# Influence of Islamic Journalistic Principles on the Practices of Journalism in the Islamic Republic of Pakistan: Diagnostic and Futuristic Study

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## Abstract

Islam is both a religion and a philosophy. According to studies conducted in Pakistan, journalists' missions and ideals in Muslim-majority areas closely match Islamic requirements to speak the truth, pursue retribution, and work for the public interest. Journalists who are Muslim are now perplexed. They do have some guidelines for reporting about Islam. This research was conducted using a qualitative approach. It is employed as a data collection tool. Similarly, books, periodicals, essays, and Online sources have all been employed for the study. This research investigation was carried out using analytical and critical assessment procedures. These analytic analyses are then reviewed in light of major study sources such as the Qur'an and Sunnah. This article presents findings that support the claim that journalists in Muslim states like Pakistan approach their job through the lens of Islamic ideals. The research concentrates on journalistic standard practices in Islam as researched by diverse experts, to compile a fuller overview of Islamic journalistic rules. The study examines key characteristics of Islamic principles that aid in the formation of societal perspectives and assesses Islam's significant component of human awareness. In summation, the outcomes of our study revealed that

participants had a poor view of Pakistani digital media as a result of what they regarded to be prejudiced, erroneous, and unethical coverage.

*Keywords: Islam, Pakistan, Journalism, practice, values, Journalistic Principles*

## Introduction

Pakistan's journalism has tried to gain its identity throughout its history. The country's press organizations were maintained on a short schedule by a series of dictatorial administrations. In the mid-1980s, it was common for the censorship board to pre-screen all news articles before they were published, with violating tales going to wind up on the cutting room floor. Journalists and editors honed their ability to read and comprehend. When modest advances were made, they were frequently lost when the government changed. There was only one state-run broadcasting company in the nation a generation later, PTV. With the military takeover that put General Musharraf to the system in the late 1990s, true press liberalization came. He relaxed regulations on the traditional media and liberalized transmission rules (Ricchardi, 2012). GEO TV, the nation's first commercial tv network, began broadcasting in 2002. There have been more than 90 privately owned Tv stations 10 years later (Pakistan: Media Overview, 2012).

Musharraf sought to undo the reforms afterward, but he couldn't stop the new dimension. Journalists nowadays are rejoicing in liberties that seem unthinkable just a decade ago. Whereas the print industry in the West is shrinking, it is growing in Pakistan, due to digital technology and advanced media channels. Though most of these enterprises are 'beholden to different diplomatic and social forces,' media giants are spreading, offering monetary

sustainability – and a semblance of governmental safety – for journalists (Ahmed et al., 2019).

The journalism has developed into a nationwide debate platform after extended durations of military control, earning out a place at the center of public life (Ricchardi, 2012). Newspapers editorials and a few television personalities have wielded such power over the popular perception that someone has been charged with advancing their agendas and being motivated by "egoism, self-exaltation, and a spurious sense of worth and supremacy" (Rias, 2011). The 'Ghairat (Honor) Brigade,' an allusion to their 'patriotic' protection of Pakistan's national honor,' is a disparaging term used to describe this organization, which promotes a strongly nationalistic mindset.

The nation's religious leaders, such as the military, are being scrutinized more than ever before. A younger generation of female journalists and TV broadcasters is also emerging, introducing a new aspect to the public dialogue.

**'My worship, my sacrifice, my life, and my burial are all for Allah, the Lord of all worlds,' say they. (Al-Anam 6:162)**

Due to being perceived as being prejudiced and under the sway of corrupt political leaders, Pakistani media agencies and journalists are widely seen as dishonest. This bad perception has instilled in the public a sense of media incredulity and suspicion (Manuel, 2013). Even Pakistan's current Prime Minister, Imran Khan, has criticized the media for covering up prior regimes' corruption through seeded programs, claiming that "people are losing enthusiasm in worthless current events broadcasts."

The presumption and charges that the national press is biased have been a subject of a substantial dispute concerning the validity of Pakistani media

since the introduction of digitalization, and this study aims to analyze this problem among the younger breed of media professionals. It has been observed that well-known Pakistani news organizations often exploit their standards to breach their journalistic values, and the digital era is strengthening the public perception that journalists are failing to fulfill their ethical duties and obligations. In recent years, the primary purpose of Pakistani media companies has switched from truth-telling to profit-making. The hurry to convey breaking news has overtaken the practice of news validation and resource verification (Akhtar, 2017).

