



## DEVELOPING ISLAMIC ORGANIZATIONAL COMMUNICATION IN THE DIGITAL ERA: A SYSTEMATIC LITERATURE REVIEW APPROACH

Nona Khairiah<sup>1</sup>, Syukur Kholil<sup>2</sup>

<sup>1,2</sup>Universitas Islam Negeri Sumatera Utara, Indonesia

\*Corresponding Author: [nona4004243004@uinsu.ac.id](mailto:nona4004243004@uinsu.ac.id)

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### ABSTRACT

Digital transformation has fundamentally changed the way organizations communicate, including in the context of Islamic value-based organizations. Islamic organizational communication faces the challenge of remaining technologically relevant without losing its ethical and spiritual dimensions. This study aims to synthesize various academic findings on Islamic organizational communication in the digital era using the Systematic Literature Review (SLR) approach. Data were collected from 1,000 scientific publications in the last five years through the Publish or Perish application, then analyzed using the VOSviewer bibliometric tool to identify thematic patterns, temporal dynamics, and concept density. The findings show that the literature is concentrated on two main poles: structural-managerial aspects and digital da'wah communication. However, there is still fragmentation of studies and the absence of a conceptual model that systematically integrates Islamic values in digital organizational communication. This study uses two main theoretical frameworks: Cultural Approach to Organizations and Systems Theory in Organizational Communication, which together explain how Islamic communication can be seen as a system of values and symbols that are adaptive to environmental changes. The contribution of this research lies in providing a scientific synthesis that not only enriches academic discourse but also becomes a practical basis for the development of contextual, ethical, and sustainable Islamic communication strategies in the digital era. These findings are expected to be a basis for further research and the formulation of organizational communication policies based on Islamic values that are relevant to the challenges of the times.

**Keywords:** Organizational Communication, Islamic Communication, Digital Era, SLR

## 1. INTRODUCTION

Organizational communication is one of the main foundations in forming a work culture, directing member behavior, and achieving the institution's vision and

mission (Sellnow et al., 2022) . In organizations oriented towards Islamic values, communication is not only a means of exchanging information, but also a vehicle for instilling morals, ethics, and brotherhood (Ilie, 2021; Kukovec et al., 2021) . This places Islamic communication as an integral aspect that demands attention in the managerial and spiritual dynamics of an organization.

In the digital era, the organizational communication landscape has undergone a major transformation. Information technology presents new media that accelerates the flow of information, expands communication networks, and updates the way organizations build identity and trust (Hildawati, 2024; Khoirohnisah et al., 2023) . However, this change also brings its own challenges in maintaining the integrity of Islamic values, especially in maintaining communication etiquette and the authenticity of messages.

The phenomenon of digital communication that is often trapped in formality, pseudo-efficiency, or even ethical disruption, raises a critical question: to what extent can Islamic communication principles survive and even thrive in a digital context? This is a starting point for re-examining how the concept of Islamic organizational communication needs to be developed to remain relevant, contextual, and applicable in a rapidly changing landscape.

Various previous studies have discussed organizational communication in general, but there are still limited ones that integrate Islamic values within the framework of modern organizational communication. This is an important research gap to explore further. Islamic communication in organizations is not only about inserting Islamic terminology, but also about applying principles such as *shidq* (honesty), *amanah* (responsibility), *tabligh* (transparency), and *fathanah* (intelligence) in organizational interaction patterns (Barani et al., 2024) .

Normatively, communication in Islam emphasizes clarity of message, fairness in delivery, and respect for the listener. This is referred to as *das Sollen* , which is the ideal state according to Islamic values. However, in reality ( *das Sein* ), many Islamic organizations and organizations based on Islamic ethics have not consistently implemented these principles in daily communication, both internally between employees and externally to the public.

The development of social media, collaborative applications, and virtual communication systems also expands the communication space, but often leaves behind Islamic dialogical values (Chauvin et al., 2024; Onilov et al., 2024) . For example, the ethics of listening (*sam'u*), not being hasty in responding, and maintaining good assumptions ( *husnuzan* ) are often marginalized in technology-based interactions. This reinforces the importance of developing new approaches that harmonize digital progress with the character of Islamic communication.

