

From Sidq to Synthetic Speech: A Culturally Grounded Framework for Ethical Generative AI Communication in Arab Media and Public Relations

Ammar Mohammed

Correspondence: Ammar Mohammed, College of Communication and Media Technologies, Gulf University, P.O. Box 26489, Isa Town, Kingdom of Bahrain. E-mail: ammartalk@gmail.com

Received: June 29, 2026

Accepted: September 11, 2026

Online Published: October 21, 2026

doi:10.11114/smc.v14i4.9433

URL: <https://doi.org/10.11114/smc.v14i4.9433>

Abstract

Generative artificial intelligence (GenAI) is transforming how organizations communicate with their publics. In journalism, public relations, and digital communication, AI systems no longer merely support content production; they participate in message creation, audience interaction, and reputation management. Existing AI ethics frameworks emphasize transparency, accountability, fairness, and privacy, yet offer limited guidance for communication practice in culturally diverse settings. This limitation is especially evident in Arab media environments, where linguistic diversity, cultural norms, and religiously informed moral expectations shape perceptions of communicative legitimacy.

This conceptual article develops the SADIQ Framework, a culturally grounded model for ethical AI-mediated communication in Arab media and public relations. Through critical interpretive synthesis and normative comparison, it connects human-machine communication, communication ethics, AI governance, and contemporary Islamic ethical thought. It organizes the discussion around five tensions: speed versus verification, automation versus accountable agency, personalization versus dignity, optimization versus linguistic and representational justice, and engagement versus public benefit.

The framework proposes five interconnected dimensions: Sidq and tabayyun (truthfulness and verification), Amanah (responsible stewardship), Dignity or karamah (privacy and human agency), Inclusive adl (linguistic and representational justice), and Qasd and maslahah (legitimate purpose and public benefit). All five apply throughout the communication lifecycle. Eight propositions, an organizational audit matrix, and an illustrative scenario specify a research and practice agenda. The contribution is an operational interpretation of ethical commitments for communication workflows; its effectiveness and cultural reception remain open to empirical testing.

Keywords: generative artificial intelligence, AI-mediated communication, Islamic communication ethics, Arab media, public relations, human-machine communication, linguistic justice, SADIQ Framework

1. Introduction

Generative artificial intelligence (GenAI) is reshaping communication practice. Across journalism, public relations, and digital media, AI systems are no longer confined to backstage tasks such as transcription, translation, or scheduling. Large language models and multimodal applications now draft news stories, generate persuasive narratives, answer stakeholder inquiries, and create synthetic images, voices, and videos, beginning to function not as communication tools but as communicative actors whose outputs audiences may read as institutional voices.

Earlier research documented adoption, knowledge gaps, and governance concerns surrounding AI in communication management (Zerfass et al., 2020). Subsequent discussion of generative conversational AI extends these concerns to content creation and interaction (Dwivedi et al., 2023). The scale of automated communication makes verification, cultural representation, and the allocation of responsibility consequential organizational questions.

International frameworks converge on transparency, accountability, fairness, privacy, autonomy, and harm prevention (OECD, 2019; UNESCO, 2021). Their organizational value depends on how principles alter workflows, authority, and incentives.

Cultural and epistemic diversity raises a further question: which moral vocabularies inform the interpretation of these duties? Islamic ethical scholarship offers resources concerning responsibility, justice, intention, dignity, and public welfare (Ali et al., 2025; Elmahjub, 2023; Ghaly, 2024; Raquib et al., 2022; Rezaei, 2026).

Existing Islamic AI ethics scholarship supplies important foundations: virtue and maqasid-oriented reasoning (Raquib et al., 2022), pluralist ethical benchmarking (Elmahjub, 2023), trusteeship ethics (Ali et al., 2025), and comparison with global AI ethics principles (Rezaei, 2026). SADIQ builds on these contributions by specifying obligations at the level of institutional messages and communication workflows. Its proposed contribution lies in connecting normative concepts to editorial authority, dialect-sensitive review, documentary evidence, and correction and redress.

The Arab media context makes this communication focus consequential. Modern Standard Arabic, regional dialects, and code-switching create distinct evaluation needs; recent benchmarking identifies continuing challenges in dialect identification, generation, translation, and cultural knowledge (Mousi et al., 2025). Ethical interpretation must also account for differences among institutions, countries, sectors, and audiences rather than assume a single regional communicative norm.

The article develops SADIQ, named for the Arabic *sadiq*, associated with truthfulness and credibility. Its five dimensions provide a complementary, pluralistic interpretation of ethical duties for communication governance.

The article addresses three research questions:

RQ1: Which ethical tensions warrant attention when GenAI functions as a communicator in Arab media and public relations?

RQ2: How can Islamic communication ethics complement and critically extend dominant AI ethics principles?

RQ3: How can these ethical principles be operationalized throughout the lifecycle of AI-mediated communication?

The article uses critical interpretive synthesis and normative comparison to develop a communication-focused conceptual framework. It connects ethical tensions to proposed duties, locates those duties across organizational workflows, and specifies propositions and audit questions for future evaluation. The analysis offers a reasoned model rather than evidence that SADIQ adoption already improves communication outcomes.

2. Method of Critical Interpretive and Normative Synthesis

This article develops a conceptual model through critical interpretive synthesis and normative comparison. The approach brings disciplinary arguments into dialogue and examines what organizations ought to do when generative systems communicate in their name. Its unit of analysis is the ethical claim and its implications for a communication decision, rather than a pooled empirical effect.

Foundational scholarship, recent publications, and authoritative governance documents supply the conceptual basis. The article does not present a systematic search, a formally screened corpus, or frequency-based content analysis.

The synthesis is organized around four bodies of literature:

1. The communicative agency and ethical implications of AI systems;
2. Global AI ethics principles and governance mechanisms;
3. Islamic ethical concepts relevant to communication and emerging technologies; and
4. Linguistic, cultural, and institutional characteristics of Arab communication environments.

The argument develops in three interpretive steps. First, it identifies communication problems concerning message accuracy, perceived source identity, institutional responsibility, audience treatment, and unequal language performance. Second, it compares global AI ethics commitments with Islamic concepts, distinguishing normative overlap from differences in justification. Third, it translates the resulting concerns into five tensions, the SADIQ dimensions, and proposed workflow obligations. The five dimensions are an author-developed analytical organization of these arguments, not categories established by measured recurrence or formal intercoder agreement.

