



THE APPLICATION OF THE BIL HIKMAH PRINCIPLE AND ISLAMIC COMMUNICATION ETHICS IN NEWS REPORTING AT THE ISLAMIKA STUDENT NEWSPAPER

Hendra¹, Indry Anggita Sari², Nerena San Fahiza³, Rada Sapna⁴

^{1 2 3 4} Sekolah Tinggi Agama Islam Natuna, Ranai, Indonesia

¹hendra.pulau3@gmail.com, ²indryanggita10@gmail.com, ³nerensanfahiz@gmail.com,

⁴radasapna04@gmail.com

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ABSTRACT

This study examines how the principle of bil hikmah (wisdom-based communication) and the ethical framework of qaulan in Islamic communication are applied in the news-production process of the Islamika Student Newspaper (Surat Kabar Mahasiswa, SKM) at Sekolah Tinggi Agama Islam (STAI) Natuna. Campus press institutions in Indonesia increasingly operate under commercial time pressure and algorithm-driven digital platforms, conditions that heighten the risk of sensationalism, misinformation, and language that damages human dignity. Framing student journalism through the lens of Islamic communication ethics therefore offers a normatively grounded alternative to purely market-driven news values. Using a qualitative descriptive design, data were collected through semi-structured interviews with reporters and editors actively involved in the SKM Islamika editorial process, supplemented by documentary analysis of published articles and a review of relevant literature. The findings show that SKM Islamika operationalises bil hikmah mainly through tabayyun (rigorous fact verification), a solution-oriented and non-provocative editorial stance, and careful management of information hierarchy to prevent reader confusion. At the level of language ethics, the editorial team combines qaulan sadidan (truthful, accurate speech), qaulan layyinan (gentle speech), qaulan balighan (effective, precise speech), qaulan ma'rufan (courteous, beneficial speech), qaulan karimah (dignified speech) and qaulan maisuran (accessible speech) to keep reporting critical yet respectful. These findings extend prior work on Qur'anic communication principles from interpersonal and da'wah contexts into the specific institutional setting of campus journalism. The study concludes that SKM Islamika performs a dual function as both a source of campus information and a vehicle of dakwah bil qalam (da'wah through writing), demonstrating that Islamic ethical communication and professional journalistic standards can be mutually reinforcing rather than competing frameworks.

Keywords: Bil Hikmah; Islamic Communication Ethics; Qaulan; Student Press; Tabayyun.

INTRODUCTION

Communication is the process through which individuals exchange information, ideas, and feelings using verbal and non-verbal symbols in order to build shared understanding.¹² In an Islamic worldview, communication is never ethically neutral: every utterance is simultaneously a social act and a moral act rooted in the guidance of the Qur'an and the example of the Prophet Muhammad (peace be upon him).³⁴ Islamic communication ethics therefore provides not merely a style of speech but a normative filter that determines which information deserves to be transmitted, and how.⁵⁶

Within this normative tradition, *da'wah bil hikmah* preaching or informing with wisdom occupies a central place. Qur'anic exegetes have long read Surah An-Nahl (16:125) as prescribing three complementary strategies of persuasion: *al-hikmah* (wisdom), *mau'izhah hasanah* (good counsel), and *mujadalah bi-al-lati hiya*

ahsan (dialogue in the best manner).⁷⁸ Hikmah is not simply gentleness; it is the capacity to read an audience's psychological and social condition and to calibrate the timing, tone, and depth of a message so that truth is received rather than resisted.⁹¹⁰ Applied to journalism, *bil hikmah* requires reporters to weigh not only what should be reported but how a story's framing will affect the dignity, safety, and understanding of those involved.¹¹

¹I. S. M. Lubis, "Komunikasi Antar Pribadi Guru dan Siswa dalam Mencegah Kenakalan Remaja," *Jurnal Network Media* 3, no. 1 (2020), <https://doi.org/10.46576/jnm.v3i1.870>.

²Z. Fahrudin and M. Marjuki, "Konsep Komunikasi Pembelajaran dalam Al-Qur'an," *Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2022): 133–135, <https://doi.org/10.36769/jiqta.v1i2.288>.

³Muslimah, "Etika Komunikasi dalam Perspektif Islam," *Jurnal Sosial dan Budaya* 13, no. 2 (2016).

⁴J. Susanto, "Etika Komunikasi Islam," *Jurnal Waraqat* 1, no. 1 (2016): 1–14.

⁵U. Amelia and Nasrulloh, "Konsep Etika Komunikasi Bermedia Sosial Bagi Generasi Milenial Perspektif Al-Qur'an," *Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2024), <https://doi.org/10.58363/alfahmu.v3i2.199>.

⁶H. J. Thaha and A. Harani, "Etika Komunikasi di Media Sosial dalam Perspektif Al-Qur'an," *Journal of Islamic Family Law* 3, no. 2 (2022).

⁷A. Kholiq and S. Shofiyah, "Implementasi Al-Hikmah dalam Metode Dakwah di Surah An-Nahl Ayat 125," *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 6, no. 2 (2022): 164–172, <https://doi.org/10.58518/alamtara.v6i2.1155>.

⁸J. Elvina, E. M. Putri, and S. Nabila, "Metode Pembelajaran dalam Surah An-Nahl Ayat 125," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 3 (2024), <https://doi.org/10.5941/ihsanika.v2i1.849>.

⁹I. Dailami, "Komunikasi secara Bil al-Hikmah dalam Al-Qur'an," *Jurnal Peurawi* 2, no. 1 (2019), <https://doi.org/10.22373/jp.v2i1>.

¹⁰Amirulloh, "Etika Komunikasi Dakwah dalam Perspektif Naqd al-Naṣṣ: Analisis Tafsir Kontemporer Ali Al-Harb terhadap QS. An-Nahl: 125," *Bashirah: Jurnal Komunikasi dan Penyiaran Islam* 6, no. 2 (2025), <https://doi.org/10.51590/bashirah.v6i2.1154>.

