



Behind the algorithm: A comparative framing analysis of Islamic Media Narratives On Global Humanitarian Crises

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ABSTRACT

This study examines how Islamic digital media construct and disseminate humanitarian narratives within algorithmically governed platforms, focusing on three global crises: the Palestinian-Gaza conflict, the Rohingya refugee crisis, and global poverty and climate-related food insecurity. Employing a systematic literature review (SLR) method guided by PRISMA protocol, this study critically synthesizes 24 peer-reviewed sources published between 2020 and 2025, integrating framing theory with a critical discourse perspective to examine patterns of narrative construction, algorithmic suppression, and counter-hegemonic strategies in Islamic digital media. The analysis reveals three dominant patterns: (1) Islamic media consistently employ humanitarian and moral frames emphasising suffering, solidarity, and divine responsibility as counter-narratives to Western security-centred frames; (2) algorithmic structures on major platforms systematically marginalise Islamic humanitarian content through shadow banning, content removal, and engagement penalties; and (3) despite structural constraints, Islamic digital actors including da'i, NGOs, and citizen journalists demonstrate adaptive framing strategies that leverage visual storytelling, hashtag activism, and platform diversification to sustain narrative presence. This study offers the first comparative SLR framework that simultaneously analyses Islamic media framing across three distinct crisis typologies within the context of algorithmic governance, contributing a novel intersectional perspective to Islamic communication studies, media framing theory, and digital humanitarianism.)

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1. INTRODUCTION

In an era defined by algorithmic curation and platform-mediated communication, the capacity of any community to narrate its own suffering or solidarity is fundamentally conditioned by the invisible rules of digital infrastructures. For Muslim communities worldwide, this tension has become particularly acute: as global humanitarian crises intensify—from the ongoing Palestinian-Gaza conflict, to the protracted Rohingya refugee emergency, to the compounding catastrophes of poverty and climate-induced food insecurity—Islamic digital media have emerged as critical sites of counter-narrative production. Yet these very platforms, governed by opaque algorithmic systems, have been documented to systematically marginalise, suppress, or de-amplify content produced by and for Muslim communities (Civita et al., 2020; Larsson & Willander, 2024). The intersection of Islam, media, and humanitarian communication represents a rapidly evolving field of scholarly inquiry. Framing theory, originally developed by Entman and Usher (2018) to explain how communicators select and emphasise certain aspects of reality to promote particular interpretations, has been widely applied to analyse media coverage of humanitarian crises. However, the majority of existing framing studies focus on Western mainstream media (Irom et al., 2022; Xu & Zhang, 2024), leaving a significant analytical gap regarding how Islamic digital media construct and mobilise humanitarian frames—and how algorithmic architectures mediate, amplify, or suppress these constructions.

This study addresses this gap through a systematic literature review (SLR) employing a critical framing analysis approach. Three global crises are examined comparatively: (1) the Palestinian-Gaza conflict, representing a politicised humanitarian emergency with high global media salience; (2) the Rohingya refugee crisis, representing a Muslim minority crisis characterised by chronic underreporting in Western media; and (3) global poverty and climate-related food insecurity, representing structural humanitarian crises where Islamic ethical frameworks intersect with global governance agendas. By examining these three cases comparatively, this study illuminates both the common patterns and the contextual variations in how Islamic media navigate the algorithmically constrained digital landscape.

The urgency of this inquiry is underscored by several converging realities. First, as Saliu (2023) notes, the post-truth era has fundamentally restructured public diplomacy and narrative competition, with social media platforms becoming the primary battleground for defining reality. Second, Azzimonti and Fernandes (2023) demonstrate that algorithmic curation on social media platforms systematically amplifies polarisation and the spread of selective information, creating what scholars call “filter bubbles” that disadvantage minority voices. Third, the humanitarian stakes are immense: the Gaza crisis alone generated coverage of 58.5 articles per day in mainstream media, yet chronic crises affecting millions in Afghanistan, Yemen, and Sudan receive a fraction of this attention, reflecting what Ongenaert et al. (2023) describe as a structural “hierarchy of human life” in international journalism.

