Al-Manasik: Journal of Hajj and Umrah Research
Volume 2 Issue 2, September 2026; 58-69
E-ISSN: 3164-693X
DOI: 10.68550/al-manasik.vi.9
https://journal-amphuri.org/index.php/Al-Manasik/

Islamic Journalistic Ethics and Digital Content Governance during the Hajj: Truthfulness, Human Dignity, and Regulatory Accountability

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Article History:

Keywords:
Islamic Journalism; Digital Content Governance; Hajj; Media Ethics; Religious Communication.

How to Cite:
Kasman, S. (2026). Islamic Journalistic Ethics and Digital Content Governance during the Hajj: Truthfulness, Human Dignity, and Regulatory Accountability. *Al-Manasik: Journal of Hajj and Umrah Research*. https://doi.org/10.68550/al-manasik.vi.9

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Abstract

The expansion of social media has transformed how pilgrims, officials, journalists, and digital content creators document and communicate experiences during the Hajj. Although digital platforms facilitate information sharing and public engagement, they also raise concerns regarding misinformation, privacy violations, sensationalism, and compliance with regulations governing sacred spaces. This article examines how Islamic journalistic ethics can inform digital content governance during the Hajj. Employing a qualitative, conceptual-normative approach, the study integrates Islamic ethical principles with established journalistic standards to develop a framework for responsible digital communication. The analysis focuses on four principles: sidq (truthfulness), tabayyun (verification), amanah (trustworthiness), and 'adl (justice). These principles are examined in relation to factual accuracy, the protection of human dignity, the documentation of religious practices, and the proportionality of content regulation. The article argues that Islamic journalistic ethics provides a normative foundation for evaluating digital content beyond its technical accuracy or legal permissibility. Responsible content governance requires transparent rules, contextual verification, privacy-sensitive reporting, accessible correction mechanisms, and proportionate responses to substantiated violations. It also requires distinguishing ethical criticism from legally prohibited conduct and avoiding unsupported claims about sanctions. The article contributes a conceptual framework that connects Islamic communication ethics with digital journalism and religious governance. It proposes that effective content oversight should protect the integrity of information and the dignity of pilgrims while respecting legitimate public-interest reporting and applicable legal requirements.

Introduction

The digital transformation of contemporary communication has significantly altered how religious experiences are documented, represented, and circulated in public discourse (Cloete, 2016). During the Hajj, pilgrims, government officials, professional journalists, and digital content creators can communicate events almost instantaneously through social media platforms (Fuad, 2021). These practices enable families to remain connected with pilgrims, allow information about pilgrimage services to reach wider audiences, and provide opportunities for religious education and public documentation (Muhammad Idris & Alven Putra, 2021). Nevertheless, the same technological affordances create ethical challenges involving misinformation, privacy, sensationalism, and the commercialization of sacred experiences (Hashakimana & Habyarimana, 2020).

The Hajj presents a distinctive context for examining these challenges because it combines religious significance (Dedi & Yuniarti, 2023), large-scale human mobility, intensive public communication, and the application of host-country regulations (Effendi et al., 2021). Images and videos recorded in sacred spaces may circulate beyond their original contexts, potentially exposing identifiable individuals, misrepresenting events, or encouraging interpretations unsupported by verified evidence. Content creators may also prioritize engagement metrics over accuracy, contextual completeness, or respect for the people represented (Valizadeh, Farzaneh Abbassinia, Haniyeh Motaghi, Zahra Chaman, 2026). Consequently, digital communication during the Hajj cannot be evaluated solely according to its popularity or technical accessibility.

These concerns become particularly important when information circulates about restrictions on photography and video recording, allegedly offensive content, excessive displays of wealth, or possible legal sanctions in Saudi Arabia (Zawawi et al., 2023). Such claims require careful differentiation between religious and ethical advice, site-specific operational restrictions, platform policies, and enforceable legal provisions (Varagur, 2020). Treating every inappropriate post as a legal violation risks exaggeration, while overlooking applicable regulations may expose individuals to avoidable legal consequences. Responsible reporting therefore requires both ethical judgment and verification of the relevant legal framework.

Islamic ethical traditions offer principles that can contribute to this discussion. *Sidq* emphasizes truthfulness, *tabayyun* requires the verification of information, *amanah* establishes responsibility in handling information, and *'adl* requires fairness in representing individuals and events (Nurish, 2020). These principles are particularly relevant to digital journalism because they address not only the accuracy of published information but also the moral responsibilities associated with its production, dissemination, and correction. Nevertheless, their application to contemporary digital

content governance requires conceptual clarification rather than merely invoking religious values as general moral recommendations.

