Islamic guidelines for content creators: A jurisprudential framework

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Abstract

The absence of comprehensive Islamic guidelines for digital content creation presents critical challenges for Muslim content creators navigating rapidly evolving digital landscapes. Millions of Muslims engaging in content creation face uncertainty regarding content permissibility, monetization methods, and platform engagement strategies within Islamic legal frameworks. This study employed a systematic dual-stream literature review methodology, collecting data from contemporary fatwas and official guidelines from recognized Islamic authorities including Jabatan Kemajuan Islam Malaysia and regional Mufti departments, alongside social studies literature on content creator behavior and platform dynamics. Data underwent integrated jurisprudential-empirical analysis using traditional Usul al-Fiqh principles, contemporary social science techniques, and established communication theories including Uses and Gratifications Theory and Cultivation Theory. The research developed a comprehensive Islamic jurisprudential framework grounded in four fundamental principles: Tawhid (Unity of God), Amanah (Trust), Adl (Justice), and Hikmah (Wisdom). Results reveal significant consensus among Islamic authorities regarding content permissibility and demonstrate alignment between empirical findings and Islamic ethical principles. Communication theory analysis shows how Islamic principles enhance established frameworks like AIDA while providing ethical constraints for audience engagement strategies. Platform-specific guidelines were developed for YouTube, Instagram, and TikTok, while adaptive mechanisms grounded in Maqasid al-Shariah provide foundations for evaluating future technologies. The framework transforms content creation from commercial activity into worship and community service, offering practical guidance while maintaining theological integrity.

Keywords: Digital Content Creation, Islamic Jurisprudence, Maqasid al-Shariah, Muslim Content Creators, Shariah Compliance

1.0 Introduction

The digital revolution has fundamentally transformed content creation into a significant economic and cultural force, evolving from a hobby-based activity to viable career options with substantial financial potential in what scholars term "Content Creation 2.0" (Hiranandani & Wadhwani, 2023). Social media platforms such as YouTube, Instagram, and TikTok have democratized content production and distribution, enabling individuals to reach global audiences and monetize their creative output (Astuti et al., 2023). For Muslim content creators, this digital landscape presents unique challenges as they navigate the intersection between creative expression, commercial viability, and Islamic ethical principles, creating opportunities to share Islamic knowledge and build supportive digital communities while introducing

complex jurisprudential questions regarding content permissibility, monetization ethics, and adherence to Islamic values within secular platform environments (Mutia, 2021; Faishol et al., 2023).

The absence of comprehensive Islamic guidelines for digital content creation presents a critical challenge for Muslim content creators navigating rapidly evolving digital landscapes. Current Islamic scholarship on digital media remains fragmented and reactive, addressing specific issues piecemeal rather than providing systematic, proactive frameworks. Existing religious rulings often focus on traditional media formats, failing to adequately address contemporary digital challenges such as algorithmic content promotion, cross-platform revenue sharing, intellectual property rights, and audience responsibility in digital spaces. Muslim content creators frequently navigate between conflicting advice, fragmented religious rulings, and secular industry practices without access to qualified religious authorities who understand both digital dynamics and classical Islamic jurisprudence. The intersection of commercial interests, platform algorithms, audience expectations, and religious obligations creates complex ethical dilemmas that existing Islamic legal literature has not systematically addressed.

This research aims to identify and analyze fundamental Islamic jurisprudential principles applicable to contemporary digital content creation, evaluate existing Islamic legal rulings and scholarly opinions related to digital content creation issues, develop specific guidelines and practical frameworks for current digital content creation platforms that enable Muslim content creators to make jurisprudentially sound decisions, and design adaptive mechanisms within these frameworks ensuring continued relevance to rapidly evolving digital technologies and emerging content creation practices. The emergence of new digital technologies, including virtual reality, artificial intelligence, and blockchain platforms, further intensifies the need for adaptive Islamic frameworks that can respond to technological evolution while maintaining religious authenticity (Pervez, 2024).

2.0 Research Methodology

2.1 Data Collection Method

This study employed a systematic dual-stream literature review to collect comprehensive data on Islamic guidelines for digital content creators. The data collection process involved two primary sources that directly informed the research discussion findings.

2.1.1 Islamic Legal Sources

Data were collected from contemporary *fatwas* (legal rulings) and official guidelines from recognized Islamic authorities including Jabatan Kemajuan Islam Malaysia (JAKIM), Jabatan Mufti Negeri Selangor, Jabatan Mufti Negeri Perak, Dāʾirat al-Iftāʾ al-ʿĀmm al-Mamlakah al-Urduniyyah al-Hāshimiyyah (Jordan), and established Islamic legal websites such as Islamweb.net and Fatwa-qa.com. Additional data included academic publications on Islamic media ethics, digital jurisprudence, and contemporary applications of classical Islamic principles to modern technology contexts. The collection focused on rulings addressing content permissibility, monetization ethics, intellectual property rights, and platform-specific guidance.