Against this backdrop, Islamic digital media—encompassing institutional platforms, da’i (Islamic preachers) on social media, Muslim civil society organisations, and Muslim-majority news outlets—occupy a paradoxical position. They are simultaneously empowered by digital technologies to reach global audiences (Rustandi, 2022; Rohman et al., 2024) and constrained by the algorithmic logics of platforms designed primarily for Western, English-language content. This study seeks to systematically map and critically analyse this paradox. The article is structured as follows. Section 2 presents the theoretical framework, grounding the analysis in framing theory, critical discourse analysis, and platform studies. Section 3 details the SLR methodology. Section 4 presents comparative findings across the three crisis typologies. Section 5 discusses the implications for Islamic communication studies and digital humanitarianism. Section 6 concludes with recommendations and directions for future research.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

2.1. Framing Theory in the Digital Age

Framing theory provides the foundational analytical lens for this study. In their seminal reformulation, Entman and Usher (2018) argue that digital technologies have “fractured democracy” by enabling cascading network activation—the rapid amplification of selected frames through algorithmic recommendation systems. This insight is crucial for understanding how humanitarian frames produced by Islamic media either achieve

viral reach or face systematic suppression. Framing, in this context, is not merely a journalistic practice but a political and technological process mediated by platform architectures.

Shehata et al. (2021) extend framing theory to account for long-term media effects on societal beliefs, demonstrating that repeated exposure to particular frames shapes not only individual attitudes but collective perceptions of legitimacy and urgency. In the humanitarian context, this means that the chronic underrepresentation of certain crises—such as the Rohingya emergency—in mainstream media, compounded by algorithmic suppression of Islamic media coverage, has measurable long-term effects on international public opinion and policy responses.

Tryggvason and Shehata (2024), in their analysis of climate crisis framing, demonstrate the bi-directional relationship between media frames and citizen beliefs, finding that framing significantly affects public engagement with environmental issues. Their findings are directly applicable to Islamic media's framing of climate-related food insecurity, suggesting that Islamic environmental frames—rooted in concepts of *khalifah* (stewardship) and *mizan* (balance)—carry potential for significant public mobilisation when effectively communicated.

2.2. Algorithmic Governance and Muslim Digital Spaces

The concept of algorithmic governance refers to the ways in which platform algorithms—the automated systems that determine content visibility, recommendation, and monetisation—function as *de facto* regulators of public discourse (Azzimonti & Fernandes, 2023). For Muslim digital communities, this governance operates through multiple mechanisms: content moderation policies that disproportionately flag Arabic-language content; engagement-optimisation algorithms that favour emotionally arousing rather than informative content; and geopolitical biases embedded in training data for AI moderation systems.

Larsson and Willander (2024), in the most comprehensive scoping review of Muslims and social media to date—synthesising 359 studies from Scopus, WoS, and specialised databases—find that Muslim digital communities have developed sophisticated strategies for navigating algorithmically constrained spaces, including platform diversification, code-switching between languages, and the strategic use of visual and audio content to bypass text-based content filters. However, they also note persistent structural disadvantages, particularly for content related to politically sensitive humanitarian crises.

Civila et al. (2020), in their analysis of anti-Islamic hate speech on Instagram under the hashtag #StopIslam, demonstrate how algorithmic amplification operates in the inverse direction for Muslim communities: while pro-Islamic content is systematically de-amplified, anti-Islamic content—particularly when it generates high engagement through controversy—receives algorithmic amplification. This asymmetry represents a fundamental structural challenge for Islamic humanitarian communication.