Existing approaches to journalism ethics emphasize accuracy, independence, accountability, harm minimization, and transparency. Islamic communication ethics can complement these professional standards by situating information practices within a broader framework of moral responsibility and public welfare (Saleh et al., 2022). However, the relationship between religious ethical principles and contemporary content governance should not be assumed to be automatic. It requires an analytical framework that explains how normative values can inform specific editorial decisions and institutional procedures.

Against this background, this article addresses three research questions: How can Islamic ethical principles inform the production and dissemination of digital content during the Hajj? How should journalists and content creators balance religious sensitivity, privacy protection, public-interest reporting, and compliance with local regulations? What principles should guide a content governance framework that integrates Islamic journalistic ethics with professional accountability?

This article advances a conceptual argument: Islamic journalistic ethics can contribute to digital content governance when its normative principles are translated into verifiable editorial procedures, transparent institutional rules, and proportionate accountability mechanisms. Its contribution lies in connecting Islamic communication ethics with the practical governance of digital journalism in a transnational religious setting.

Methodology

This study employs a qualitative conceptual-normative methodology to examine the relationship between Islamic journalistic ethics and digital content governance during the Hajj (Wani, 2018). Rather than measuring the frequency of digital violations or evaluating the performance of a particular regulatory institution, the study develops an analytical framework through which digital communication practices can be assessed. This approach is appropriate because the principal research objective is to clarify normative relationships and derive governance principles from Islamic ethics and established journalistic standards.

The analysis draws on three complementary bodies of literature. The first comprises Islamic normative sources and scholarship on communication ethics, particularly the principles of truthfulness, verification, trustworthiness, justice, and the protection of human dignity. The second includes scholarly literature on journalism ethics, professional accountability, and responsible news production. The third concerns digital content governance, including the relationships among individual responsibility,

institutional oversight, platform practices, and applicable legal requirements. Relevant Qur'anic passages, particularly Q. 49:6 and Q. 49:11–12, provide normative reference points for examining verification, dignity, and harmful communication.

The analytical procedure consists of three stages. First, the study identifies the normative principles relevant to digital communication and establishes their conceptual relationships with professional journalism standards. Second, it applies these principles to recurring ethical problems associated with Hajj-related content, including unverified claims, privacy-sensitive recordings, sensationalistic representations, and the circulation of information about legal restrictions. Third, it synthesizes the findings into a proposed framework for responsible digital content governance. The analysis distinguishes three evaluative dimensions: ethical legitimacy, professional responsibility, and legal compliance. Ethical legitimacy concerns whether content respects truthfulness, dignity, and public welfare. Professional responsibility concerns verification, contextualization, correction, and editorial accountability. Legal compliance concerns adherence to applicable regulations and restrictions established by competent authorities. These dimensions are related but not interchangeable; conduct may be ethically questionable without necessarily constituting a legal violation, while legal compliance alone does not guarantee responsible journalism.

As a conceptual study, this research does not claim to establish the empirical effectiveness of existing monitoring systems or the prevalence of violations during the Hajj. Nor does it provide an exhaustive interpretation of Saudi Arabian law. Specific claims concerning recording restrictions, prohibited content, and legal sanctions must be assessed against authoritative legal instruments and official guidance applicable to the relevant location and period. The proposed framework should therefore be understood as an analytical contribution that requires subsequent empirical and legal validation.

Results and Discussion

Islamic Journalistic Ethics as a Normative Framework for Digital Communication

Islamic journalistic ethics can be understood as a normative approach to information production that integrates truthfulness, verification, trustworthiness, justice, and responsibility for the consequences of communication. Its relevance extends beyond professional newsrooms because digital platforms have enabled ordinary users, public officials, religious institutions, and content creators to perform functions traditionally associated with journalism. Nevertheless, the ethical obligations of these actors should be differentiated according to their roles, access to information, professional commitments, and intended audiences.