¹¹A. Herdiana, "Jurnalistik Profetik: Etika, Spiritualitas dan Transformasi Media" (Repository Universitas Peradaban, 2025), 12–27.

This concern is far from abstract. Digital acceleration has compressed the news cycle to the point where speed frequently outpaces verification, producing a fertile environment for hoaxes and hate speech.¹²¹³¹⁴ National surveys of Indonesian information behaviour consistently show that young adults, including university students, are among the most active and most exposed users of social media, where misinformation propagates fastest.¹⁵¹⁶ Against this backdrop, the Qur'anic principle of *tabayyun* (Q.S. Al-Hujurat: 6) the obligation to verify information carefully before accepting or disseminating it has re-emerged in recent scholarship as a critical ethical resource for digital-age fact-checking.¹⁷¹⁸¹⁹

Campus newspapers occupy a distinctive position in this landscape. As student-run institutions embedded within religiously affiliated universities, they are

simultaneously trained in professional journalistic standards and formed by the ethical curriculum of their institution.²⁰²¹ Scholars of "prophetic journalism" argue that Islamic campus media are well placed to model a form of reporting that treats truth-telling as a moral, not merely a professional, obligation.²²²³ Yet the same literature notes persistent tension between the demands of speed in digital publishing and the deliberative pace that *bil hikmah* requires.²⁴²⁵

The Islamika Student Newspaper (SKM Islamika), based at Sekolah Tinggi Agama Islam (STAI) Natuna, provides an instructive case. Natuna's position as a border region gives campus reporting on local governance, religious affairs, and

¹²N. Amaly, "Peran Kompetensi Literasi Digital terhadap Konten Hoaks dalam Media Sosial," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (2021): 43–52, <https://doi.org/10.18592/alhadharah.v20i2.6019>.

¹³Muhafazhoh Hasanah Al-Faqiha and Fatimah Azzahra, "Peran Tabayyun dalam Islam untuk Mengatasi Hoax dan Misinformasi di Media Sosial," *Akhlaq: Jurnal Pendidikan Agama Islam dan Filsafat* 3, no. 2 (2026): 122–133, <https://doi.org/10.61132/akhlaq.v3i2.2159>.

¹⁴M. Yusril, "Konsep Tabayyun dalam Al-Qur'an: Analisis terhadap Fenomena Penyebaran Hoax di Media," *Tafasir* 2, no. 2 (2024): 96–111, <https://doi.org/10.62376/tafasir.v2i2.41>.

¹⁵H. A. Wahab, "Pengaruh Pemahaman Tabayyun terhadap Tindakan Penerimaan Maklumat melalui Media Sosial dalam Kalangan Pelajar," *Malaysian Journal of Social Sciences and Humanities* 7, no. 6 (2022), <https://doi.org/10.47405/mjssh.v7i6.1486>.

¹⁶Aida Ayu Lestari and E. Naria, "Tabayyun sebagai Toleransi dan Moderasi Ummatan Wasatho," *Al-Irsyad* 4, no. 1 (2022): 81–95, <https://doi.org/10.53563/ai.v4i1.75>.

¹⁷Muhafazhoh Hasanah Al-Faqiha and Fatimah Azzahra, "Peran Tabayyun dalam Islam untuk Mengatasi Hoax dan Misinformasi di Media Sosial," *Akhlaq: Jurnal Pendidikan Agama Islam dan Filsafat* 3, no. 2 (2026): 122–133, <https://doi.org/10.61132/akhlaq.v3i2.2159>.

¹⁸A. Khairunnisa, S. A. Sari, and R. M. H. Maulana, "Etika Tabayyun di Era Digital: Melawan Misinformasi dalam Pandangan Islam," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 2 (2026): 186–197, <https://doi.org/10.61132/karakter.v3i2.2255>.

¹⁹Y. Alami and R. Azka, "Konsep Tabayyun dalam Konteks Media Sosial: Penafsiran Tabayyun dalam Al-Qur'an menurut Quraish Shihab dalam Tafsir Al-Misbah," *NIHAYAH: Journal of Islamic Studies* 2, no. 1 (2026): 1–10, <https://doi.org/10.65802/nihayah.v2i1.110>.

²⁰A. P. Nugroho, N. A. Nasoetion, and Nasor, "Penerapan Nilai-Nilai Jurnalistik Islam dalam Rutinitas Redaksi Radar Lampung Berdasarkan Pendekatan Hierarki Pengaruh Media," *Jurnal Ilmu Komunikasi UHO: Jurnal Penelitian Kajian Ilmu Komunikasi dan Informasi* 10, no. 3 (2025).

²¹Nadhiroh and M. E. Novayani, "Teori Pers Islam dalam Etika Jurnalistik Islami (Kajian Ayat-Ayat Suci Al-Qur'an sebagai Pedoman Jurnalisisme Damai)," *Lisyabab: Jurnal Studi Islam dan Sosial* 3, no. 1 (2022), <https://doi.org/10.58326/jurnallisyabab.v3i1.117>.

²²A. Herdiana, "Jurnalistik Profetik: Etika, Spiritualitas dan Transformasi Media" (Repository Universitas Peradaban, 2025), 12–27.

²³M. E. Marzuki, N. Fatima, and I. Sariningsih, "Da'wah Ethics in the Digital Era in Media Transformation and Moral Governance," *Al-Tsiqoh: Jurnal Ekonomi dan Dakwah Islam* 10, no. 2 (2025): 67–78.

²⁴Y. A. Harianto, "Prospek Dakwah Bil Qalam di Era New Media," *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam* 2, no. 1 (2024): 151–168, <https://doi.org/10.55372/bilhikmahjkipi.v2i1.127>.