2.1.2 Social Studies Literature

Contemporary research publications (2017-2025) were collected from academic databases focusing on content creator behavior, platform dynamics, audience engagement strategies, and digital media ethics. Key sources included peer-reviewed studies on creator competencies, platform governance, monetization challenges, cross-cultural adaptation in digital spaces, and community building strategies. The collection specifically targeted research that provided empirical insights into creator-audience relationships, algorithmic control issues, and professional identity development in the digital creator economy.
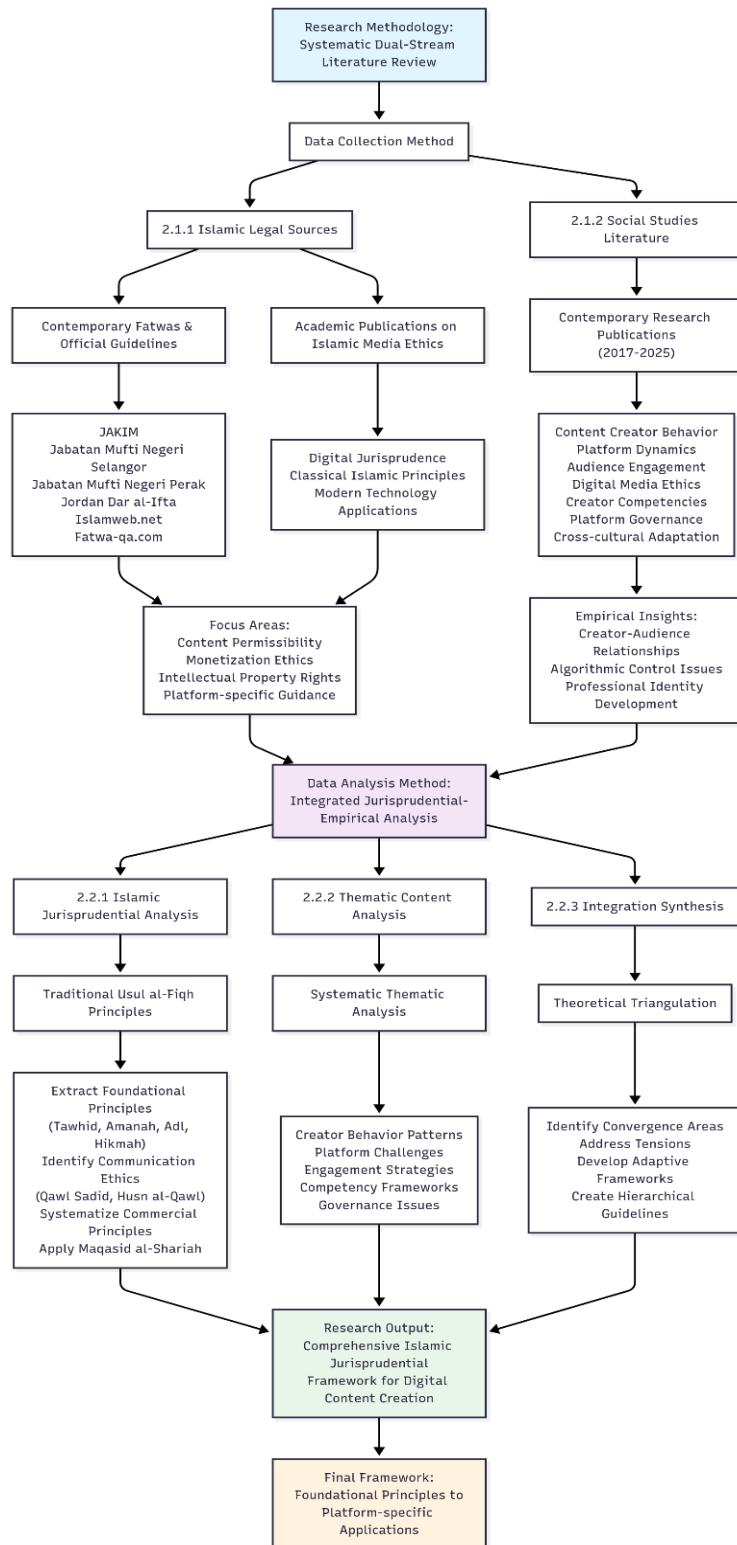
2.2 Data Analysis Method

Diagram 1: Research Methodology Framework

The collected data underwent integrated jurisprudential-empirical analysis using both classical Islamic legal methodology and contemporary social science analytical techniques.

2.2.1 Islamic Jurisprudential Analysis

The *fatwa* texts and Islamic legal sources were analyzed using traditional *Usul al-Fiqh* (Islamic legal methodology) principles. This involved extracting foundational Islamic principles (*Tawhid*, *Amanah*, *Adl*, *Hikmah*), identifying communication ethics guidelines (*Qawl Sadid*, *Husn al-Qawl*), and systematizing commercial principles relevant to content monetization. Comparative analysis across different Islamic jurisdictions identified consensus areas and methodological variations in legal interpretations. The analysis applied *Maqasid al-Shariah* (objectives of Islamic law) to evaluate contemporary digital practices against preservation of faith, life, intellect, lineage, and wealth.

2.2.2 Thematic Content Analysis

Social studies literature underwent systematic thematic analysis to identify key patterns in creator behavior, platform challenges, and successful engagement strategies. The analysis examined creator competency frameworks, audience relationship dynamics, platform governance issues, and cross-cultural adaptation strategies.

2.2.3 Integration Synthesis

The final analytical phase employed theoretical triangulation to bridge Islamic jurisprudential principles with empirical social studies findings. This involved identifying convergence areas where research findings aligned with Islamic principles, addressing tensions between empirical practices and religious requirements, and developing adaptive frameworks that satisfy both practical creator needs and Islamic ethical standards. The synthesis process created hierarchical guideline structures progressing from foundational Islamic principles to platform-specific practical applications, ultimately producing the comprehensive frameworks presented in the research discussion.

3.0 Literature Review

The rapid proliferation of digital content creation has transformed the contemporary media landscape, creating new opportunities and challenges for individuals seeking to share knowledge, entertainment, and religious messages through online platforms. This literature review examines the intersection of social studies research on content creation dynamics and Islamic jurisprudential perspectives on digital media production, aiming to establish a foundation for developing Islamic guidelines for content creators.

3.1 Social Studies

3.1.1 Platform Dynamics and Creator Behavior

Platform dynamics research reveals complex relationships between creators, algorithms, and audience engagement. Jaakonmäki et al. (2017) conducted a quantitative study applying machine learning algorithms to Instagram posts, demonstrating how content features, creator characteristics, and contextual variables significantly impact engagement levels, offering practical guidance for marketing organizations. Hödl and Myrach (2023) examine tensions between platform control and user autonomy in revenue-sharing environments, revealing paradoxical conflicts between algorithm requirements versus audience preferences, regularity versus scheduling autonomy, and analytics versus decision-making autonomy.

Arriagada and Ibáñez (2020) provide insights into platform evolution's impact through their study of 35 Chilean fashion and lifestyle creators, revealing how platform changes compel creators to adapt their brand subjectivities through communicative styles, temporal acceleration, and constant negotiation with network actors. Platform selection factors are examined by Oktavia and Angela (2024), whose quantitative research reveals that perceived ease of use is the primary factor influencing platform choice, indicating creators prefer user-friendly platforms facilitating easy content editing and uploading.

3.1.2 Creator Competencies and Professional Development

An et al. (2023) systematically analyze competencies required for successful content creation, identifying three core factors: planning, interaction, and production. Their mixed-methods research on influential YouTube channels provides practical insights into sustaining channels and improving content quality.

Hoose and Rosenbohm (2023) examine professional identity construction, identifying a "professional creator narrative" that reconciles contradictory demands from audiences, sponsors, and platforms, revealing how authenticity work becomes challenging across time and life areas.