Table 1. Islamic Ethical Principles and Their Operationalization in Digital Journalism

Islamic ethical principle	Normative foundation	Application in digital journalism	Implications for content governance
Sidq (truthfulness)	Islamic emphasis on honesty and truthful communication	Distinguishing verified facts from opinions, allegations, and speculation	Requires factual accuracy, reliable sourcing, and transparent attribution
Tabayyun (verification)	Qur'an 49:6	Verifying sources, context, chronology, and claims before publication	Establishes verification procedures for potentially harmful or misleading content
Amanah (trustworthiness)	Islamic moral responsibility in handling information	Protecting sensitive information, minimizing avoidable harm, and correcting errors	Supports editorial accountability, responsible disclosure, and accessible correction mechanisms
'Adl (justice)	Islamic emphasis on fairness and justice	Providing relevant context, avoiding prejudicial framing, and representing parties fairly	Promotes impartial assessment, procedural fairness, and proportionate responses
Protection of human dignity	Qur'an 49:11–12	Avoiding humiliation, ridicule, and unnecessary exposure of vulnerable individuals	Supports privacy-sensitive reporting and safeguards against harmful publication

Source: Author's conceptual synthesis based on the Qur'an and established principles of journalism ethics.

The first principle is *sidq*, or truthfulness. In journalistic practice, truthfulness requires more than avoiding deliberate fabrication. It also requires distinguishing verified facts from allegations, interpretations, opinions, and speculation. During the Hajj, for example, a video claiming that a particular form of recording automatically results in deportation should not be circulated as established fact unless the relevant legal basis

and circumstances have been verified. A technically authentic video can still produce misinformation when its caption, chronology, or interpretation is inaccurate.

The second principle is *tabayyun*, which is explicitly emphasized in Qur'an 49:6. The verse calls for verification of information before acting upon it, particularly when inaccurate information may cause harm. Applied to digital journalism, *tabayyun* requires examining the origin of a claim, checking its context, consulting relevant sources, and avoiding premature conclusions. A viral recording of an incident in a sacred space, for instance, should not automatically be treated as sufficient evidence of misconduct without investigating the circumstances surrounding the event.

This principle has direct implications for reporting on restrictions in sacred places. Journalists should distinguish official announcements from secondhand claims, confirm the applicability of a rule to a specific location, and establish whether a reported sanction is legally prescribed or merely speculated upon. Where verification remains incomplete, uncertainty should be communicated explicitly. In this respect, *tabayyun* is compatible with professional standards of fact-checking while providing a distinct Islamic normative rationale for exercising caution in information dissemination.

The third principle is *amanah*, or trustworthiness. Information constitutes a responsibility because its publication can influence public perceptions, expose vulnerable individuals, and affect institutional legitimacy. Journalists and content creators should therefore consider not only whether information can be published but also whether its publication is justified, sufficiently contextualized, and likely to cause disproportionate harm. Government officials and pilgrimage organizers have additional responsibilities when communicating operational instructions, safety information, or regulatory guidance because inaccurate statements may influence the decisions of large numbers of pilgrims.

The fourth principle is *'adl*, or justice. Fair reporting requires avoiding prejudicial representations, misleading editing, and conclusions based on incomplete evidence. A recording showing a pilgrim in a difficult situation should not automatically be used to portray that individual as irresponsible or disrespectful. Fairness may require additional context, verification of the circumstances, and an opportunity for relevant parties to respond. The principle also discourages the selective presentation of information designed primarily to provoke hostility or public condemnation.

These principles are reinforced by the Islamic emphasis on protecting human dignity. Qur'an 49:11–12 condemns ridicule, derogatory conduct, and harmful forms of suspicion and speech. In contemporary digital communication, these teachings are relevant to the publication of humiliating images, the exposure of personal circumstances without sufficient justification, and the circulation of content that invites harassment. The

protection of dignity should therefore be treated as an integral element of responsible reporting rather than an optional consideration added after publication.

However, Islamic journalistic ethics should not be reduced to a checklist of religious terminology. Its analytical value depends on translating normative principles into identifiable editorial practices. *Sidq* requires factual accuracy; *tabayyun* requires verification; *amanah* requires responsible handling of information and accountability; and *'adl* requires fair representation. Their integration offers a framework for evaluating not only the content of a publication but also the process through which that content is produced and distributed.

Sacred Space, Human Dignity, and the Ethical Limits of Digital Publication

The Hajj presents a distinctive setting in which the public documentation of religious practices intersects with privacy, collective worship, and the regulation of sacred spaces (Mirdad et al., 2022). Digital documentation may serve legitimate purposes, including religious education, public information, personal communication, and journalistic reporting. Nevertheless, the presence of a camera does not automatically establish the legitimacy of recording or publishing an image, particularly when the activity affects other pilgrims or conflicts with applicable site regulations.