2.3. Islamic Media and Humanitarian Narratives

Islamic communication scholarship has long recognised the distinctive epistemological and ethical dimensions of Muslim media practices. Millie et al. (2023), in their authoritative study of *dakwah* as an academic discipline, demonstrate how Islamic communication has evolved from traditional oral and print formats to encompass sophisticated digital practices, while retaining core commitments to truth-telling (*sidq*), justice (*‘adl*), and compassion (*rahmah*) as communicative norms. These values, embedded in Islamic humanitarian narratives, constitute a distinctive framing repertoire that differs fundamentally from both Western liberal humanitarianism and nationalist-statist approaches to crisis communication.

Rustandi (2022) and Rohman et al. (2024) document how Islamic digital media—particularly on YouTube and Instagram in the Indonesian context—have developed innovative *tabligh* (communication) strategies that effectively bridge religious and humanitarian messaging. Their findings suggest that the most effective Islamic humanitarian communicators are those who can authentically integrate Quranic and hadith references with contemporary humanitarian data, creating frames that resonate simultaneously at emotional, ethical, and empirical levels.

The broader international context is illuminated by Loo and Suryana (2024), whose study of Nahdlatul Ulama's Humanitarian Islam initiative demonstrates both the potential and the challenges of institutionalised Islamic humanitarian communication. Despite significant resources and international partnerships, NU's Humanitarian Islam message faces persistent communication challenges, including terminological confusion, limited grassroots buy-in, and difficulty translating between Islamic jurisprudential frameworks and secular humanitarian discourse.

2.4. Research Gap and Contribution

The review of existing literature reveals a significant analytical gap: while there is substantial scholarship on mainstream media framing of humanitarian crises (Irom et al., 2022; Xu & Zhang, 2024; Ongenaert et al., 2023; Ahammad et al., 2024), and growing scholarship on Islamic digital media practices (Rustandi, 2022; Larsson & Willander, 2024; Millie et al., 2023), there is no existing study that comparatively examines Islamic media humanitarian framing across multiple crisis typologies within the context of algorithmic governance. This study fills this gap by offering the first SLR-based comparative framework that integrates framing theory, platform studies, and Islamic communication scholarship.

3. METHODOLOGY

This study employs a Systematic Literature Review (SLR) methodology, guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol. SLR was selected as the most appropriate method for this study because: (1) the research questions require synthesis of findings across multiple disciplines—communication studies, Islamic studies, platform studies, and humanitarian studies; (2) the comparative analysis of three crisis typologies benefits from a structured, transparent review protocol; and (3) the critical framing analysis approach requires engagement with a broad body of empirical literature rather than primary data collection on any single case.

The critical framing analysis approach, as an analytical lens within the SLR, draws on Entman and Usher's (2018) framework of cascading network activation, enriched by insights from critical discourse analysis (Muzayyin et al., 2021) and platform studies (Azzimonti & Fernandes, 2023). This approach examines not only the content of frames but the power relations and structural conditions that enable or constrain their production and circulation.

A systematic search was conducted across four databases: Scopus, Web of Science (WoS), Google Scholar, and DOAJ. The search was conducted in May 2025, covering publications from 2020 to 2025 to ensure currency and relevance. Search terms were organised in three thematic clusters:

- Cluster 1 – Islamic Media: “Islamic media” OR “dakwah digital” OR “Muslim media” OR “Islamic communication” OR “Humanitarian Islam”
- Cluster 2 – Humanitarian Crisis: “humanitarian crisis” OR “Gaza” OR “Rohingya” OR “poverty” OR “food insecurity” OR “climate change”
- Cluster 3 – Framing and Algorithm: “framing” OR “algorithm” OR “narrative” OR “digital media” OR “social media” OR “post-truth”

Inclusion criteria required that studies: (1) were published in peer-reviewed journals or reputable academic books; (2) addressed at least one of the three crisis typologies under examination; (3) engaged with either Islamic/Muslim media perspectives or framing/algorithmic dimensions; and (4) were available in English or Indonesian. Studies were excluded if they focused exclusively on traditional (pre-digital) media, if they addressed Islamic media in contexts entirely unrelated to humanitarian issues, or if they were opinion pieces without empirical or systematic analytical foundations.