Conceptual adequacy is considered through four questions: whether the dimensions identify distinct duties, whether they remain coherent when duties conflict, whether a practitioner can identify relevant evidence, and whether the propositions can be challenged empirically. These are criteria for developing and examining the model, not results of an independent validation exercise. Islamic concepts are used as interpretive normative resources, with variation across traditions acknowledged.

SADIQ is therefore a proposed middle-range conceptual framework for inquiry and organizational deliberation. The interpretive approach supports the derivation of duties and questions but cannot establish the prevalence of the tensions, audience acceptance, or the effects of implementation. Search completeness, selection effects, and empirical validation remain methodological limitations.

For example, dialect benchmarking identifies performance gaps (Mousi et al., 2025), while language-bias scholarship asks which speakers are harmed and why (Blodgett et al., 2020). Connecting this problem to *adl* and dignity yields the tension between aggregate optimization and linguistic justice, and the proposed duty to test relevant varieties and provide an alternative channel. This illustrates conceptual derivation rather than validation.

3. From Communication Tool to Communicative Actor

GenAI complicates the identification of a message's source and the allocation of responsibility among human, institutional, and technical actors.

Automated journalism already raised questions about algorithmic authorship and editorial responsibility (Diakopoulos, 2019). Generative systems extend the range of possible outputs to interactive text, translation, and synthetic audiovisual material, making source attribution and institutional authority especially salient (Dwivedi et al., 2023).

Human-machine communication (HMC) scholarship already treats machines as communicative actors shaping perceptions and relationships (Guzman & Lewis, 2020; Lewis et al., 2019). SADIQ examines the governance duties that follow when their outputs are encountered as institutional communication.

Responsibility can fragment among organizational users, developers, vendors, and reviewers. A governance framework must therefore distinguish contributions to an output from authority to approve it and responsibility for remedying harm.

Source identity matters because audiences may interpret an AI-generated message on an official channel as an authorized institutional statement.

Human names, first-person language, and relational cues can encourage users to attribute empathy or authority to conversational agents. Review must therefore examine how systems represent their identity, capabilities, and institutional mandate (Galloway & Swiatek, 2018; Swiatek et al., 2024).

Scale compounds these issues: system defects may recur across many interactions (Weidinger et al., 2022). Responsible practice requires anticipatory assessment, documented oversight, monitoring, and accessible correction and redress.

4. Dominant AI Ethics Frameworks and the Communication Gap

Comparative and normative work on AI ethics identifies broad commitments to transparency, accountability, fairness, privacy, human autonomy, and harm prevention (Floridi et al., 2018; Floridi & Cows, 2019; Jobin et al., 2019; National Institute of Standards and Technology, 2023). These frameworks provide an established basis for evaluating systems and organizational practice.

Transparency includes distinct practices: explaining a model, identifying AI involvement, and assigning responsibility. An AI label alone does not reveal who verified a statement or can correct it.

Principles can conflict. Personalization may improve accessibility while threatening privacy; timeliness may compete with verification; and protective content controls can burden expression. Contextual judgment must therefore connect general commitments to particular decisions (Whittlestone et al., 2019).

A further challenge is implementation. Work on algorithmic ethics and principles-based governance identifies difficulties in assigning responsibility and translating general commitments into practice (Mittelstadt et al., 2016; Mittelstadt, 2019). Related analyses examine the limits of guidelines and the tools needed for operationalization (Hagendorff, 2020; Morley et al., 2020). Ethics washing is a concern where ethical language becomes detached from decisions and institutional incentives (Bietti, 2020).

These concerns leave room for a more specific account of communicative authority and relational responsibility: how an AI-generated message acquires institutional authority, who can stop or correct it, whose identities and language varieties are disadvantaged, and what evidence demonstrates responsible practice.

Sidq, *amanah*, *karamah*, *adl*, and *maslahah* offer a vocabulary for truthfulness, entrusted responsibility, dignity, justice, and public benefit in communication (Abdallah, 2010; Al-Aidaros et al., 2013).

5. Islamic Ethical Foundations for AI-Mediated Communication

Islamic ethics is not monolithic: it spans jurisprudential, theological, philosophical, and virtue-ethical traditions, and scholars differ in applying them to emerging technologies. Any Islamic approach to AI communication ethics must therefore avoid essentialism and recognize interpretive plurality (Auda, 2008; Sachedina, 2009).

5.1 *Sidq and Tabayyun: Truthfulness and Verification*

In this framework, *sidq* denotes truthfulness and the obligation to avoid misleading audiences. It connects factual accuracy with responsible representation of what is known, uncertain, or contested. This interpretation draws on the broader treatment of truthful conduct in Islamic information ethics (Abdallah, 2010; Al-Aidaros et al., 2013).

Language models can produce fluent but unsupported statements, making evidence and uncertainty difficult for audiences to distinguish from plausible narrative (Bender et al., 2021).

Tabayyun is used here to express a duty of verification before consequential information is accepted or disseminated. *Sidq* states the truthfulness commitment; *tabayyun* specifies an epistemic practice for pursuing it. Applying these concepts to source checking, uncertainty disclosure, and correction is a contemporary normative interpretation, consistent with the use of Islamic moral resources to examine emerging technologies (Elmahjub, 2023).

5.2 *Amanah: Responsible Stewardship and Accountable Agency*

Amanah concerns entrusted responsibility and faithful stewardship. Contemporary trusteeship approaches to AI emphasize human responsibility toward knowledge and its consequences (Ali et al., 2025). SADIQ applies this orientation to the authority organizations exercise when automated communication is issued in their name.

Amanah links institutional authority to identifiable decision-makers whose oversight requires competence, information, and the power to withhold or correct a message.

5.3 *Karamah: Human Dignity, Privacy, and Agency*

Karamah is interpreted as the moral worth of persons and a constraint on treating them only as instruments of organizational goals. Islamic ethical discussion provides resources for considering human welfare and dignity alongside institutional and technological purposes (Sachedina, 2009; Raquib et al., 2022). In SADIQ, privacy, informed agency, and non-manipulation are practical implications of that commitment.

Covert profiling, synthetic impersonation, manipulative personalization, and excessive data collection can compromise dignity by treating audiences as exploitable resources (Couldry & Mejias, 2019; Zuboff, 2019).

