



Implementation of *fiqh al-I'lām* principles for library information services in the digital age

Abdurrasyiid Ridla*, Anis Masruri

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Jalan Marsda Adisucipto, Yogyakarta, Indonesia, 55281

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Abstract

Purpose. Describe the structure of the rules of Fikih Informasi (*Fiqh al-I'lām*), analyze the relevance of these values, and formulate a model for implementing the rules of Fikih Informasi (*Fiqh al-I'lām*) in the context of library information services in the digital era.

Methods. This study employs a qualitative library research method using books, journal articles, and relevant scholarly literature as primary data sources. Data were collected through document analysis of key *Fiqh al-I'lām* documents and relevant scholarly literature on information services and digital libraries, and were analyzed using a qualitative interpretive approach.

Findings. Western information ethics and Fiqh Informasi (*Fiqh al-I'lām*) are grounded in fundamentally different normative paradigms. The normative foundation of Western information ethics is secular-humanistic, whereas that of Fikih Informasi (*Fiqh al-I'lām*) is a religious-moral framework grounded in the principles of *Tawhīd*, *Akhlaq Karimah*, and *Maṣlaḥah*. The findings demonstrate that implementing Fikih Informasi (*Fiqh al-I'lām*) provides an ethical framework for librarians to address information disorders, such as disinformation, misinformation, malinformation, and hoaxes, within digital information services.

Implications. *Fiqh al-I'lām* offers a relevant ethical framework for libraries in religious and collectivist contexts such as Indonesia, repositioning libraries as "centers of wisdom." However, its current conceptualization remains largely linear and ethics-theocentric, with limited adaptation to specific library contexts and operational SOPs. Future research should incorporate a socio-anthropocentric perspective and interdisciplinary approaches to develop context-sensitive and operational frameworks across library sectors.

Keywords: Digital Service; Fiqh; Information Service; Islamic Ethics; Digital age

1. Introduction

The rapid advancement of technology in the digital age has propelled society toward digital transformation, integrating various digital technologies into diverse aspects of communal life (Braccini et al., 2024; Deja et al., 2021). Significantly, this phenomenon of digital transformation affects both the governance structures of societal organizations and the operational modalities of industries (Deja et al., 2021; Dokuchaev, 2020; Valaskova et al., 2025). However, as information service organizations, library institutions are not exempt from the demands of this transformation. The phenomenon of digital transformation also compels libraries to alter their processes, methods, and strategies in

* Corresponding author.

Email addresses: 24200012021@student.uin-suka.ac.id (A. Ridla), anis.masruri@uin-suka.ac.id (A. Masruri).

delivering information services to their users (Adeleke & Durodolu, 2025; Deja et al., 2021; Tammaro, 2025; Vial, 2019).

As a manifestation of the alter, libraries have undertaken various innovations such as implementing Online Public Access Catalogue (OPAC) systems, institutional repositories, e-resource services, integrated RFID service systems, mobile libraries, and artificial intelligence-based search technologies that enable libraries to provide information access faster, broader, more effective, and more efficiently (Ardyawin et al., 2025; Okunlaya et al., 2022; Saddler, 2025). Beyond being a mere response, this diverse array of digital technology innovations also manifests in libraries as a tangible commitment to sustaining library services in the digital age (Adigun et al., 2024; Aslam, 2021). However, Adigun et al. (2024) and Dunmade & Tella (2023) reveal that the extensive integration of digital technology into library service processes in the digital era, in turn, gives rise to new problems, specifically issues related to service ethics. Data manipulation, intellectual property piracy, privacy violations, copyright infringement, plagiarism, access inequity, inclusivity issues, data breaches, and the filter bubble phenomenon are among the ethical problems that can arise (Adigun et al., 2024). The complexity of these challenges necessitates a more comprehensive, adaptive, and contextual ethical framework for providing information services in the digital age, particularly for library institutions.

Within the discourse of Library and Information Science (LIS), the development of information service ethics has thus far been predominantly dominated by Western intellectual traditions, specifically through international legal frameworks such as the IFLA Code of Ethics (2012) and ALA Code of Ethics (2021) (Karetzky, 1991; Wang & Duan, 2024). This approach emphasizes the necessity for accuracy, accountability, privacy, professionalism, and librarian neutrality within the service process. Although it possesses universal value in many respects, this framework is grounded in a secular-humanistic paradigm that does not fully represent the needs of communities in the Eastern world. Information ethics in the Western world typically emphasizes intellectual freedom, rationality, modernism, individualism, and human rights as its core principles. The emphasis on individual rights and inclusivity is also reflected in support for the LGBT community and the recognition of its presence within information service spaces (Bao & Toivonen, 2022; McEachreon, 2016; Trushina, 2004; Wiorogórska & Sendor, 2025). Such an ethical model contrasts sharply with Eastern ethical traditions, particularly in Indonesian society, which holds religious-moral values, collectivism, long-term orientation, and social benefit (Indonesia: *kemaslahatan*) as its foundational principles in conducting information-based interactions, public service, and especially information services (Bao & Toivonen, 2022). Conceptually, this Eastern ethical tradition is articulated within the framework of Islamic ethics (Bensaid & Machouche, 2019; Mohamed et al., 2024). Thus, to bridge the practical and normative needs of library institutions in the Eastern world, a service ethics perspective grounded in Islamic values can be developed. Adopting an Islamic values-based approach to library service ethics would enable libraries to serve their patrons appropriately and ethically in the digital age, particularly in the context of library services for Indonesian society.

As a response to the challenges posed by contemporary information ethics issues, in Indonesia, in 2015, Majelis Tarjih dan Tajdid Muhammadiyah developed "*Fiqh al-ʿIlām*"

(The Jurisprudence of Information) as a normative framework specifically designed to address various problems related to information in the digital age (Muchlas et al., 2022; Muhammadiyah, 2025). Within the framework of *Fiqh al-I'lām*, at least three primary levels of principles are formulated: (1) Foundational Values (*al-Qiyam al-Asāsiyah*) encompassing monotheism (*tawhid*), noble character (*akhlāq al-kaīmah*), and public benefit (*maslahah*); (2) General Principles (*al-Uṣūl al-kullīyyah*) governing caution, honesty, justice, and integrity in the process of information production, distribution, and consumption; and (3) Practical Guidelines (*al-Aḥkām al-far'iyyah*) regulating the ethical procedures for engaging with information. This tiered ethical framework offers a comprehensive, contemporary normative foundation with significant potential for application to digital-age information services, particularly within library information services, both theoretically and in practice.

Based on the researcher's literature review, scholarly discourse on integrating Islamic values into the concepts of service, information, and digital information systems in Indonesian society has been examined across various domains. For example, Research by Wahidilah (2025), Effendi et al. (2023), and Nurhadi (2018) examines the application of Islamic values in the contexts of digital public services, information ethics, and technology-based information systems. Furthermore, research specifically integrating Islamic values with the field of Library and Information Science (LIS) has also been conducted. Examples include studies by Hartono (2019), Syawqi (2020), Hastuti (2022), Rodin et al. (2024), and Pujiyanta (2025), which examine the integration of Islamic values in library management, the concept of Islamic librarianship, and the development of Islamic value-based digital libraries. However, none of these studies has specifically addressed the implementation of Islamic values into the specific context of information service ethics in the digital age. Furthermore, up to the point of this research being conducted, no study has been found that directly and systematically integrates the foundational values, general principles, and practical guidelines of "*Fiqh al-I'lām*" into the context of information service governance in the digital age within library institutions.