In addition, the emergence of a generation of digitally literate Muslim workers (digital natives) demands an update to organizational communication strategies that are not only technically adaptive but also spiritually cohesive. This challenge invites concern as well as great opportunities to develop a more dynamic,

humanistic, and contextual Islamic organizational communication model in the digital era (Puspita & Badi'ati, 2021) .

A number of Islamic-based organizations, both in the education, da'wah, and business sectors, have tried to implement digital transformation in their communication governance. However, there is no integrated theoretical framework that can be used as a strategic guide in developing digital-based Islamic communication. This indicates the need for comprehensive efforts to map, evaluate, and reconstruct Islamic communication practices in the context of modern organizations (Dhona, 2024; Hanifah & Astutik, 2024; Pulungan, 2024) .

Systematic Literature Review (SLR) is the right approach to answer these needs. Through SLR, various previous studies can be collected, systematically analyzed, and synthesized to build a more complete understanding of the theme of Islamic organizational communication in the digital era. This approach allows researchers to not only answer what has been studied, but also identify what has not been and where to go next .

SLR also allows the identification of the best patterns, methodological weaknesses of previous studies, and provides a strong scientific basis for formulating Islamic organizational communication strategies based on the values of the Qur'an and Sunnah, which are compatible with the demands of digitalization and contemporary organizational effectiveness.

This study reflects an effort to reformulate organizational communication practices based on Islamic values in the context of the development of modern communication technology. The focus of this study is not only on the technical practice of communication, but also on how Islamic principles such as shidq (honesty), amanah (responsibility), tabligh (transparency), and fathanah (intelligence) can be integrated into the communication system of organizations operating in the digital space (E-sor et al., 2025; Meilinda & Fransisca, 2024) . The digital era presents challenges as well as opportunities in maintaining the spiritual identity and ethics of Islamic communication. Therefore, systematic mapping and synthesis of literature are important strategies for understanding the evolving theoretical and practical landscape, as well as finding gaps that can be filled through a contextual and adaptive Islamic communication approach.

To sharpen the analysis, this study is supported by two main theoretical frameworks, namely the Cultural Approach to Organizations Theory developed by Clifford Geertz and Michael Pacanowsky, and the Systems Theory in Organizational Communication introduced by Katz and Kahn. The cultural approach views organizations as systems of meaning and symbols where communication functions to shape, maintain, and reproduce organizational culture. In the context of Islam, spiritual values become part of the construction of organizational culture mediated by communication. Meanwhile, the systems theory positions organizations as open entities that continue to interact with the external environment through the flow of information. Islamic communication in the digital era, therefore, must be able to

balance the need for external adaptation with efforts to maintain the integrity of internal values. These two theories complement each other in providing a conceptual framework for understanding Islamic organizational communication holistically in the context of digital transformation.

Research conducted by Humaizi et al. (2024) used a descriptive qualitative approach to examine how the Interfaith Harmony Forum (FKUB) builds digital literacy based on religious moderation through development communication. The results of their study show that virtual space can be used effectively as a medium to strengthen interfaith tolerance with a participatory and symbolic communication approach. In contrast to this study which emphasizes a systematic synthesis of literature on Islamic organizational communication, Humaizi et al.'s study focuses more on actors and practices of interfaith communication in direct digital space. However, both highlight the importance of values and ethics in communication practices in the digital era.

A study by Nurhakki et al. (2023) analyzed the Polri reputation communication crisis after the murder of Brigadier Josua using a qualitative approach based on online media discourse analysis. They found that inconsistent narratives and weak media management worsened public perception of the Polri institution. Although the context of the study is thematically different, this study is relevant as a comparison because both emphasize the importance of a credible and value-based organizational communication system. This study expands this scope by formulating Islamic communication principles that can be used as a restorative approach to the crisis of public trust.