5.4 *Adl: Linguistic and Representational Justice*

Adl denotes justice and equitable treatment within the Islamic ethical vocabulary (Al-Aidaros et al., 2013). Its application here concerns the distribution of communicative quality and recognition. Fricker (2007) supplies a complementary account of epistemic injustice through which harms to speakers and knowers can be examined.

Arabic-language evaluation provides a direct empirical anchor for this concern. AraDiCE assesses dialectal and cultural capabilities and reports continuing difficulties in dialect identification, generation, and translation among the models tested (Mousi et al., 2025). These findings support task- and model-specific evaluation; they do not establish identical deficiencies in all Arabic-capable systems. Broader analysis of language technology situates such disparities within social hierarchies and normative choices about harm (Blodgett et al., 2020).

Bias research demonstrates the importance of examining discriminatory outcomes and representation (Mehrabian et al., 2021; Noble, 2018; O'Neil, 2016). Abid et al. (2021) document anti-Muslim associations in the language models they investigated. Such findings justify renewed testing of the particular model, version, language, and use case being deployed, rather than assuming either persistent bias or its elimination without evaluation.

This study introduces inclusive *adl* to signal that justice in AI-mediated communication must encompass subgroup performance assessment, participatory review, cultural sensitivity, accessibility, and equitable outcomes across diverse audiences.

5.5 *Qasd and Maslahah: Legitimate Purpose and Public Benefit*

Qasd is used here for the purpose toward which a communicative action is directed; *niyyah* concerns the actor's intention. *Maslahah* concerns the public benefit claimed for that action. Distinguishing these concepts helps separate an institution's stated purpose from the distribution of actual benefits and harms. The interpretation draws on *maqasid*-oriented and pluralist approaches to ethical evaluation (Auda, 2008; Elmahjub, 2023).

Maslahah directs attention to who benefits, who bears the risks, and whether less harmful alternatives exist (Elmahjub, 2023). SADIQ treats public-benefit claims as reasons requiring scrutiny, not as permission to override dignity, truthful communication, or the rights of minority audiences. The harm-prevention orientation associated with *la darar* reinforces anticipatory review and remedy.

Table 1 maps convergence between mainstream AI ethics principles and Islamic communication ethics as complementary rather than competing.

Table 1. Convergence between Mainstream AI Ethics Principles and Islamic Communication Ethics

Dominant AI ethics principle	Related Islamic ethical resources	Communication-specific extension
Transparency / explicability	Sidq, tabayyun, amanah	Disclosure must be truthful, useful, source-aware, and linked to a responsible human owner; a generic AI label is insufficient.
Accountability / oversight	Amanah, niyyah	Responsibility remains with entrusted humans and institutions; intention, authority, and traceable decisions matter.
Fairness / justice	Adl, qist	Test unequal performance and representation across Arabic varieties, social groups, and levels of digital access.
Privacy / autonomy	Karamah, hurriyyah	Protect dignity, consent, and agency; reject manipulative personalization and unnecessary data extraction.
Beneficence / non-maleficence	Maslahah, la darar	Assess public benefit, proportionality, cumulative harms, and the distribution of risks and benefits.
Human-centeredness	Khilafah / trusteeship	Technology serves accountable human flourishing; it does not displace moral agency or treat efficiency as the final purpose.

Interpretation: The mapping identifies overlap and possible communication-specific applications, rather than ethical concepts exclusive to one tradition. The Islamic resources draw on Abdallah (2010), Al-Aidaros et al. (2013), Auda (2008), Raquib et al. (2022), Elmahjub (2023), and Ali et al. (2025). Source: Author synthesis.

6. Why the Arab Media and Public Relations Context Matters

Arab media environments differ in political institutions, media infrastructures, professional cultures, and religious and linguistic composition. For example, AraDiCE evaluates cultural knowledge separately for Gulf, Egyptian, and Levantine settings (Mousi et al., 2025), illustrating why evidence of suitability for one regional audience should not establish suitability for another. Arabic-speaking audiences include Muslims, Christians, people of other faiths, and people without religious identification. SADIQ therefore offers a publicly discussable ethical vocabulary, with its practical acceptability open to examination across these groups; Arab identity is not treated as equivalent to Muslim identity.

In multilingual organizations, Arabic and English may address overlapping but differently situated publics. Language choice can convey authority, expertise, accessibility, or relational proximity. The relevant ethical question is whether each audience receives accurate, comprehensible, and appropriately contextualized communication. Literal translation alone is an insufficient standard for deciding that question.

Arabic includes Modern Standard Arabic, regional dialects, code-switching, and digital forms such as Arabizi. The capacities required therefore vary with the audience and task. Dialectal and cultural benchmarking offers a basis for identifying specific performance gaps rather than treating Arabic competence as a single binary property (Mousi et al., 2025).

Unequal representation produces disparities in communicative quality: systems may misclassify dialectal expression, misread sentiment, or respond less accurately to speakers of under-resourced varieties. Such disparities influence whose voices are recognized, whose experiences are represented, and which communities receive lower-quality service. Linguistic inequity is therefore a matter of communicative justice, not merely system efficiency.

Relational expectations, norms of respect, and the contextual knowledge audiences bring to a message can affect interpretation. Their relevance should be assessed for the particular audience and situation, considering sector, generation, language experience, and institutional relationship rather than assigning fixed communication styles to national or regional groups.

A message may consequently be accurate at the sentence level while remaining poorly suited to its audience or situation. Human review should examine those contextual issues where consequences are substantial. The relevant standards should be specified with affected publics, and their usefulness assessed in the particular setting.

The governance question is how an organization supervises a public-facing AI application once it is used. Policies, vendor assurances, and technical benchmarks do not by themselves demonstrate that message verification, language review, escalation, and correction operate in practice. This is a question for organizational assessment, rather than a claim that every Arab sector has the same adoption rate or governance deficit.

The gap matters most where communication failure affects public safety, access to services, institutional legitimacy, or individual rights. Organizations cannot defer responsibility to vendors; they must set standards for disclosure, escalation, record keeping, and corrective action.

Algorithmic representation is a related concern. Findings of anti-Muslim bias in earlier language models (Abid et al., 2021) and broader critiques of AI's political and representational effects (Crawford, 2021) motivate scrutiny of current systems. Local evaluation must establish which harms occur in a given deployment and which audiences experience them.