The urgent reality of digital-age information service ethics must be relevant to the characteristics of service users in Indonesia, especially when considering the potential application of *Fiqh al-I'lām* principles as an ethical framework for libraries. However, a significant research gap remains, as previous studies have addressed information ethics only in general terms without specifically integrating these *Fiqh al-I'lām* principles into library practices. Moreover, the literature review revealed that no operational implementation model currently exists for librarians to use when addressing information disorders, such as disinformation and hoaxes, in the digital age, especially one grounded in Islamic values. Consequently, based on this research gap, this study will formulate the implementation of *Fiqh al-I'lām* principles into the context of library information services in the digital age. Specifically, the objectives of this research are to: (1) describe the structural principles of *Fiqh al-I'lām*; (2) analyze the relevance of these values to library information services in the digital age; and (3) formulate an implementation model for *Fiqh al-I'lām* principles within the context of library information services in the digital age. Through this research, it is anticipated that a conceptual model of Islamic information ethics will emerge, serving as a reference for libraries in developing digital-age

information services that are secure, integrity-based, and beneficial. Furthermore, from an academic standpoint, this research is expected to contribute to the development of a more integrative and interconnected literature on information service ethics by integrating and connecting LIS discourse with contemporary fiqh discourse. Thus, this study offers not only a theoretical contribution but also practical guidance for libraries providing technology-based information services in Indonesia.

2. Methods

In accordance with the research need to examine the concept of *Fiqh al-I'lām* and its relevance to library information services in the digital era, this study employs a qualitative library research approach (Zed, 2023). Furthermore, the data used in this study are secondary. Data sources were systematically collected through targeted searches in Google Scholar to identify SINTA-indexed national articles and in the Scopus database to retrieve Scopus-indexed international publications. The search strategy employed specific keyword combinations in both Indonesian and English, such as "Fiqh al-I'lām", "Fikih Informasi", "Islamic information ethics", "information service", "library information service", and "library information service in the digital age". The literature selection was guided by predefined inclusion and exclusion criteria. Inclusion criteria comprised: (1) peer-reviewed scholarly journal articles indexed in SINTA (national) and Scopus (international) addressing about Library and Information Science (LIS) and Islamic information ethics; (2) scholarly books and official normative policy document addressing Library and Information Science (LIS) and Islamic information ethics; and (3) publications predominantly published within the last decade to reflect contemporary digital library service dynamics. Then, exclusion criteria comprised: (1) non-peer-reviewed popular articles; (2) opinion pieces lacking scholarly citations; (3) and literature unrelated to Library and Information Science (LIS) and Islamic information ethics.

To identify the ethical principles of *Fiqh al-I'lām* and their application in digital library information services, two primary documents were selected as the main data sources: 1) "*Berita Resmi Muhammadiyah Nomor 05/2022-2027/Zulkaidah 1446 H/Mei 2025 M*"; and 2) the article "*Aktualisasi Fikih Informasi dalam Masyarakat Digital*" as a chapter of "*Dakwah Muhammadiyah dalam Masyarakat Digital: Peluang dan Tantangan Kado Mukhtar Muhammadiyah #48 dari Universitas Ahmad Dahlan*". These two primary texts were selected because they represent the official, authoritative, and primary normative formulations issued by the Majelis Tarjih dan Tajdid PP Muhammadiyah. Together, they articulate the complete hierarchical structure (*al-Qiyām al-Asāsiyah*, *al-Uṣūl al-Kullīyyah*, and *al-Aḥkām al-Far'īyyah*) and universal operational guidelines of *Fiqh al-I'lām*, which serve as the core analytical framework of this study. The journal articles identified through the data selection process described above serve to construct the theoretical discourse and, specifically, to address the established research questions.

Data were analyzed descriptively using a qualitative interpretive approach through thematic document analysis. The analysis proceeded through three systematic stages. First, textual units containing Islamic ethical normative values were extracted from the *Fiqh al-I'lām* primary documents and Islamic information ethics articles, while library information service dimensions were extracted from LIS literature. Second, the ethical dimensions identified in library information services literature were grouped into the

triadic framework of *Fiqh al-I'lām* (*al-Qiyam al-Asāsīyah*, *al-Uṣūl al-Kulliyyah*, and *al-Aḥkām al-Far'iyyah*). Third, based on this grouping, Islamic ethics for digital-age library information services were formulated by synthesizing primary documents, Islamic information ethics articles, and LIS literature within *Fiqh al-I'lām*'s triadic framework

3. Results and Discussion

3.1 *Fiqh al-I'lām* (The Jurisprudence of Information)

To address various information-related problems in the digital age, particularly concerning contemporary information ethics, the Majelis Tarjih dan Tajdid Muhammadiyah in Indonesia developed *Fiqh al-I'lām* in 2015 (Muchlas et al., 2022; Muhammadiyah, 2025). Normatively, Majelis Tarjih dan Tajdid Muhammadiyah states that the structure of *Fiqh al-I'lām* (the Jurisprudence of Information) functions as a regulation, guideline, and practical guide with spiritual, social, juridical, ethical, and aesthetic dimensions for Muslims in producing, distributing, and consuming information, especially in the digital age (Muchlas et al., 2022). In accordance with its function, *Fiqh al-I'lām* (the Jurisprudence of Information), as formulated by Majelis Tarjih dan Tajdid Muhammadiyah, is not limited to being a compilation of taklifi legal rulings (such as halal, haram, wajib, mubah, makruh). Rather, it serves as universal Islamic principles encompassing the dimensions of creed (*aqīdah*), law (*hukum*), and ethics or morality (*akhlak*), structured within a triadic spiral normative hierarchy. This hierarchical normative structure comprises foundational values (*al-Qiyam al-Asāsīyah*), universal principles (*al-Uṣūl al-Kulliyyah*), and practical guidelines or specific legal rulings (*al-Aḥkām al-Far'iyyah*) (Muchlas et al., 2022; Muhammadiyah, 2025).

3.1.1 The foundational values (*al-Qiyam al-Asāsīyah*)

In detail, the foundational values (*al-Qiyam al-Asāsīyah*) within *Fiqh al-I'lām* constitute a set of fundamental values that serve as the basis for engaging in any activity related to information, whether production, distribution, or consumption (Muchlas et al., 2022; Muhammadiyah, 2025). The foundational values in *Fiqh al-I'lām* are: (1) Tawhid (*al-Tauḥīd*); (2) Noble Character (*al-Akhlāq al-Karīmah*); and (3) the Value of Public Benefit (*al-Maṣlaḥah*) (Muchlas et al., 2022; Muhammadiyah, 2025). In detail, according to the explanation by PP Muhammadiyah (2025), the aspects comprising the foundational values (*al-Qiyam al-Asāsīyah*) for engaging with information are as follows:

The foundational value of Tauḥīd (tawhid/monotheism) holds that Muslims must recognize that the ultimate source of truthful information is what originates from Allah and His Messenger, as conveyed through the Qur'an and authentic, accepted (*ṣaḥīḥ* and *maqbul*) Hadith (Muhammadiyah, 2025). Moreover, it also entails the awareness that any information one creates, disseminates, or consumes will be subject to accountability before Allah SWT (Muchlas et al., 2022). Subsequently, the meaning of the foundational value of noble character (*akhlāq al-karīmah*) is that any activity related to information, whether producing, disseminating, or consuming it, must be grounded in attitudes and

actions rooted in moral nobility (Muchlas et al., 2022). Attitudes and actions that constitute noble character include honesty (*jujur*), justice (*'adl*), truthful communication (*tabligh*), trustworthiness (*amānah*), wisdom (*fatanah*), and moderation (*moderat*) (Muhammadiyah, 2025). Furthermore, the meaning of the foundational value of Public Benefit (al-Maṣlaḥah) is that any activity related to information, be it producing, disseminating, or consuming, must embody beneficial value, both for oneself and for society at large (Muchlas et al., 2022; Muhammadiyah, 2025). Specifically, PP Muhammadiyah (2025) explains that the foundational value of maṣlaḥah (public benefit) must encompass both efficiency and effectiveness, as well as conscientiousness in the conveyance and reception of information.