Sari et al. (2023) conducted a comparative study of various perspectives on organizational communication theory, from classical to contemporary, with a theoretical qualitative approach. Their results concluded that integrative and contemporary perspectives are more relevant to understanding current organizational dynamics, especially in facing changes in the work environment and technology. This study confirms these findings through a systematic literature review approach, by providing a more structured bibliometric mapping and integrating Islamic theoretical approaches, especially communication values in the Qur'an and Sunnah into the framework of contemporary organizational communication.

Zvozdetska and Kuvik (2022) used a content analysis approach to ISIS's digital media to identify their communication forms and strategies. This study reveals the intensive and structured use of media by extremist groups to spread ideological narratives. Although ideologically very contrasting, this study is useful as a comparison because it highlights how values (in this case extremism) can be at the core of the construction of digital organizational communication. This study actually proposes a moderate, ethical, and constructive Islamic organizational communication framework as an antithesis to the use of destructive and manipulative media.

Thus, this research is important and urgent to be carried out. Because, in the midst of the rapid flow of digitalization, Islamic organizations are required not only to be technologically adaptive, but also transformative in value. Therefore, efforts to develop an Islamic organizational communication model that is relevant to the digital era are not only a practical need, but also a strategic contribution to the development of organizations that are rooted in values and oriented towards the future.

## 2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type, which aims to explore and describe patterns, tendencies, and conceptual frameworks that emerge from various previous studies on Islamic organizational communication (Edmonds & Kennedy, 2020; Weyant, 2022) in the context of the digital era. This study focuses on understanding the phenomenon in depth and comprehensively, not in the form of quantitative measurements, but through interpretation and synthesis of existing literature.

The data sources in this study consist of primary data and secondary data (Creswell & Creswell, 2022). Primary data comes from the results of a review of more than 1,000 previous scientific publications relevant to the theme of Islamic organizational communication, including journal articles, conference proceedings, and research reports. Meanwhile, secondary data is obtained from supporting literature such as academic books, Islamic communication theory, Islamic organizational policies, and relevant digital documents. The data collection technique is carried out through a systematic and structured library research method, relying on national and international reputable scientific databases as the main source.

Data analysis in this study refers to the Miles, Huberman, and Saldaña model, which includes three main stages: (1) data condensation, namely the process of filtering, grouping, and sorting relevant literature data; (2) data presentation (data display) in the form of thematic tables, conceptual narratives, and finding maps; and (3) drawing and verifying conclusions which are carried out reflectively and iteratively (Miles et al., 2020). To ensure the validity of the data, the source triangulation technique is used, namely by comparing findings from various types of literature to ensure the consistency, credibility, and validity of the resulting synthesis (Flick, 2022).

### 3. RESULT AND ANALYSIS

#### **SLR: Islamic Organizational Communication in the Scientific Literature Landscape**

This sub-chapter presents the results of a systematic search and synthesis of various scientific literature that discuss organizational communication from an Islamic perspective, both in conceptual, applied, and digital transformation contexts. Through the Systematic Literature Review (SLR) approach, a search was conducted on more than a thousand publications spread across various academic databases to identify thematic patterns, research gaps, and paradigm developments in Islamic organizational communication studies. This presentation aims to build a comprehensive understanding of how Islamic values are internalized in the structure, process, and dynamics of organizational communication, especially in responding to the challenges of the digital era.

Researchers collected 1,000 previous articles on organizational communication based on Islamic communication. The research was collected using the Publish or Perish application and filtered in the last 5 years. After the data was collected, the author conducted network analysis, overlay analysis and density analysis using the VosViewer application. The results are as follows:

The keyword density visualization generated through VOSviewer reveals the thematic landscape in the literature on Islamic organizational communication. There are three dominant clusters that indicate the orientation of the discussion. The green and blue clusters (left and center) are dominated by keywords such as organization, management, effectiveness, impact, and platform, indicating a strong focus on the structural and managerial dimensions of Islamic organizations, including how communication effectiveness is built within an institutional framework. This cluster emphasizes the relationship between communication, leadership, and organizational outcomes in a systematic and measurable work context.

