



Reclaiming Social Harmony, Prophetic Paradigm Communication Media as a Sociological Model for Public Relations in Managing Social Communication Issues

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Abstract

This study explores the role of communication media within the prophetic paradigm as a sociological model for Public Relations (PR) in addressing contemporary social communication problems. Departing from the premise that media is not merely a channel of message delivery but an institution that shapes social realities, this research analyzes how mediatization, commercialization, and sensational framing contribute to the fragmentation of social cohesion. The paper employs a sociological communication framework combined with prophetic values humanization, liberation, and transcendence as formulated by Kuntowijoyo, to offer an ethical corrective to media distortion and distrust. Drawing on Qur'anic principles such as al-Hamāsah, ad-Da'wu Bih, and tabayyun, the study argues that prophetic communication provides a moral and operational model capable of restoring social harmony. The research reveals that media and PR practices rooted in empathy, ethical verification, anti-sensational framing, and public-oriented narratives can reduce polarization, strengthen social trust, and protect communities from digital misinformation. This work proposes the Prophetic Public Relations Model as an alternative framework for reclaiming social harmony by positioning media as a moral mediator, cultural integrator, and guardian of public ethics. Ultimately, this study highlights the transformative potential of prophetic communication in shaping a more ethical, inclusive, and socially cohesive media environment

Keywords: Prophetic, Sociological, Public Relations Model, Social Communication, Management

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INTRODUCTION

We need to explore and analyze the relevance and potential of communication media in advancing the prophetic paradigm as a response to the challenges of modern social communication. Contemporary media communication has increasingly been dominated by commercialization, sensational framing, and algorithmic logic, which contribute to social polarization, misinformation, and declining public trust. Media no longer function merely as channels of information but as institutions shaping social reality and public perception (Couldry & Hepp, 2017; Hjarvard, 2018). The prophetic paradigm, which is based on the values of justice, compassion, and integrity, offers a holistic approach that has the potential to address communication problems in the digital age, which is often dominated by commercialization and polarization. Through a literature review focusing on the latest communication theories and media ethics, this essay explores how media can play a more transformative and constructive role in rebuilding social cohesion. This study provides practical recommendations for media and policymakers to develop ethical and inclusive communication models.

Media communication has become a key tool in shaping social reality. However, modern media often operates under commercial pressures that potentially sacrifice ethical values in order to gain public attention (Hjarvard, 2018; Couldry & Hepp, 2017). The profit-oriented nature of the media creates a paradox in which the media, which should be a connector and conveyor of truth, actually deepens polarization and spreads mistrust. The prophetic paradigm presents an alternative in responding to this challenge by introducing ethical principles rooted in universal human values (Kuntowijoyo, 2006). In this situation, Public Relations (PR) faces challenges in maintaining social cohesion and ethical communication. Conventional PR models often emphasize image management and persuasion rather than social harmony and public welfare.

By adhering to prophetic principles, the media not only has the duty to convey information but also to promote moral values that prioritize justice and compassion. This paradigm emphasizes the importance of communication that is not only informative but also transformative, with the potential to ease social tensions and encourage cross-border dialogue. In this context, this essay examines the possibility of applying the prophetic paradigm in the media as an effort to build more inclusive, fair, and humane communication. Previous studies have discussed media ethics, mediatization, and prophetic communication separately. However, limited studies have integrated the prophetic paradigm into a sociological Public Relations framework for managing contemporary social communication problems, particularly in the digital media environment.

The prophetic paradigm can be further explored through McLuhan's (1964) Ecological Media Theory, which argues that media not only conveys messages but also shapes the way people think and perceive. Thus, media operated under prophetic principles are expected to be able to change the landscape of social communication by presenting narratives that emphasize empathy and unity. This principle is in line with the ideas of Framing Theory (Entman, 1993), which states that how the media frames an issue greatly influences how that issue is understood by society. Framing in the prophetic paradigm will emphasize humanity and justice, rather than exploitation or commercialization. This study proposes a Prophetic Public Relations Model that integrates prophetic ethical principles humanization, liberation, transcendence, al-Hamāsah, ad-Da'wu Bih, and tabayyun into sociological PR practices as an alternative framework for reclaiming social harmony. Therefore, this study aims to analyze how the prophetic communication paradigm can



function as a sociological model for Public Relations in managing social communication issues and restoring social harmony in contemporary media systems.

These theories are also supported by the Ethics of Social Responsibility of the Media (Christians, 2019), which states that the media has an obligation to uphold the principles of social justice and avoid spreading information that could exacerbate social tensions. The prophetic paradigm of the not only offers a critical perspective, but also encourages the media to act as a facilitator of equal dialogue and a bridge for plurality in society. In this context, the application of prophetic principles can enrich the media with stronger ethical elements, making it an instrument of social transformation.

Media Production and Distribution Ethics, for example, in the recent case of Trans7 highlighting the pesantren tradition. We need to look at this communication pattern within the Prophetic Paradigm Framework. In a fast-paced and competitive modern media ecosystem, mainstream media faces enormous pressure to remain relevant and attract public attention. One case that has recently come to light is the controversy surrounding Trans7's broadcast, which has drawn public criticism for being insensitive to the social context and human values. The broadcast went viral on social media, signaling that the line between conventional and digital media is becoming increasingly blurred. This phenomenon shows how commercial pressures, algorithmic logic, and the drive to go viral have shifted the ethical orientation of the media from an educational and moral function to merely a tool for reproducing popularity. It is in this context that the prophetic paradigm offers a relevant corrective framework to return the media to the values of justice, compassion, and social responsibility.

Theoretically, this condition can be explained through the concept of mediatization. Solis (2024) explains that mediatization occurs when media logic becomes dominant in social life, replacing moral, political, and religious logic. When media outlets such as Trans7 produce content that aims to attract public attention without considering its social impact, then the media has succumbed to mediatized logic—that is, logic that prioritizes exposure over ethics. The prophetic paradigm rejects the hegemony of this logic and places moral values as the main foundation for all communication activities. Thus, the media should not merely be a sensation-generating machine, but must be an instrument for upholding human values.