²⁵R. Shodiqoh, "Digital Ethics: Social Media Ethics in a Contemporary Islamic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 215–226, <https://doi.org/10.61455/sicopus.v2i03.153>.

social issues particular sensitivity.²⁶²⁷ Limited reporting experience, tight deadlines, and the pressures of digital publishing mean that lapses in verification or tone can quickly translate into misunderstanding among student readers.²⁸ Understanding how SKM Islamika negotiates these pressures while upholding bil hikmah and the qaulan framework of Islamic communication ethics is therefore both theoretically and practically significant: theoretically, because it extends Qur'anic communication theory from da'wah and interpersonal contexts into the institutional setting of student journalism;²⁹³⁰ and practically, because it offers a transferable model for other faith-based campus media navigating the same digital pressures.³¹³²

Accordingly, this study asks: (1) how is the principle of bil hikmah applied in the news-selection and news-writing process at SKM Islamika, and (2) how are

the qaulan principles of Islamic communication ethics operationalised in its editorial practice? Answering these questions contributes to the growing body of research that treats Islamic ethical communication not as an abstract doctrinal ideal but as a set of practices that can be observed, coded, and compared across media institutions.³³³⁴

LITERATURE REVIEW

The Principle of Bil Hikmah

Lexically, al-hikmah carries a cluster of meanings: justice, patience and steadfastness (al-hilm), prophethood, knowledge, sound judgement, and "placing something in its proper place."³⁵ M. Quraish Shihab (1992), as cited in recent scholarship, argues that wisdom in communication requires a balance between factual content and a respectful mode of delivery, achieved through tabayyun a thorough process of checking information

²⁶ N. A. Fuad, "Identitas Islam Politik dalam Rezim Demokrasi: Ideologi Partai Keadilan dan Pembangunan (PKS), Indonesia dan Partai Keadilan dan Pembangunan (AKP), Turki," *Islamica: Jurnal Studi Keislaman* 20, no. 2 (2026), <https://doi.org/10.15642/islamica.2026.20.2.185-211>.

²⁷ H. Fitriani, "Integrasi Etika Teonom dan Moralitas Sosial dalam Menghadapi Krisis Nilai Masyarakat Modern," *Jurnal Studi Keagamaan dan Filsafat* 11, no. 3 (2023).

²⁸ S. Furqany and Abdullah, "Persepsi dan Respons Mahasiswa terhadap Berita Hoax dan Ujaran Kebencian: Tinjauan Berdasarkan Qaulan Sadidan dan Qaulan Balighan," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 7, no. 1 (2024), <https://doi.org/10.22373/jp.v7i1.22005>.

²⁹ Hilda Ainissyifa, Dindin Jamaluddin, Fajar Farham Hikam, and Ika Kusuma Nindyah, "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners," *International Journal of Islamic Khazanah* 12, no. 1 (2022): 72–85, <https://doi.org/10.15575/ijik.v12i1.16610>.

³⁰ H. Anam and K. Ratu, "Bentuk-Bentuk Komunikasi dalam Perspektif Al-Qur'an dan Implementasinya terhadap

Kehidupan Masyarakat," *Jurnal of Da'wah* 2, no. 2 (2023): 240–249, <https://doi.org/10.32939/jd.v2i2.3170>.

³¹ H. N. R. Nasution, S. W. J. Riski, and L. M. Kahpi, "Strategi Komunikasi Kelompok Dakwah Istiqomah Hijrah Rantauprapat dalam Menumbuhkan Kecintaan Masyarakat terhadap Masjid," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam* 12, no. 1 (2025), <https://doi.org/10.37064/jki.v12i1.25567>.

³² M. Marlenda and B. Bashori, "Peran Literasi Digital dalam Dakwah Berbasis Al-Qur'an: Implementasi dan Tantangan di Media Sosial," *Al-Ukhwah: Jurnal Pengembangan Masyarakat Islam* 4, no. 1 (2025): 1–12, <https://doi.org/10.47498/jau.v4i1.5131>.

³³ K. Rohmah, D. Setiawan, and N. Fajrie, "Bahasa Visual Anak dalam Karya Seni Kaligrafi pada Anak-Anak di Desa Tanjungrejo," *ISLAMIKA: Jurnal Keislaman dan Ilmu Pendidikan* 5, no. 2 (2023).

³⁴ Z. M. Syaputra and Z. A. Ali, "Etika Komunikasi Islam dalam Film: Studi Para Tokoh Protagonis dalam Film *Iqro My Universe*," *Jurnal Kajian Islam Multidisiplin* 1, no. 1 (2025): 133–135, <https://doi.org/10.61166/values.v2i1.61>.

³⁵ A. Mujib, "Prinsip-Prinsip Metode Dakwah menurut Al-Qur'an," *Jurnal Pengembangan Masyarakat Islam* 1, no. 1 (2024).

so that a message remains objective.³⁶ Integrated with qaulan sadidan (truthful, factual speech) and qaulan balighan (effective, high-impact speech), bil hikmah functions as an ethical filter that screens out provocative narratives, prejudice, and falsehood.³⁷

Mohammad Natsir's influential reading of hikmah, as reconstructed in later scholarship, distills the concept into seven operational elements for a communicator: knowing one's audience, judging when to speak and when to remain silent, building common ground before delivering a message, maintaining religious integrity (shibghah) in dialogue, choosing words carefully, ending an exchange gracefully, and modelling uswatun hasanah (exemplary conduct) alongside lisan al-hal (communication through action).³⁸ Complementary readings from classical exegesis Ibn Kathir's Tafsir al-Qur'an al-'Azim, the Tafsir al-Jalalayn, and Shihab's Membumikan Al-Qur'an converge on the same core: bil hikmah combines sound knowledge, compassion, courteous argumentation, and sensitivity to the listener's condition.³⁹⁴⁰

³⁶ Amirulloh, "Etika Komunikasi Dakwah dalam Perspektif Naqd al-Naṣṣ: Analisis Tafsir Kontemporer Ali Al-Harb terhadap QS. An-Nahl: 125," Bashirah: Jurnal Komunikasi dan Penyiaran Islam 6, no. 2 (2025), <https://doi.org/10.51590/bashirah.v6i2.1154>.