3.1.2 The foundational values (*al-qiyam al-asasiyah*)

In addition to foundational values, *Fiqh al-I'lām* encompasses universal principles (al-Ushul al-Kulliyah) that govern the production, distribution, and consumption of information for Muslims. In detail, according to the explanation by PP Muhammadiyah (2025), the aspects comprising the universal principles (*al-Ushul al-Kulliyah*) for engaging with information are as follows: The first aspect, open and transparent reporting (*ṣidq*), requires Muslims to recognise that, in essence, every human being possesses the right and the need for access to information that is good, truthful, and honest. Furthermore, Muslims must understand that not all information must or can be delivered. Muslims must understand the elements of appropriateness and benefit (*maslahah*) in every instance of delivering information. The second aspect subsequently refines this principle of openness: to exercise selectiveness and caution in their information practices. The meaning of a selective and cautious attitude in information behavior is that every Muslim must be able to consider the value and impact of any information they possess, produce, disseminate, or consume.

Furthermore, in this regard, Muslims are required to avoid rushing to conclusions, maintain a critical stance, and engage in clarification and verification (*tabayyun*) to assess the validity of information. Normatively, the aspect of selectivity and caution constitutes an applied continuation of the concepts of *al-jarḥ* (discreditation) and *al-ta'dil* (attestation of reliability) from the discipline of *Ḥadīth* sciences. Once the validity of information can be ensured, the next challenge concerns the balance of perspectives, which is addressed by the third aspect, balance in information practice (*al-tawāzun*). This aspect highlights that Muslims must recognize the need to remain open to differing viewpoints in their information practices (covering both sides). Then, in accordance with the nature of the characteristic of *ulul albab* (the possessors of intellect) as described in Q.S. al-Zumar (39):18, Muslims must develop the capacity to follow or adopt the best view (*tarjīḥ*) among the various available viewpoints.

The fourth aspect, responsible freedom in information production, distribution, and consumption (*al-ḥurriyyah al-mas'ūlah*), highlights that Muslims need to understand that every human being is "free" to produce, convey, and receive information. However, as civilized and social beings, each of these freedoms must be ensured to align with the prevailing religious norms, ethical standards, and legal frameworks of the society in

question. Finally, the fifth aspect, rationality and proportionality in information practice, explains that Muslims need to adopt a rational and proportional attitude in producing, disseminating, and receiving information, regardless of whether they are positioned as insiders or outsiders relative to the information source. Emotional reactivity and subjective bias must be recognized and managed throughout all processes and forms of information engagement. Muslims' bias towards certain figures, institutions, groups, sects, or communities in providing information is legitimate, but it is still necessary to ensure that this attitude does not negate rationality and proportionality.

3.1.3 Practical guidelines or specific legal rulings (*al-ahkam al-far'iyah*)

The five aspects of universal principles (*al-Ushul al-Kulliyah*) are further refined by Majelis Tarjih dan Tajdid Muhammadiyah as the foundation for formulating practical guidelines or specific legal rulings (*al-Ahkam al-Far'iyah*) within the framework of Islamic *Fiqh al-I'lām* (Muchlas et al., 2022). In detail, these applied guidelines or specific legal rulings (*al-Ahkam al-Far'iyah*) are categorized into three parts: (1) the function of information; (2) prerequisites for ethical information practice; and (3) prohibitions in information practice (Muhammadiyah, 2025). Furthermore, according to the explanation of PP Muhammadiyah (2025), the elaboration of these three sections is as follows:

Based on the scholarly analysis by Majelis Tarjih dan Tajdid Muhammadiyah, there are at least eight primary functions of "information" for every Muslim. The first function, *al-Ta'lim* (teaching/education), stipulates that in accordance with the study of Q.S al-'Alaq: 5 and Q.S al-Baqarah: 31, all information, throughout its communicative processes, must be ensured to embody a teaching or educational purpose. Thus, such informational entities can contribute to societal betterment and foster a comprehension of truth. In addition to its educational function, according to a study of Q.S an-Nisā': 174, ideally, information should be enlightening for both the owner and the recipient. Therefore, upon receiving and applying such information, society is motivated to become progressively better human beings and achieve continuous improvement. Based on the study of Q.S. an-Nūr: 11–13, one of the essential functions of information is to provide explanation and clarification regarding any given matter, which constitutes the third function, *al-Taūdhīh* (clarification/explanation). Thus, the information produced, distributed, owned, or consumed should help clarify societal confusion, especially that caused by disinformation, misinformation, malinformation, and hoaxes.

Based on the study of Q.S al-Ḥasyr: 18, information also plays a role in renewal. Thus, through the presence of information, society gains renewed impetus for intellectual and scientific advancement, fostering broad-mindedness and progressive development. In practical terms, this function is embedded in the information production process through the analysis, synthesis, and evaluation of existing bodies of knowledge. Based on the study of Q.S Āli' Imrān: 138 and Q.S Yūnus: 57, information also has a function to serve as a form of counsel (*naṣīḥah*) and as an instrument for awakening human consciousness toward constant self-improvement, both in the context of being an individual and as a social being, especially in terms of being a part of a nation and state. These roles constitute the fifth function of information, *al-Wa'z wa al-Taw'iyah* (counsel and consciousness-raising)

Part of the function of information is also to be able to strengthen or give rise to a definitive statement when confronted with two conflicting assertions, which constitutes the sixth function, *al-Tarjīh* (strengthening between two things). This is directly related to the aspect of *tawāzun* (balance/equilibrium) as part of universal principles (*al-Ushul al-Kulliyah*) formulated from the study of Q.S al-Zumar (39): 18. Information also functions to organize, which constitutes the seventh function, *al-Tanzīm* (organizing). This function implies that information is also a tool for organizing a group or systematizing a matter to achieve its goals. The role of information in organizing activities and structuring affairs to achieve specific goals is consistent with the adage popular among traditional Muslim scholars: "الْحَقُّ بِلَا نِظَامٍ يُغْلِبُهُ الْبَاطِلُ بِنِظَامٍ," which translates to: "Truth without organization is defeated by organized falsehood/evil."

Finally, according to the study of Q.S al-Baqarah: 30-34, 60, 66-71, part of the function of information is as a means in the dialogue process. Through information-mediated dialogue, information exchange and development can occur with greater clarity and structure.

