role of mediating factors, such as organizational capacity, in studies of the subject area of Islamic digital communications.

4.5. Relationship Between Ethical Principles, Institutional Factors, and Broadcasting Outcomes

Table 4.1 The Relationship between Ethical Principles, Institutional Factors, Platform Constraints, and Outcomes in Digital Da'wah Practices

Ethical Principle	Institutional Factor	Platform Constraint	Observed Outcome
Moderation (<i>Wasatiyyah</i>)	Educational mandate	Algorithms favor emotionally charged content	Limited reach but high ethical consistency
Educational Responsibility	Limited managerial resources	Short attention spans on digital platforms	Simplification of religious content

Ethical Principle	Institutional Factor	Platform Constraint	Observed Outcome
Professionalism	Informal workflows	Lack of standardized performance metrics	Professionalism remains aspirational
Audience Orientation	Basic use of analytics	Platform dependency	Surface-level audience engagement

Table 4.1 above highlights some of the interactive elements in Islamic communication ethics, and their related institutional and online platform limitations identified in this research work. The answers here clearly show a mediated relationship and not a simple or deterministic one between variables, but a complex one in which capabilities and online platforms mediate and enable or constrain the application of these ethics in online digital broadcasting in these media organizations. For example, being educational and being a moderator in applying ethics is determined and affected not just by ideals but also by management and online platforms. Such a mediated relationship informs why being a mediator and applying these ethics in campus-based Islamic media remains selective and/or aspirational.

4.6. The Integrated Islamic Digital Broadcasting Framework as a Heuristic Device

The Integrated Islamic Digital Broadcasting Framework offered in this research work must be viewed narrowly as an analytical tool only. It is not a legitimate mode, but it does not enshrine best practices in institutions either. Its strength as an analytical tool is in disentangling the relation of the three interdependent variables: the ethics of Islamic communications, institutional management, and the logic of the platform.

What is distinctive about this framework is not that its elements are new or novel per se, but that they are conceptualized and set in an Islamic institutional framework. Ethical commitments determine the priorities in management; productivity is conditioned by managerial ability, while platform-based systems constrain both. This dynamic framework reveals why ethical ideals can be inconsistently applied or, in most instances, reflect compromise rather than consistency in digital da'wah.

To be implemented in future empirical research, this framework may be applied through studies of audience reception, ethnographical research in organizations, or analyses of performances. Nevertheless,

empirical testing is beyond the objectives and thus not implied in this research.

4.7. Alternative Interpretations and Structural Constraints

Some alternative views are worth noting. One is that there is a possible danger of being marginalized in algorithmic spaces that are highly populated with emotionally charged content related to religion. This is because institutional digital da'wah may face challenges in competing with personal religious influencers who are less bound by ethical and organizational structures.

On the receiving end, institutional restraint operates as a counter-hegemonic practice that resists the commodification of discourse related to religion. The relationship between scalability and sustainability, as shaped by structural imperatives such as funding constraints and others related to institutional accountability, is not judged or resolved within the current research but highlighted as a problematic issue within the theoretical agenda of potential research in the future.

4.8. Theoretical Implications

This research offers a new perspective on the study of Islamic communication in that it moves the focus of analysis from content creation to institutional management. This research shows that online da'wah must be studied in terms of organizational management if it is to be comprehensively understood. This understanding offers a new critical layer of study in the broader field of online Islamic communication studies that was previously absent.

5. Conclusion

This research examines the integration of Islamic Communication Ethics with digital broadcasting practices using an institutional analytic approach in relation to campus-based Islamic media institutions. Instead of shedding light upon conclusive findings, this study intends to address the way in which ethical values are being organizationally framed in an institutional media context defined by managerial capability and dependence upon a broadcasting platform.

The results suggest that Islamic norms of communication ethics in relation to moderation and educational responsibility are institutionalized in norm form but selectively practiced in different forms of broadcasting. Institutional forms of ethical translation do not appear to be standard but rather context-dependent, including variables such as programming categories and platforms. Institutional norms in relation to professionalism and audience orientation are aspirational rather than systemic in nature

and reflective of typical constraints related to campus-based media organizations.

However, it must be stated that the results of this research may not be generalizable or interpreted literally. Since this research uses only secondary data sources and relies on desk research based on institutional documentation, there may be constraints on the accessibility of data related to daily production activities, as well as reactions from the intended audience. Thus, this research analysis may not provide proof or generalize the results related to the impact or effectiveness of the output.

In this regard, the research in Islamic communication makes a contribution to the discipline by shifting its level of analysis and interpretation from content-based assessments to governance matters within institutions. By fusing Islamic communication ethics with media management and organization theory, it becomes apparent that Islamic communication ethics are subject to mediation in terms of the logic imposed by platforms and not being directly implemented as has been previously espoused in related research works and theories.

The heuristic analytical framework that will be outlined below is not intended to be used as a validated framework or template for development. Rather, its value is in its ability to help elucidate the relationship dynamics at play regarding ethical norms, managerial acumen, and platform architecture in Islamic digital broadcasting. Future studies might follow up on this issue via the tools of ethnographic observation, organizational interviewing, audience reception study, or institutional comparison in various media contexts. Such studies would make possible an in-depth study of the various institutional governance procedures, as well as the politics of the Islamic digital media environment. Future studies might follow up on the debates surrounding the institutional digital da'wah through the lens of platformization debates that might lead to the commodification of religion in terms of organizational ethics.

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