"In the meantime, experts who believe in the need for reliability, impartiality, and integrity in journalistic ethics are being marginalized." Journalists, especially editors and photographers, are frequently corrupted. They frequently receive messages from legislators, public officials, and activist groups, all of whom are engaged in distorting facts and numbers for entrenched interests. Because of the widespread use of electronic media and digital media in the modern age, when the Internet has become a vibrant source of knowledge, media credibility has gotten a lot of attention from the public and critics. Pakistani news networks, without a doubt, developed as attractive information sources and intellectual debates in the new millennium and gained people's trust. However, the digital age has created several questions, the most important of which is the accessibility and legitimacy of electronic news sources (AWAIS et al., 2020).

According to AbuBarzah al-Aslami (RA), the Prophe**said: O group of people who believed with their tongues but not with their hearts, don't really back-bite Muslims and therefore do not search for their faults, because if anyone searches for their faults, Allah will search for his fault, and if Allah searches for anyone's fault, He disgraces him in his**

**house. (Abu-Dawood, Hadees No 1475, Volume 3; also reported in Masnad Ahmad) (Merican, A. M. (2010)**

Today's university students will play a key role as thought leaders and future leaders in Pakistan, where the tertiary Gross Enrollment Ratio is quite low, at 9% in 2018 (Hunter, 2020). Those researching media are more likely to have much more sophisticated and extensive judgments of Pakistan's present level of journalism. Knowing the viewpoints of these media students is critical to determining the trustworthiness of Pakistan's media. According to the research, other journalistic ideals reflected in Islam include the thirst for truthfulness (haqq), neutrality (nasihah), or balance (l'tidal). These findings extend those ideals included the spread of virtue and the avoidance of evil (hisbah), as well as working for the common good (maslahah) and demonstrating how the Islamic concept of balancing (wasatiyyah) influences how journalists in Muslim societies conduct professional reporting.

Muslim journalists will use journalism ethics as a guideline to direct their professional journalism skills if they are conscious of this. They must conduct themselves professionally in an ethical manner. They will not be classified as real journalists unless they meet this condition. The question is, what advice should they follow to obtain this qualification? They must do at minimum three things: (i) prioritize commitments, (ii) maintain a favorable, and (iii) enjoy their jobs.

The paper is further divided into sections, the next section will explore the objectives and research question of the paper. The literature will be discussed in detail that will explain the journalism, Islam impacts on journalism and quote various studies. Then we will discuss the findings, recommendations and then conclude them in the further sections.

## Objectives of the Study

The objective of this paper is to explore how Islam influences journalism in Pakistan. In this research, we also want to emphasize the function of digital communication, which includes social media, reporting, and morality, in Muslim society. Also, depending on Religion and welfare programs, how it is applied. Social media has had an impact on Muslim society. The goal of this study is to look at how social media affects society and what we may prevent and protect ourselves from it. Furthermore, this research has raised awareness among Muslims and all ages of society.

## Research Questions

1. What is the connection between Islam and journalism?
2. To just what degree do journalists in the researched region have similar views on the function of journalism in culture?
3. What is the impact of Islam on the practice of journalism?
4. Do Pakistani journalists share some professional viewpoints that could lend credence to the concept of "Islamic journalism"?

## Statement of the Problem

The problem that this research will attempt to solve is to determine how Islam influences the practice of journalism in the Islamic Republic of Pakistan.

## Literature Review

The influence of communication and the dissemination of information has transformed the world into "a borderless town," a real Marshal McLuhan notion, and civilizations could not expand without organized structured communication and information in the current instance. Without a doubt, the news media is a dynamic source of global knowledge, and it plays a significant role in influencing and altering people's views and perspectives.

People, on the other hand, have examined the resources and formed opinions about media organizations and channels. Their opinions on the media are formed by research and study of the themes reported by the news media, which result in good or negative evaluations (Bernanke et al., 2018).

In this digital age, people's attitudes regarding media content have shifted dramatically due to the rapid flow of information, simple access to massive information banks, and numerous options for social interaction. Because of its tremendous impact on our social and political realms, the practice of validating the trustworthiness of news channels' content has become extremely important among cultural and ideological organizations and people in the modern world (Haagensen, 2018).