³⁷ S. Furqany and Abdullah, "Persepsi dan Respons Mahasiswa terhadap Berita Hoax dan Ujaran Kebencian: Tinjauan Berdasarkan Qaulan Sadidan dan Qaulan Balighan," Jurnal Peurawi: Media Kajian Komunikasi Islam 7, no. 1 (2024), <https://doi.org/10.22373/jp.v7i1.22005>.

³⁸ M. A. Anam, "Tujuh Konsep Da'wah Bil-Hikmah menurut Mohammad Natsir," Jurnal Bina Ummat 3, no. 2 (2020), <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v3i02.75>.

³⁹ J. Elvina, E. M. Putri, and S. Nabila, "Metode Pembelajaran dalam Surah An-Nahl Ayat 125,"

Ethics, Moral Philosophy, and Islamic Communication

Etymologically, "ethics" derives from the Greek ethos, denoting habitual character and disposition. As a field, ethics investigates the norms that qualify an action as good or bad and specifies the moral responsibilities of individuals within a community.⁴¹ Comparative moral philosophy offers useful contrasts for situating Islamic communication ethics. Deontological ethics, associated with Kant, judges an act by its conformity to duty rather than its consequences, formalised in the Categorical Imperative. Virtue ethics, rooted in Aristotle, asks not "what should I do?" but "what kind of person should I be?", emphasising the cultivation of honesty, courage, and generosity as dispositions from which right action follows. Rights-based theory, developed from Locke's account of natural rights, evaluates action against respect for others' basic entitlements, a framework increasingly applied to digital privacy and data ethics.⁴² Theonomous ethics, by contrast, situates divine command as the ultimate criterion of moral value.⁴³

IHSANIK: Jurnal Pendidikan Agama Islam 2, no. 3 (2024), <https://doi.org/10.5941/ihsanika.v2i1.849>.

⁴⁰ A. Kholiq and S. Shofiyah, "Implementasi Al-Hikmah dalam Metode Dakwah di Surah An-Nahl Ayat 125," Alamtara: Jurnal Komunikasi dan Penyiaran Islam 6, no. 2 (2022): 164–172, <https://doi.org/10.58518/alamtara.v6i2.1155>.

⁴¹ N. Akifah, "Akhlak, Moral dan Etika Perspektif Islam," Attazakki: Jurnal Pembinaan Potensi Keagamaan 9, no. 1 (2025), <https://doi.org/10.47006/attazakki.v9i1.23975>.

⁴² D. Amelia and S. Wahyuni, "Perlindungan Hak Privasi Pengguna Media Sosial: Sebuah Tinjauan Etika dan Hukum," Jurnal Komunikasi dan Etika Kontemporer 3, no. 2 (2024).

⁴³ H. Fitriani, "Integrasi Etika Teonom dan Moralitas Sosial dalam Menghadapi Krisis Nilai Masyarakat Modern," Jurnal Studi Keagamaan dan Filsafat 11, no. 3 (2023).

Islamic communication ethics draws selectively on elements of each of these traditions duty (obligation to speak truthfully), virtue (cultivating *sidq*, honesty, as a disposition), rights (protecting the dignity and privacy of news subjects), and theonomy (accountability before God) while grounding all of them in the *qaulan* vocabulary of the Qur'an.⁴⁴⁴⁵ Recent studies extend this integration to digital contexts, arguing that *qaulan* *sadidan*, politeness, and *tabayyun* together form a coherent ethical infrastructure for responsible social-media and news communication.⁴⁶⁴⁷

Communication Theory and the Lasswell Model

Harold Lasswell's (1948) formula who says what, in which channel, to whom, with what effect remains a standard heuristic for analysing mass-communication processes.⁴⁸ Although linear and source-centred, the model usefully isolates the variables an editorial team must manage: the credibility of the communicator (SKM Islamika as

institution), the content of the message (news framed through *qaulan* principles), the channel (print and increasingly digital platforms), the audience (students and the wider campus community), and the intended effect (informed, non-polarised understanding). Subsequent communication scholarship has elaborated the "effect" dimension in terms of media literacy and audience resilience to misinformation,⁴⁹⁵⁰ which is directly relevant to a campus newspaper's responsibility for the epistemic wellbeing of its student readership.

Prophetic Journalism and the Student Press

"Prophetic journalism" describes reporting that treats the pursuit of truth as inseparable from moral and spiritual responsibility, positioning the journalist as an agent of social correction rather than a neutral conduit of information.⁵¹⁵² Within Islamic higher-education institutions, campus newspapers such as SKM Islamika occupy a hybrid role: they train students in professional reporting skills while socialising them into an ethic of *dakwah* bil

⁴⁴H. J. Thaha and A. Harani, "Etika Komunikasi di Media Sosial dalam Perspektif Al-Qur'an," *Journal of Islamic Family Law* 3, no. 2 (2022).

⁴⁵U. Amelia and Nasrulloh, "Konsep Etika Komunikasi Bermedia Sosial Bagi Generasi Milenial Perspektif Al-Qur'an," *Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2024), <https://doi.org/10.58363/alfahmu.v3i2.199>.

⁴⁶Q. N. Aulia, S. Al Ayubi, and S. Rosyadi, "Critical Thinking dalam Al-Qur'an: Studi Tafsir Tematik dan Implementasinya di Era Digital," *Al-Fahmu* 4, no. 1 (2025): 131–149, <https://doi.org/10.58363/alfahmu.v4i1.473>.

⁴⁷M. Marlenda and B. Bashori, "Peran Literasi Digital dalam Dakwah Berbasis Al-Qur'an: Implementasi dan Tantangan di Media Sosial," *Al-Ukhwah: Jurnal Pengembangan Masyarakat Islam* 4, no. 1 (2025): 1–12, <https://doi.org/10.47498/jau.v4i1.5131>.