Practitioners therefore carry a dual responsibility: to evaluate critically the biases embedded in the systems they use, and to ensure that AI-mediated communication does not reinforce distorted representation.

Global ethical frameworks provide a necessary foundation for this work. SADIQ proposes a contextual interpretation of their obligations through Islamic moral concepts, linguistic diversity, and the institutional organization of communication. The scope of that interpretation and its reception across Arab settings require empirical examination.

7. Conceptual Synthesis of Five Ethical Tensions

The synthesis organizes communication ethics around five tensions between organizational pressures and normative duties. These are analytical categories proposed for examination, not measured frequencies in Arab organizations. Table 2 summarizes the tensions, their institutional pressures, and the corresponding duties before the following discussion develops their implications.

Table 2. Ethical Tensions in Generative AI-Mediated Communication

Tension	Institutional pressure	Ethical requirement	Illustrative risks
Speed vs. verification	Automated systems reward instant production and response.	Sidq and tabayyun require evidence, uncertainty markers, source checks, and correction before reputational pressure turns probability into fact.	False crisis statements, fabricated quotations, misleading summaries
Automation vs. accountable agency	Organizations may distribute work across models, vendors, and reviewers.	Amanah requires a named human owner with authority, competence, and a decision record.	Responsibility gaps; vendor blame; unreviewed chatbot commitments
Personalization vs. dignity	Data-driven messaging can increase relevance and conversion.	Karamah requires privacy, consent, non-manipulation, and respect for vulnerable users.	Synthetic intimacy, covert profiling, emotional exploitation
Optimization vs. linguistic and representational justice	Models optimize aggregate performance and majority-language benchmarks.	Inclusive adl requires subgroup testing, dialect competence, accessibility, and participation.	Dialect misclassification, religious stereotyping, unequal service quality
Engagement vs. public benefit	Platforms and organizations reward attention, virality, and favorable sentiment.	Qasd and maslahah require legitimate purpose, proportionality, harm prevention, and long-term public value.	Fear-based campaigns, polarization, superficial disclosure, trust erosion

Interpretation: The tensions identify possible points at which organizational incentives can displace ethical judgment. The risks are illustrative; their incidence and severity require assessment in the setting concerned. Source: Author synthesis.

7.1 Speed versus Verification

Generative AI can accelerate drafting and response, while verification and contextual interpretation take time. In a crisis, the relevant choice need not be a complete unverified account or silence: an authorized holding statement can acknowledge the event, distinguish confirmed information from uncertainty, and state when further information will follow. Sidq and tabayyun require consequential factual claims to be checked before release. Speed is pursued within those evidentiary limits rather than treated as an excuse for false certainty.

7.2 Automation versus Accountable Agency

Automation distributes work but can obscure authority and responsibility. Amanah requires named decision-makers with the competence and authority to approve, reject, or correct a message. Vendor involvement does not discharge the institution's responsibility for communication issued in its name.

7.3 Personalization versus Human Dignity

Personalization can improve relevance and access while exposing audiences to covert profiling, emotional exploitation, or synthetic intimacy. Karamah requires proportionate data use, comprehensible disclosure, meaningful agency, and human escalation. Engagement alone cannot establish that the practice respects its audience.

7.4 Optimization versus Linguistic and Representational Justice

Aggregate performance measures may conceal differences among Arabic varieties and audiences. Dialectal and cultural evaluation indicates why performance needs to be examined by task and language variety (Mousi et al., 2025). Inclusive adl requires an organization to identify the audiences relevant to its service, test their communicative experience, and investigate unequal errors or exclusion. The normative concern is the distribution of harm, not a presumption that every

model produces the same disparities.

7.5 Engagement versus Public Benefit

Clicks, shares, and conversions register attention rather than ethical quality. Qasd and maslahah require organizations to justify the purpose and distribution of benefits and harms, including effects on informed participation, access, and public discourse.

8. The SADIQ Framework

Ethical AI communication cannot be governed through procedural principles alone; transparency, fairness, accountability, and privacy remain indispensable but do not address the communicative realities of AI-mediated interaction in culturally diverse environments.

SADIQ is a culturally grounded, communication-centred lifecycle framework for governing generative AI in Arab media and public relations, named for the Arabic sadiq — truthfulness, credibility, trustworthiness.

The framework comprises five interrelated ethical dimensions:

- S – Sidq and Tabayyun (Truthfulness and Verification)
- A – Amanah (Responsible Stewardship)
- D – Dignity/Karamah (Privacy, Agency, and Non-Manipulation)
- I – Inclusive Adl (Linguistic and Representational Justice)
- Q – Qasd and Maslahah (Legitimate Purpose and Public Benefit)

SADIQ is a deliberately bilingual mnemonic: S refers to sidq, A to amanah, D to the English term dignity (karamah), I to the English qualifier inclusive attached to adl, and Q to qasd. This mixed construction aids accessibility; the English labels do not exhaust the meanings of the Arabic concepts.

The dimensions apply jointly at every stage of the lifecycle, as shown in Figure 1. Truthfulness requires an accountable decision-maker; responsibility remains constrained by dignity; and public-benefit claims require scrutiny of evidence and distributional effects. The matrix therefore represents cross-cutting duties rather than a one-to-one allocation of dimensions to production stages.

SADIQ dimensions govern every stage of communication

Context: language varieties, audience diversity, institutional mandate and issue risk

	Governance	Procurement	Production	Review	Publication	Monitoring	Learning and redress
S Sidq and tabayyun Truthfulness and verification	•	•	•	•	•	•	•
A Amanah Accountable stewardship	•	•	•	•	•	•	•
D Dignity or karamah Privacy, agency and non-manipulation	•	•	•	•	•	•	•
I Inclusive adl Linguistic and representational justice	•	•	•	•	•	•	•
Q Qasd and maslahah Legitimate purpose and public benefit	•	•	•	•	•	•	•

A dot denotes a required ethical question at that stage; evidence varies with the task and its risk.

Proposed outcomes: verified information, accountable agency, equitable access and appropriately calibrated trust.

Figure 1. The SADIQ Framework for Ethical Generative AI Communication

Interpretation: Every dimension applies at all seven stages, although the evidence needed varies with the task and its risk. These stages correspond to Figure 2 and Table 4. The stated outcomes are aims for evaluation rather than demonstrated effects of SADIQ adoption. Source: Author-developed figure.