The elaboration of these eight functions of information, however, does not operate in isolation; it requires a set of mandatory components that govern how information activities must be conducted ethically. Based on an understanding of the core values (*al-Qiyam al-Asāsīyah*) and universal principles (*al-Uṣūl al-Kullīyyah*), at least five mandatory components for information activities can be derived as follows:

The first mandatory component, being responsible and not tendentious in assessing information (*al-amānah wa lā naz'ah fī al-ḥukmī*), aligns with the principle in the science of hadith to reveal various aspects of information in a balanced manner (*yazkurūna li al-rāwī mā lahu wa mā 'alaihi*) and the principle of balancing of reporting in journalism. This component is also fundamentally linked to the concept of *al-'adl* (justice/fairness), as articulated by Muhammad bin Sirin in the text *Al-Jāmi' li-Akhlaq al-Rāwī wa Ādāb al-Sāmi'* by Al-Khaṭīb al-Baghdādī: "*zalamta akhāka in zakarta musāwa'ahu wa lam tazkur mahāsinahu*", which means: "you have wronged your brother if you mention his negative side and do not mention his good side". Beyond being thorough and critical, diligence in gathering and processing (i.e., reporting), evaluating, disseminating, and consuming information is essential for Muslims. Thus, the information circulating will contain the values of objectivity and factuality, and be free from mere prejudice and unsubstantiated assumptions (*al-wahm*).

In information activities, upholding the etiquette of sound scholarly inquiry (*ādāb al-baḥs al-'ilmī al-ṣaḥīḥ*) is mandatory. Scholars of *Ḥadīth* further emphasize that the delivery and dissemination of information must also align with prevailing ethical norms, particularly those of Islamic religious ethics, and be articulated in appropriate, non-vulgar language. Furthermore, based on the study of Q.S. al-Mā'idah: 8, among the ethical imperatives to be firmly upheld are objectivity and fairness, especially when assessing information originating from a disliked party. A core requirement for any information is that it must be beneficial. Furthermore, in keeping with the spirit of Islam, informational content should be minimized, or ideally entirely free, from harmful elements. This principle aligns with the analysis of Q.S. al-Baqarah: 219, 233, and the Prophetic *Ḥadīth* narrated by Ahmad:

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا ضَرَرَ وَلَا ضِرَارَ)

Which means: "From Abū Sa'īd Sa'd bin Mālik bin Sinān al-Khudrī, may God be pleased with him, the Messenger of God, peace be upon him, said: 'There should be neither harming, oneself, nor reciprocating harm, upon others, (*lā ḍarar wa lā ḍirār*).'"

Specifically, PP Muhammadiyah (2025) details several key considerations for information practice concerning the aspects of benefit and harm. First, clarity and safety of all presentational elements in packaging or presenting information, whether graphical, pictorial, textual, or auditory, must be ensured. Second, sentence construction must be ensured to avoid inciting hostility or containing a provocative element. Third, as pornography, impermissible visualizations of violence, and profanity are forbidden under sharia, so too must information content avoid negative issues related to ethnicity, religion, race, or inter-group relations. Fourth, before information is disseminated, the legitimate right to distribute such information must be possessed, and the information shared with the general public must be non-private. Information must be disseminated properly and correctly, be beneficial, timely, and contextually appropriate. To create a credible information environment, every piece of information that is received, produced, disseminated, or consumed should have passed through a verification process. This process constitutes the fifth component, verification of information.

Conceptually, the process of information verification is analogous to the procedures of textual criticism (*naqd al-matn*) and chain-of-transmission criticism (*naqd al-sanad*) employed in the Science of *Ḥadīth*. Thus, information verification is not limited to checking the validity and quality of the information source, but also encompasses evaluating the validity and quality of the informational content itself. Furthermore, in accordance with the study of Q.S. al-Ḥujurāt: 6, the process of checking the validity and quality of informational content must also address the aspect of its internal coherence. Q.S. al-Ḥujurāt: 6 delineates at least three methods for verifying coherence: the methods of clarification, confirmation, and information comparison. In detail, it is explained that the clarification method can be implemented by requesting an explanation of the truthfulness and quality of the relevant information from an authoritative party. Then, the confirmation method can be carried out by directly checking the original or primary source of the information. Finally, the comparison method is conducted by comparing related information with similar information from other sources.

Conversely, while the five mandatory components delineate what information practitioners must uphold, they are simultaneously bounded by prohibitions on what must be avoided. Based on an understanding of the core values (*al-Qiyam al-Asāsīyah*) and universal principles (*al-Uṣūl al-Kullīyyah*), there are at least five fundamental prohibitions in information practice, and these can be formulated as follows: 1) Lying (*al-Kadhib*); 2) Seeking out the faults and errors of Others (*Tajassus*); 3) Slander, backbiting, and tale-bearing (*Fitnah*, *Ghibah*, and *Namimah*: defamation and character assassination); 4) Mockery, Insult, Bullying, and Hate Speech; 5). Pornography, Immorality, and All That is Proscribed by Islamic Law (Sharia)

The presentation of the normative structure and hierarchy by PP Muhammadiyah on Information Jurisprudence (Fiqh al-'Ilām) has provided a comprehensive, solid ethical and

jurisprudential framework, grounded in normative texts, for contemporary informational discourse among Muslims, particularly in the current digital age. The existence of the triadic spiral normative system signifies a shift in necessity from merely having a structured set of normative values to a demand for practical guidelines as part of a proactive institutional regulatory framework aimed at guaranteeing public welfare (*al-maṣlaḥah*) and preventing harm (*mudārāt al-maṣḍah*) in information activities. Then, the next challenge no longer lies in the formulation of norms and guidelines per se, but rather in the practical domain: the need to contextually translate the theoretical implications of *Fiqh al-ʾlām* into operational procedures and ethical policies for information service institutions. Libraries, as information service institutions that play a vital role in the identification, curation, and dissemination of information within society, particularly the academic community, are among the key institutions that require implementing *Fiqh al-ʾlām* within their service structures. Subsequently, the discussion in subchapter 3.2 of this study will focus on a definitive functional analysis and formulation regarding the urgency of library information services as one of the objects of ethics-technology convergence discourse.

3.2 Library Information Services

The primary function of the library, as a non-profit service institution, is to provide information services (Huvila, 2012; Kawamoto & Koizumi, 2023; Koontz et al., 2010; Ranjan, 2023). Explicitly, IFLA (2010) states that in providing information services, quality, accuracy, and relevance of information are indispensable elements. Within library institutions, Chatterjee (2017) and ALA (2000) explain that information services are broadly categorized into two types: 1) providing direct access for users to the information they need; and 2) assisting users to help them find the information they require (reference and information search assistance). Furthermore, conceptually, information services in libraries are divided into four main phases: 1) identifying the information needs, characteristics, and interests of users; 2) searching for information entities in accordance with the identified needs, characteristics, and interests (information curation); 3) collecting and compiling the retrieved information in a presentable manner; and 4) disseminating information to users. Chatterjee (2017) emphasizes that in providing information services, every information service institution, particularly libraries, needs to ensure the existence of four fundamental characteristics of information service: 1) recognition that information service is the primary goal and core function of the institution; 2) the information services provided must actually be user-needs driven and demonstrably relevant to those needs; 3) the activities undertaken are fundamentally concerned with the search, allocation, and provision of documents, information, or access to information required by users; and 4) information services are delivered from or derived from sources that are credible, authoritative, and valid.