Around the world, social scientists study themes and phenomena related to the public image and interests of the nation in the news media. In recent years, an academic debate has erupted to examine the elements that contribute to public distrust in the news media. With its conservative skewed reporting, an unbroken stream of uniform opinion, and an unrestrained flow of information and excitement collected from all corners of the globe, the news media is accused of molding public opinion. By sharing basic and superficial information, the news media influence public perception and create a large number of untrained people, many of whom are loaded with irrational preconceptions (Islam et al., 2018).

Instead of any obvious objectives of professional obligation on the part of journalists, the elements engaged in influencing public opinion are reflective of political proclivities and "game framing," in which political matters are seen as strategic conflicts (McLeod et al., 2017, p. 41). This could lead to more people believing the media is biased (Willnat et al., 2019).

Journalistic ideals such as reliability, honesty, impartiality, correctness, justice, neutrality, unbiasedness, and truthiness, which are linked to ethical values and principles of journalism, give the desired manner for journalists to investigate societal problems and challenges (Maras, 2013; Schudson, 2001). Journalists should not include their political, social, or cultural affiliations in their stories, and they should have their perceptions out of them, because journalistic biases can be detected by reading the journalists' news content (Hackett, 2009), resulting in negative public perceptions of the news media. Furthermore, user-generated remarks on news websites give immediate analysis and influence readers' perceptions and perceptions of media reliability.

More subsequently, the Muslim Brotherhood, an organization whose roots can be traced back to the same reforms sentiment in Islam promoted by Mohammad Abduh and Rashid Rida, has gotten a lot of academic interest, although largely in Arab studies (Nada, 2012; Rubin, 2012; Wickham, 2013). Although some scholars writing about Southeast Asia's late-twentieth-century ripple of piousness and expansion of Islamic Extremism have accepted the impact of the Brotherhood's concepts and founding member Hassan al-Banna (Tomsa, 2010: 489; Liow, 2009: 8; Bubalo&Fealy, 2005: 66-74; Jomo and Cheek, 1992: 85), little is recognized about how the philosophy is genuinely conveyed. My experiences at both Harakah and Sabili reveal that distribution is primarily based on individual and career ties.

These are distinct beliefs, but they all stem from the same root, namely human cognition. Separate from this ethical perspective, Muslims gain their utmost virtue from doing what pleases Allah SWT, the Creator of the entire universe (Jan et al., 2020).

**"My devotion, my sacrifices, my life, and my death are all for Allah, the Lord of all worlds,' say they**." (Al-Anam 6:162)

With its objectivity: providing facts and expert analysis on topics and events, the traditional media (i.e., print and electronic media), which is regarded as the backbone of a society (Panday, 2009), can play a significant role in this regard. Scholars have also examined various approaches to investigating objectivity in news media, such as validity and trust in media, and discovered that citizens in a democratic society think that media is the only platform through which they can voice their opinions at the national and regional levels and have their problems fixed (Jenkins et al., 2018).

Journalists' political allegiances, cultural affinities, and patriotism, on the other hand, show up in their reporting and critical analysis. They don't follow journalistic norms, portray news events through their lenses, and assess situations based on their ideas and opinions. Scholars looked into certain questions, such as: Do journalists remain objective when writing news stories? What methods does a journalist use to report facts? Journalists are discovered to favor excitement rather than writing and publicizing the facts of a story (Quackenbush, 2013). While producing a news report, their connections and relationships are reflected in the substance and analysis, and they do not shy away from portraying unconfirmed stories and biased interpretations (Muchtar et al., 2017).

**Research Methodology**

This research was conducted using a qualitative approach. It is employed as a data collection tool. This research investigation was carried out using analytical and critical assessment procedures. The impact of Islam on journalism has been studied using a variety of sources, including written academic journals, media stories, and publications. These analytic analyses

are then reviewed in light of major study sources such as the Qur'an and Sunnah. The expanding corpus of literature studying journalistic ideals and mores outside of the United States and European countries has led to something like a developing number of theories that go beyond several US communications researchers' "arrogant and ethnocentric" attempts. Several of these theories are based on the idea that mainstream media content – and the journalist who create it – are affected by a multitude of environmental pressures. The idea provided a framework for studying journalism on a global scale, leading to recommendations for a "universal theory" of journalism cultures and the impact of Islam on journalism, which aimed to understand why diverse journalistic values "really seemed to play out variously from around the globe." (Witschge & Harbers, 2018).