Following PRISMA screening procedures, 24 sources were identified as meeting all inclusion criteria. Data extraction followed a structured template capturing: (1) crisis typology addressed; (2) dominant frames identified; (3) algorithmic/platform dimensions discussed; (4) Islamic/Muslim media actors examined; and (5) methodological approach. Cross-case comparative analysis was then conducted, identifying convergent and

divergent patterns across the three crisis typologies. The critical framing analysis examined each case through three analytical dimensions: frame content (what is emphasised), frame production (who constructs the narrative), and frame circulation (how algorithmic structures affect reach and visibility).

4. RESULT AND DISCUSSION

4.1. Case 1: The Palestinian-Gaza Conflict – The High-Stakes Narrative Battle

The Palestinian-Gaza conflict represents the most intensely documented case of Islamic media humanitarian framing in the contemporary period, particularly following the October 2023 escalation. Analysis of the reviewed literature reveals a highly polarised framing environment, characterised by a fundamental asymmetry between Western mainstream media frames and Islamic/Arab digital media frames.

Xu and Zhang (2024), in their comparative analysis of US, UK, and Chinese media visual framing of humanitarian crises, demonstrate that visual dehumanisation—the representation of crisis victims as anonymous masses rather than individual human beings—is systematically more prevalent in Western media coverage of non-Western crises. This finding is directly corroborated by studies of Gaza coverage: Islamic media and Arab digital platforms consistently employ personalised, humanising frames that foreground individual suffering, family separation, and community destruction, while Western security media tend to employ “threat response” frames that contextualise Palestinian casualties within Israeli security narratives (Ongenaert et al., 2023).

The algorithmic dimension of this framing battle is significant. Larsson and Willander (2024) document multiple instances of Islamic and pro-Palestinian content being removed or de-amplified by platform algorithms on Instagram, TikTok, and Facebook, including content from established news organisations. This systematic de-amplification creates what scholars have termed “algorithmic Islamophobia”—a structural bias embedded in content moderation systems that disproportionately affects Muslim-produced content, regardless of its journalistic quality or factual accuracy (Civita et al., 2020).

Despite these constraints, Islamic digital actors have developed sophisticated counter-strategies. Ahammad et al. (2024), in their analysis of online narratives around the Rohingya crisis (directly analogous to Gaza dynamics), identify a “sentiment bridge” strategy, whereby Muslim content creators use emotionally resonant content—children’s voices, images of destroyed mosques, calls to prayer amid rubble—to build empathetic connection that transcends algorithmic filtering. Custodi et al. (2025) similarly document how Muslim digital journalists in conflict zones have adopted hybrid practices that combine traditional journalistic verification with social media agility, enabling rapid counter-narrative deployment when mainstream frames misrepresent humanitarian realities.

The comparative significance of the Gaza case for this analysis lies in its demonstration of what we term “narrative saturation dynamics”: the conditions under which a humanitarian crisis achieves sufficient media salience to temporarily overcome algorithmic suppression. The Gaza crisis—with an average of 58.5 mainstream media articles per day at its peak—created conditions in which Islamic media frames achieved unusually wide circulation, precisely because the volume of content overwhelmed algorithmic filtering capacity. This suggests that algorithmic suppression is not absolute but is subject to threshold effects that Islamic media advocates can strategically exploit.

4.2. Case 2: The Rohingya Refugee Crisis – The Invisible Muslim Humanitarian Emergency

The Rohingya crisis presents a contrasting case: a protracted humanitarian emergency affecting a Muslim minority population that has received systematically inadequate mainstream media coverage, creating conditions in which Islamic media narratives have been both more necessary and more structurally constrained.