For library institutions, theoretically, in accordance with one of the fifth law of library science: "a library is a growing organism," libraries must be able to ensure their continuous adaptation to the diverse changes in user needs and the varied societal transformations in the provision of information services (Ranjan, 2023; Subaveerapandiyan et al., 2025). This

principle clearly underscores that, in the digital age and amid the ongoing currents of digital transformation, libraries must ensure that the methods and forms of their information services remain continuously relevant to their users' needs. To be effective and efficient, such service adaptation can be undertaken by library institutions through a systematic and measurable digital transformation of their existing service structures. Furthermore, the digital transformation undertaken must remain grounded in the fundamental functions and character of libraries and be oriented towards the needs of library users (American Library Association, 2000; Chatterjee, 2017).

The commitment to remaining grounded in and oriented toward user needs throughout the digital transformation of information services in libraries cannot be disentangled from the risks and complexities that may arise in the digital environment. Digital transformation in information services can give rise to serious ethical issues, threats, and challenges, including data privacy breaches; algorithmic bias in content curation; the dissemination of disinformation, malinformation, and hoaxes; the death of expertise-based information traditions; and copyright infringement in the fluid digital environment. Furthermore, the negative impacts of globalization, especially in the sociocultural sphere, such as the erosion of local cultural values and identity, as well as cultural assimilation, can also easily occur. This phenomenon clearly presents an ethical dilemma for both libraries and librarians, because the fundamental function of libraries as providers of quality access to information can easily come into conflict with the potential *mafsadah* (harm) arising from the digital technological environment. Thus, libraries require a solid ethical framework that aligns with the indigenous sociocultural ethics of the communities they serve. In the context of Indonesian Muslim society, this challenge and/or problems can be overcome by synthesizing and implementing the ethical principles and values contained within *Fiqh al-I'lām* throughout the entire chain of library information services both explicitly and implicitly.

3.3 Implementation of *Fiqh al-I'lām* Principles in Library Information Services in the Digital Era

3.3.1 Application of core values (*al-qiyam al-asāsiyyah*)

In accordance with the concept and substance of the core value of *tawḥīd* (tawhid) in *Fiqh al-I'lām*, librarians, as actors in information services, must fundamentally recognize that all information service activities will ultimately be held accountable before Allah SWT. Every implementation of information services, whether in the context of identification, acquisition, curation, distribution, evaluation, or development of information, must be grounded in both good intention (*niyyah*) and proper methods. One of the intentions (*niyyah*) that librarians must establish when carrying out information services is a commitment to fulfill their trust (*amānah*) and to present their work as part of their spiritual devotion to Allah SWT. Furthermore, as a matter of principle, librarians must understand that the ultimate source of informational truth is what originates from Allah and His Messenger through the Qur'an and *Ḥadīth*. It must also be ensured that such *Ḥadīth* are authentic and acceptable (*ṣaḥīḥ* and *maqbul*). Thus, the knowledge products delivered

by librarians must be aligned with the ethical standards contained in the meanings of the Qur'an and *Ḥadīth* (*ṣaḥīḥ* and *maqḥūl*).

In the context of information services in the digital era, the implementation of the core value of *tawḥīd*, as formulated in *Fiqh al-I'lām*, provides a solid moral foundation by emphasizing the validity of revelatory sources and spiritual consciousness. However, analytically, this theory is still limited to a linear theocentric-ethical dimension. The vertical relationship between the individual and Allah SWT, along with the authenticity of information originating from the Qur'an and *Ḥadīth*, is the focus that is emphasized. This limitation means that the theory has not yet explicitly engaged with the socio-anthropocentric dimension, namely the understanding that the value of *tawḥīd* also requires a structure of justice among humans and equality of rights to information in the public sphere.

To address this conceptual gap, this study applies Amina Wadud's hermeneutical paradigm of *tawḥīd* to the core value of *tawḥīd* itself, serving as a bridge connecting individual piety with social justice (Harits, 2024). Amina Wadud explains that one manifestation of understanding *tawḥīd* is the recognition that all human beings have an equal, proportional position in life (Nailul Muna, 2023). Furthermore, through this concept of equality (*al-musāwah*), the meaning of *tawḥīd* expands from mere recognition of the oneness of Allah SWT to an ideological foundation for eliminating discrimination. Then, in accordance with the logic of *tawḥīd*, which necessitates equality (*al-musāwah*) among all creatures, librarians must ensure accessibility and inclusivity in information services. Furthermore, various information service policies and elements, particularly regarding the use of digital technology, need to be implemented in a proportionate manner and remain within the boundaries of Islamic law (*sharia*).

As a special note, to determine the scope of *sharia* boundaries in the operation of information services, librarians must understand that the concept of "sharia" is distinct from *fiqh*, *uṣūl al-fiqh*, *fatwā*, and the Compilation of Islamic Law (KHI). Iyubenu (2020) explains that *sharia* comprises the laws of Allah SWT as stated in the texts of the Qur'an and the Sunnah of the Prophet Muhammad SAW, which are fixed and absolute. In contrast to *sharia*, *fiqh* consists of Islamic laws arising from the diverse products of Muslim *ijtihād* in understanding, interpreting, and explicating the various *sharia* evidences contained in the Qur'an and the Sunnah of the Prophet Muhammad SAW. The nature of *fiqh* products is that they are relatively true, relatively fixed, and relatively standard. Meanwhile, *uṣūl al-fiqh* is the discourse on the principles, theories, and methodologies for deriving Islamic law (*fiqh*) from its sources. Furthermore, *fatwā* and the Compilation of Islamic Law (KHI) are derivative products of *fiqh* about specific religious phenomena. In contrast to the KHI, *fatwā* is more subjective in nature, tailored to the circumstances of the *muṣtafi* (the object of the *fatwā*).

In accordance with the concept and substance of the core value of noble character (*al-akhlāq al-kaṛimah*), it is fundamentally necessary to realize that noble morals are the moral foundation of librarian behavior in information services. Therefore, information services, whether in the context of identification, acquisition, curation, distribution, evaluation, or development of information, are accompanied by attitudes of honesty, justice, communicative (*tabligh*), trustworthiness (*amānah*), intelligence (*faṭānah*), and

moderation. The detailed application of these six manifestations of noble character (*al-akhlāq al-karīmah*) is as follows:

Guaranteeing the authenticity of data and the validity of sources is a manifestation of honesty (*ṣidq*). In the context of information services in the digital era, the virtue of honesty requires librarians to refrain from manipulating metadata, plagiarizing, and disseminating unverified or invalid information. Furthermore, the provision of proportional access to information without discrimination based on users' social status, economic standing, or technological capability constitutes a manifestation of justice (*'adālah*). Justice within the paradigm of noble character (*al-akhlāq al-karīmah*) does not, however, imply providing inclusivity and accessibility without limits. Inclusivity and accessibility must be built in a balanced manner while remaining firmly grounded in Sharia norms. Thus, when information, by its substance, contradicts core creedal principles (*'aqīdah*), contains slander (*fitnah*), or leads to moral corruption, its access may be ethically restricted. The ethical restriction of access to information that may cause harm is consistent with classical fiqh maxims: "الضَّرَرُ يُزَالُ" (*al-ḍarar yuzāl*), which means: harm must be eliminated, and "دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ" (*dar'ul mafāsīd muqaddamun 'alā jalbil maṣāliḥ*), which means: averting harm takes precedence over securing benefit.