Byers and Nansen (2024) provide specialized insights into video game content creation through exploratory study of eight creators, revealing unique social and technical skills developed through creation activities and challenges from platforms, stakeholders, and competitive industry dynamics.

3.1.3 Content Strategy and Audience Engagement

Tafesse and Dayan (2023) contribute to creator-audience dynamics understanding through examining content sharing frequency and user engagement behavior, proposing an inverted U-shaped relationship between sharing frequency and engagement, moderated by creator characteristics. Hollebeek et al. (2024) advance understanding through exploring interdependent journeys between creators and viewers, proposing that perceived interaction outcomes affect viewers' journey-based content engagement.

Monarshi et al. (2024) analyze Trans TV's "Islam Itu Indah" program, emphasizing continuous content research importance for maintaining relevance and quality, particularly highlighting daily programming challenges requiring constant content development.

3.1.4 Digital Transformation and Industry Evolution

Astuti et al. (2023) explore the content creator phenomenon in globalization 5.0, revealing digital era opportunities for pursuing content creation as primary and side employment while serving as valuable branding tools for companies. Pervez (2024) examines comprehensive digital content creation landscape, addressing contemporary challenges including content overload, copyright concerns, and sustained engagement maintenance, while considering artificial intelligence's future role.

Hiranandani and Wadhwani (2023) examine "Content Creation 2.0" democratization, emphasizing transformation from hobby to viable career option with financial potential rivaling traditional employment, providing statistical evidence supporting predictions of significant population engagement in content creation.

3.1.5 Business and Organizational Perspectives

Ghapar et al. (2023) investigate social media content creation practices among Malaysian SMEs, highlighting awareness lack regarding social media advantages and exploring content types, creation methods, and encountered challenges, emphasizing growing significance in contemporary marketing tactics.

3.1.6 Communication and Media Theory Integration
The effectiveness of digital content creation strategies can be understood through established communication theories that explain how audiences process and respond to media messages.

a. **Uses and Gratifications Theory** provides crucial insights into why Muslim audiences engage with Islamic digital content. Anwar and Mujib (2022) demonstrate this theory's relevance, revealing that Islamic faith-based content fulfills multiple gratifications, including ministering, spiritual enlightenment, religious information seeking, entertainment, and well-being enhancement. Their analysis of 562 followers shows how audience motivations align with Islamic content consumption patterns, suggesting that successful Islamic content creators must understand and address these diverse gratification needs.
b. **Cultivation Theory** offers important implications for Islamic content creators' responsibility in shaping audience perceptions. Gerbner's cultivation hypothesis suggests that repeated exposure to media content influences viewers' understanding of social reality (Morgan & Shanahan, 2010). For Islamic content creators, this theory underscores the *Amanah* (trust) principle identified in Islamic jurisprudence, as creators' content potentially cultivates audiences' understanding of Islamic principles and contemporary issues. Yahya et al. (2020) support this connection, demonstrating how YouTube *da'wah* content effectively represents Islamic values and influences younger generations' religious understanding.
c. **AIDA Model (Attention, Interest, Desire, Action)** provides a practical framework for Islamic content structure while maintaining religious authenticity. Hollebeek et al. (2024) identify how creator-viewer interdependent journeys create engagement patterns that align with AIDA principles.

However, Islamic implementation requires modification: **Attention** must avoid *haram* clickbait tactics, **Interest** should focus on beneficial knowledge rather than mere entertainment, **Desire** must cultivate spiritual growth rather than material wants, and **Action** should encourage religious practice and community benefit rather than consumption behaviors.

d. **Social Cognitive Theory** explains how Islamic content creators serve as role models, influencing audience behavior through observational learning. Mutia's (2021) research on *da'wahtainment* demonstrates how Muslim creators successfully model Islamic behavior while entertaining audiences, showing how parasocial relationships can promote positive religious identity formation. This theoretical foundation supports the Islamic principle of *Qudwah Hasanah* (beautiful example) in digital contexts.

e. **Agenda-Setting Theory** reveals how Islamic content creators can influence which religious and social issues receive audience attention. Monarshi et al. (2024) demonstrate this through Trans TV's "Islam Itu Indah" program, showing how continuous content research and strategic topic selection maintain program relevance. For Islamic creators, this theory emphasizes responsibility in highlighting beneficial topics while avoiding sensationalism or controversial content that might cause *fitnah* (discord).

3.2 Islamic Studies

3.2.1 Islamic Jurisprudential Foundations and Legal Rulings

Islamic legal perspectives establish foundational frameworks for digital content creation. Jabatan Mufti Negeri Selangor (2023) provides guidance on using others' content, establishing that unauthorized usage constitutes *ghasb* (unlawful appropriation), clarifying platform music usage permissions while emphasizing intellectual property rights respect. Kim et al. (2025) contribute significantly through analyzing *Sadd al-Dharī'ah* (blocking means to harm) in digital content creation by Korean Muslim converts, revealing complex negotiations between promoting Islamic teachings and addressing potential risks including content misinterpretation and online harassment.

Faishol et al. (2023) examine YouTube content creation permissibility, concluding it is beneficial when content doesn't violate Shariah principles, addressing income legitimacy from advertisements while noting creator limitations in advertisement control. Islamweb.net (2023) clarifies content creator donation rulings, permitting donations for permissible content while prohibiting support for forbidden material, emphasizing community benefit prioritization.

Fatwa-qa.com (2020) discusses YouTube profit permissibility extensively, citing scholarly consensus regarding general prohibition due to corruption dissemination, while noting Shariah-compliant content requirements and creator advertisement management responsibilities. Dāʾirat al-Iftāʾ al-ʿĀmm al-Mamlakah al-Urduniyyah al-Hāshimiyyah (2023) clarifies advertisement revenue rulings, prohibiting direct cooperation with prohibited activities and requiring content filtering, applying predominance principles when prohibited content appears despite filtering efforts. Islamweb.net (2024) addresses the content writer's responsibility when publishers add music, clarifying individual responsibility limitations to personal actions.

3.2.2 Digital Da'wah and Islamic Content Creation

Muslim content creators demonstrate innovative approaches to religious communication. Mutia (2021) analyzes *da'wahtainment* as a contemporary phenomenon, revealing the successful blending of entertaining elements with Islamic messages, demonstrating video content effectiveness over static posts while encouraging contemporary *hijrah* culture among younger generations.