Irom et al. (2022), in their content analysis of Rohingya crisis coverage across newspapers from four countries, find that victim, thematic, and administrative frames dominate coverage, with minimal use of

personalised or moral responsibility frames. Crucially, Islamic media from Bangladesh, Malaysia, and Pakistan—the countries most directly affected by Rohingya refugee flows—employ significantly different frames, emphasising Muslim solidarity (ummah), divine obligation to protect the persecuted (hijrah), and the historical continuity of Burmese Muslim communities. These distinctively Islamic frames provide narrative resources unavailable in Western humanitarian discourse.

Ahammad et al. (2024), using topic modelling and sentiment analysis on social media data, find that online discourse about the Rohingya crisis is characterised by high emotional salience and moral urgency, with Muslim communities globally mobilising through hashtag solidarity campaigns that function as algorithmic counter-strategies. The study documents how Malaysian and Indonesian Islamic civil society organisations effectively used emotionally resonant visual content—particularly images of displaced families and destroyed mosques—to achieve viral reach despite algorithmic constraints.

The Rohingya case also illustrates what we identify as the “Islamic media amplification paradox”: Islamic media coverage of the crisis, while more sustained and more morally engaged than Western mainstream coverage, has been unable to translate narrative presence into policy impact at the international level. Muzayyin et al. (2021) argue that this gap reflects not a failure of Islamic communication but a structural marginalisation of Islamic humanitarian voices in international governance institutions, where secular humanitarianism remains the dominant framework. This finding points to the importance of what Loo and Suryana (2024) identify as the strategic challenge for Humanitarian Islam: translating Islamic ethical frameworks into vocabulary that resonates within secular international humanitarian institutions without losing their distinctive moral grounding.

The algorithmic dimensions of Rohingya crisis coverage differ from the Gaza case in important ways. Because the Rohingya crisis lacks the geopolitical salience of the Palestinian conflict, it has not achieved the narrative saturation threshold necessary to overcome algorithmic suppression. Islamic media coverage of the crisis tends to be confined to Muslim-majority platform ecosystems—WhatsApp groups, Telegram channels, Muslim-oriented YouTube channels—rather than achieving mainstream platform visibility. Saliu (2023) identifies this pattern as a broader feature of post-truth public diplomacy: minority humanitarian narratives are increasingly ghettoised within algorithmically curated “ecosystems” that reach only already-sympathetic audiences, limiting their capacity to build broad-based humanitarian solidarity.

4.3. Case 3: Poverty and Climate-Related Food Insecurity – Islamic Ethics Meets Global Governance

The third crisis typology examined—global poverty and climate-related food insecurity—presents a distinctive framing challenge: these are structural, slow-onset crises that lack the dramatic visual narratives of armed conflicts, requiring Islamic media to develop more complex, evidence-based framing strategies.

Al Rabeeah et al. (2025), in their analysis of humanitarian assistance amid the adversities of 2025, document how structural crises—including food insecurity affecting over 800 million people globally—receive systematically less media attention than acute conflict-related emergencies, regardless of their scale or severity. This “chronic crisis invisibility” represents a fundamental challenge for Islamic media, which must compete for audience attention against algorithmically privileged content that is visually dramatic and emotionally immediate.

Islamic ethical frameworks offer distinctive resources for framing poverty and food insecurity as humanitarian emergencies. The concepts of zakat (obligatory almsgiving), sadaqah (voluntary charity), and waqf (endowment) provide Islamic media with a ready vocabulary for mobilising humanitarian action, while the Quranic concept of khalifah (stewardship) provides a theological foundation for environmental responsibility (Tryggvason & Shehata, 2024). Amelinda and Umar (2025), in their study of multisectoral communication in urban poverty alleviation in Palopo City, demonstrate how Islamic organisations—particularly BAZNAS (the National Zakat Agency)—function as critical communication intermediaries that translate global humanitarian frameworks into locally actionable programmes, while simultaneously building community trust through Islamic ethical vocabulary.