8.1 *S – Sidq and Tabayyun: Epistemic Integrity*

Before release, the editor should identify consequential claims, link them to independent sources, distinguish uncertainty, and record approval and correction responsibilities. Oversight should reflect the possible harm of error: health, finance, law, crisis response, and public safety generally require enhanced factual and contextual review.

8.2 *A – Amanah: Accountable Stewardship*

Assign a competent owner for selection, production, review, release, and monitoring, with authority to halt use. Document approval boundaries, vendor obligations, escalation routes, and the expertise available for factual, cultural, and language review.

Traceability requires sufficient records to reconstruct the model, inputs, sources, edits, approvals, and release decisions (Raji et al., 2020). Record keeping must itself respect dignity: access controls, limited retention, and removal of unnecessary personal or confidential information should govern logs. An audit trail is not a justification for storing every identifiable prompt or interaction indefinitely.

8.3 *D – Dignity (Karamah): Privacy, Agency, and Non-Manipulation*

Assess the information collected, the audience's ability to understand and refuse the interaction, and risks of impersonation or manipulation. Use proportionate data collection, protect confidential information, explain machine involvement, and provide accessible human assistance, especially where audiences are vulnerable. Synthetic personas designed to simulate human identity without clear disclosure should be prohibited.

8.4 *I – Inclusive Adl: Linguistic and Representational Justice*

Identify the Arabic varieties, bilingual audiences, accessibility needs, and affected groups relevant to the task. Compare errors and service quality across them, involve affected publics in review, and document performance limits and corrective actions.

Before high-risk deployment, organizations should define acceptable task-specific performance and escalation criteria, including relevant Arabic varieties. Where those criteria are not met, the task should be restricted, redesigned, or routed to competent human support. Audiences should retain an accessible alternative channel.

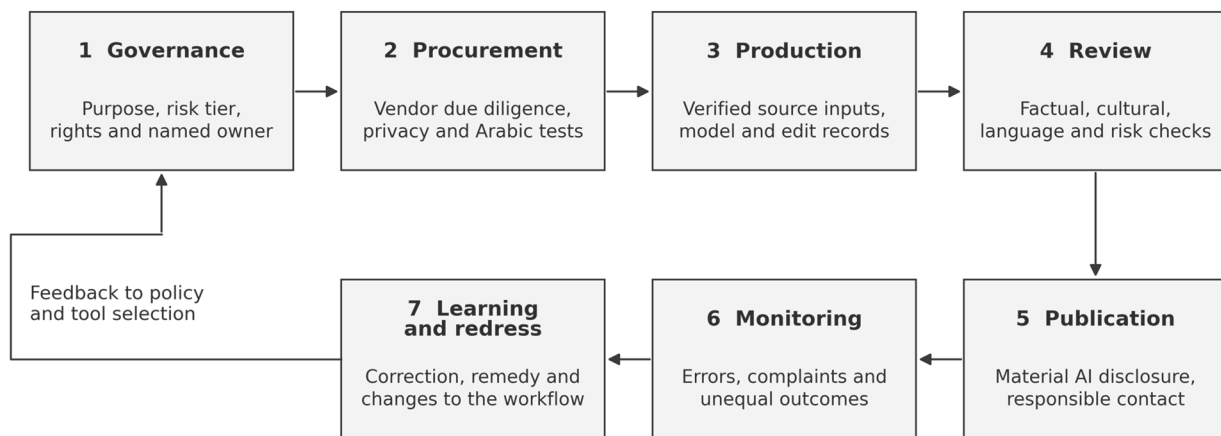
8.5 *Q – Qasd and Maslahah: Legitimate Purpose and Public Benefit*

Before deployment, document the communication problem, intended beneficiaries, foreseeable harms, less intrusive alternatives, and criteria for modification or discontinuation. Evaluate comprehension, equitable access, correction quality, and complaint resolution alongside resource use and engagement.

Credibility denotes audience judgment; reliability, independently checked performance; cultural legitimacy, perceived contextual respectfulness and appropriateness; and ethical consistency, alignment between commitments and conduct. Appropriately calibrated trust means that reliance changes with demonstrated reliability and limitations. Each construct requires a task-specific measure; higher trust alone is not the success criterion.

Figure 2 presents seven connected stages: governance, procurement, production, review, publication, monitoring, and learning and redress. All five dimensions apply at each stage. Feedback from incidents and complaints informs changes to policy, tool selection, and practice.

Seven stages with SADIQ oversight throughout



At every stage: verify truth, assign responsibility, protect dignity, test inclusion and justify public benefit.

Figure 2. SADIQ-Embedded Generative Communication Lifecycle

Interpretation: The same seven stages are used in Table 4. Ethical duties apply throughout, while monitoring and redress feed lessons back into governance and procurement. No single stage owns truthfulness, dignity, justice, responsibility, or public purpose exclusively. Source: Author-developed figure.

Table 3. SADIQ Organizational Audit Matrix

Dimension	Core audit question	Minimum evidence	Red flags
Sidq + tabayyun	What claims could materially harm publics if false or incomplete? What evidence verifies them?	Source ledger; fact-check sign-off; uncertainty notation; correction log	Unsupported claims; invented sources; false certainty; unresolved or repeated errors
Amanah	Who is authorized and answerable for the system and each high-risk release?	Named owner; RACI map; proportionate model/input/version records; approval history; retention and access controls	No accountable owner, vendor opacity, rubber-stamp review
Dignity	Does the practice preserve privacy, informed agency, and freedom from manipulation?	Data-minimization record; consent; human escalation; impersonation controls	Covert profiling, synthetic intimacy, exposed personal data
Inclusive	Who receives lower-quality, stereotyped, or inaccessible communication?	Dialect tests; subgroup error analysis; community review; alternative channel	Unequal accuracy, biased representation, exclusion of low-literacy users
Qasd + maslahah	Is the purpose legitimate, proportionate, and beneficial beyond engagement metrics?	Purpose statement; alternatives and distributional assessment; public-value indicators; review and sunset criteria	Function creep, attention maximization, disproportionate harm

Interpretation: Table 3 translates each dimension into questions, evidence, and warning signs. Its entries are proposed audit prompts, not a validated measurement scale or compliance certification. Appendix A provides a shorter pre-publication checklist for operational use. Source: Author synthesis.