Aida et al. (2024) explore new religious practices through digital media analysis of influencer *da'i* and content creators, revealing innovative practices including online *muroja'ah*, online Quran *waqf*, and online *umrah* substitutes, demonstrating negotiations between offline and online religious spaces. Yahya et al. (2020) analyze *da'wah* on YouTube as Islamic values representation, revealing younger generations' effective conduct of *da'wah*, identifying content creation and collaboration as key strategies for positive Islamic representation.

Anwar and Mujib (2022) examine Islamic faith-based content and religious social media motives through gratification theory, analyzing usage intensity, frequency, and religious appreciation across 562 followers, revealing positive influence on ministering, spiritual enlightenment, religious information, entertainment, and well-being motives.

3.2.3 Content Guidelines and Regulatory Frameworks

Practical guidelines emerge from various Islamic authorities. Jabatan Mufti Negeri Perak (n.d.) provides social media usage guidelines according to Shariah principles, emphasizing truthfulness, cyberbullying prohibition, and utilizing media for *amar ma'ruf nahi munkar*, stressing authenticity, respect, privacy, and appropriate religious discourse.

Jabatan Kemajuan Islam Malaysia (2024) establishes comprehensive guidelines for Islamic content in new media, ensuring alignment with Islamic values while spreading beneficial content, requiring authoritative sources, proper permissions, accurate Quranic citations, and credible scholarly rulings. Qarni (2020) offers a detailed analysis of the digital content creation reality and doctrinal controls, addressing content influence on Muslim beliefs, establishing creator responsibilities for observing doctrinal principles and preserving universal values.

3.2.4 Islamic Media Theory and Content Development

Rasit (2022) advances Shariah-compliant creative content understanding through short film production examination, identifying compliant elements as foundational for content formation, emphasizing script formation requirements, including external basis and meaningful content reflecting societal values. Ghani (2020) provides a comprehensive analysis of nurturing Islamic media content in digital environments, examining globalization challenges regarding media philosophy and technology, evaluating Islamic entertainment needs and new *ijtihad* requirements.

Islam (2024) provides a philosophical exposition on social media ethics and Islam, addressing religious organization adherence to media ethical guidelines including truth, accuracy, independence, fairness, humanity, and accountability, emphasizing Islam as a comprehensive lifestyle while noting contemporary misinformation challenges.

3.3 Comparative Jurisdictional Analysis

The global nature of digital content creation necessitates understanding jurisdictional variations in Islamic legal approaches to digital media. This comparative analysis examines how different Islamic authorities interpret and apply Shariah principles to contemporary digital content creation, revealing both convergent principles and contextual adaptations.

3.3.1 Methodological Approaches

Malaysian Islamic authorities demonstrate systematic, institutionalized approaches to digital guidance. The Jabatan Kemajuan Islam Malaysia (2024) establishes comprehensive frameworks requiring authoritative sources and credible scholarly rulings, reflecting Malaysia's structured federal Islamic administration system. State-level authorities like Jabatan Mufti Negeri Selangor (2023) provide specific guidance on intellectual property and platform usage permissions.

Jordanian authorities, represented by Dāʾirat al-Iftāʾ al-ʿĀmm (2023), emphasize classical jurisprudential principles with sophisticated application of predominance principles (*ghalabah*) and means-blocking (*sadd al-dhara'i*) methodologies, reflecting traditional Islamic scholarly approaches with contemporary applications.

International platforms like Islamweb.net and Fatwa-qa.com demonstrate flexible, question-responsive methodologies addressing diverse cultural contexts while maintaining consistent Islamic legal principles, reflecting challenges of providing unified guidance across varied environments.

3.3.2 Cultural and Content Adaptations

Southeast Asian authorities show particular sensitivity to multicultural contexts. Malaysian guidelines emphasize respectful interfaith engagement and avoiding inappropriate religious debates, reflecting diverse religious landscapes. Indonesian research by Mutia (2021) reveals cultural adaptation strategies integrating Islamic messages with local entertainment preferences through da'wahtainment approaches.

Middle Eastern authorities focus primarily on classical Islamic principles with universal application assumptions, demonstrating less emphasis on cultural adaptation. Jordanian rulings reflect traditional interpretative frameworks prioritizing methodological consistency over contextual flexibility.
International platforms acknowledge diverse cultural contexts, addressing practical challenges like limited creator control over final content presentation across different jurisdictions.

3.3.3 Commercial and Economic Perspectives

Malaysian authorities demonstrate sophisticated digital economy integration understanding. Detailed guidance on platform music usage and intellectual property rights reflects Malaysia's global digital economy position, where Islamic compliance must accommodate complex commercial relationships.

Jordanian approaches reveal conservative commercial perspectives, emphasizing strict filtering requirements and prohibiting direct cooperation with prohibited activities, reflecting traditional Islamic economic principles with limited contemporary commercial accommodation.

International platforms balance ideal Islamic economic principles with contemporary realities, acknowledging scholarly disagreements while providing realistic guidance for global creators operating within diverse economic systems.

3.3.4 Technological Innovation Responses

Malaysian authorities show proactive technological engagement. Aida et al. (2024) reveal innovative digital religious practices, including online muroja'ah and Quran waqf, suggesting institutional openness to technological integration. Kim et al. (2025) demonstrate cross-cultural technological adaptation strategies among Korean Muslim converts in Malaysia.

Traditional Middle Eastern authorities demonstrate cautious technological approaches, focusing on applying established principles without significant religious practice innovation, prioritizing methodological consistency over technological adaptation.

International platforms attempt to balance innovation with traditional authority, maintaining scholarly credibility while addressing rapidly evolving technological contexts.

3.4 Research Gap

Despite extensive literature examining content creation from both social studies and Islamic perspectives, a significant research gap exists in developing comprehensive Islamic jurisprudential frameworks specifically tailored for contemporary digital content creators. While social studies research extensively covers platform dynamics, creator behavior, and audience engagement strategies, and Islamic studies literature addresses general media ethics and specific religious content guidelines, there remains insufficient integration of Islamic jurisprudential principles with contemporary content creation challenges.

Current Islamic scholarship tends to focus on reactive rulings for specific platforms or content types rather than establishing proactive, comprehensive guidelines rooted in established jurisprudential principles that can adapt to rapidly evolving digital landscapes. This gap necessitates developing an Islamic jurisprudential framework that provides content creators with systematic, principle-based guidance while remaining adaptable to technological innovations and changing social media paradigms.