From the perspective of framing theory, López-Rabadán (2022) shows that in the digital age, framing is no longer limited to media editors, but is also shaped by algorithmic interactions and audience responses. In the case of Trans7, biased and sensational framing can reinforce stereotypes and create negative perceptions in society. The prophetic paradigm emphasizes that framing should be directed towards the values of justice (al-'adl) and compassion (rahmah), not the exploitation of issues for the sake of popularity. In other words, prophetic framing is framing that humanizes humans, not normalizes inequality or reinforces hatred.

Meanwhile, research by Rahman (2023) on clickbait journalism highlights that modern media culture is now driven by the logic of “speed and affordability,” which often sacrifices accuracy and social responsibility. In the context of Trans7, this principle is evident when programs are designed to create emotional appeal without conducting in-depth verification or moral reflection. In fact, from an Islamic perspective, the principle of Adza'u Bih teaches the importance of caution in disseminating information so as not to cause slander or social damage.

This paradigm challenges commercialized communication models by emphasizing ethical verification, anti-sensational framing, and public-oriented communication practices that prioritize



social cohesion over audience commodification. This concept is in line with the command of the Qur'an in QS. An-Nisa' (4:83), which emphasizes that every piece of news must be verified before being disseminated to the public.

In a broader study, Manzoor and Shahzad (2024) found that the pressure to immediately produce news in the digital age has caused many journalists to ignore professional codes of ethics. The media often pursues the “first-to-post advantage” — whoever spreads the news first will benefit more economically. This pattern can also be observed in the television industry, where the speed of production and the demand for virality have replaced accuracy and depth. This shows how weak ethical gatekeeping mechanisms are in the media era. The prophetic paradigm offers a middle ground: not rejecting technological progress and digital dynamics, but guiding them to walk on moral values and social welfare.

Research by Kustiawan et al. (2023) emphasizes the importance of spiritual value-based communication ethics to restore the meaning of communication as a space for social worship. Prophetic ethics does not stop at formal regulations, but includes an inner awareness that every word, image, or narrative produced by the media is a form of moral responsibility before God and society. In the context of the Trans7 case, the failure to display social sensitivity in the content shows the absence of such ethical reflection. The prophetic paradigm with the values of tabayyun (verification), amanah (responsibility), and maslahah (public good) can be a concrete guideline for restoring the media to its moral function.

The Trans7 case is not merely an editorial incident, but a reflection of a broader crisis in communication ethics. The media, both television and digital, now need to undergo reprofetization—the process of internalizing prophetic values throughout the entire production chain: from program planning, script writing, and source selection to public broadcasting. This reprofetization of the media is important to ensure that all content produced is not only factually correct but also morally sound. In the context of Islamic communication, this is in line with the words of the Prophet Muhammad SAW that “whoever believes in Allah and the Last Day, let him say what is good or remain silent.” (HR. Bukhari and Muslim). This principle is the spirit of the prophetic paradigm—making communication a means of preaching, not just entertainment.

Sociologically, this phenomenon is explained through the theory of mediatization. According to Solis (2024), mediatization describes the process by which media logic becomes dominant in various areas of social life, replacing moral, political, and religious logic. In the context of Trans7, the editorial decision to broadcast controversial content is no longer driven by social responsibility, but by algorithmic incentives—the more viral, the more profitable. This media logic operates within a framework called the “attention economy,” where public attention becomes a commodity to be bought and sold. This is where the relevance of prophetic ethics becomes increasingly apparent: this paradigm reminds us that public attention is a trust, not a commercial asset. When attention is controlled by the logic of profit, communication loses its spirit as a means of building the common good (al-maslahah al-‘ammah).

The framing perspective (López-Rabadán, 2022) provides us with a deeper analytical tool for understanding the construction of media narratives. Every television broadcast not only conveys reality but also shapes the way society understands it. When Trans7 chooses to highlight the sensational side of an event and ignore its social context, the media is indirectly producing biased meaning. In the prophetic paradigm, ethical framing is framing that glorifies humans, not demeans them. In the Islamic context, this is in line with the principles of 'adl (justice) and rahmah



(compassion). Media based on prophetic values must be able to present a balanced narrative, not take sides with certain economic or political forces, and not cause social harm to the parties being reported on. This principle is in line with the value of *tabayyun*, which is caution in delivering news so as not to cause slander.

Research by Rahman (2023) confirms that in the era of clickbait journalism, the media often sacrifices ethics for emotional appeal. The desire to be “the first” to spread the news often neglects data verification and validation. This pattern shifts the function of the media from “guardian of truth” to “stirrer of public emotions.” The Trans7 case is evidence that digital pressure has changed the moral orientation of the media to be more reactive than reflective.

This view is reinforced by Manzoor and Shahzad (2024), who found that the pressure to compete in the digital space causes many journalists to ignore professional codes of ethics. In situations like this, gatekeeping mechanisms weaken, and the editing process, which should be the last bastion of news integrity, becomes an administrative formality. The media becomes vulnerable to bias, errors, and even manipulation of public perception.

The Trans7 case should serve as a lesson for all media institutions that ethical mistakes not only damage reputation but also undermine public trust in media institutions as a whole. In the post-truth era, where emotions often trump facts, only media that adhere to prophetic ethics will be able to survive as guardians of the public conscience. Thus, the prophetic paradigm is not merely normative idealism, but a strategic necessity for the future survival of the media. When the media returns to honoring truth, justice, and compassion, it not only conveys information, but also builds civilization. As the Prophet Muhammad (peace be upon him) said, “Convey from me even one verse” prophetic media is tasked not with spreading sensationalism, but with spreading meaning.

Theoretical Framework

The theoretical framework of this study rests on the understanding that media function not merely as channels of information but as social institutions that shape public meaning, perception, and interaction. Media Ecology Theory, introduced by McLuhan (1964), argues that media actively structure human communication and the social environment. This aligns with Berger and Luckmann’s (1966) sociological view that social reality is constructed through communication processes. Consequently, the media landscape becomes a crucial arena where social harmony may be strengthened or fragmented a dynamic that is central to the sociological function of Public Relations (PR) as a manager of public communication and social relationships.