⁴⁸D. Kurniawan, "Komunikasi Model Lasswell dan Stimulus-Organism-Response dalam Mewujudkan Pembelajaran Menyenangkan," *Jurnal Komunikasi*

Pendidikan 2, no. 1 (2018): 60–68, <https://doi.org/10.32585/jkp.v2i1.65>.

⁴⁹F. Z. Nurhadi and W. A. Kurniawan, "Kajian Efektivitas Pesan dalam Komunikasi," *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran dan Penelitian* 3, no. 1 (2018), <https://doi.org/10.10358/jk.v3i1.253>.

⁵⁰N. Amaly, "Peran Kompetensi Literasi Digital terhadap Konten Hoaks dalam Media Sosial," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (2021): 43–52, <https://doi.org/10.18592/alhadharah.v20i2.6019>.

⁵¹A. Herdiana, "Jurnalistik Profetik: Etika, Spiritualitas dan Transformasi Media" (Repository Universitas Peradaban, 2025), 12–27.

⁵²A. P. Nugroho, N. A. Nasoetion, and Nasor, "Penerapan Nilai-Nilai Jurnalistik Islam dalam Rutinitas Redaksi Radar Lampung Berdasarkan Pendekatan Hierarki Pengaruh Media," *Jurnal Ilmu Komunikasi UHO: Jurnal Penelitian Kajian Ilmu Komunikasi dan Informasi* 10, no. 3 (2025).

qalam, or da'wah through writing.⁵³ Comparable studies of Islamic campus and community media report that tabayyun-based verification, courteous framing, and a deliberate avoidance of provocative language are recurring markers of this hybrid identity,⁵⁴⁵⁵ a pattern this study tests against the specific practices of SKM Islamika.

METHOD

This study employed a qualitative approach with a descriptive design, appropriate for understanding and interpreting a social process here, the application of Islamic communication values within an editorial workflow rather than measuring it quantitatively.⁵⁶ The descriptive approach was chosen to portray, as accurately as possible, how SKM Islamika at STAI Natuna applies the bil hikmah principle and Islamic communication ethics throughout its news-production cycle.

Primary data were obtained through semi-structured interviews with reporters and editors actively engaged in producing news for SKM Islamika. Informants were selected purposively, targeting individuals directly involved in the editorial process (writing, editing, and publication decisions), so that their accounts would reflect first-hand editorial reasoning rather than general impressions. Secondary data were drawn

from documentary review of published SKM Islamika articles and from relevant scholarly literature—books, journal articles, and prior studies on Islamic communication ethics, bil hikmah, and campus journalism—used to contextualise and triangulate the interview findings.

Data analysis followed the interactive model of Miles and Huberman as adapted in qualitative communication research,⁵⁷ proceeding through three stages: data reduction (selecting and simplifying interview transcripts and document excerpts relevant to the research questions), data display (organising the reduced data around the bil hikmah and qaulan categories identified in the literature review), and conclusion drawing/verification (interpreting patterns across informants and cross-checking them against published articles). This staged process was intended to produce a coherent and defensible account of how Islamic communication values are enacted in the newsroom rather than merely asserted as institutional ideals.

RESULTS AND DISCUSSION

The Principle of Bil Hikmah in Practice at SKM Islamika

Applying bil hikmah in campus journalism means more than softening language; it requires weighing the maslahah (benefit) and mafsadat (harm) of every story

⁵³Y. A. Harianto, "Prospek Dakwah Bil Qalam di Era New Media," *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam* 2, no. 1 (2024): 151–168, <https://doi.org/10.55372/bilhikmahjkpi.v2i1.27>.

⁵⁴Nadhiroh and M. E. Novayani, "Teori Pers Islam dalam Etika Jurnalistik Islami (Kajian Ayat-Ayat Suci Al-Qur'an sebagai Pedoman Jurnalisisme Damai)," *Lisyabab: Jurnal Studi Islam dan Sosial* 3, no. 1 (2022), <https://doi.org/10.58326/jurnallisyabab.v3i1.117>.

⁵⁵M. I. N. Maskuri, "Etika Jurnalisisme Islam menurut Al-Qur'an: Implementasi Nilai-Nilai Kejujuran dan Keadilan dalam Media Massa," *Intercode* 5, no. 2 (2025).

⁵⁶Hadisaputra, *Penelitian Kualitatif: Mengurai Seputar Apa dan Bagaimana Cara Praktis Menulis dan Melakukan Penelitian Kualitatif secara Benar dari A sampai Z* (Penerbit Holistica Lombok, 2020).

⁵⁷Hadisaputra, *Penelitian Kualitatif: Mengurai Seputar Apa dan Bagaimana Cara Praktis Menulis dan Melakukan Penelitian Kualitatif secara Benar dari A sampai Z* (Penerbit Holistica Lombok, 2020).

before publication.⁵⁸⁵⁹ At SKM Islamika, this translates into five observable editorial practices. Orientation toward benefit and solutions. Rather than privileging conflict or sensation as conventional news values would suggest, the editorial team foregrounds context, clarification, and constructive framing when covering sensitive campus issues or controversial policies, seeking to inform without deepening polarisation.⁶⁰

Accuracy through tabayyun. Before a story reaches the editorial desk, reporters undertake a staged verification process, confirming that sources interviewed have direct authority over the issue at hand, thereby reducing the risk of speculative or unverifiable reporting.⁶¹⁶² This mirrors findings from other Islamic-affiliated media that treat tabayyun as the operational core of responsible reporting in the digital era.⁶³⁶⁴

Courteous, educative language (mau'izhah hasanah in narrative form). When reporting criticism of campus

bureaucracy or particular groups, word choice (framing) becomes the decisive variable. Stories are composed in objective language that avoids judgemental, discriminatory, or cornering phrasing, preserving the newspaper's educative function without blunting its critical edge.⁶⁵