Beyond the internal integrity of information, librarians' ability to convey information correctly, clearly, and usefully embodies the *tabligh* attitude. The ability to communicate information accurately and effectively represents the third manifestation of prophetic ethical principles, namely communicativeness (*tabligh*). In the context of information services in the digital era, the *tabligh* attitude requires librarians to ensure that data descriptions, metadata, and the information served are packaged in language that is effective, efficient, easy to understand, and not misleading. This communicative duty is inseparable from the ability to maintain user trust, and responsibility for the integrity of information services and information systems constitutes a manifestation of a trustworthy attitude. In the context of information services in the digital era, trustworthiness (*amānah*) requires librarians to safeguard the confidentiality of personal data, refrain from abusing access privileges, and conduct digital activities with the intention of preserving scholarly trust.

Furthermore, the presence of professionalism grounded in intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and digital intelligence (DQ) constitutes a manifestation of intelligence (*faṭānah*). In the context of information services in the digital era, the attitude of intelligence (*faṭānah*) requires librarians not only to be capable of operating technology but also to understand its ethical and social implications. Finally, the presence of neutrality in the implementation of information services, whether in the context of identification, acquisition, curation, distribution, evaluation, or development of information, constitutes a manifestation of moderation (*wasathiyyah* and *tawāzun*). Extremism and fanaticism in the composition, content, or presentation of information within information services must be avoided by librarians. Specifically, in the context of information services in the digital era, an attitude of openness, a willingness to adopt, and a commitment to learning about digital technological developments constitute a concrete manifestation of moderation.

These six manifestations of noble character (*al-akhlāq al-karīmah*) do not, however, operate in isolation, for they must ultimately converge upon a single orienting principle: the realization of public benefit (*al-maṣlaḥah*). In accordance with the concept and substance of the core value of public benefit (*al-Maṣlaḥah*), it must be fundamentally recognized that efficiency, effectiveness, and attention to the impact of information services are indispensable elements of information service delivery. Furthermore, the impacts provided must be ensured to be oriented toward the common good (*maṣlaḥah āmmah*). In addition, every policy, process of identification, acquisition, curation, distribution, evaluation, and development of information carried out within information services must be capable of minimizing, or even eliminating, elements of physical and non-physical harm (*mafsadah*). In the context of information services in the digital era, there are three examples of the implementation of the core value of public benefit (*al-Maṣlaḥah*) that can be carried out by librarians. 1) First, the application and development of digital technology in information services are adapted to Islamic ethics, local customary values (*'urf*), community capabilities, and societal needs (Suhaimi et al., 2023); 2) Second, the library guide every utilization or use of digital technology-based service units; 3) Third, the library provide services related to enhancing digital literacy capacity to improve the efficiency and effectiveness of digital-based information services.

3.3.2 Implementation of universal principles (*al-uṣūl al-kullīyyah*)

The foundation of this integration rests on the interpretation of the principle of open and transparent reporting (*ṣidq*) in the context of library information services. In the context of library information services, librarians' awareness of the right to access various information collections that are good, correct, and honest constitutes a manifestation of the principle of *ṣidq*. However, recognizing users' right to access information does not imply that all information collections should be made available indiscriminately; rather, the collections provided must be appropriate and beneficial (*maṣlaḥah-oriented*) for users. In the context of the digital ecosystem of library information services, this principle is embodied in data integrity and transparent access policies. Ensuring that every metadata element displayed in the information system corresponds accurately to the content of the collection, without any manipulation, is also the mandate of librarians. Alignment with the spirit of "Open Science," namely, providing users with the widest possible access to knowledge sources, accompanied by clear indications of source validity, is also part of implementing the principle of *ṣidq*. This openness, accompanied by clear indications of source validity, serves as a bulwark against information disorders, namely disinformation, misinformation, malinformation, and hoaxes that frequently mislead users in the digital age.

It is not enough to provide openness and source validity information; information services must be accompanied by an attitude of selectivity and full caution (*al-ihṭiyāt*). Thus, in this context, libraries can draw upon the classical methodology of Ḥadīth sciences, namely *al-jarḥ wa al-ta'dīl* (impugnement and attestation), for application to both conventional and digital information curation. Library information services must also act as a stringent verification actor (*tabayyun*) regarding information sources or databases before such information is served to users. In addition to providing information and

facilitating access to it, librarians need to offer services that support the development of digital literacy competencies for their users. The examination of the digital "*sanad*," or digital footprint, of information producers is one of the competencies librarians need to master and teach to users. In this way, libraries can help educate the public not to be hasty in consuming and disseminating information whose validity has not yet been established.

Once the validity of information can be guaranteed, the next informational challenge in the digital era is the potential trap of algorithms that can confine users to echo chambers. To address this challenge, implementing the principle of balance (*al-tawāzun*) within *Fiqh al-ʾlām* in library information service processes is the appropriate solution. The willingness and commitment to acquire, process, and serve balanced, multi-perspectival information constitute a manifestation of the principle of *al-tawāzun* in library information services. In the context of the digital ecosystem of library information services, this principle is embodied in the design of information systems that counter algorithmic bias by presenting a spectrum of information with diverse perspectives (covering both sides). Tangibly, the digital information collections served must not be dominated by a single school of thought or a single perspective. With the availability of such multi-perspectival information collections, users are enabled to perform critical comparison and *tarjih* of the available information. As a result, users can attain the most rational and well-tested truth.

Furthermore, users' interaction with the information served must align with the principle of responsible freedom (*al-ḥurriyyah al-mas'ūlah*). The enforcement of copyright ethics and the prevention of plagiarism constitute a manifestation of the principle of *al-ḥurriyyah al-mas'ūlah* (responsible freedom) in library information services. Then, library information service processes must also be ensured to operate in accordance with the religious norms, ethical standards, and legal regulations prevailing in the society where the institution operates. Thereafter, awareness of the legal consequences of illegally copying and disseminating information collections is an obligation that librarians must possess and impart to users.

Moreover, library information services must also be grounded in the principles of rationality and proportionality. The library's presence as a neutral zone that prioritizes rationality over emotion and remains free from all forms of subjectivity in its information services constitutes a manifestation of the principles of rationality and proportionality within *Fiqh al-ʾlām*. In the context of the digital ecosystem of library information services, this principle is embodied in forms of digital reference services free from librarian subjectivity.

3.3.3 Implementation of practical guidelines (*al-aḥkām al-far'iyyah*)

In accordance with the elaboration of the five functions of information as formulated in *Fiqh al-ʾlām*, the following is the implementation of these five functions within library information services:

Through the implementation of this function, librarians must understand that information services are not only meant to provide information but also to empower users through it. Furthermore, in line with the implementation of the core value of *al-Maṣlaḥah* and the universal principle of *al-iḥtiyāt*, libraries need to participate in the development of

their users' information literacy competencies. In the digital era, in addition to information literacy, users' digital literacy needs to be developed. In light of the potential benefits of implementing digital technology, libraries can align with al-Ta'lim's informational function by becoming spaces for lifelong learning. Nguyen and Tuamsuk (2025) explain that, in practice, this can be achieved by providing access to and serving digital resources 24/7. Libraries can also realize this function by providing free internet access, access to educational software, and comfortable discussion spaces (co-working spaces).