Framing Theory (Entman, 1993) provides an important lens to understand how media shape public understanding by selecting and emphasizing particular aspects of reality. Research by Lull and Hinerman (2016) shows that sensationalized framing often amplifies social polarization. Within the sociology of PR, such polarization becomes a core challenge because PR practitioners do not merely communicate messages; they manage social relationships, build trust, and negotiate tensions among diverse publics. Therefore, PR must understand media framing patterns, anticipate their effects on social cohesion, and strategically intervene to maintain balanced public perception.

Mediatization Theory further deepens this analysis. Solis (2024) explains that media logic characterized by speed, viral circulation, commercial pressure, and algorithmic influence increasingly dominates social logic and ethical considerations. From a PR sociology perspective, this produces a fragile public sphere where misinformation spreads quickly, emotional responses intensify, and public trust becomes volatile. Pew Research Center (2023) confirms that digital news



consumption is emotionally driven and often shallow, leading to fragmented public understanding. Hence, modern PR must adopt a sociological approach that recognizes these structural shifts and develops strategies to maintain meaningful, ethical, and stable relationships between institutions and their publics.

In contemporary sociological perspectives, PR is understood not merely as a communication function but as a social process shaping public legitimacy, collective identity, and relational dynamics. According to Carlson and Lewis (2022), media narratives influence public solidarity and group relations, highlighting the importance of human-centered communication. PR therefore operates within a complex social system where messages, symbols, and narratives generate structural effects reinforcing social cohesion or producing division.

Ethics is central to the sociological function of PR. Ward (2021) argues that ethical communication is essential to maintaining mutual respect, public trust, and social accountability. Yet the digital environment driven by clickbait and accelerated content circulation challenges the ethical responsibilities of both journalists and PR practitioners. Rahman (2023) notes that clickbait journalism compromises accuracy and public welfare, thereby heightening the need for PR to act as a corrective agent that facilitates verification, dialogue, and social stabilization.

Kuntowijoyo's (2006) Prophetic Paradigm enriches communication theory by introducing moral–spiritual principles humanization, liberation, and transcendence as foundations for social interaction. Within PR sociology, the prophetic paradigm provides a holistic ethical framework that positions PR not only as a reputation manager but as a guardian of social harmony. The manuscript emphasizes three prophetic ethical principles; Al-Hamāsah, Adza‘u Bih, and Tabayyun—which are highly relevant to PR functions; Al-Hamāsah (enthusiastic and respectful interaction) Strengthens PR's role in building relationships grounded in empathy, presence, and social recognition. This fosters positive social bonds and public trust. Adza‘u Bih (ethical dissemination of information) Provides PR with guidelines for responsible message distribution, ensuring that communication does not provoke conflict or spread harmful narratives. Tabayyun (verification and clarification) Functions as a crisis communication tool for PR, emphasizing fact-checking, transparency, and corrective action to prevent misinformation and communication disasters.

Through these values, the prophetic paradigm serves as a sociological model for PR that integrates ethical communication, social responsibility, and the pursuit of public welfare (maslahah). It offers an alternative to media systems dominated by commercial and algorithmic imperatives and repositions PR as an agent of peacebuilding, social cohesion, and moral communication.

METHODS

This study employs a qualitative descriptive design to explore how the Prophetic Paradigm can function as a sociological model for Public Relations in addressing contemporary social communication issues. A qualitative approach is appropriate because the research focuses on interpreting meanings, ethical frameworks, and sociological patterns in media behavior rather than measuring numerical relationships (Creswell & Poth, 2018). The study emphasizes conceptual understanding, interpretive analysis, and theoretical synthesis, which align with the objectives of examining communication ethics and prophetic values as alternative models for media and PR practices.



The research materials consist of academic texts, peer-reviewed journal articles, books, media ethics literature, and Islamic scholarly sources. These materials include foundational communication theories such as Media Ecology (McLuhan, 1964), Framing Theory (Entman, 1993), and mediatization scholarship (Solis, 2024), which provide conceptual depth for analyzing media behavior. Prophetic Paradigm sources particularly Kuntowijoyo (2006) serve as the main framework for integrating moral, ethical, and sociological dimensions into the communication model. Additional materials such as Pew Research Center reports and journal articles on clickbait journalism provide contemporary data relevant to current media dynamics.

Data were collected through document analysis, which involved systematically reviewing and interpreting scholarly literature relevant to media ethics, communication theories, PR sociology, and prophetic communication principles. This method allows the researcher to identify thematic patterns in how media influence social cohesion and how prophetic ethical principles such as Al-Hamāsah, Adza‘u Bih, and Tabayyun can be applied to correct current communication challenges. Document analysis is widely used in qualitative communication studies because it enables deep engagement with conceptual and theoretical materials (Schreier, 2012).

The data analysis process followed a qualitative content analysis approach, which includes categorizing key themes, interpreting textual patterns, and relating findings to broader theoretical frameworks. Through this process, concepts such as media framing, ethical decline, misinformation, and the sociological role of PR were examined alongside prophetic ethical constructs. This interpretive process is essential for developing an integrated model where media practices and PR functions are aligned with ethical, humanistic, and socially responsible values, as emphasized by Ward (2021) and Carlson & Lewis (2022).

This methodology ultimately supports the development of a conceptual understanding rather than empirical generalization. By synthesizing communication theories, sociological insights, and prophetic ethical principles, the study formulates a theoretical model that positions Public Relations as a guardian of social harmony. The approach ensures that the research findings are grounded in valid theory, contemporary media analysis, and established ethical literature, while also introducing the Prophetic Paradigm as a viable alternative for improving media practices and managing public communication issues

RESULTS AND DISCUSSION

Prophetic Based and Sociological Public Relation Analysis Study

In the context of communication sociology, media is no longer understood merely as a means of conveying messages, but as an institution with structural power to shape social reality, influence intergroup relations, and direct patterns of societal interaction. This perspective aligns with your article's description that modern media is not neutral; it exists as an actor constructing meaning through processes of mediatization, framing, and commercial logic that increasingly dominate the public sphere. Therefore, the media plays a central role in creating harmony or even causing social disruption.