**Journalistic principles and Islam**

**The Truth (Haqq)**Truth is the most important virtue of foreign journalism. This is similarly important in Islam.

**'Cover not Truth (Haqq) with falsehood (baatil), nor conceal the Truth when you know (what it is)' (Qur'an 2:42).**

Truth is indeed a goal whereby the journalists in the research aspired, although it was viewed as situational, just like impartiality. According to Al-Arabiya reporter Haitham Hussein, "reality is the most essential thing," however "it relies on the media that you serve for." 'The truth is not the same whether you work for the BBC, Al-Arabiya, or Al-Jazeera. You might be able to offer similar knowledge, but not quite the same truth' (Jamil, 2021). The remark confirms that reporters in the nation aspire to European journalistic principles of liberty and independence of speech while working under the restrictions of rising economic structures, political pressure,

visitor numbers, and religious and cultural values. The Qur'an instructs Believers to check and examine the ramifications of their work 'lest you damage someone unintentionally and afterward become full with repentance,' according to the Qur'an (49:6). This is when Western journalistic practices conflict with Islamic ideals of balance (wasatiyyah) and balance (l'tidal). Throughout all three locations, the overwhelming amount of reporters agreed that "a journalist also must be impartial."

**"You must tell the truth, for the truth leads to virtue, and virtue leads to Paradise, and indeed the man who persists to speak truth and endeavors, to tell the truth is ultimately documented as truly honest with Allah, and beware of lying, for lying leads to indecency, and obscenity led directly to Hell-Fire, and the individual who constantly tells lies and endeavors to tell a lie is eventually recorded as a liar with Allah". (Sahih Muslim 2607c, Book 45, Hadith 136 the Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship)**

**Self-Reliance (Nasihah)**

The Qur'anic concepts of nasihah (independence or real guidance) and hisbah (reestablishment of good and avoiding of evil) take things for granted "the inherent personal liberty to step out, counsel, and occasionally even criticize public leaders." They are based on many Qur'anic assertions of free speech and the public benefit (Maslahah), such as "the right to live and work," "the right to speak," and "the right to travel." Journalists in Pakistan studied are concerned about freedom of expression and media autonomy. The pursuit of competence is inextricably linked to that fight. Journalists in Pakistan are subjected to a range of pressures, including those from administrations, businesses, and Islamist extremists (Buschow, (2020).**Justice ('Adl)** According to Islamic jurist Ibn Qayyim (1292–1350),

"justice is the ultimate goal and purpose of Islam." It is linked to the concepts of great promotion (hisbah) and the interests of society (Maslahah). For very many Muslim journalists and editors, fairness in the category of human and fundamental freedoms is also the highest purpose and objective of journalism. When that came to the responsibilities of journalists to use their profession to achieve political and social justice, Pakistan's most prominent Muslim thinker, Abul Ala Maududi (1903–1979), repeated the Prophet, Muhammad (Steele, J. (2011).

Journalists in Pakistan are dedicated to serving the public good. Though Pakistani journalists' apparent goal is a smaller amount explicitly focused on transformation than their Arabian counterparts, Pakistani presses regard their duty as striving forward towards a just community (Ewart et al., 2018).

**Journalism: Role of Electronic Media and Islam**

Social media plays are among the most essential roles in establishing new interpersonal interactions amongst friends, relatives, and individuals using contemporary digital technologies. Allah, who formed all human beings in the world; all things in the world were created for the welfare of human beings; His goal for creatures included all human beings to love Him, and that one of the most religious worship is to aid others, which will be assisted by science in the contemporary period. Other scholars substituted the term Ummah for the term Islamic society (Rahman, 2018). These are verses first from Holy Quran that they have referenced. The terms Ummah and village (Kuraiya) have been used to describe society in this context. "That is a nation that has passed away," Allah (SWT) declared. It will reap the benefits of what it has reaped, and you will reap the benefits of what you have reaped. And you won't be questioned about their previous activities"

(2:141). "It's because your Lord would not punish towns for wickedness while their inhabitants are unaware" (6:131).

**Findings**

The news and opinions of Pakistani television networks are widely disseminated on electronic content for data and analysis, with the general public debating unsubtle and hidden goals by referencing their scientific and communicational style (Baloch & Andresen, 2020). The belief that "journalism's first commitment could be to the truth" has led to the definition of journalism as a series of "culture practices." Some academics suggest that these common ideals can always be found in news organizations all across the world, advocating "universal" ethical standards as a "bulwark" against outside pressures.