Furthermore, while communication theories like Uses and Gratifications, Cultivation Theory, and AIDA provide frameworks for understanding audience engagement and content effectiveness, their application to Islamic content creation contexts remains underexplored. The intersection of established communication theory with Islamic jurisprudential principles offers opportunities for developing theoretically grounded, religiously authentic content strategies.

Category	Subcategory	Key Findings	Primary Authors/Sources	Core Insights
Social Studies	**Platform Dynamics**	Creator-algorithm-audience relationships; platform control vs. user autonomy tensions; ease of use as primary platform selection factor	Jaakonmäki et al. (2017), Hödl & Myrach (2023), Arriagada & Ibáñez (2020), Oktavia & Angela (2024)	Platform changes force creator adaptation; algorithm requirements conflict with audience preferences
	Creator Competencies	Three core competencies: planning, interaction, production; professional identity construction challenges; authenticity work difficulties	An et al. (2023), Hoose & Rosenbohm (2023), Byers & Nansen (2024)	Creators develop "professional creator narrative" to reconcile contradictory demands

Table 1: Continued

	Content Strategy	Inverted U-shaped relationship between posting frequency and engagement; interdependent creator-viewer journeys; continuous content research importance	Tafesse & Dayan (2023), Hollebeek et al. (2024), Monarshi et al. (2024)	Content quality and consistency crucial for sustained engagement
	Industry Evolution	Content creation becoming viable career; democratization of media production; challenges include content overload and copyright issues	Astuti et al. (2023), Pervez (2024), Hiranandani & Wadhwani (2023)	Digital transformation enables new employment opportunities with significant financial potential
	Business Perspectives	SMEs lack awareness of social media advantages; growing significance in marketing tactics	Ghapar et al. (2023)	Organizations need better understanding of content creation for business applications
Islamic Studies	**Jurisprudential Foundations**	Unauthorized content usage = *ghasb*; income legitimacy depends on Shariah compliance; advertisement filtering required; individual responsibility limited to personal actions	Jabatan Mufti Selangor (2023), Kim et al. (2025), Faishol et al. (2023), Islamweb.net, Fatwa-qa.com, Jordan Dar al-Ifta	Classical Islamic principles apply to digital contexts with complex negotiations around risk management
	Digital Da'wah	*Da'wahtainment* successfully blends entertainment with Islamic messages; innovative online religious practices emerging; video content more effective than static posts	Mutia (2021), Aida et al. (2024), Yahya et al. (2020), Anwar & Mujib (2022)	Digital platforms enable new forms of religious communication and practice
	Content Guidelines	Emphasis on truthfulness, cyberbullying prohibition, authoritative sources, accurate citations; comprehensive regulatory frameworks emerging	Jabatan Mufti Perak, JAKIM (2024), Qarni (2020)	Islamic authorities developing systematic approaches to digital content regulation
	Media Theory	Shariah-compliant content requires external basis and meaningful societal reflection; new *ijtihad* needed for digital environments	Rasit (2022), Ghani (2020), Islam (2024)	Islamic media philosophy must address contemporary technological challenges
Comparative Analysis	**Methodological Approaches**	Malaysian: systematic institutional frameworks; Jordanian: classical jurisprudential emphasis; International: flexible question-responsive approaches	Malaysian authorities, Jordan Dar al-Ifta, Islamweb.net, Fatwa-qa.com	Different Islamic jurisdictions employ varying methodological approaches to digital content
	Cultural Adaptations	Southeast Asian: multicultural sensitivity; Middle Eastern: universal principle focus; International: diverse context awareness	Malaysian guidelines, Mutia (2021), Jordanian rulings	Cultural context significantly influences Islamic digital content interpretation
	Commercial Perspectives	Malaysian: sophisticated digital economy integration; Jordanian: conservative commercial approaches; International: pragmatic balance	Various Islamic authorities	Economic integration approaches vary based on traditional vs. contemporary orientations
	Technology Innovation	Malaysian: proactive engagement; Traditional authorities: cautious methodological consistency;	Aida et al. (2024), Kim et al. (2025)	Technological adaptation approaches reflect institutional

Table 1: Continued

		International: credibility-innovation balance		priorities and cultural contexts
Convergent Principles	**Universal Standards**	Content accuracy requirements, harmful material prohibition, beneficial content emphasis, audience welfare responsibility	All jurisdictions reviewed	Despite methodological differences, fundamental Islamic principles remain consistent across jurisdictions
Communication Theory	**Media Effects**	Uses & Gratifications theory explains Islamic content consumption motivations; Cultivation Theory emphasizes creator responsibility in shaping religious understanding; AIDA requires modification for Islamic authenticity	Morgan & Shanahan (2010), Anwar & Mujib (2022), Hollebeek et al. (2024)	Communication theories provide practical frameworks while requiring adaptation for Islamic ethical requirements

Table 1: Summary of Literature Review

4.0 Research Discussion:

The rapid evolution of digital content creation has fundamentally transformed how individuals communicate, share knowledge, and express creativity in contemporary society. This transformation has created significant challenges for Muslim content creators who seek to balance their creative endeavors with Islamic ethical principles and jurisprudential requirements. The literature reveals a complex landscape where social studies research provides valuable insights into creator behavior, platform dynamics, and audience engagement strategies, while Islamic scholarship offers essential guidance on permissible content, ethical boundaries, and spiritual responsibilities in digital spaces. However, these two bodies of knowledge have largely developed independently, creating the research gap this study addresses through developing comprehensive Islamic jurisprudential frameworks specifically tailored for contemporary digital content creators.