Within the framework of contemporary Public Relations (PR), the media is positioned as a relational actor tasked with building trust, managing conflict, and acting as a liaison between institutions and the public. Several studies have shown that modern PR practice often falls into an



instrumental orientation: a focus on image-making, persuasion, and profit-oriented communication strategies rather than strengthening the social capital of society. Tamburaka (2022) notes that mainstream media is increasingly losing social legitimacy due to declining accountability, biased reporting, and a fixation on ratings logic. This condition aligns with your critique of media that succumbs to the "attention economy," neglecting its social function as a guardian of values and mediator of public civility.

The prophetic paradigm you comprehensively outline in your file through the values of humanization, liberation, and transcendence provides an important extension of the PR model from a sociological perspective. Humanization values position humans as dignified subjects, not objects of media exploitation. This perspective is relevant when linked to your critique of media outlets that frequently dehumanize certain groups. Nurudin's (2021) findings reinforce that empathetic communication is a crucial prerequisite for reducing social fragmentation in the digital space.

The liberating value within the prophetic paradigm also emerges strongly in your analysis of sensationalistic framing, editorial bias, and the commercialization of issues. Prophetic media functions to liberate the public from destructive narratives that exacerbate social segregation, such as issues of ethnicity, religion, race, and intergroup relations (SARA), identity politics, or stigma against vulnerable groups. Suharto (2020) emphasized that PR based on social and religious values can serve as social capital that improves trust between groups—a function that is increasingly relevant in the context of increasing information polarization.

The value of transcendence provides moral direction, stating that communication should not be merely a tool of persuasion, but rather a medium that guides the public toward the common good. This aligns with the prophetic communication model in your manuscript, which positions the media as a servant of truth, not a tool for sensationalism. Wahid's (2021) research shows that media literacy programs based on prophetic ethics have been proven effective in reducing the spread of hoaxes and hate speech in line with the concepts of Adza'u Bih and Tabayyun, which you have so richly explained within the normative framework of the Qur'an and Hadith.

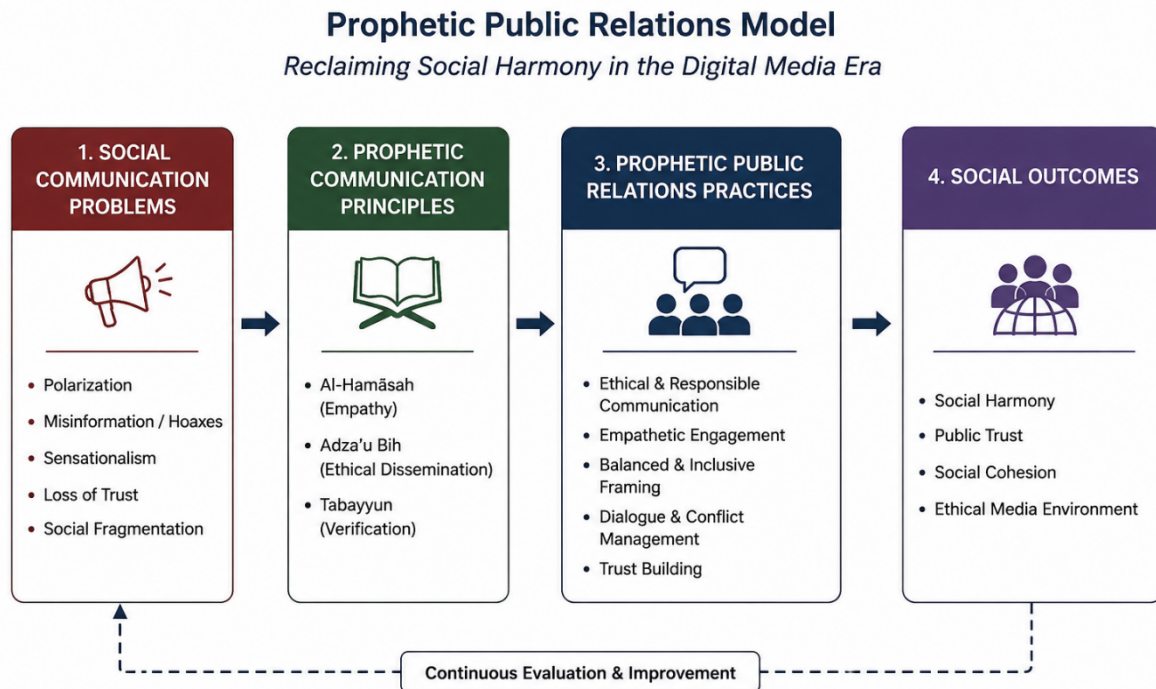
From a broader perspective, the integration of the prophetic paradigm into sociological PR studies expands the media's function from mere reputation management to an instrument of social reconciliation. Prophetic media functions as a moral gatekeeper that prioritizes; Public trust through trustworthiness, transparency, and ethical verification. Conflict management by prioritizing the principles of tabayyun and anti-sensational framing. Social bridges through inclusive narratives that strengthen intergroup relations. Public education by instilling moral responsibility, polite communication, and a selective attitude in information sharing.

This model is very consistent with the concept of Al-Hammasah in your writing, which emphasizes humanitarian enthusiasm in communication; Addza'u Bih, which provides ethics for news dissemination; and Tabayyun, which serves as a social verification mechanism. These three form a prophetic PR framework that is not only normative but also operational in addressing digital communication issues.

The prophetic paradigm you develop in your writing offers an epistemological and practical approach to reclaiming social harmony eroded by media mediatization and commercialization. In



this model, the media serves not only as a messenger but also as a guardian of social morality, a strengthener of societal integration, and a fosterer of a more just, civilized, and humane public life.