Through the implementation of the second function, *al-Tanwīr* (enlightenment), librarians must understand that the information provided should be informative and serve an enlightening purpose for users (Yahaya et al., 2023). Subsequently, this enlightenment can foster a spirit of continuous improvement among users. Librarians can play a role in igniting a spirit of continuous improvement among users by empowering both individual users and user communities (community engagement). In practice, the empowerment of users and user communities can be achieved through collaboration in the information sector and knowledge production, including workshops, panel discussions, human library services, seminars, and career exhibitions (Bangani, 2024; Bangani & Dube, 2023). This enlightening function, however, must be accompanied by the capacity to clarify the confusion that circulates within society, which is addressed by the third function, *al-Tauḍīḥ* (clarification/explanation).

Through the implementation of this function, librarians must understand that one of the functions of the information provided is to serve as an explanation (*al-Tauḍīḥ*) among the unclear information circulating in society. The implementation of the *al-Tauḍīḥ* function requires librarians to also act as active responders and mitigators of information disorders/disasters such as disinformation, misinformation, malinformation, and hoaxes (De Paor & Heravi, 2020; Surjatmodjo et al., 2024). This role can be further carried out by librarians to realize the function of *al-Tauḍīḥ* by implementing media and information literacy (MIL) programs. In practice, MIL programs can be implemented by creating fact-checking content that is responsive to information disorders/disasters related to contemporary sociocultural issues. Additionally, libraries can collaborate with fact-checking organizations to enhance MIL programs (Çömlekçi, 2022). Then, within the digital information service ecosystem, libraries can implement automated fact-checking systems (Çömlekçi, 2022; Mertoğlu & Genç, 2020).

Once the clarity and validity of information are ensured, the next function concerns the advancement of knowledge itself, which is addressed by the fourth function, *al-Tajdīd* (renewal). Through the implementation of this function, librarians must understand that one of the functions of the information served is to support the process of renewal (*al-Tajdīd*) in knowledge. The increasing spirit of renewal, particularly in the realm of knowledge, among users after receiving information services, is an outcome of implementing the function of *al-Tajdīd* in library information services. Conceptually, this function and its impact can be realized by facilitating and empowering users in carrying out the process of knowledge production (Bell & Kennan, 2021). Practically, this function and its impact can be realized by librarians through providing free training and education to users regarding research procedures and scientific article writing (Harrington, 2019). Moreover, in the context of the digital information service ecosystem, libraries can

organize activities to support the knowledge production process, such as: training in the use of reference manager tools and research data processing software, empowerment of artificial intelligence in the research process, workshops on research and authorship ethics, workshops on journal information system management, workshops on intellectual property rights and copyright for digital content, and facilitation of technology-based scientific conferences (Quadri & Sodik, 2017; Sarrafzadeh & Khaleghi, 2017).

Beyond the intellectual advancement of users, information services must also attend to the moral and spiritual dimensions of user development, which is addressed by the fifth function, *al-Wa'zu dan al-Tau'iyyah* (counsel and consciousness-raising). Through the implementation of this function, librarians must understand that one of the functions of the information served is to also serve as a medium for counsel and consciousness-raising. The increase in awareness and willingness to enhance personal capacity, both as individuals and as social beings, among users after receiving information services is an impact of implementing the functions of *al-Wa'zu* and *al-Tau'iyyah* in library information services. This function and its impact can be realized by librarians through the provision of information collections and educational information services. Shihab (2003) explains that in the Qur'an, the form of counsel (*al-Wa'zu*) is "reciprocal", so librarians also need to understand and consider user feedback regarding the information services provided. Moreover, librarians can respond to current issues in society through the curation and production of information concerning possible solutions that can be undertaken by users.

A practical example is that, regarding waste management, librarians can curate and produce infographics on the importance of awareness and on ways users can contribute (Chowdhury et al., 2025). Apart from that, librarians can also create and serve special spaces or shelves containing collections of information on current issues, including social, political, cultural, religious, environmental, educational, and other matters (Beutelspacher & Meschede, 2020). In the context of the digital ecosystem, these practical examples can be implemented using digital technology, accompanied by the regulation and optimization of algorithms, accessibility, and visibility. In the face of such a diverse array of information, users require assistance in identifying the most valid and valuable perspectives, which is addressed by the sixth function, *al-Tarjih* (strengthening between two things).

Through the implementation of this function, librarians must understand that one of the functions of the information services they provide is to offer access to the widest variety of information, especially in the current era of information overload. In practice, this function can be carried out by librarians by creating pathfinders or subject guides that systematically and in a tiered manner present collection information on specific themes, arranged according to content quality (Atmi et al., 2025). Other than that, librarians can also undertake information repackaging to summarize featured information on a current issue as an information recommendation for users (Atmi et al., 2025). In the context of the digital ecosystem, these various activities can be carried out by librarians through the utilization and empowerment of social media as an effective and efficient medium.

The organization of such diverse informational activities, however, requires an institutional framework capable of aligning them with broader organizational objectives, which is addressed by the seventh function, *al-Tanzim* (organizing). Through the implementation of this function, librarians must understand that one of the functions of

information services is to serve as a tool for realizing the vision, mission, and objectives of the library institution and the body that oversees it (stakeholders). In accordance with the direction of Islamic ethics as contained in Fiqh al-I'lām, librarians must ensure that the vision, mission, and objectives of the library institution and the body that oversees it (the stakeholders) are within the corridor of goodness and truth. In practice, in the managerial context, this function can be carried out by librarians by analyzing information service achievements and impacts, information service quality, and continuously evaluating strategic plans.

Finally, beyond the managerial and organizational dimensions, information services must also serve as a space for social interaction and the exchange of ideas, which is addressed by the eighth function, *Wasīlah al-ḥiwār* (medium for dialogue). Through the implementation of this function, librarians must understand that one of the functions of the information services provided is to serve as a space for dialogue and social interaction, both in academic and non-academic realms (van Melik & Merry, 2023). In practice, this function can be realized by providing discussion spaces that are comfortable, safe, and easily accessible. In the context of the digital ecosystem, to practically realize this function, librarians can create podcast-based discussion spaces and discussion rooms in both formal and informal formats through popular community platforms such as Discord. In accordance with the core values (*al-Qiyam al-Asāsiyah*) and universal principles (*al-Uṣūl al-Kulliyah*), the implementation of programs manifesting the function of *Wasīlah al-Ḥiwār* (Medium for Dialogue) must be accompanied by a spirit of inclusivity, orientation toward public benefit (*maṣlaḥah*), and in accordance with Islamic law (*sharia*). These eight functions, however, do not merely describe what information services can offer. These eight functions equally necessitate a set of mandatory and prohibited components that govern how librarians must ethically conduct themselves throughout the entire chain of information activities.