4.1 Fundamental Islamic Jurisprudential Principles for Digital Content Creation

4.1.1 Primary Jurisprudential Foundations

The foundation of Islamic content creation rests upon four fundamental principles governing all creative activities in the digital realm.

a. **Tawhid (Unity of God)** serves as the overarching principle ensuring all content creation activities acknowledge Allah's sovereignty. Allah says *"Say: 'Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'"* (Quran 6:162-163). The Prophet (pbuh) states *"Actions are but by intention, and every man shall have only that which he intended."* (Bukhari & Muslim). These texts establish that all content creation must be oriented toward Allah's pleasure and service, requiring creators to maintain consciousness of divine oversight and ensure their work serves higher spiritual purposes rather than merely commercial interests (Qarni, 2020).

b. **Amanah (Trust)** establishes the content creator's responsibility as a trustee of knowledge and influence. Allah states *"Indeed, We offered the trust to the heavens and the earth and the hills, but they declined it and were afraid of it. But man undertook it. Indeed, he was unjust and ignorant."* (Quran 33:72). The Prophet (pbuh) says *"Each of you is a shepherd and each of you is responsible for his flock."* (Bukhari & Muslim). This transforms content creators into trustees of knowledge, influence, and societal impact. The Jabatan Kemajuan Islam Malaysia (2024) emphasizes that content creators bear sacred responsibility to ensure their influence positively impacts society and spreads beneficial knowledge, making creators accountable for their content's effects on audience beliefs, behaviors, and spiritual development.

c. **Adl (Justice)** requires fair representation, truthful content, and equitable treatment of subjects and audiences. Al-Quran states *"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, your parents, and your relatives. Whether it is rich or poor, Allah is a Better Protector to both."* (Quran 4:135). The Jabatan Mufti Negeri Perak (n.d.) guidelines emphasize "berkata benar" (speaking truthfully) and prohibit cyberbullying, ensuring

content creators maintain fairness and avoid discrimination or misrepresentation.
d. **Hikmah (Wisdom)** governs prudent decision-making in content selection, timing, and presentation methods. The Quran states *"Invite to the way of your Lord with wisdom (hikmah) and good instruction and argue with them in a way that is best."* (Quran 16:125). This provides fundamental methodology for Islamic content creation: using wisdom in presenting Islamic teachings by considering audience, timing, presentation methods, and potential misunderstandings. Kim et al. (2025) demonstrate how Korean Muslim converts apply this principle through Sadd al-Dharīʿah (blocking means to harm), balancing Islamic teachings promotion with addressing risks like content misinterpretation and online harassment.

4.1.2 Communication and Media Ethics in Islam

Islamic communication ethics establish specific guidelines for digital content creation.
a. **Qawl Sadid (Truthful Speech)** demands accuracy, authenticity, and avoiding misinformation. Allah says: *"O you who believe! Fear Allah and speak a word that is right (qawlan sadidan)."* (Quran 33:70). The Prophet (pbuh) says *"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth until he is recorded with Allah as a truthful person."* (Bukhari & Muslim). The Jabatan Kemajuan Islam Malaysia (2024) specifically requires accurate Quranic quotations and hadith texts, translations, or explanations.
b. **Husn al-Qawl (Beautiful Speech)** requires positive, constructive, and beneficial communication. Allah says: *"And tell My servants to say that which is best (ahsan). Indeed, Satan induces dissension among them."* (Quran 17:53). The Prophet (pbuh) mentions: *"A good word is charity (sadaqah)."* (Bukhari & Muslim). This transforms every positive post into worship and community service. Mutia (2021) demonstrates how Muslim creators implement this through da'wahtainment, blending entertaining elements with beneficial Islamic content encouraging contemporary hijrah culture among younger generations.
c. **The prohibition of Ghibah and Namimah (gossip and tale-bearing)** extends to digital spaces, requiring content creators to avoid harmful content damaging relationships or spreading discord. Allah says: *"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful."* (Quran 49:12). The Jabatan Mufti Negeri Perak (n.d.) explicitly prohibits spreading slander and emphasizes using social media for "amar makruf nahi munkar" (commanding good and forbidding evil).
d. **Respect for Privacy and Dignity** requires protecting individual and community honor in digital spaces. The Prophet (pbuh) says: *"Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter."* (Muslim). The Jabatan Kemajuan Islam Malaysia (2024) guidelines emphasize protecting honor and dignity while ensuring content respects human dignity and avoids shameful or mocking material.

Islamic communication ethics align with and enhance established communication theories. The principle of *Qawl Sadid* (truthful speech) provides religious grounding for credible source effects in persuasion theory, while *Husn al-Qawl* (beautiful speech) offers ethical constraints on attention-grabbing techniques in the AIDA model. Uses and Gratifications Theory finds natural resonance with Islamic concepts of beneficial knowledge (*'ilm nafi'*), where content must serve audience needs while maintaining spiritual and educational value. Cultivation Theory's emphasis on long-term media influence aligns with the Islamic concept of *Tarbiyah* (spiritual and moral education), requiring content creators to consider their role in gradually shaping audience understanding of Islamic principles and contemporary issues.

4.1.3 Commercial and Economic Principles

Islamic economic principles significantly impact content monetization strategies.
a. **Halal Earning Requirements** demand that income sources be legitimate and ethically obtained. Al-Quran mentions: *"O messengers, eat from the good things and work righteousness. Indeed, I am Knowing of what you do."* (Quran 23:51). This commands earning from "good things" (at-tayyibat), requiring content creators to verify that both content and associated revenue streams comply with Islamic principles. Faishol et al. (2023) conclude that content creation is permissible when content doesn't violate Shariah principles but emphasize that income legitimacy depends on both uploaded content and displayed advertisements.

b. **The Prohibition of Riba and Gharar (interest and excessive uncertainty)** affects advertising partnerships and sponsorship agreements. Allah says: *"O you who believe! Fear Allah and give up what remains of riba, if you are indeed believers."* (Quran 2:278). The Dāʾirat al-Iftāʾ al-ʿĀmm al-Mamlakah al-Urduniyyah al-Hāshimiyyah (2023) requires content creators to filter advertisements and remove prohibited content, noting that when creators cannot control advertisement removal, earning becomes prohibited due to the predominance principle.

c. **Mutual Consent in Transactions** ensures fair dealing in sponsorships, partnerships, and audience engagement. Based on *"Except it be a trade amongst you, by mutual consent (taradin minkum)"* (Quran 4:29), this requires all business relationships involve genuine agreement without coercion or deception. The Jabatan Mufti Negeri Selangor (2023) establishes that using someone's property without permission constitutes ghasb (unlawful appropriation), requiring proper attribution and permission for using others' creative content.

d. **Social Responsibility** balances profit motives with community welfare and religious obligations, transforming platforms into vehicles for societal benefit. Islamweb.net (2023) clarifies that while donations to creators producing permissible content are allowed, priority should be given to supporting beneficial community content and helping those in need.