Figur 1. Prophetic Paradigm as a Sociological Model for Public Relations (researcher, 2025)

Polarization in Media Communication and the Prophetic Paradigm as a Solution in Sociological Public Relation

One of the main problems in modern media communication is the phenomenon of polarization driven by the way the media frames issues. A study by Lull and Hinerman (2016) shows that mainstream media often uses extreme narratives to attract attention, thereby exacerbating social divisions. From a prophetic perspective, ideal communication is one that is able to unite and reconcile, avoiding unnecessary provocation. This principle is in line with the idea of Dialogical Ethics (Gadamer, 1975), which emphasizes the importance of honest and mutually respectful dialogue.

In practical application, media that adopt prophetic principles can refrain from exploiting sensitive issues and instead present information from a perspective that promotes empathy. This can be seen in more balanced coverage, such as highlighting the social impact of conflict rather than focusing on antagonistic actors. A study conducted by Sheikh et al. (2021) in the Journal of Media and Religion shows that prophetic narratives that emphasize human values have a positive impact in easing tensions between groups.

Commercial pressures cause the media to more often present sensational content rather than educational and inspiring content (Mansell, 2020). In this context, the prophetic paradigm offers an alternative model, where ethical values are prioritized. The Theory of Moral Economics in



Media (Fenton, 2016) supports this approach, stating that the media must fulfill its responsibility as a pillar of democracy that not only prioritizes profit but also collective good.

Based on research by the Pew Research Center (2023), commodified content often has a negative impact on society, such as political polarization and a decline in the quality of public dialogue. The prophetic paradigm challenges this approach by encouraging content that is educational, reflective, and provides insights that enrich the reader's perspective. Applying this principle to digital media platforms can help create a healthier and more constructive information space.

Media as Agents of Social Transformation in the Prophetic Paradigm in Sociological Public Relation

In order to create more equitable and inclusive communication, Media can function as agents of social transformation by amplifying marginalized voices, reducing hate-based narratives, and facilitating fact-based public dialogue. In the Theory of Moral Influence in Media (Ward, 2021), the media is expected to prioritize reporting that empathizes with vulnerable groups, rather than simply reporting issues from the majority's point of view. For example, the media can delve deeper into stories about social injustice, amplify minority voices, and provide a platform for narratives that are rarely heard.

A study by Carlson and Lewis (2022) in Critical Studies in Media Communication shows that news reporting centered on human values can increase solidarity and understanding across groups. Thus, the prophetic paradigm not only directs the media towards more ethical communication but also has a real impact on strengthening social bonds.

Considering the ideas and theories above, several concepts of prophetic-based communication can be realized in three models: *Al Hamasah*, *Addza'u Bih*, and *Tabayun*. ***Al-Hammasah or Communication Enthusiasm, Addressing the Impact of Media.*** Islam is a beautiful religion, teaching humanity to respect, appreciate, and care for one another, as well as to show enthusiasm towards one another when interacting. With such mutual relationships, a harmonious and happy life will be created. People live in a comfortable atmosphere and feel humanized. The encouragement to humanize one another with mutual care and respect, this mutual life is explicitly mentioned in Quran;

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

And when you are greeted with a greeting, then greet in return with one better than it or return it (with a greeting equal to it). Indeed, Allah keeps account of all things. (QS. An-Nisa': 86) However, in reality, as life becomes more sophisticated, marked by the birth of the information and communication technology revolution, a new habit has emerged among people today, namely, when interacting and communicating with others, they like to keep themselves busy while there are people beside them. They seem to ignore the presence of others in front of them, such as when playing with their cell phones. They prefer to communicate with people who are far away rather than those who are close to them. Do not think that when people are gathered together and many of them are looking down, it is a sign of humility, but rather they are busy with other people who are not nearby. This is a strange phenomenon of the end times. Engaging in self-absorption while interacting with others is a sign of poor character, as Islam strongly emphasizes respecting others. Even when visiting, there are many people who disregard the presence of others, whether



their guests or their hosts, and keep themselves busy with their cell phones. This is highly condemned in Islam because Islam teaches us to honor guests (ikramud dhaif), as the Prophet said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

“Whoever believes in Allah and the Last Day should honor his guest.” (HR. Bukhari)

In fact, honoring others or guests in the Islamic concept is closely related to one's understanding and consequences of faith in Allah and the Day of Judgment. When someone belittles others by preoccupying themselves with trivial activities (such as playing with their cell phones), such behavior is greatly detested by the Messenger of Allah. As in a hadith from Ibn 'Abbas, he said;

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا فَلَبِيسَهُ قَالَ: شَغَلَنِي هَذَا عَنْكُمْ مِنْذُ الْيَوْمِ إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ ثُمَّ أَلْقَاهُ

“The Messenger of Allah, peace and blessings be upon him, took a ring and wore it, saying, 'This has distracted me from you since today. A glance at it and a glance at you. Then he threw it away. “The Messenger of Allah, peace and blessings be upon him, had a ring and wore it. He, peace and blessings be upon him, said, 'This ring has distracted me from (paying attention to) you since today (I wore it), a moment I look at it and a moment I look at you. Then he threw the ring away.” (Sahih An Nasa'i: 5304)

How much the Messenger of Allah cared about the people around him because he wanted to give the best respect to others, so he was willing to remove anything that could distract him from respecting others. Because respect is a manifestation of faith, a person who has strong faith will certainly respect the people around him. Even the Prophet was once reminded by Allah SWT when he did not care about and underestimated the presence of others around him. As Allah SWT warned when Abdullah bin Ummi Maktum approached the Prophet while he was deeply engrossed with the dignitaries, as stated in His Word;

عَبَسَ وَتَوَلَّى . أَنْ جَاءَهُ الْأَعْمَى . وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى .

He (Muhammad) frowned and turned away because a blind man came to him. Do you know, perhaps he wanted to purify himself (from sin). (QS. Abasa: 1-3).

Someone who is preoccupied with their cell phone or gadget when interacting with others may be showing a lack of confidence in communicating with others. Perhaps this is because they have no topic of conversation or have run out of topics, or perhaps they are unwilling to accept the presence of others in their lives. Gadgets have made people very selfish and indifferent to others. This is very much against Islamic teachings, which highly respect togetherness. In fact, many Islamic practices emphasize the importance of community.