An important distinction must be made between the public visibility of an event and the ethical permissibility of publishing identifiable images of the individuals involved. A pilgrim may be physically present in a public or shared religious space without thereby consenting to unrestricted circulation of their image across digital platforms (Kamaruddin & Mokodenseho, 2022). The ethical assessment of publication should consider the purpose of the recording, the sensitivity of the situation, the identifiability of the individuals, the likelihood of harm, and the public interest served by dissemination.

This distinction becomes especially important when documenting pilgrims who are ill, exhausted, distressed, lost, or otherwise vulnerable. Images of such individuals may attract considerable attention, but attention alone does not establish public interest. Where the publication does not contribute meaningfully to public understanding, exposing an individual's identity may constitute unnecessary intrusion. Where a legitimate public-interest purpose exists, the publisher should consider whether identifying details can be minimized without undermining the informational value of the report.

Islamic ethical reasoning supports this approach through the protection of dignity, the avoidance of harm, and the obligation to act responsibly toward others. Nevertheless, these principles should not be interpreted as establishing an absolute prohibition on recording or publishing images in sacred spaces. Journalistic documentation may be

legitimate and socially valuable when conducted respectfully and in accordance with applicable rules. The relevant ethical question is whether the method and purpose of publication are justified in the circumstances.

Similar care is necessary when evaluating content that displays luxury, wealth, or personal status during the pilgrimage. Islamic teachings concerning humility and the avoidance of ostentation provide a basis for reflecting on the moral significance of self-presentation. However, the ethical assessment of ostentation should not be conflated with a legal prohibition on displaying wealth. Nor should every personal photograph or account of an expensive service automatically be interpreted as evidence of religious insincerity.

From a journalistic perspective, the central questions concern accuracy, relevance, framing, and potential harm. Content becomes problematic when it misrepresents the circumstances of others, exploits religious symbolism for deceptive engagement, or presents unverified allegations as facts. Criticism of such practices should focus on identifiable conduct and its consequences rather than on speculative judgments about the religious intentions of individuals.

The relationship between religious sensitivity and legal regulation also requires careful differentiation. Saudi authorities may establish operational requirements or restrictions applicable to particular locations, activities, or periods. However, the existence and scope of any specific restriction must be established through authoritative sources. A general ethical recommendation to avoid intrusive recording should not be presented as a universal legal prohibition, and the possibility of legal consequences should not be described as an automatic outcome of every inappropriate publication.

This distinction is fundamental to responsible journalism. Exaggerated claims about penalties can generate unnecessary fear, undermine the credibility of official communication, and encourage the circulation of misinformation. Conversely, failing to verify relevant restrictions can expose pilgrims and media practitioners to avoidable risks. Responsible coverage therefore requires both sensitivity to the religious environment and legal precision in describing the applicable rules.

Toward an Islamic Ethics-Based Model of Digital Content Governance

Digital content governance during the Hajj requires more than individual moral awareness. It involves the coordination of pilgrims, journalists, pilgrimage officials, media organizations, digital platforms, and relevant authorities (Luz, 2023). These actors possess different responsibilities and levels of authority; accordingly, a coherent governance model should distinguish personal ethical obligations from institutional duties and state enforcement powers.

This article proposes a five-dimensional framework integrating Islamic journalistic ethics with professional accountability and regulatory compliance.

First, verification and informational integrity. Content producers should verify claims before publication, particularly when reporting on legal restrictions, security incidents, public order, or alleged misconduct. Information should be attributed to appropriate sources, and uncertainty should be disclosed where evidence remains incomplete. This dimension operationalizes *sidq* and *tabayyun* by connecting truthfulness with verifiable editorial procedures.

Second, dignity-sensitive reporting. Journalists and content creators should assess whether recording or publication unnecessarily exposes individuals to humiliation, harassment, or privacy violations. Where appropriate, they should seek consent, minimize identifying details, and avoid publishing images that reveal sensitive personal circumstances without a sufficiently compelling justification. This dimension translates the principles of *amanah* and human dignity into practical decisions about image selection, framing, and dissemination.

Third, regulatory transparency. Relevant authorities and pilgrimage organizers should communicate applicable restrictions through accessible, authoritative, and regularly updated guidance. Information should distinguish ethical recommendations, site-specific operational instructions, platform rules, and enforceable legal provisions. Where sanctions are mentioned, the relevant legal basis and scope should be identified. This approach reduces uncertainty and helps pilgrims understand their obligations without relying on unverified social media claims.