Information management to prevent audience confusion. Bil hikmah also requires editors to calibrate how much information, and in what order, is appropriate for the audience. SKM Islamika structures its reporting hierarchy deliberately, so that readers are not exposed to extraneous or transactional detail that obscures the substance of a story.⁶⁶ Independence for the sake of balance. Finally, the editorial team maintains distance from practical political interests, seeking to preserve the newspaper's function as a source of objective, empirically grounded information rather than an instrument of factional advantage.⁶⁷

⁵⁸ Amirulloh, "Etika Komunikasi Dakwah dalam Perspektif Naqd al-Naṣṣ: Analisis Tafsir Kontemporer Ali Al-Harb terhadap QS. An-Nahl: 125," *Bashirah: Jurnal Komunikasi dan Penyiaran Islam* 6, no. 2 (2025), <https://doi.org/10.51590/bashirah.v6i2.1154>.

⁵⁹ A. Herdiana, "Jurnalistik Profetik: Etika, Spiritualitas dan Transformasi Media" (Repository Universitas Peradaban, 2025), 12–27.

⁶⁰ Harianto and A. Asmara, "Tahapan Pembentukan Keterampilan Penulisan Narasi Dakwah bagi Pemula," *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam* 1, no. 1 (2023), <https://doi.org/10.55372/hikmah.v1i1.1>.

⁶¹ H. N. R. Nasution, S. W. J. Riski, and L. M. Kahpi, "Strategi Komunikasi Kelompok Dakwah Istiqomah Hijrah Rantau prapat dalam Menumbuhkan Kecintaan Masyarakat terhadap Masjid," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam* 12, no. 1 (2025), <https://doi.org/10.37064/jki.v12i1.25567>.

⁶² Muhafazhoh Hasanah Al-Faqiha and Fatimah Azzahra, "Peran Tabayyun dalam Islam untuk Mengatasi Hoax dan Misinformasi di Media Sosial," *Akhlaq: Jurnal Pendidikan*

Agama Islam dan Filsafat 3, no. 2 (2026): 122–133, <https://doi.org/10.61132/akhlak.v3i2.2159>.

⁶³ M. Yusril, "Konsep Tabayyun dalam Al-Qur'an: Analisis terhadap Fenomena Penyebaran Hoax di Media," *Tafasir* 2, no. 2 (2024): 96–111, <https://doi.org/10.62376/tafasir.v2i2.41>.

⁶⁴ A. Khairunnisa, S. A. Sari, and R. M. H. Maulana, "Etika Tabayyun di Era Digital: Melawan Misinformasi dalam Pandangan Islam," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 2 (2026): 186–197, <https://doi.org/10.61132/karakter.v3i2.2255>.

⁶⁵ K. Rohmah, D. Setiawan, and N. Fajrie, "Bahasa Visual Anak dalam Karya Seni Kaligrafi pada Anak-Anak di Desa Tanjungrejo," *ISLAMIKA: Jurnal Keislaman dan Ilmu Pendidikan* 5, no. 2 (2023).

⁶⁶ P. Nuraripah, "Efektivitas Pembelajaran Vlog Berbasis Zoom pada Mata Kuliah Perencanaan Pembelajaran Prodi PAI di IAIN Manado," *ISLAMIKA: Jurnal Keislaman dan Ilmu Pendidikan* 5, no. 2 (2023), <https://doi.org/10.36088/islamika.v5i2.2875>.

⁶⁷ N. A. Fuad, "Identitas Islam Politik dalam Rezim Demokrasi: Ideologi Partai Keadilan dan Pembangunan

Together, these practices show that bil hikmah at SKM Islamika is not a vague disposition but a set of concrete, repeatable editorial decisions consistent with Natsir's seven-point operationalisation of hikmah⁶⁸ and with the emphasis on audience-sensitive delivery found in recent tafsir-based communication studies.⁶⁹⁷⁰

Islamic Communication Ethics (Qaulan) in Editorial Practice

SKM Islamika's editorial guidelines draw explicitly on the six qaulan principles articulated in the Qur'an, each addressing a distinct dimension of ethical speech.⁷¹⁷² Qaulan Sadidan (truthful, accurate speech). Rooted in Surah An-Nisa (4:9) and Surah Al-Ahzab (33:70), qaulan sadidan obliges reporters to present facts without fabrication, manipulation, or the insertion of personal opinion.⁷³⁷⁴ Reporters interviewed for this study described tabayyun-based

confirmation as the practical mechanism through which qaulan sadidan is enforced before a story is cleared for publication.

Qaulan Balighan (effective, high-impact speech). Drawing on the editing stage of production, this principle requires that news be written in language that is communicative, clear, and free of unnecessary elaboration, so that meaning reaches the reader directly.⁷⁵

Qaulan Karimah and Qaulan Ma'rufan (dignified and beneficial speech). These twin principles govern how SKM Islamika reports on campus affairs and sensitive issues: sarcasm, condescension, and language that singles out particular individuals or groups for ridicule are explicitly avoided, in line with the Qur'anic

(PKS), Indonesia dan Partai Keadilan dan Pembangunan (AKP), Turki," *Islamica: Jurnal Studi Keislaman* 20, no. 2 (2026), <https://doi.org/10.15642/islamica.2026.20.2.185-211>.

⁶⁸ M. A. Anam, "Tujuh Konsep Da'wah Bil-Hikmah menurut Mohammad Natsir," *Jurnal Bina Ummat* 3, no. 2 (2020), <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v3i02>. 75.

⁶⁹ A. Kholiq and S. Shofiyah, "Implementasi Al-Hikmah dalam Metode Dakwah di Surah An-Nahl Ayat 125," *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 6, no. 2 (2022): 164–172, <https://doi.org/10.58518/alamtara.v6i2.1155>.