9. Propositions for Empirical Testing

The following propositions specify relationships that can be tested and rejected. Their outcomes concern message accuracy, organizational action, and audience interpretation at different levels of analysis. Implementation must be observed through records and conduct rather than inferred from an organization's use of the SADIQ label. All propositions remain untested in this article.

Proposition 1: Verification and Credibility

P1: For messages addressing the same task and risk level, documented source verification and uncertainty checks will reduce consequential factual and contextual errors relative to unstructured human review when reviewer expertise and time are held comparable. Perceived credibility is a separate audience outcome and should be measured independently.

Proposition 2: Disclosure and Trust

P2: For otherwise equivalent AI-assisted messages, disclosure identifying both AI's material role and an accountable human or institution will improve audience understanding of responsibility compared with a generic AI label. Its effect on trust will depend on whether the disclosed oversight is credible and consistent with observed performance.

Proposition 3: Accountability and Corrective Capacity

P3: Organizations characterized by clear amanah-based role allocation and traceable decision-making procedures will experience lower levels of accountability diffusion and faster corrective responses following AI communication failures.

Proposition 4: Personalization, Privacy, and Agency

P4: The positive relationship between AI-driven personalization and stakeholder engagement will weaken or become negative when audiences perceive violations of privacy, synthetic intimacy, or diminished personal agency.

Proposition 5: Linguistic Justice and System Evaluation

P5: Where performance differs among relevant Arabic varieties, disaggregated task-specific evaluation will identify disparities that an aggregate bilingual accuracy score obscures. The size and direction of such disparities will vary by model, task, and audience; statistical significance is a question for empirical testing.

Proposition 6: Cultural Review and Communicative Legitimacy

P6: For otherwise equivalent AI-generated messages, participatory cultural review will improve audience-rated cultural legitimacy compared with linguistic-accuracy review alone. This can be tested using randomized audience evaluations of messages with and without cultural review, controlling for factual content, language, length, and source cues. Audience instruments should assess perceived respectfulness, contextual appropriateness, and recognition of relevant identities; items require piloting and validation for the audiences studied.

Proposition 7: Public Benefit and Editorial Decisions

P7: Under comparable pressure to maximize engagement, organizations with documented qasd-maslahah review and authority to halt publication will release fewer unverified or manipulative messages than organizations assessed only against engagement targets, after accounting for baseline resources and review capacity.

Proposition 8: Ethical Consistency and Stakeholder Trust

P8: Across organizations, independently audited SADIQ implementation will be associated with stakeholder trust that is better aligned with demonstrated communication reliability, mediated by perceived consistency between institutional policy and observed practice. Implementation is an organizational variable; ethical consistency and trust are audience-level variables.

Together the propositions define a research agenda across journalism and public relations. Experimental designs can examine verification procedures or disclosure, while organizational audits and longitudinal cases can investigate implementation, correction, and changes in conduct.

10. Discussion

First, SADIQ develops a governance implication of human-machine communication scholarship: where audiences encounter AI as a perceived source, institutions need to specify who authorizes, supervises, and answers for its messages. The recognition of machines as communicative actors is established in HMC (Guzman & Lewis, 2020; Lewis et al., 2019); the proposed extension is its translation into communicative decision rights and evidence requirements.

Second, the framework connects procedural controls with questions of moral purpose and entrusted responsibility. Existing Islamic AI ethics already addresses virtue, public benefit, trusteeship, and pluralism (Raquib et al., 2022; Elmahjub, 2023; Ali et al., 2025; Rezaei, 2026). SADIQ's narrower contribution is to connect that reasoning to message verification, audience treatment, dialect-sensitive review, release authority, and correction within one communication workflow.

Third, the framework foregrounds language as communicative infrastructure: evaluation must address recognition, accessibility, and culturally appropriate meaning as well as aggregate accuracy. Its application remains bounded by the diversity of Arab audiences and Islamic interpretations.

The analysis distinguishes transparent practice from the pursuit of higher trust at any cost. Accountability-rich disclosure is a proposed mechanism for improving understanding and enabling informed reliance; its effectiveness remains to be tested. If disclosure reveals weak oversight or poor reliability, reduced trust may be an appropriate response. Ethical success therefore includes trust calibrated to demonstrated performance and meaningful opportunities to challenge a message.

Organizationally, SADIQ offers one way to examine the implementation gap by linking ethical dimensions to roles, records, and warning signs. An organization should not claim successful implementation merely because it has adopted the terminology. Independent assessment must establish whether verification, participation, escalation, and redress change decisions and outcomes.

The framework also distinguishes ethical performance from reputational protection. Avoiding criticism does not establish respectful or equitable communication. Assessment should examine the distribution of errors and harms, the preservation of audience agency, and whether publics can obtain correction and remedy.

11. Practical and Policy Implications

Institutions, professional associations, educators, and policymakers need arrangements through which ethical commitments affect communication decisions. Table 4 sets out the same seven stages used in Figure 2, with accountable roles and illustrative evidence. It is an implementation proposal whose feasibility and effects require assessment in practice.

Table 4. Implementation Roadmap for Media and Public Relations Organizations

Stage	Required action	Accountable role	Illustrative indicator
Governance	Approve purpose, risk tiers, responsible owners, rights safeguards, and prohibited uses	Executive sponsor + cross-functional ethics group	Purpose and risk documented; owner assigned; exceptions reviewed
Procurement	Assess model provenance, privacy, security, Arabic capability, vendor audit rights	Procurement, IT, legal, communication	Vendor due diligence; dialect test results; contractual redress
Production	Record purpose, prompts, sources, model version, and edits	Communication practitioner / editor	Traceability rate; verified-source rate
Review	Apply subject, cultural, language, legal, and dignity checks proportionate to risk	Editor + subject and language reviewers	High-risk review completion; error distribution by language
Publication	Use comprehensible disclosure and identify a responsible contact	Channel owner	Disclosure comprehension; escalation accessibility
Monitoring	Detect errors, complaints, representational harms, and unequal outcomes	Analytics + editorial + stakeholder care	Correction time; complaint closure; subgroup harm indicators
Learning and redress	Correct affected channels, provide proportionate remedy, and update policy, tools, and training	Accountable owner + senior management	Repeat-incident rate; completed corrective actions

Interpretation: Stage-specific roles implement the cross-cutting duties shown in Figure 1. Indicators require locally defined thresholds, denominators, and review intervals. The roadmap does not imply that policy coverage alone establishes ethical performance. Source: Author development.