Fourth, correction and institutional accountability. Responsible content governance requires procedures for correcting inaccurate reports, responding to complaints, and reviewing questionable editorial decisions. Corrections should be sufficiently visible to address the effects of the original publication. Media organizations should also establish clear responsibility for verification, editorial approval, and the handling of privacy-sensitive content. These procedures reflect *amanah* by recognizing that responsibility continues after information has been published.

Fifth, proportionality and procedural fairness. Responses to problematic content should reflect the nature of the conduct, the evidence available, the applicable rules, and the authority of the institution taking action. An ethical lapse, an inaccurate report, a platform violation, and an offense under applicable law are not interchangeable categories. Appropriate responses may range from clarification and correction to platform moderation or formal legal proceedings, depending on the circumstances and relevant legal provisions. Enforcement should not presume that all criticism constitutes an offense or that all recording constitutes a violation.

These five dimensions form an integrated framework rather than a sequence of independent controls. Verification without accountability may fail to correct persistent misinformation. Privacy protection without transparent rules may generate inconsistent editorial decisions. Regulation without proportionality may discourage legitimate public-interest reporting, while ethical guidance without effective communication may leave pilgrims uncertain about their obligations.

The proposed framework also clarifies the division of responsibilities among relevant actors. Pilgrims and content creators are responsible for considering the accuracy, purpose, and consequences of their publications. Journalists and media organizations have additional professional obligations concerning verification, editorial independence, fairness, and correction. Government and pilgrimage authorities are responsible for communicating applicable rules accurately and transparently (Hariyanto et al., 2020). Digital platforms have responsibilities under their relevant policies and legal obligations, although their moderation systems should not be confused with the legal authority of the state (Pratiwi, 2022).

A further implication concerns the relationship between religious ethics and public-interest reporting. Protecting the sanctity of the Hajj should not automatically justify suppressing legitimate criticism, documenting administrative problems, or reporting matters of public concern. Instead, ethical evaluation should consider whether reporting is accurate, fair, relevant, and conducted in compliance with applicable law. The religious significance of a setting heightens the need for responsibility but does not eliminate the public value of credible journalism.

The conceptual contribution of this framework lies in connecting Islamic ethical principles to operational mechanisms of digital content governance. Rather than treating religious ethics and professional journalism as separate normative systems, the framework identifies points of convergence while preserving their distinct functions. Islamic principles provide a moral orientation grounded in truthfulness, trustworthiness, justice, and human dignity, whereas professional standards and regulatory procedures specify how these commitments can be implemented and assessed.

The framework remains a theoretical proposition. Its practical validity requires further research involving interviews with journalists, pilgrims, pilgrimage officials, and relevant regulatory stakeholders, as well as systematic analysis of official regulations and actual content moderation practices. Such research could examine whether the proposed principles improve verification, reduce privacy-related harm, and clarify the boundaries between ethical criticism and legally prohibited conduct.

Conclusion

This article has examined how Islamic journalistic ethics can inform digital content governance during the Hajj, arguing that *sidq* (truthfulness), *tabayyun* (verification), *amanah* (trustworthiness), and '*adl* (justice) provide a normative foundation for evaluating the production, accuracy, and dissemination of Hajj-related content. Its principal contribution is a five-dimensional conceptual framework encompassing informational integrity, dignity-sensitive reporting, regulatory transparency, institutional accountability, and proportionality, which translates Islamic ethical commitments into practical procedures for verification, privacy protection, correction, and responsible content oversight. The framework also distinguishes ethical criticism from professional misconduct and legally prohibited conduct, thereby preventing the conflation of moral expectations with enforceable legal restrictions. Accordingly, effective digital content governance during the Hajj should integrate ethical education, accessible regulatory guidance, responsible editorial practices, and proportionate enforcement rather than relying exclusively on prohibitions or punitive measures. Claims concerning recording restrictions and legal sanctions must be supported by authoritative sources and interpreted within their applicable legal contexts. Ultimately, Islamic journalistic ethics can contribute to responsible digital communication when religious values are operationalized through transparent, verifiable, and accountable practices. Further empirical research is necessary to evaluate the framework's practical effectiveness and applicability across the evolving technological, institutional, and legal contexts of the Hajj.

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