In carrying out their function as information servants, librarians are required to adopt an attitude of trustworthiness and non-tendentiousness (*al-Amānah wa lā naz'ah fī al-Ḥukmī*). This attitude can be realized through the application of the principle of balanced reporting in journalism and the method of criticism in Ḥadīth sciences. Through these two principles, librarians must be able to present information in a balanced manner without harming others. Practically, an example of balanced information presentation is presenting information about a conflict that includes the perspectives of both the pro and con sides without manipulating them. Furthermore, for the information served to be objective, factual, and free from mere conjecture or assumption (*al-wahm*), librarians are also required to possess an attitude of meticulousness in reporting and assessing information (*al-Diqqah fī al-Baḥṣi wa al-Ḥukmī*). Librarians are also required to firmly uphold ethical standards in assessing the information they provide (*iltizām al-Ādāb fī al-Jarḥi*). This ethical commitment can be demonstrated through the librarian's ability to remain objective, even when the information provided comes from a disliked party.

Furthermore, both the information provided and the information service processes must be clearly beneficial and free from/or at least minimize elements of harm (*mafsadah*). All graphical elements, textual content, and materials presented by librarians must be free from ambiguity, pornography, provocation, and entirely clear of social issues (e.g., ethnic,

religious, racial, and intergroup sentiments). Within the context of a digital ecosystem, librarians can formulate content curation policies for library social media and digital repositories, particularly regarding the filtering and censorship of inappropriate data in the information provided. Furthermore, librarians are also required to verify the information they provide. Verification can be performed using the clarification, confirmation, and comparison methods. For example, when responding to a reference query concerning conflicting reports on a natural disaster, librarians must perform a comparative analysis of data by cross-referencing the library's existing information collections with journalistic media reports and official sources from authoritative institutions to ensure informational coherence before disseminating it to their users.

As an ethical boundary, both the processes and modalities of information services must be entirely free from acts prohibited by Islamic law (sharia), such as lying (*al-Kadhib*), exposing or seeking out the faults of others (*Tajassus*), slander (*Fitnah*), and tale-bearing or provoking conflict (*Namimah*). Within the digital ecosystem, librarians must ensure that comment sections or comment spaces on library digital portals or online discussion spaces do not become arenas for bullying or hate speech. Librarians are required to actively moderate digital interactions and content to prevent the dissemination of private information that is not authorized for users to share or consume.

With the *implementation of Fiqh al-I'lām principles, library information services, particularly in the context of institutional existence in the digital era and amid ongoing digital transformation, can operate with mature ethical grounding. Libraries can transform from mere information providers into centers of wisdom that guide users toward information activities that are safe, productive, dignified, and socially beneficial (maṣlahah-oriented).*

4. Conclusion

Based on the results of the synthesis of *Fiqh al-I'lām* literature and the implementation of *Fiqh al-I'lām* principles in the context of library information services in the digital era, the following research conclusions can be formulated:

First, there is common ground between the ethics of library information services produced in the Western world (the IFLA Code of Ethics and the ALA Code of Ethics) and the ethics arising from the implementation of *Fiqh al-I'lām*. Emphasis on essential aspects of professionalism, such as privacy, rationality, accuracy, competence, effectiveness, efficiency, accountability, objectivity, and integrity, of librarians in carrying out the information service process is found in both ethical models. Aspects of honesty (*ṣidq*), rationality, competence (*fatānah*), prudence (*al-ḥtiyāt*), responsibility (*amānah*), communicativeness (*tabligh*), and accuracy (*al-diqqah*) in *Fiqh al-I'lām* are strongly aligned with these Western international ethical standards.

Second, despite operational similarities, there are normative differences between the two ethical models. Western library information service ethics are based on a secular-humanistic paradigm that emphasizes absolute intellectual freedom, modernist rationality, and individualism. Conversely, *Fiqh al-I'lām* is based on a religious-moral paradigm that places awareness of tawhid, noble character, and orientation towards

maslahah as the main elements. In detail, normative differences can be seen in the principle of responsible freedom (*al-Ḥurriyyah al-Mas'ūlah*), which operates within the corridor of Islamic law (*sharia*) and must eliminate harm (*mafsadah*) in the ethical model of *Fiqh al-I'lām*.

Third, the normative content embedded within *Fiqh al-I'lām* is conceptually relevant to the ethical models of library information services in the Eastern world, particularly Indonesia. The relevance of *Fiqh al-I'lām* to the Indonesian context is reflected in the religious, collectivist, and social-welfare-oriented characteristics of Indonesian society, which resonate with the normative principles embedded in this framework. By implementing the principles of *Fiqh al-I'lām*, libraries in Indonesia can provide services that are not only digitally advanced or sophisticated but also capable of preserving local cultural identity and ethical values. Furthermore, libraries can assist their user communities in mitigating the negative impacts of globalization and resisting informational phenomena that distort moral quality.

These three interconnected conclusions constitute the core key findings of this study. Moreover, through the implementation of *Fiqh al-I'lām*, libraries can shift from being mere "information providers" to becoming "centers of wisdom" that guide the public toward information activities, particularly in the digital age, in a safe, productive, dignified, and socially beneficial (*maṣlaḥah*-oriented) manner.

4.1 Strengths of The Study

The strength of this study lies in its qualitative library research design, which systematically analyzes scholarly books, journal articles, and relevant literature to connect Library and Information Science (LIS) discourse with contemporary Islamic jurisprudence (*fiqh*). Then, by addressing a notable gap in the existing literature, this research offers a conceptual framework designed to help librarians understand and address various digital information disorders, including disinformation, misinformation, malinformation, and hoaxes. Furthermore, this study provides an alternative ethical framework tailored to the religious and collectivist characteristics of Indonesian society, particularly in the context of library information services.

4.2 Limitations and Suggestions

This research is limited in its analysis and implementation of *Fiqh al-I'lām* principles, as it has not yet explicitly addressed the socio-anthropocentric dimension in sufficient depth. Then, the implementation of *Fiqh al-I'lām* principles has not yet been contextualized for the specific contexts of different types of libraries, such as academic, school, private, and foundation libraries. Additionally, the implementation of *Fiqh al-I'lām* principles has not yet been elaborated in detail as standard operating procedure (SOP) frameworks. Thus, further research is recommended to enrich the contextualization of *Fiqh al-I'lām* principles across diverse types of libraries and to elaborate them into detailed SOP frameworks. Furthermore, future research is suggested to enrich the contextualization of *Fiqh al-I'lām* principles through a more interdisciplinary and/or multidisciplinary approach.

5. Acknowledgment

5.1 Declaration of Generative AI Use

During the preparation of this work, the authors used the following AI tools: (1) DeepSeek-V4-flash to suggest and refine English grammar, suggest contextually relevant vocabulary options, and improve the overall readability of the manuscript in English version; (2) Gemini 3.1 Pro to evaluate the language improvement suggestion generated by DeepSeek and to provide feedback on organizing the structural sequence and thematic flow of the manuscript. (3) Scopus AI to assist in information retrieval and facilitate access to Scopus-indexed international articles that verify the claims and arguments established in this study. After using these tools/services, the authors thoroughly reviewed, verified, and edited the content as needed and take full responsibility for the content of the published article.

5.2 Author Contributions

Abdurrasyiid Ridla contributed to conceptualization, methodology, investigation, formal analysis, data curation, writing-original draft, and writing-review & editing. Anis Masruri is in supervision, writing, review, and editing. All authors have read, approved the final version of the manuscript, and accept full accountability for the integrity and accuracy of the work.

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