11.1 Illustrative Application to a Bilingual Crisis Statement

Consider a hypothetical university preparing Arabic and English statements about an incident. Governance assigns an editor and risk level; procurement checks privacy protections; production uses a verified brief. At review, *sidq* and *tabayyun* require checked claims and explicit uncertainty. *Amanah* gives the editor authority to stop release; dignity limits identifying details and prohibits presenting a synthetic spokesperson as an actual witness.

Inclusive *adl* requires equivalent confirmed facts and accessible instructions in both languages. *Qasd* and *maslahah* prioritize safety and comprehension. Publication identifies material AI involvement and a responsible contact; monitoring checks misunderstandings and unequal access; redress corrects both versions and updates practice. Under time pressure, a holding statement can report confirmed facts and the timing of an update. This hypothetical scenario illustrates decisions without demonstrating effectiveness.

11.2 Implications for Media Organizations

Editorial governance should be proportionate to consequences and audience vulnerability. Even transcription or translation can be high-risk when it affects testimony, health information, or a crisis statement. Risk classification should therefore consider the use case and possible harm, with enhanced review for consequential factual reporting, political communication, and synthetic audiovisual material.

News organizations should establish explicit policies governing:

- source verification and fact-checking procedures;
- documentation of AI use throughout the editorial workflow;
- disclosure of material synthetic elements;
- correction and retraction mechanisms;
- approval procedures for high-risk content; and
- responsibilities for post-publication monitoring.

Review multilingual outputs independently for consequential differences in facts, instructions, and accessibility.

11.3 Implications for Public Relations and Organizational Communication

Assign an accountable owner for each public-facing system. Crisis protocols should specify verified knowledge sources, escalation triggers, and authority for immediate human intervention.

Keep chatbot commitments within their institutional mandate and assess sensitive inference, manipulation, and audience autonomy.

Assess reliability, comprehension, remedy, and relationship quality alongside engagement.

11.4 Implications for Regulators and Professional Associations

Platform governance already engages freedom of expression, access to information, and public accountability (UNESCO, 2023). SADIQ proposes a complementary focus on the responsibilities of organizations producing AI-mediated messages. Professional and regulatory deliberation can consider the following communication obligations alongside existing rights and safeguards:

- disclosure of materially synthetic communication;
- documentation of communicative accountability;
- accessible complaint and redress mechanisms;
- transparency regarding personalization practices;
- protection against manipulative or deceptive communication; and
- independent auditing of high-risk communication systems.

Professional associations may also update ethical codes to address synthetic media, automated persuasion, and algorithmic representation.

11.5 Implications for Communication Education

Communication curricula can use source-verification exercises, bilingual error comparisons, disclosure design, and incident reviews to connect technical AI literacy with ethical judgment and accountable practice.

11.6 Implications for Future Governance Ecosystems

Implementation requires cooperation among developers, communication professionals, affected publics, and oversight bodies, with evidence that feedback changes institutional decisions.

12. Limitations and Future Research

First, this is a conceptual article without empirical validation. Its interpretive selection of literature is not a systematic review and may omit relevant studies, languages, or intellectual traditions. The proposed tensions and dimensions should therefore be assessed for conceptual adequacy and practical usefulness rather than read as an exhaustive taxonomy or a measured account of regional practice.

Second, the framework is informed by Islamic ethical scholarship and concerns relevant to Arab media and public relations. Cultural grounding here denotes an articulated normative starting point, not demonstrated acceptance by all Arabic-speaking or Muslim audiences. Cross-national and cross-cultural research must examine its reception, feasibility, and transferability.

Third, Islamic traditions contain competing interpretations. Future work should examine how additional jurisprudential, theological, and regional perspectives change the model.

Fourth, political, health, interpersonal, and platform communication may require different safeguards and professional roles.

Future studies can test the propositions through controlled comparisons of verification and disclosure, independent audits of documented practices, and longitudinal cases of correction and organizational learning. Designs should distinguish actual reliability from perceived credibility and account for differences in issue risk, institutional trust, and audience AI literacy.

Measurement instruments require validation across audiences, sectors, and national settings.

The framework should also be reassessed as multimodal and autonomous systems change communication practice.

13. Conclusion

Generative AI makes institutional communication a shared workflow involving systems, vendors, practitioners, and publics. Ethical governance requires clear decisions about evidence, authority, dignity, inclusion, and purpose. SADIQ

brings those questions together through *sidq* and *tabayyun*, *amanah*, *karamah*, inclusive *adl*, and *qasd* and *maslahah*. Its contribution is a communication-focused interpretation of ethical resources across seven organizational stages, supported by audit questions and propositions for evaluation. It complements rights-based and professional frameworks while recognizing the diversity of Arab audiences and Islamic ethical traditions. Its practical value remains to be established through empirical research. Responsible implementation should be judged by verified information, accountable conduct, equitable communication, meaningful remedy, and trust proportionate to demonstrated reliability.

14. Declarations

AI-use disclosure: Generative AI assisted drafting, conceptual organization, language revision, and the preparation of illustrative figures under the author's direction. The author is responsible for evaluating the arguments and sources, the interpretation, and the final manuscript.

Acknowledgments

Not applicable.

Author contributions

The sole author is responsible for conceptualization, methodology, analysis, writing, revision, and approval of the final manuscript.

Funding

No external funding was received for this conceptual study.

Competing interests

The author declares no conflict of interest.

Informed consent

Not applicable. This conceptual study did not involve human participants.

Ethics approval

Not applicable. The article draws on published literature and does not involve human participants or the collection of personal data.

Data availability statement

No new empirical datasets were generated. The proposed framework and audit tools are included in the article, and the supporting publications are identified in the reference list.

Data sharing statement

Not applicable. No additional empirical datasets accompany this article.