⁷⁰ J. Elvina, E. M. Putri, and S. Nabila, "Metode Pembelajaran dalam Surah An-Nahl Ayat 125," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 3 (2024), <https://doi.org/10.5941/ihsanika.v2i1.849>.

⁷¹ N. Dzulhusna, N. Nurhasanah, and Y. N. Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina dan Qaulan Karima itu sebagai Landasan Etika Komunikasi dalam Dakwah," *Journal of Islamic Social Science and Communication (JISSC) DIKSI* 1, no. 2 (2022): 76–84, <https://doi.org/10.54801/jisscdiksi.v1i02.114>.

⁷² Hilda Ainissyifa, Dindin Jamaluddin, Fajar Farham Hikam, and Ika Kusuma Nindyah, "Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners," *International Journal of Islamic Khazanah* 12, no. 1 (2022): 72–85, <https://doi.org/10.15575/ijik.v12i1.16610>.

⁷³ S. Furqany and Abdullah, "Persepsi dan Respons Mahasiswa terhadap Berita Hoax dan Ujaran Kebencian: Tinjauan Berdasarkan Qaulan Sadidan dan Qaulan Balighan," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 7, no. 1 (2024), <https://doi.org/10.22373/jp.v7i1.22005>.

⁷⁴ N. Oktaviyani, S. Al Ghazal, and E. Surbiantoro, "Implementasi Pendidikan dari Q.S. An-Nisa Ayat 9 tentang Quranic Parenting terhadap Qaulan Sadidan," *Bandung Conference Series: Islamic Education* 2, no. 2 (2022): 395–400, <https://doi.org/10.29313/bcsied.v2i2.3547>.

⁷⁵ S. Furqany and Abdullah, "Persepsi dan Respons Mahasiswa terhadap Berita Hoax dan Ujaran Kebencian: Tinjauan Berdasarkan Qaulan Sadidan dan Qaulan Balighan," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 7, no. 1 (2024), <https://doi.org/10.22373/jp.v7i1.22005>.

injunction to speak in ways that preserve the dignity of others.⁷⁶⁷⁷

Qaulan Layyinan (gentle speech). Anchored in Surah Taha (20:44), qaulan layyinan shapes how the newspaper covers potentially volatile situations such as campus demonstrations or interpersonal conflict: reporters are instructed to avoid harsh, cornering, or judgemental phrasing while remaining substantively critical, echoing the Qur'anic emphasis on approaching even an adversarial audience with softness.⁷⁸

Qaulan Maisuran (accessible speech). Finally, to keep news comprehensible to a diverse student readership, SKM Islamika favours plain, popular journalistic language over technical or bureaucratic phrasing, ensuring that stories can be understood without specialised background knowledge.⁷⁹

Taken together, the qaulan framework functions at SKM Islamika as an integrated ethical checklist rather than six isolated rules: sadidan anchors factual

accuracy, balighan governs clarity and impact, karimah and ma'rufan protect the dignity of those covered, layyinan moderates tone in sensitive coverage, and maisuran safeguards accessibility. This layered application is consistent with, and extends, prior findings that treat the qaulan vocabulary as a coherent communication ethic rather than a set of disconnected Qur'anic terms.⁸⁰⁸¹

Digital Pressure and the Sustainability of Bil Hikmah

The clearest challenge facing SKM Islamika is sustaining the deliberative pace that bil hikmah requires while operating under the speed expectations of digital publishing. Campus media are increasingly pressed to distribute content through social platforms whose incentive structures reward speed and engagement over verification.⁸²⁸³ Consistent with broader findings on digital misinformation among student populations,⁸⁴⁸⁵ the editorial team reported that maintaining tabayyun under deadline

⁷⁶N. Akifah, "Akhlak, Moral dan Etika Perspektif Islam," *Attazakki: Jurnal Pembinaan Potensi Keagamaan* 9, no. 1 (2025), <https://doi.org/10.47006/attazakki.v9i1.23975>.

⁷⁷U. Amelia and Nasrulloh, "Konsep Etika Komunikasi Bermedia Sosial Bagi Generasi Milenial Perspektif Al-Qur'an," *Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2024), <https://doi.org/10.58363/alfahmu.v3i2.199>.

⁷⁸H. J. Thaha and A. Harani, "Etika Komunikasi di Media Sosial dalam Perspektif Al-Qur'an," *Journal of Islamic Family Law* 3, no. 2 (2022).

⁷⁹Satriah, "Prinsip-Prinsip Kesatuan Berbahasa dalam Islam," *Jurnal Ilmu Pendidikan dan Sosial* 2, no. 1 (2024): 64–65, <https://doi.org/10.71382/sinova.v2i01.78>.

⁸⁰N. Dzulhusna, N. Nurhasanah, and Y. N. Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina dan Qaulan Karima itu sebagai Landasan Etika Komunikasi dalam Dakwah," *Journal of Islamic Social Science and Communication (JISSC) DIKSI* 1, no. 2 (2022): 76–84, <https://doi.org/10.54801/jisscdiksi.v1i02.114>.

⁸¹Q. N. Aulia, S. Al Ayubi, and S. Rosyadi, "Critical Thinking dalam Al-Qur'an: Studi Tafsir Tematik dan Implementasinya di Era Digital," *Al-Fahmu* 4, no. 1 (2025): 131–149, <https://doi.org/10.58363/alfahmu.v4i1.473>.

⁸²R. Shodiqoh, "Digital Ethics: Social Media Ethics in a Contemporary Islamic Perspective," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 3 (2024): 215–226, <https://doi.org/10.61455/sicopus.v2i03.153>.

⁸³M. E. Marzuki, N. Fatima, and I. Sariningsih, "Da'wah Ethics in the Digital Era in Media Transformation and Moral Governance," *Al-Tsiqoh: Jurnal Ekonomi dan Dakwah Islam* 10, no. 2 (2025): 67–78.