**Those who obey Allah and the Messenger are among the Prophets, the Siddiqi (the truthful), the Shuhada, and the Righteous, whom Allah has blessed. They're also fantastic companions.**

**(4:69) Al-Nisa)**

Individuals' perceptions of themselves influence their perceptions of the world. As a result, comprehending one's perceived identity is critical to comprehending the ways journalists in any geographic neighborhood approach their work. The factors that go into determining one's identity are numerous. There is substantial interaction within and is among the "cultural," "motherland," "Islamic country," and "Muslim vanguard" identity in Pakistan, for example. Professional identity is a factor to consider while examining journalists. Scholars utilize standards to measure the maturation of the media industry in places emerging from long periods of government influence: the degree to which journalists and editors connect with the respective profession (Zaidi, 2018).

Due to being perceived as being prejudiced and under the sway of corrupt elected figures, Pakistani journalism organizations and journalists are widely seen as untrustworthy. This bad image has instilled in the public a sense of media incredulity and suspicion. Most of the studies on "Is Pakistani electronic media fair?" emphasized injustice and unbalance in news reports, especially about political coverage. Journalists may appear to debate the problems of the nation on their news programs, but this is ineffective since they rather interview incompetent leaders who produce the issues, rather than question experts (Pintak, 2021).Their presentations are akin to political comedy shows in which guests, typically politicians, attack rivals; some journalists even add fuel to a fire to achieve scandalous celebrity.

**Say: Do you have any solid information you could share with us? You don't do anything but follow your inclinations and make educated guesses. (Al-Ana'am: 6:148)**

According to the findings of the poll, Islamic principles play an essential and unifying role in the hierarchy of factors that shape journalists' worldviews inside the Muslim world. Islam isn't the only element that determines how these journalists and editors carry out their work. Only within regions studied, a variety of ideological, social, and economic aspects, including the system of government as well as degree of political stability, the existence or utter lack of dispute, and the economic situation, can explain the differences in individuality, attitudes forward into journalism priorities, dangers to the market, involvement of the clerics, and sense of purpose in life (Badshah & ullah khan Qureshi, 2021)

According to the study, the right and appropriate use of social networking sites in the Muslim community. "Has aided in the expansion of Islam

tremendously. Due to the auditory and visual attraction of audio, social media has the power to boost their free conversational nature, attachments, and engagement.

## Recommendations

We staff in the Islamic media who are now collected, in maintaining with our belief in Allah and Allah's Apostle; and in the execution of Islamic Shariah; and in the clear understanding of the impending dangers blighting the Muslim Ummah and obstructing its religious reinvigoration; and in admiration of the essential factor of the numerous types of media and they're deserving intends, the soundness of the vocation and its culture; and conscious of the Ummah's goals and aspirations We solemnly swear to uphold it and see it as a beacon for all our efforts as well as a source of roles and obligations. Muslim journalists should work to bring Muslims together and advocate for using wisdom, Islamic brotherhood, and tolerance to solve problems. Combating all forms of colonialism, aggressiveness, fascism, and racism should be a priority for Islamic media men. To oppose Zionism and its colonial agenda of establishing settlements, as well as its merciless oppression of Palestinians. Anti-Islamic concepts and tendencies should be avoided by Islamic media professionals (Agmed, 2021).

To protect the Ummah from pressures that are damaging to Islamic character and values, and to avoid all hazards, Islamic media men should filter all information that is aired or published. Avoid using derogatory phrases and abstain from posting obscene material, and do not engage in cynicism, slander, provocation of "Fitna" rumor-mongering, or other forms of libelous behavior. To refrain from broadcasting or publishing anything

that violates public morality or acceptable behavior. This also means that supporting crime, violence, suicide, or anything else that instills fear or arouses primal instincts, if direct or indirect, should be shunned. Commercial advertisements that are morally repugnant should be prohibited from broadcasting or publication.

The study aims to look at the substance and stream of social media activity that media learners are exposed to better understand the phenomenon of media's portrayal of trustworthiness amongst digital content literates. The creation of social media to promote community cohesion and prevent racism including the use of phony images to encourage false abuses and other misconduct. Alleged crimes are expanding every week as a result of social media. To safeguard our society, we must raise public awareness. In Muslim society, there must be awareness initiatives that help people weigh the benefits and drawbacks of utilizing social networking sites. It is preferable to continue doing good activities while remembering that Muslims serve as role models for all of the other humans.