Meanwhile, the red cluster (right) illustrates the dominance of the medium, message, da'wah, and documentation aspects, which indicate the focus of the literature on da'wah communication, digital media, and message delivery based on Islamic values. The density of connections in this cluster indicates a strong attention to the use of social media, video platforms, and semiotic analysis in conveying Islamic messages. The yellow cluster that bridges the two poles, shows keywords such as education, relationship, and learning, indicating the role of educational intermediation and interpersonal relations in transforming Islamic communication between structural and da'wah aspects. Thus, this visualization shows a strategic intersection between institutional communication and digital da'wah in shaping the new face of Islamic organizational communication in the digital era.

Meanwhile, the green to blue areas indicate topics that have a lower frequency of occurrence or are less intensely related. This includes themes such as Islamic cooperation, social media platforms, Instagram accounts, *aqidah*, and *sharia* which, although relevant, have not been explored in depth. This finding indicates that although there is widespread interest in issues of digital organizations and *da'wah*, a more substantive approach to Islamic values and the context of contemporary social media still opens up great room for further exploration. Thus, this heatmap not only maps thematic dominance but also highlights research gaps that can be used as a basis for enriching scientific contributions in the development of Islamic organizational communication in the digital era.

This finding can be linked to the Systems Theory in Organizational Communication developed by Ludwig von Bertalanffy and further developed in the context of organizations by Katz and Kahn. This theory views organizations as open systems that depend on the flow of information that flows dynamically between various internal subsystems and the external environment. Keyword clusters such as organization, impact, platform, and engagement indicate that Islamic organizational communication not only operates within internal boundaries, but is also adaptive to external social and technological dynamics. This is in line with the basic principles of systems theory, where organizations require responsive, integrated, and interconnected communication to maintain their continuity and relevance amidst changing times.

In addition, this visualization can also be analyzed through the lens of the Cultural Approach to Organizations Theory by Clifford Geertz and Michael Pacanowsky, which emphasizes the importance of symbols, narratives, and values in shaping organizational culture. The dominance of keywords such as message, *da'wah*, documentation, and medium shows that in Islamic organizations, communication not only carries out instrumental functions but also symbolic and cultural ones. Islamic messages conveyed through digital media form collective meanings, strengthen Islamic identity, and maintain spiritual values in the organizational space. Thus, Islamic organizational communication in the digital landscape can be seen as a cultural process that forms a shared narrative, strengthens internal solidarity, and creates resonance of meaning among the global Muslim audience.

### **Contemporary Organizational Communication in the Islamic Communication Landscape**

This sub-chapter examines the dynamics of contemporary organizational communication within the framework of Islamic communication values and principles. Along with the complexity of global challenges, digital transformation, and socio-cultural diversity, organizations—including those based on Islamic values—are required to adapt a more inclusive, ethical, and transformative communication model. In this context, communication is not only seen as a means

of conveying information, but also as a process of building meaning, fostering relationships, and strengthening collective identity based on values such as amanah, shidq, tabligh, and fathanah. Therefore, understanding contemporary organizational communication in the Islamic communication landscape is important as a strategic and normative foundation in designing an adaptive communication system that remains rooted in Islamic moral and spiritual principles. The following is a thematic table that summarizes important aspects of Contemporary Organizational Communication in the Islamic Communication Landscape.

In the context of contemporary organizations, communication plays a strategic role in supporting work efficiency, coordination between units, and the decision-making process. However, in an organization based on Islamic values, communication is not only directed towards functional interests, but also has spiritual and moral content. Principles such as tabligh (conveying the truth) and hikmah (wisdom) become the main guides in the communication process. Thus, the goal of contemporary Islamic organizational communication is to bridge the gap between work effectiveness and the affirmation of divine values in every work interaction.