⁸⁴N. Amaly, "Peran Kompetensi Literasi Digital terhadap Konten Hoaks dalam Media Sosial," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (2021): 43–52, <https://doi.org/10.18592/alhadharah.v20i2.6019>.

⁸⁵H. A. Wahab, "Pengaruh Pemahaman Tabayyun terhadap Tindakan Penerimaan Maklumat melalui Media Sosial dalam Kalangan Pelajar," *Malaysian Journal of*

pressure is the single most persistent operational tension in their workflow. Their response optimising dakwah bil qalam for digital formats while preserving argumentative structure and an educative focus echoes strategies documented in other Islamic campus and community media navigating the same transition.⁸⁶⁸⁷ This suggests that bil hikmah is not incompatible with digital-era journalism, but its preservation requires deliberate institutional design clear verification protocols, editorial training, and an explicit house style grounded in the qaulan framework rather than assuming that ethical restraint will emerge spontaneously from good intentions alone.

Synthesis

Read together, the preceding sections indicate that SKM Islamika operationalises Islamic communication ethics along two intersecting axes: an epistemic axis (bil hikmah and tabayyun, governing what is verified and how it is contextualised) and a linguistic axis (the six qaulan principles, governing how verified information is worded). National broadcasting standards in Indonesia the

Broadcasting Code of Conduct (P3) Article 22(1) and the Broadcasting Program Standards (SPS) Article 40 independently require fairness, accuracy, balance, and the prohibition of fabricated news, which converge closely with the qaulan sadidan standard SKM Islamika already applies through tabayyun.⁸⁸ This convergence suggests that Islamic communication ethics, rather than functioning as a parallel or competing code, can operate as a religiously grounded reinforcement of secular professional journalism standards a finding consistent with studies of prophetic journalism elsewhere in Indonesia⁸⁹⁹⁰ and one that positions SKM Islamika as a transferable model for other faith-based campus newspapers balancing devotional identity with professional credibility.⁹¹⁹²

CONCLUSION

This study set out to examine how the bil hikmah principle and Islamic communication ethics are applied in the news-production process of the Islamika Student Newspaper at STAI Natuna. The findings indicate that SKM Islamika operationalises bil hikmah through four concrete practices: an orientation toward

Social Sciences and Humanities 7, no. 6 (2022), <https://doi.org/10.47405/mjssh.v7i6.1486>.

⁸⁶Y. A. Harianto, "Prospek Dakwah Bil Qalam di Era New Media," *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam* 2, no. 1 (2024): 151–168, <https://doi.org/10.55372/bilhikmahjkpi.v2i1.27>.

⁸⁷Muhafazhoh Hasanah Al-Faqiha and Fatimah Azzahra, "Peran Tabayyun dalam Islam untuk Mengatasi Hoax dan Misinformasi di Media Sosial," *Akhlaq: Jurnal Pendidikan Agama Islam dan Filsafat* 3, no. 2 (2026): 122–133, <https://doi.org/10.61132/akhlak.v3i2.2159>.

⁸⁸S. Furqany and Abdullah, "Persepsi dan Respons Mahasiswa terhadap Berita Hoax dan Ujaran Kebencian: Tinjauan Berdasarkan Qaulan Sadidan dan Qaulan Balighan," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 7, no. 1 (2024), <https://doi.org/10.22373/jp.v7i1.22005>.

⁸⁹A. Herdiana, "Jurnalistik Profetik: Etika, Spiritualitas dan Transformasi Media" (Repository Universitas Peradaban, 2025), 12–27.

⁹⁰A. P. Nugroho, N. A. Nasoetion, and Nasor, "Penerapan Nilai-Nilai Jurnalistik Islam dalam Rutinitas Redaksi Radar Lampung Berdasarkan Pendekatan Hierarki Pengaruh Media," *Jurnal Ilmu Komunikasi UHO: Jurnal Penelitian Kajian Ilmu Komunikasi dan Informasi* 10, no. 3 (2025).

⁹¹Nadhiroh and M. E. Novayani, "Teori Pers Islam dalam Etika Jurnalistik Islami (Kajian Ayat-Ayat Suci Al-Qur'an sebagai Pedoman Jurnalisme Damai)," *Lisyabab: Jurnal Studi Islam dan Sosial* 3, no. 1 (2022), <https://doi.org/10.58326/jurnallisyabab.v3i1.117>.

⁹²M. I. N. Maskuri, "Etika Jurnalisme Islam menurut Al-Qur'an: Implementasi Nilai-Nilai Kejujuran dan Keadilan dalam Media Massa," *Intercode* 5, no. 2 (2025).

benefit and solutions rather than sensationalism; rigorous tabayyun-based verification prior to publication; courteous, educative framing when covering sensitive issues; and deliberate management of information hierarchy to prevent reader confusion. At the level of language, the editorial team integrates six qaulan principles *sadidan* (truthful), *balighan* (effective), *karimah* and *ma'rufan* (dignified and beneficial), *layyinan* (gentle), and *maisuran* (accessible) into a coherent editorial standard that keeps reporting simultaneously critical and respectful.

These findings extend Qur'anic communication theory from its more commonly studied *da'wah* and interpersonal settings into the institutional context of campus journalism, showing that *bil hikmah* and the qaulan framework can be translated into repeatable newsroom practice rather than remaining a purely doctrinal ideal. They also show that this religiously grounded ethic is not opposed to, but can reinforce, professional journalistic standards such as those set out in Indonesia's national broadcasting codes. The principal challenge identified—sustaining tabayyun-based deliberation under the speed pressures of digital publishing—points to a practical implication: faith-based campus media that wish to preserve *bil hikmah* in an increasingly digital news environment need explicit verification protocols and editorial training, not merely a general institutional commitment to Islamic values. Future research could extend this single-case design through comparative studies across multiple Islamic campus newspapers, or through content analysis that quantifies the presence of qaulan markers across a larger corpus of published articles, to test the generalisability of the patterns identified here.

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