A person who is preoccupied with gadgets during interactions actually has little respect for others, which indicates a lack of manners (qalil adab). Manners in interacting with others should be attentive, enthusiastic, and full of smiles. Notice how the Prophet Muhammad set an example of enthusiasm by turning his whole body toward the person he was talking to. As said in a narration from Abu Hurairahra, “Indeed, the Prophet Muhammad never spoke to anyone without turning his face toward the face of the person he was talking to and would not turn away until he had finished speaking” (HR. Ath-Thabrani).

Islam strongly encourages its followers to be enthusiastic and, conversely, forbids them to be dismissive and ignore those around them when interacting and communicating. This is very clear in Allah's rebuke of the Prophet in the surah 'Abasa. Enthusiasm in communication in Islam is



even closely related to the implementation or manifestation of one's faith, as stated in the Prophet's saying above. Similarly, the Prophet said:

عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْزِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ

From Abu Dzar, he said; The Prophet, peace be upon him, said to me: “Do not despise any good deed, even if it is only to smile at your brother (fellow Muslim) when you meet him.” (HR. Muslim. no. 4760). In fact, some traces of the Prophet's companions' communication manners explain, as narrated by Ibn Abbas, three good attitudes when speaking. He said,

لجائسي عليّ ثلاثٌ: أن أرميه بطرفي إذا أقبل و أن أوسع له في المجلس إذا جلس , و أن أصغي إليه إذا تحدث

“My companion (conversation partner) has three rights that are my obligations: I direct my gaze at him when he speaks. I make room for him to sit (invite him and give him a comfortable place, ed.). I listen carefully when he speaks.”

Furthermore, Ataa' bin Abi Rabah said;

إن الرجل ليحدثني بالحديث فأنصت له كأنني لم أسمعه وقد سمعته قبل أن يولد

“A man tells me a story, so I listen to him as if I have never heard it before, even though I have heard it before he was born.”

“There was a man who told me a story, so I listened to him attentively, as if I had never heard the story before, even though I had indeed heard it before he was born.”

Similarly, Al-Hasan Al-Bashri said;

إذا جالست فكن على أن تسمع أحرص منك على أن تقول , و تعلم حسن الاستماع كما تتعلم حسن القول , و لا تقطع على أحد حديثه

“When you sit down, be more eager to listen than to speak, and learn to listen well as you learn to speak well, and do not interrupt anyone's speech.”

“When you are sitting talking with others, you should be more eager to listen than to speak. Learn to be a good listener as you learn to be a good speaker. Do not interrupt others when they are speaking.”

Adza'uu Bih: Ethics of Spreading News in the Age of Media Power. The prophetic approach is full of ethical values that can guide people in living their lives, including in spreading news. In this end times, when information is so easily accessible, where everyone can obtain news from anywhere and anytime very easily and quickly with the advancement of telecommunication devices, everyone can easily obtain information about anything and easily disseminate it. As a result, many people are tempted to act as the first to spread the news so that they are considered to be at the forefront of information. This is because everyone has the power to spread news using their communication tools through various social media platforms. If this is not guided by good journalistic ethics, it will certainly have a negative impact on real life. This is stated in the source text of the revelation:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِمْ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلٌ

And when there comes to them information about security or fear, they spread it. (Whereas) if they had referred it to the Messenger and those in authority among them, those who seek to know its truth would have known it from them (the Messenger and those in authority).



Had it not been for the grace and mercy of Allah upon you, you would have followed Satan, except for a few of you (QS. An-Nisa', Verse 83).

Imam Ibn Kathir, in his interpretation, explains the reason for the revelation of the above verse, which is related to the spread (going viral) of the news that the Prophet had divorced all his wives. As narrated by Umar bin Khattab, he said:

حِينَ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَّقَ نِسَاءَهُ، فَجَاءَهُ مِنْ مَنْزِلِهِ حَتَّى دَخَلَ الْمَسْجِدَ فَوَجَدَ النَّاسَ يَقُولُونَ ذَلِكَ، فَلَمْ يَصْبِرْ حَتَّى اسْتَأْذَنَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْهَمَهُ: أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: لَا. فَقُلْتُ اللَّهُ أَكْبَرُ. وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

When it reached him that the Messenger of Allah, peace and blessings be upon him, had divorced his wives, he came from his house until he entered the mosque and found the people saying that. he could not bear it until the Messenger of Allah, peace and blessings be upon him, asked him: “Have you divorced your wives?” He said: “No.” So I said, “Allah is the Greatest.” And he mentioned the hadith in full.

Prophetic communication can strengthen social harmony through ethical verification, empathetic interaction, and inclusive narratives. This finding is consistent with Wahid (2021), who found that prophetic communication in digital media reduces hate speech and encourages ethical online interaction. Similarly, Sakdiah et al. (2025) reported that prophetic communication principles improve critical awareness and responsible social media behavior among users. Therefore, the prophetic paradigm functions not only as a moral framework but also as a practical communication strategy for strengthening social cohesion. That is, when he heard the news that the Prophet had divorced his wives. So he came from his house, entered the mosque, and found many people discussing the news. Umar could not wait, so he asked permission to see the Prophet and asked him if it was true that he had divorced all his wives. The Prophet's answer was negative. So he said, “Allahu Akbar (God is Great),” until the end of the hadith.