The development of digital technology has modified the medium of organizational communication, from previously face-to-face to being based on social media, email, and collaborative applications such as Zoom, Slack, or WhatsApp Business. For Islamic organizations, this media is not just a work instrument, but also a tool for preaching—part of preaching bil qalam or conveying messages of goodness through writing and technology. This shows that the use of digital technology can be synergized with spiritual missions, as long as its use continues to respect communication etiquette and Islamic values.

Communication ethics are a key element in maintaining the sustainability of organizational communication. In the corporate world, principles such as transparency and accountability are the standards that are upheld. However, in Islamic communication, these values are enriched with shidq (honesty), amanah (responsibility), and fathanah (moral intelligence). The integration of professional ethics and Islamic values strengthens trust, loyalty, and integrity of communication within the organization, thus creating a work culture that is not only productive but also dignified (Fazrilian et al., 2022; Harianto, 2024; Savitri et al., 2022; Thahir, 2023).

Interpersonal relationships in contemporary organizations are generally coordinative and hierarchical. However, in Islamic organizational communication, these relationships are developed through the spirit of ukhuwah Islamiyah (brotherhood), ta'aruf (getting to know each other), and musyawarah (consultation). This approach creates a more dialogical, egalitarian, and empathetic work climate. Communication is not just a means of control, but a



means of maintaining human relationships within the organization (Aulia, 2024; Khofifah & Irsyadunnas, 2024) .

Organizational communication strategies also show a shift from a top-down pattern to a more participatory approach. In the Islamic landscape, communication strategies must also contain elements of educating ( ta'lim ), touching the heart ( mau'izhah hasanah ), and inviting wisely ( mujaadalah ). This strengthens the dimension of communication as a cultural process, not just a technical one. The success of Islamic organizations in conveying policies or changes, for example, is largely determined by the extent to which their communication strategies are based on Islamic manners and morals.

Organizational identity in the modern world is often built through professionalism and results orientation. However, for Islamic organizations, this identity is framed in the values of wasathiyyah (moderation), rahmatan lil 'alamin (bringing blessings), and the principle of balance between the world and the hereafter. Organizational communication in this case becomes a means to maintain the consistency of Islamic values and image, both internally (employees) and externally (stakeholders and the public).

When viewed from the Theory of Cultural Approach to Organizations, organizational communication is not only a process of information transfer, but also a construction of cultural meaning. Clifford Geertz and Michael Pacanowsky explain that organizations can be seen as living cultures, places where values, symbols, and collective narratives are continuously produced and negotiated. In Islamic organizations, communication conveys not only technical messages, but also narratives of exemplary behavior, piety, and ethics. Every form of communication becomes a symbol that represents the values of faith, ihsan, and amal jama'i (collective work).

Meanwhile, Systems Theory in Organizational Communication views organizations as open entities that constantly interact with their environment through information flows. Within this framework, communication becomes a vital tool in maintaining organizational adaptation, flexibility, and continuity (Musta'in, 2022; Nurhaeti, 2023) . Islamic organizations as open systems require communication that is able to respond to external changes—whether social, technological, or cultural—without losing their root values. This explains the importance of contextual Islamic communication that remains rooted in the Qur'an and Sunnah.

By combining these two perspectives, contemporary Islamic organizational communication can be understood more completely: as a living value system that is continuously constructed through symbols, relationships, and adaptation. Digital transformation is not a threat, but rather an opportunity to bring Islamic values to life in a more strategic, inclusive, and impactful organizational communication system. Thus, the synthesis between systems theory and cultural

approaches becomes a strong theoretical foundation in reading the reality of Islamic organizational communication in the modern era.

### **Discussion**

The results of a systematic review of the literature show that Islamic organizational communication cannot be separated from the dynamics of globalization and digitalization. When the flow of information technology dominates all aspects of organizational operations, Islamic organizations are faced with a dilemma between technical efficiency and value sustainability. This is where communication plays a strategic role as a bridge between pragmatic needs and normative commitment to Islamic values.