Islamic journalists must be dedicated to spreading Da'wah, clarifying Islamic topics, and defending Muslim viewpoints. They should be interested in Islamic history, Islamic culture, and the development and dissemination of the Arabic language among Muslims, particularly Muslim minorities. They should also be determined to restore Shariah's dominance over man-made values and rules. They must be devoted to fighting for Palestine's liberation, particularly in Al-Quds. They must be completely committed to the concept of the Islamic Ummah, which must be free of regional, national, and tribal nationalism. They must also firmly advocate for the struggle

against underdevelopment in all of its forms and support efforts to achieve ongoing production, which will ensure Ummah's improvement and strength.

**Conclusion**

The goal of this study was to look at how media students felt about Pakistani electronic news mediums. The findings reflect earlier research showing the electronic media is losing all credibility due to media structuring, biased reporting, and biased analysis, particularly in less democratic nations. The majority of respondents believe that media compromises on factuality and fairness, and recent surveys and research claim that media in developing nations is less accurate; but even so, the primary reason for this is not only journalists' biased attitudes, but also the polemical role of non-mainstream partisan media (Mudassar Riaz et al., 2021).

Muslim journalists are frequently perplexed, as the guidelines for being a great journalist are based on western values. Various forms of mass ethical journalism relating to the rights, duties, freedom, and control of journalism have been contested in European cultures since the birth of the press in the 15th and early 16th centuries, according to Mohammad A. Siddiqi (2000). The majority of these disputes centered on two topics: professional ethics as it relates to media training, and prescriptive philosophical conceptions of mass discourse as it relates to media professionals' contractual responsibilities (Dunn, K. M. (2019).

After a long period of suppression, Pakistani journalists are regaining their voice as their sector begins to establish itself as a 'fourth estate' that has an impact on the political system. While they are likely to examine the administration and safety services, they consider their main mission as exposing the nuances of Pakistani legislation and government instead of advocating overt political change. They consider themselves as having to

function under stringent guidelines, and they criticize their industry's unprofessionalism. They also consider that objectivity must be blended with judgment, subjective view, and a desire to honor the topic of the story. This viewpoint is compatible with the premise that a nation-social state's and cultural context influences the media's attitude (Pintak et al., 2018), as well as the faith that Western-style 'impartiality' should be 'a perfect toward which to strive rather than a benchmark against which to be evaluated,' as published by Burmese journalists.

Using the social judgment theory as a guide, this study discovered that active social media users compared media reporting and journalistic analyses to their own established perceptions. Without a doubt, news anchors' presenting style and the content and competency of current affairs show hosts influence the public's opinion, but the public evaluates it based on their past knowledge and skill. It is undeniable that critical information and ideologically polarised content on social media instill a bad impression of mainstream media (Ponkey et al., 2012).

Some researchers believed that news coverage is good, but that current affairs shows do not adhere to journalistic standards of neutrality. All students feel that the press should concentrate on their basic obligations of human rights and social duties and that the media should provide positive and constructive analyses (Shabana et al., 2021). As a result of the findings, this study suggests that media literacy is raising concerns about news media people and organizations, and that fair collection and analysis can help to maintain their trust.

When it comes to the country's most pressing issues, Pakistani journalists are broadly in agreement with the general populace. Pakistanis, according to current public opinion surveys, bring up the economic system and violent extremism as the country's main issues, with 93 percent of those surveyed saying the Taliban and Al-Qaeda are severe issues and approximately half saying the state doesn't do enough to prevent terrorist attacks, which primarily matches the reporters' reaction.

Journalists examine what are generally acknowledged in the Region as "universal" journalism principles through the lens of Islamic values. The ability to share goal was to improve society, whether that be through a drastic transformation as well as progressive democratic change, is essentially similar to the Qur'anic pursuit of truth and fairness, and the manner those same journalists approach their work is strongly influenced by various of much other Moral shariah, those very as a need for balance, rationality, and regard (Ewart, J., & O'Donnell, K. (2018).

**Limitations**

This research is limited to Pakistan, a Muslim country. It would concentrate on the problem of news media's portrayal and believability among digital publishing literates. This study is based on secondary data, whereas it should be based on primary data.

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