The algorithmic dynamics of poverty and climate framing present unique challenges. Unlike conflict crises, which generate high-engagement content through visual drama and moral outrage, poverty and climate narratives tend to generate the “compassion fatigue” effect identified by Shehata et al. (2021): repeated exposure to images of chronic poverty reduces rather than increases audience engagement, creating a negative feedback loop in which algorithmic systems further de-amplify content that already struggles for attention. Islamic media have partially addressed this challenge through what Rustandi (2022) identifies as “hegemonic counter-framing”: strategic repackaging of humanitarian content within pop-cultural formats, celebrity endorsements, and Ramadan fundraising campaigns that achieve high engagement by connecting charitable giving to identity performance and community belonging.

Amelinda (2022), in her content analysis of religious articles in the Palopo Pos newspaper, documents how local Islamic media in Indonesia routinely integrate social and religious issues within a framework that seeks to promote “merciful Islam” (Islam rahmatan lil alamin) as a practical guide for addressing community-level poverty and inequality. This local practice mirrors and anticipates the global Islamic media strategies documented in the international literature, suggesting that Indonesian Islamic communication constitutes a significant laboratory for innovative humanitarian framing approaches.

The mosque as a communication hub represents a distinctive institutional resource in Islamic humanitarian framing of poverty and climate issues. Langaji et al. (2025), in their historical analysis of the Jami’ Tua Mosque in Palopo as a centre of Islamic civilisation-building, demonstrate how mosques have historically functioned as multifunctional social institutions integrating worship, education, economic activity, and governance. In the contemporary digital context, mosques and Islamic boarding schools (pesantren) function as trusted nodes within Islamic information networks, anchoring digital communication in face-to-face community relationships that provide resilience against algorithmic marginalisation.

4.4. Comparative Analysis: Patterns Across Crisis Typologies

Synthesising findings across the three crisis typologies, this study identifies three dominant patterns in Islamic media humanitarian framing within algorithmically governed digital environments:

Pattern 1: Moral-humanitarian frame dominance. Across all three crisis typologies, Islamic media consistently employ moral-humanitarian frames that emphasise suffering, solidarity, divine obligation, and the universality of human dignity. These frames draw on Islamic ethical vocabulary (rahmah, ‘adl, ummah) while simultaneously engaging with secular humanitarian concepts (human rights, international law, sustainable development). This dual framing strategy represents a sophisticated communicative resource that enables Islamic media to speak simultaneously to Muslim audiences and to broader international humanitarian constituencies.

Pattern 2: Algorithmic asymmetry and adaptive resistance. Islamic media across all three crisis typologies face systematic algorithmic disadvantages on mainstream platforms, including content removal, shadow-banning, and engagement penalties. However, Islamic digital actors demonstrate significant adaptive capacity, developing platform-specific strategies including visual storytelling, hashtag activism, cross-platform distribution, and the strategic integration of entertainment formats with humanitarian messaging.

Pattern 3: Contextual variation in narrative saturation. The effectiveness of Islamic humanitarian framing is significantly moderated by the geopolitical salience of the crisis in mainstream media. The Gaza conflict, with its high mainstream salience, enables Islamic media frames to achieve broader circulation despite algorithmic constraints. The Rohingya crisis, with its chronic mainstream invisibility, confines Islamic media narratives to Muslim-majority platform ecosystems. Poverty and climate crises, with their structural invisibility, require Islamic media to develop the most innovative framing strategies to sustain audience engagement.

These three patterns converge on a central finding: algorithmic governance does not uniformly suppress Islamic humanitarian narratives, but creates a differentiated landscape in which the effectiveness of Islamic framing strategies depends on the intersection of crisis geopolitics, platform architecture, communicative innovation, and community trust networks.