According to the wording of Imam Muslim:

فَقُلْتُ: أَطَلَّقْتَهُنَّ؟ فَقَالَ: «لَا» فَقُمْتُ عَلَى بَابِ الْمَسْجِدِ فَنَادَيْتُ بِأَعْلَى صَوْتِي: لَمْ يُطَلِّقْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ. وَنَزَلَتْ هَذِهِ الْآيَةُ: {وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ} فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذَلِكَ الْأَمْرَ

I (Umar) asked, “Did you divorce them all?” The Prophet replied, “No.” I got up and stood at the door of the mosque, then I said as loudly as I could, proclaiming that the Messenger of Allah did not divorce his wives. Then the following verse was revealed, which is His saying: And when there comes to them a matter of security or fear, they spread it around. And if they had referred it to the Messenger and those in authority among them, surely those who wish to know the truth would have known it from them (the Messenger and those in authority). (An-Nisa: 83)

I (said Umar) am one of those who wish to know the truth of the matter. The meaning of (يَسْتَنْبِطُونَهُ) is to deduce it from its source. The prophetic perspective through the text of this verse provides guidance that one of the ethics in mass communication, especially in spreading (viralizing) news, is that a person must be careful, ensure the truth of the news, and not rush to spread it before the truth is clear so as not to be caught up in slander that is very harmful to others. Acting hastily in spreading news is prohibited in religion because, in addition to harming others, hastiness is also considered an act of Satan. In fact, hastiness in spreading news will reduce one's discernment in assessing the news. Ibn Kathir even explicitly states in his interpretation that this verse is a clear rejection and prohibition from Allah SWT against people who are hasty in responding to various



matters before examining their truth, then reporting and broadcasting them, even though they may not necessarily be true.

According to the prophetic perspective, someone who conveys everything they hear from others is considered to be spreading lies. This is because it is impossible for someone to convey a message exactly as they heard it, because in repeating a message, it will inevitably be mixed with the individual's perceptions and interpretations, making it very likely that there will be additions and omissions from the original message. For this reason, the Prophet said that conveying anything one hears is a lie.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: “كُفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

From Abu Huraira, from the Prophet, peace be upon him, who said: “It is enough for a person to be a liar if he repeats everything he hears.” from Abu Hurairah, from the Prophet, peace be upon him, who said: It is enough falsehood for a person to tell everything he hears. (HR. Muslim)

In the book Sahihain, it is mentioned from Al-Mugirah ibn Shu'bah that the Messenger of Allah (peace be upon him) forbade the act of qila wa qala (he said, she said), meaning to convey news from others whose truth is unclear. The meaning intended is to prohibit the act of talking a lot about what people say without examining its truth, without selecting it first, and without proving it. In the book Sunan Abu Daud, it is mentioned that the Prophet Muhammad (peace be upon him) said:

بِئْسَ مَطِيئَةَ الرَّجُلِ زَعَمُوا عَلَيْهِ

The worst speech of a person is (saying) that they assume (such and such). In the Sahih book, the following hadith is mentioned:

مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ

Whoever narrates a story while believing it to be false is one of the liars.

It can be concluded that the ethics of spreading news from a prophetic perspective are: Ensuring the truthfulness of the news to be disseminated beforehand. Not being hasty or rushing to spread news unless research has been conducted and the validity of the news has been cross-checked. Being selective in disseminating news and not conveying all news to the recipient because it may be false. One must clearly distinguish between data or facts and perceptions and interpretations, so that the two do not become mixed up and obscure the truth of the news. One should not spread news based solely on perception and speculation. One must refrain from spreading news that comes from sources whose origin is unclear or “rumors.” It is strictly prohibited to spread hoaxes. If a piece of news is proven to be false, it is prohibited for someone to spread it, even if they consider it to be “spice” in a conversation.

These ethical values are established so that human communication runs smoothly and is free from lies (hoaxes). This is because false news will only damage human relationships. Modern media increasingly prioritizes sensational and emotionally driven content due to platform commercialization and algorithmic competition. Mansell (2020) argues that digital platforms shape communication behavior through attention-based economic models, while Rahman (2023) found that clickbait journalism often sacrifices ethical verification for audience engagement. This condition supports the present study’s argument that prophetic communication ethics are needed to restore responsible media practices.

Tabayyun, The Solution to the Spread of Hoaxes and Communication Disasters. Islam



desires that human interactions be based on kindness and peace, essentially a harmonious life among humans, obeying and complying with God's commands, getting to know one another, and helping one another in carrying out every good activity and fulfilling their needs in life so as to achieve a quality life (taqwa). This is what Allah reveals in the Quran, Surah al-Hujurat, verse 13.

However, the ideal life as expected is certainly not easy to achieve because life in this world is always faced with two realities, good and bad, obedience and disobedience. This is because within humans there is always a tug of war between two forces represented by the mind or heart, which tends to voice the nature of goodness, and the desires that always invite evil. These two potentials give humans the opportunity to experience two realities: success or failure, fujur (destruction) or taqwa (glory).

Slander is a form of irresponsible communication involving the production and dissemination of messages or information created by someone who hates another person and intends to create a negative impression of that person. This is a very deadly form of communication, because it can slowly kill people and destroy the social structure of society. Slander is saying something untrue about someone (hoax) and spreading it to others in the hope that some people will believe the information and then spread it massively until the information cannot be controlled with the intention of spreading hatred, defaming, lowering self-esteem, and creating a bad or negative impression of the person targeted.

The characteristic of the spread of slanderous information is that it will continue to be produced by people who hate someone and spread from mouth to mouth until it reaches everyone who has a weakness in filtering information. This will have a negative impact on the victims because people will easily believe the news that continues to be produced or conveyed to the public without any defense from the victims themselves, so that the false news will ultimately be considered the truth. The question is, what is the impact of the production and dissemination of false news, hoaxes, or slander if the message is spread through social media? Surely, the spread will be even faster and the impact will be even greater. For this reason, Islam strictly prohibits the heinous act of slander, stating that the evil of slander is worse than the evil of murder. This indicates the severity of the punishment and the strictness of the prohibition against slander, as stated by Allah SWT:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْوَيْتَنُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْبَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتَلُوا فِيهِ فَإِن قُتِلُوا فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكُفْرِينَ

And kill them wherever you find them, and expel them from where they have expelled you. And persecution is worse than killing. And do not fight them at the Sacred Mosque, unless they fight you there. If they fight you, then fight them. That is the recompense of the disbelievers. (QS. Al-Baqarah: 191)

The mention of slander being more severe than murder indicates the gravity of the sin of slander because of its enormous impact, as this act contains elements of falsehood and is carried out irresponsibly.