Digital transformation expands the communication space to be more fluid and cross-border. However, digital media also brings serious challenges in terms of message authenticity, communication etiquette, and depth of meaning. Several literatures note a shift in the substance of communication from value to form, from meaning to mere impression. In the context of Islamic organizations, this requires a new awareness to combine technological sophistication with Islamic ethics so that communication does not lose its spiritual and moral dimensions (Aji, 2021; Rifa'i et al., 2022; Wulandari, 2021).

Based on the results of the bibliometric analysis, there is a focus of literature on two major poles: structural-managerial and da'wah-digital. These two poles do not actually have to be opposed, but can be synergized. Modern Islamic organizations need a professional and strong spiritual structure, and communication is a key instrument in uniting these two orientations. Effective communication is not only about the message delivered, but how the message brings values to life and strengthens collective identity.

In this case, Islamic communication principles such as *shidq*, *amanah*, and *tabligh* are not merely normative concepts, but operational foundations that can be translated into organizational communication policies. For example, the *tabligh* principle can be applied in the form of openness of information to internal and external publics, while *amanah* becomes a guideline in maintaining the privacy and security of organizational information. This shows that Islamic principles are very compatible with the demands of contemporary professional communication.

Furthermore, the Cultural Approach to Organizations approach shows that communication does not only transmit information, but creates culture. In Islamic organizations, work culture cannot be separated from the culture of worship. Every form of communication is a reflection of values—whether through language, symbols, or communication style (Al-Mughni & Agustin, 2024; Jones & Tracy, 2022). Therefore, building Islamic communication also means building an organizational culture that is inclusive, ethical, and transcendent.

Meanwhile, the System Theory approach provides an understanding that organizational communication is adaptive and open. This means that Islamic

organizations should not be exclusive or rigid in their communication systems, but must be able to respond to external dynamics without losing internal integrity. This is where the urgency of developing a flexible communication model that is rooted in Islamic values lies, so that the organization remains relevant without having to sacrifice principles.

The findings of the SLR also show that the literature discussing Islamic organizational communication tends to be fragmented and has not produced an integrated conceptual framework. In fact, the need for systematic guidance in building Islamic communication is very urgent, especially in the current digital era. This fragmentation shows a great opportunity for further research to formulate an integrative and applicable conceptual framework.

In a practical context, Islamic organizations can use the results of this study as a reference for designing communication strategies that are not only adaptive to technology, but also responsive to the spiritual values and needs of their employees and the public. This is especially relevant given the increasing collective awareness of the importance of Islamic values in modern organizational governance, especially in the education, preaching, and sharia-based economic sectors.

This study presents novelty by systematically synthesizing more than 1,000 literatures in the last five years and directly linking them to two main theoretical frameworks— Cultural Approach to Organizations and Communication Systems Theory . This approach has not been widely found in previous literature, which generally only discusses Islamic organizational communication from a normative or practical perspective without thematic mapping based on bibliometric data. Thus, this study not only enriches academic discourse but also provides a conceptual foundation that can be used as a reference for developing a digital-based Islamic communication model in the future.

#### 4. CONCLUSION

This study concludes that Islamic organizational communication in the digital era requires a paradigm update that integrates spiritual values with technological realities. Through a Systematic Literature Review approach to more than 1,000 scientific publications, it was found that although there is a strong tendency towards structural themes and digital da'wah, there is still a gap in the conceptual and applicative integration of Islamic values in organizational communication practices. By adopting the perspective of the Cultural Approach to Organizations and Systems Theory , this study emphasizes that Islamic communication is not just a technical instrument, but part of a culture and adaptive system that shapes the identity, relationships, and sustainability of organizations in an ever-changing digital landscape.

Strategic steps are needed from academics, practitioners, and managers of Islamic organizations to formulate guidelines for organizational communication based on Islamic values that are compatible with the development of digital technology. Curriculum development, internal communication training, and the use of digital media ethically and creatively are important steps in strengthening effective and transformative Islamic communication. In addition, further research needs to be directed at the formation of an integrative conceptual model and empirical studies that can test the application of Islamic communication principles in various types of organizations and broader digital contexts.

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