5. CONCLUSION

This study has conducted the first systematic comparative analysis of Islamic media humanitarian framing across three global crisis typologies—the Palestinian-Gaza conflict, the Rohingya refugee crisis, and global poverty and climate-related food insecurity—within the context of algorithmic governance on digital platforms. Employing a PRISMA-guided SLR with a critical framing analysis approach, and synthesising 24 peer-reviewed sources from 2020 to 2025, the study has identified three dominant patterns: (1) the consistent deployment of moral-humanitarian frames rooted in Islamic ethical vocabulary; (2) systematic algorithmic asymmetries compounded by adaptive Islamic digital resistance; and (3) significant contextual variation in narrative saturation effects across crisis typologies.

These findings make three contributions to existing scholarship. Theoretically, the study extends framing theory by demonstrating how algorithmic governance creates differentiated conditions for humanitarian narrative competition, challenging linear models of media effects. Empirically, the comparative SLR framework provides a replicable methodology for future cross-crisis analyses of minority media framing. Practically, the identification of adaptive Islamic framing strategies offers actionable insights for Islamic media practitioners, NGOs, and policy advocates seeking to enhance the reach and impact of humanitarian communication.

The study's central argument is that the algorithmically governed digital environment, while structurally disadvantageous for Islamic humanitarian communication, does not constitute an absolute barrier. Islamic digital media have developed sophisticated, context-sensitive strategies that demonstrate significant communicative resilience. However, realising the full potential of Islamic humanitarian communication requires sustained institutional investment in digital literacy, platform advocacy, and the development of Islamic media frameworks that can effectively bridge Islamic ethical traditions and secular international humanitarian discourse.

6. RECOMMENDATIONS AND POLICY IMPLICATIONS

For Islamic media practitioners and da'i: invest in platform-specific content strategies that leverage algorithmic affordances rather than working against them. This includes systematic use of visual storytelling, strategic hashtag deployment, and cross-platform distribution to maximise narrative reach.

For Islamic civil society organisations and NGOs: develop institutional frameworks for Islamic humanitarian communication that integrate traditional Islamic ethical vocabulary with secular humanitarian discourse, enabling simultaneous engagement with Muslim audiences and international policy constituencies. The Humanitarian Islam initiative of Nahdlatul Ulama, as documented by Loo and Suryana (2024), provides a model for this integrative approach, though its communication challenges must be addressed through more systematic capacity-building.

For platform governance advocates: the documented pattern of algorithmic asymmetry affecting Islamic humanitarian content warrants sustained advocacy for transparent, accountable content moderation policies that do not disproportionately disadvantage minority religious communities. Islamic communication scholars and practitioners should engage proactively with platform governance processes.

For policymakers in Muslim-majority countries: invest in the development of alternative digital infrastructure—including Islamic-oriented platforms, data sovereignty frameworks, and digital literacy programmes—that can provide resilient communication channels for Islamic humanitarian narratives that are less dependent on algorithmically biased mainstream platforms.

7. LIMITATIONS AND FUTURE RESEARCH

This study acknowledges several limitations that provide directions for future research. First, the SLR methodology, while systematic and transparent, relies on the existing published literature and is subject to publication bias: studies with positive or significant findings are more likely to be published, potentially underrepresenting null or negative results in the Islamic media framing literature. Second, the comparative analysis of three crisis typologies, while illuminating in terms of cross-case patterns, necessarily sacrifices

depth for breadth: each crisis typology merits its own dedicated empirical investigation. Third, the study's focus on English and Indonesian-language sources excludes potentially significant scholarship in Arabic, Malay, Turkish, and other Muslim-majority languages.

Future research should address these limitations through: (1) primary empirical studies employing computational methods—including machine learning-based content analysis and network analysis—to systematically analyse Islamic media framing across platforms and languages; (2) ethnographic studies of Islamic media producers to illuminate the lived experience of navigating algorithmic constraints; (3) experimental studies examining audience reception of Islamic humanitarian frames across different cultural and demographic contexts; and (4) comparative case studies that extend the analytical framework developed in this study to additional crisis typologies, including Muslim minority rights issues in non-Muslim majority countries and post-conflict reconstruction in Muslim-majority states.

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