It is mentioned in a narration, as explained in detail in the tafsir of Ibn Kathir, about the slander and false news that befell the wife of the Prophet, Ummul Mukminin Sayyidah Aisha, due to the slander spread by the hypocrite at that time, Abdullah bin Ubay bin Salul. He was the one who fabricated the false news and spread the slanderous rumors about the noble Ummul Mukminin, Sayyidah Aisha, accusing her of adultery. This news was spread irresponsibly, causing some Muslims to be swayed and incited by these cheap rumors, which eventually became the topic of



gossip among the people of Medina at that time, continuing for almost a month.

The incident began when the Prophet drew lots among his wives every time he was about to go on a journey for war, and Sayyidah Aisha's name was drawn to accompany the Prophet. She set off with the Prophet in a closed palanquin. Halfway through the journey, when the group stopped, Sayyidah Aisha left the palanquin to relieve herself. When she returned to the palanquin, she realized that her beaded necklace had fallen, so she searched for it in the place where she had relieved herself and was late returning to the palanquin, while the group had left her behind.

She waited at the resting place, hoping someone would come to fetch her. However, sleep overcame her, and she fell asleep there. Shafwan bin Mu'attal az Zakwani was surprised to find her and said *istirja'* (innalillahi wainna ilaihi rojiun). He then lowered the front legs of his camel so that Sayyidah Aisha could ride it. He led her camel until they reached the location of the army at noon. This incident was then twisted and spread by Abdullah bin Ubay bin Salul, becoming the subject of gossip in Medina. This incident caused Sayyidah Aisha to suffer from illness for a month. During her illness, Sayyidah Aisha felt that the Prophet's attitude towards her was different from usual. Because of this incident, Sayyidah Aisha continued to be sad and cry. This false news became a heavy slander against the family of the Prophet Muhammad. After more than a month of being battered by the storm of slander, Allah finally sent good news in the form of a revelation to the Prophet Muhammad, namely Surah An-Nur verses 11 to 21, which cleared Sayyidah Aisha's good name from various false accusations full of slander.

Such is the evil of slander, false news produced to destroy a person's good name and dignity. It is fitting that Allah declared that slander is more cruel than murder. This is character assassination that kills.

To counteract the spread of slander or false news (hoaxes), Islam provides a mechanism for receiving news whose truth is unclear so that it does not become a communication disaster for a community, namely through the concept of *Tabayyun*. This involves cross-checking the truth of the news. This is mentioned in the Word of Allah SWT:

أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبُوا عَلَىٰ مَا فَعَلْتُمْ نُدُومِينَ

O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterward become full of repentance for what you have done. (QS. Al-Hujurat: 6)

The word *tabayyun* comes from the word *tabayyana*, *yatabayyanu*, *tabayyunan* which means apparent, clear, or obvious. This means that *tabayyun* involves making a sincere effort to find and obtain the truth from a message or piece of information that was initially confusing or unclear, so that it becomes crystal clear with complete certainty.

Tabayyun The concept of *tabayyun* provides guidance so that a person does not easily believe any information that is spread and reaches them without thoroughly investigating who and where it came from, as well as the level of truth of the information that is developing, by considering several things: confirming who spread the news, what the news is, and then cross-checking the source of the information.

Researching the truth of the news is an important tool in ensuring the quality of news or information. Islam emphasizes the importance of credible, high-quality, and valid communication research, which is called the *tabayyun* process as a mechanism to resolve communication disasters caused by carelessness and negligence or low selectivity of developing news or information. By



using this research or tabayyun method, it is hoped that the occurrence of wider communication disasters can be prevented. This is the divine mechanism for resolving communication issues in a dynamic human society.

Referring to the above analysis and conception, there are several recommendations to strengthen the application of the prophetic paradigm in communication media, including

Application of Ethical Principles in Content Production: The media should adopt the principles of justice and humanity in all aspects of its production, including in the selection of narratives, news headlines, and content framing.

Development of a Prophetic Ethics Council in the Media: Media institutions need to form an ethics council that focuses on the application of prophetic principles, ensuring that the media carries out its role as an agent of social unity.

Education and Training for Media Practitioners: Conduct training for journalists and editors to better understand prophetic values and how to apply them in news coverage, especially when dealing with complex social issues.

Collaboration Between Media and Communities: Encourage cooperation between media and community organizations in presenting more inclusive information, as well as involving the community in the news production process to ensure greater accuracy and representativeness.

CONCLUSION

The prophetic paradigm has great potential to overcome social communication problems by presenting ethical alternatives in the way modern media works. By placing the values of justice, compassion, and social responsibility as its foundation, the media can function not only as a means of conveying information but also as an agent of positive social change. This paradigm challenges commercialized communication models and offers a more humane and constructive approach. This study concludes that communication media, when viewed through the lens of communication sociology, plays a decisive role not only in disseminating information but also in shaping collective consciousness, social relations, and community cohesion. The challenges of the digital age misinformation, sensational framing, identity-based conflict, and the erosion of public trust demonstrate the limitations of conventional PR models that prioritize persuasion, visibility, and corporate image over ethical responsibility and social harmony.

The prophetic paradigm offers a comprehensive and transformative alternative. Its core values humanization, liberation, and transcendence provide both ethical orientation and practical guidance for media institutions and PR practitioners. When operationalized through principles such as al-Hamāsah (communicative enthusiasm grounded in moral intent), ad-Da’wu Bih (responsible dissemination of information), and tabayyun (ethical verification), prophetic communication becomes a normative and functional framework for resolving communication crises in society.

From other research that prophetic-based communication fosters empathy, reduces social segregation, mitigates conflict, and strengthens public trust. Therefore, the Prophetic Public Relations Model proposed in this study serves as a strategic model for “reclaiming social harmony,” enabling media to act not as an agent of division but as a moral mediator, cultural bridge, and promoter of the common good.

In sum, integrating prophetic values into PR and media practices restores the ethical foundations of communication, counters the destructive effects of mediatization, and supports the development of a more just, inclusive, and civilized public sphere. This study encourages further exploration and application of prophetic communication in contemporary media systems to foster sustainable societal harmony.



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