4.2 Analysis of Existing Islamic Legal Rulings on Digital Content Creation

4.2.1 Content Permissibility and Shariah Compliance

Contemporary Islamic legal rulings provide comprehensive guidance on content permissibility. The Jabatan Kemajuan Islam Malaysia (2024) establishes that content must not damage "akidah" (faith), "syariah" (Islamic law), and "akhlak" (morals) either explicitly or implicitly. Specifically prohibited content includes material that questions the authority of primary Islamic sources (Quran, Sunnah, *ijma'*, and *qiyas*), mocks Islamic principles, propagates deviant beliefs, or contains elements of superstition, polytheism, or innovation.

Faishol et al. (2023) provide practical guidance, noting that YouTube content creation is permissible when content does not violate Shariah principles. Their research emphasizes that creators must ensure both their content and the advertisements displayed align with Islamic values, though acknowledging current limitations in advertisement control on platforms like YouTube.

Visual and audio elements require special consideration. The Jabatan Kemajuan Islam Malaysia (2024) prohibits displaying images of prophets, angels, the four companions, Satan, and unseen matters (*ghaibiyyat*). Regarding music, the Jabatan Mufti Negeri Selangor (2023) permits using background music from artists with platform agreements like TikTok for general users, while requiring explicit permission for private content usage.

4.2.2 Monetization and Revenue Ethics

Islamic rulings on content monetization reveal complex considerations regarding advertisement revenue. Fatwa-qa.com (2020) represents a conservative position, citing scholarly consensus that YouTube profits are generally prohibited due to corruption dissemination, though acknowledging considerations including content type compliance, advertisement control, and creator responsibility for advertisement management.

The Dāʾirat al-Iftāʾ al-ʿĀmm al-Mamlakah al-Urduniyyah al-Hāshimiyyah (2023) provides nuanced guidance, prohibiting direct cooperation with prohibited activities while allowing monetization when creators can effectively filter advertisements and remove pornographic, immoral, and prohibited content. They apply the "predominance principle" (*qāʿidat al-ghālib*), stating that when prohibited content appears predominantly despite filtering efforts, earning becomes prohibited.

Regarding donations and audience support, Islamweb.net (2023) clarifies that donations to creators producing permissible content are allowed even for wealthy recipients, as voluntary charity (*sadaqah*) is permitted for the rich. However, donations supporting prohibited content constitute cooperation in sin and are therefore forbidden.

4.2.3 Intellectual Property and Content Rights

Islamic perspectives on intellectual property establish clear principles for content creators. The Jabatan Mufti Negeri Selangor (2023) applies traditional Islamic concepts of property rights to digital content, establishing that using someone's intellectual property without permission constitutes ghasb (unlawful appropriation), which is prohibited in Islam. The ruling provides practical guidance, noting that

background music from artists with platform agreements is permissible for general users, but private content requires proper attribution to original owners. When original owners explicitly prohibit usage, direct permission must be sought rather than mere crediting being sufficient.

4.3. Practical Guidelines and Frameworks for Current Digital Platforms

4.3.1 Platform-Specific Guidelines

a. **YouTube Content Creation Framework:** Based on the analysis of existing rulings and social studies research, YouTube content creation requires comprehensive consideration of both technical and Islamic requirements. Educational content must prioritize accuracy and proper attribution, with Monarshi et al. (2024) emphasizing the importance of continuous content research to maintain program relevance and quality. Monetization protocols must align with the Dāʾirat al-Iftāʾ al-ʿĀmm al-Mamlakah al-Urduniyyah al-Hāshimiyyah (2023) guidelines requiring advertisement filtering and prohibited content removal. Community interaction must follow the Jabatan Mufti Negeri Perak (n.d.) guidelines emphasizing respectful engagement and avoiding cyberbullying. Channel management should maintain consistency with Islamic values while considering An et al. (2023) findings on creator competencies including planning, interaction, and production skills.

YouTube Content Creation Compliance Checklist
Pre-Upload Verification Checklist:
    Content Accuracy Verification
- All Islamic information verified with credible sources
- Proper attribution provided for all referenced materials
- Fact-checking completed for educational claims

    Monetization Compliance Assessment
- Advertisement filtering enabled to avoid haram products
- Revenue sources align with halal income principles
- Sponsored content disclosure completed and transparent

    Community Interaction Standards
- Comment moderation settings configured
- Community guidelines posted and visible
- Response protocols established for respectful engagement

YouTube Content Scoring Rubric (1-5 Scale):

Criteria	Score 1 (Poor)	Score 3 (Acceptable)	Score 5 (Excellent)
Islamic Accuracy	Major errors present	Minor gaps	Completely accurate
Educational Value	Minimal benefit	Moderate learning	High educational impact
Technical Quality	Poor audio/video	Adequate quality	Professional standard
Engagement Ethics	Manipulative tactics	Neutral approach	Authentic, beneficial

b. **Instagram and Visual Media Guidelines:** Instagram content creation must address visual representation standards while maintaining Islamic modesty principles. The Jabatan Kemajuan Islam Malaysia (2024) prohibition on displaying images of sacred figures must be strictly observed. Influencer marketing requires transparency and ethical endorsement practices, with creators ensuring sponsored content aligns with Islamic values. Live streaming protocols must include real-time content monitoring capabilities to prevent inappropriate interactions. Hashtag and discovery ethics must follow responsible practices for visibility while avoiding manipulation of trending topics for inappropriate gain.

Instagram Visual Content Decision Flowchart
Content Creation Decision Tree:
Visual Content → Does it contain human figures?
    ↓ YES → Are sacred figures depicted? → YES → REJECT CONTENT
    ↓ NO → Continue to modesty assessment
    ↓
Modesty Check → Does content meet Islamic modesty standards?
    ↓ YES → Proceed to value alignment
    ↓ NO → Revise or reject
    ↓
Value Alignment → Does content promote Islamic values?

↓ YES → Proceed to quality check
↓ NO → Revise content focus
↓
Quality Assessment → Meets technical and ethical standards?
↓ YES → APPROVE FOR PUBLICATION
↓ NO → Return for improvement

c. **TikTok and Short-Form Content Guidelines:** TikTok's short-form format presents unique challenges for Islamic content creation. Creative content boundaries must balance entertainment value with Islamic principles, drawing from Mutia's (2021) research on *da'wahtainment* that successfully blends entertaining elements with beneficial Islamic messages. Music and audio usage requires careful navigation of both copyright and Islamic guidelines on music, with the Jabatan Mufti Negeri Selangor (2023) providing guidance on platform-approved background music usage. Viral content responsibility demands ethical considerations when participating in trends, ensuring that participation does not compromise Islamic values. Youth audience considerations require special attention when targeting younger demographics, with creators bearing enhanced responsibility for positive influence.

TikTok Content Rapid Assessment Tool
30-Second Compliance Check:
  Audio Compliance (10 seconds)
    o Background music: Platform-approved or royalty-free?
    o No prohibited instruments in Islamic context?
  Message Alignment (10 seconds)
    o Content promotes beneficial values?
    o No compromise of Islamic principles for virality?
  Audience Appropriateness (10 seconds)
    o Suitable for intended demographic?
    o Positive influence potential verified?

4.3.2 Content Development Frameworks

a. Pre-Production Guidelines
The content development process must begin with a comprehensive Islamic compliance assessment. Research and fact-checking requirements for educational content must meet scholarly standards, with the Jabatan Kemajuan Islam Malaysia (2024) requiring authoritative and credible sources. Consultation protocols for religious and sensitive topics should involve qualified Islamic scholars to ensure accuracy and appropriateness. Script review and approval processes must verify Islamic compliance before production begins. Collaboration guidelines with non-Muslim creators and brands require careful consideration of shared values and potential conflicts with Islamic principles.

b. Production Standards
Technical quality expectations should reflect Islamic principles of excellence (*ihsan*), with creators striving for high-quality content that honors their responsibility as knowledge trustees. Inclusive representation must consider diversity while maintaining Islamic values and avoiding tokenism. Accessibility features for disabled community members reflect Islamic principles of social responsibility and equal access to beneficial content. Environmental consciousness in content production aligns with Islamic stewardship (*khalifah*) principles regarding creation care.

c. Post-Production and Distribution
Content review procedures must include final Islamic compliance verification before publication. Strategic timing considerations should account for cultural sensitivity and audience prayer times or religious observances. Cross-platform distribution ethics require maintaining consistency across different platforms while adapting to platform-specific requirements. Archive and content lifecycle management should consider long-term accessibility and relevance while ensuring outdated religious information is appropriately updated or removed.

4.3.4 Audience Engagement and Community Building

Interactive content guidelines must balance engagement with Islamic discourse standards. Live streams, Q&A sessions, and community posts require real-time moderation capabilities to maintain appropriate discussions. The Jabatan Mufti Negeri Perak (n.d.) guidelines on avoiding inappropriate religious debates among the general public must be carefully implemented in interactive formats.

Moderation and community management strategies should follow Hollebeek et al.'s (2024) insights on creator-viewer interdependent journeys while maintaining Islamic ethical standards. Conflict resolution must prioritize reconciliation and understanding while firmly maintaining religious boundaries when necessary.

Educational responsibility extends beyond entertainment to providing accurate Islamic information and correcting misconceptions. Sopiyan et al. (2025) demonstrate how effective social media management can significantly increase Islamic content appeal while strengthening digital community relationships.

Building positive digital communities requires fostering supportive, beneficial online Islamic spaces. Anwar and Mujib (2022) show how faith-based content engagement positively influences user well-being, ministering, spiritual enlightenment, and religious information seeking, providing a framework for creators to measure their community impact.

4.3.5 Communication Theory-Informed Implementation

a. **AIDA Model Application in Islamic Context:**
   – Attention: Use authentic storytelling and relevant contemporary issues rather than sensationalism.
   – Interest: Focus on addressing genuine spiritual and practical needs identified through community engagement.
   – Desire: Cultivate aspiration for spiritual growth and community benefit rather than material acquisition.
   – Action: Encourage religious practice, community engagement, and beneficial behavior change.
b. **Uses and Gratifications Optimization:** Islamic content creators should design content addressing multiple gratification categories:
   – Cognitive needs: Accurate Islamic information and contemporary issue analysis.
   – Affective needs: Spiritual comfort and community belonging.
   – Personal integrative needs: Islamic identity reinforcement and moral guidance.
   – Social integrative needs: Community connection and shared religious experience.
   – Tension release needs: Appropriate entertainment within Islamic boundaries.

6.0 Conclusion

This research has successfully developed a comprehensive Islamic jurisprudential framework for digital content creation that bridges classical Islamic principles with contemporary technological challenges. The study reveals that Islamic law provides robust foundational principles through four core jurisprudential foundations: Tawhid (Unity of God), Amanah (Trust), Adl (Justice), and Hikmah (Wisdom). These principles transform content creation from mere commercial activity into a form of worship and community service.

Analysis of existing Islamic legal rulings demonstrates significant consensus among Islamic authorities regarding content permissibility standards, with clear prohibitions against material that damages faith, Islamic law, and moral principles. Contemporary scholars have developed sophisticated frameworks for evaluating content compliance, including the predominance principle for assessing mixed content environments and specific guidelines for visual and audio elements in digital media.

The integration of established communication theories with Islamic jurisprudential principles reveals both convergence and necessary adaptation. While theories like Uses and Gratifications effectively explain audience motivations for Islamic content consumption, they require ethical constraints derived from Islamic principles to ensure content serves spiritual and community benefit rather than mere entertainment or commercial goals. Social media engagement patterns that promote authentic communication, balanced content sharing, and community benefit align naturally with Islamic concepts of truthfulness, moderation, and social responsibility. Platform-specific analysis shows that Islamic guidelines can be successfully adapted to different digital environments while maintaining theological integrity through adaptive mechanisms grounded in Maqasid al-Shariah.

6.1 Recommendations

Islamic institutions should establish comprehensive training programs for Muslim content creators integrating technical skills and religious guidance. Content creation platforms should develop enhanced tools supporting Islamic content creators, including improved advertisement filtering and halal monetization opportunities. Islamic scholars should establish regular review mechanisms for digital content guidelines through collaborative consultation between scholars, content creators, and technology experts.

Muslim content creators should prioritize developing authentic Islamic content that serves community benefit rather than pursuing commercial success alone. Technology developers and Islamic institutions should collaborate in developing specialized platforms with built-in Islamic compliance checking and community features.

6.2 Future Studies

Further research should investigate the long-term impact of Islamic content creation frameworks on creator behavior, audience engagement, and community development. Technology-specific research should explore the application of Islamic principles to emerging platforms, particularly virtual reality, augmented reality, and artificial intelligence applications. Economic impact studies should investigate how Islamic frameworks affect creator income and community economic development. Community impact assessment studies should evaluate how Islamic content creation affects broader Muslim community identity, religious practice, and social cohesion.

Acknowledgements

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