Open access

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

References

- Abdallah, S. (2010). Islamic ethics: An exposition for resolving ICT ethical dilemmas. *Journal of Information, Communication and Ethics in Society*, 8(3), 289-301. <https://doi.org/10.1108/14779961011071088>
- Abid, A., Farooqi, M., & Zou, J. (2021). Persistent anti-Muslim bias in large language models. Proceedings of the 2021 AAAI/ACM Conference on AI, Ethics, and Society, 298-306. <https://doi.org/10.1145/3461702.3462624>
- Al-Aidaros, A.-H., Shamsudin, F. M., & Idris, K. M. (2013). Ethics and ethical theories from an Islamic perspective. *International Journal of Islamic Thought*, 4, 1-13. <https://doi.org/10.24035/ijit.04.2013.001>
- Ali, F., Bouzoubaa, K., Gelli, F., Hamzi, B., & Khan, S. (2025). Islamic ethics and AI: An evaluation of existing approaches to AI using trusteeship ethics. *Philosophy & Technology*, 38, Article 120. <https://doi.org/10.1007/s13347-025-00922-4>
- Auda, J. (2008). Maqasid al-Shariah as philosophy of Islamic law: A systems approach. *International Institute of Islamic Thought*. <https://doi.org/10.2307/j.ctvkc67tg>

- Bender, E. M., Gebru, T., McMillan-Major, A., & Shmitchell, S. (2021). On the dangers of stochastic parrots: Can language models be too big? *Proceedings of the 2021 ACM Conference on Fairness, Accountability, and Transparency*, 610-623. <https://doi.org/10.1145/3442188.3445922>
- Bietti, E. (2020). From ethics washing to ethics bashing: A view on tech ethics from within moral philosophy. *Proceedings of the 2020 Conference on Fairness, Accountability, and Transparency*, 210-219. <https://doi.org/10.1145/3351095.3372860>
- Blodgett, S. L., Barocas, S., Daume III, H., & Wallach, H. (2020). Language (technology) is power: A critical survey of bias in NLP. *Proceedings of the 58th Annual Meeting of the Association for Computational Linguistics*, 5454-5476. <https://doi.org/10.18653/v1/2020.acl-main.485>
- Couldry, N., & Mejias, U. A. (2019). *The costs of connection: How data is colonizing human life and appropriating it for capitalism*. Stanford University Press. <https://doi.org/10.1515/9781503609754>
- Crawford, K. (2021). *Atlas of AI: Power, politics, and the planetary costs of artificial intelligence*. Yale University Press. <https://doi.org/10.12987/9780300252392>
- Diakopoulos, N. (2019). *Automating the news: How algorithms are rewriting the media*. Harvard University Press. <https://doi.org/10.4159/9780674239302>
- Dwivedi, Y. K., Kshetri, N., Hughes, L., Slade, E. L., Jeyaraj, A., Kar, A. K., ... & Wright, R. (2023). Opinion paper: So what if ChatGPT wrote it? Multidisciplinary perspectives on opportunities, challenges and implications of generative conversational AI for research, practice and policy. *International Journal of Information Management*, 71, Article 102642. <https://doi.org/10.1016/j.ijinfomgt.2023.102642>
- Elmahjub, E. (2023). Artificial intelligence (AI) in Islamic ethics: Towards pluralist ethical benchmarking for AI. *Philosophy & Technology*, 36, Article 73. <https://doi.org/10.1007/s13347-023-00668-x>
- Floridi, L., & Cows, J. (2019). A unified framework of five principles for AI in society. *Harvard Data Science Review*, 1(1). <https://doi.org/10.1162/99608f92.8cd550d1>
- Floridi, L., Cows, J., Beltrametti, M., Chatila, R., Chazerand, P., Dignum, V., ... & Vayena, E. (2018). AI4People-An ethical framework for a good AI society: Opportunities, risks, principles, and recommendations. *Minds and Machines*, 28, 689-707. <https://doi.org/10.1007/s11023-018-9482-5>
- Fricker, M. (2007). *Epistemic injustice: Power and the ethics of knowing*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780198237907.001.0001>
- Galloway, C., & Swiatek, L. (2018). Public relations and artificial intelligence: It's not (just) about robots. *Public Relations Review*, 44(5), 734-740. <https://doi.org/10.1016/j.pubrev.2018.10.008>
- Ghaly, M. (2024). What makes work 'good' in the age of artificial intelligence (AI)? Islamic perspectives on AI-mediated work ethics. *The Journal of Ethics*, 28, 429-453. <https://doi.org/10.1007/s10892-023-09456-3>
- Guzman, A. L., & Lewis, S. C. (2020). Artificial intelligence and communication: A human-machine communication research agenda. *New Media & Society*, 22(1), 70-86. <https://doi.org/10.1177/1461444819858691>
- Hagendorff, T. (2020). The ethics of AI ethics: An evaluation of guidelines. *Minds and Machines*, 30, 99-120. <https://doi.org/10.1007/s11023-020-09517-8>
- Jobin, A., Ienca, M., & Vayena, E. (2019). The global landscape of AI ethics guidelines. *Nature Machine Intelligence*, 1, 389-399. <https://doi.org/10.1038/s42256-019-0088-2>
- Lewis, S. C., Guzman, A. L., & Schmidt, T. R. (2019). Automation, journalism, and human-machine communication: Rethinking roles and relationships of humans and machines in news. *Digital Journalism*, 7(4), 409-427. <https://doi.org/10.1080/21670811.2019.1577147>
- Mehrabi, N., Morstatter, F., Saxena, N., Lerman, K., & Galstyan, A. (2021). A survey on bias and fairness in machine learning. *ACM Computing Surveys*, 54(6), Article 115. <https://doi.org/10.1145/3457607>
- Mittelstadt, B. (2019). Principles alone cannot guarantee ethical AI. *Nature Machine Intelligence*, 1, 501-507. <https://doi.org/10.1038/s42256-019-0114-4>
- Mittelstadt, B. D., Allo, P., Taddeo, M., Wachter, S., & Floridi, L. (2016). The ethics of algorithms: Mapping the debate. *Big Data & Society*, 3(2). <https://doi.org/10.1177/2053951716679679>
- Morley, J., Floridi, L., Kinsey, L., & Elhalal, A. (2020). From what to how: An initial review of publicly available AI ethics tools, methods and research to translate principles into practices. *Science and Engineering Ethics*, 26, 2141-2168. <https://doi.org/10.1007/s11948-019-00165-5>

- Mousi, B., Durrani, N., Ahmad, F., Hasan, M. A., Hasanain, M., Kabbani, T., Dalvi, F., Chowdhury, S. A., & Alam, F. (2025). AraDiCE: Benchmarks for dialectal and cultural capabilities in LLMs. *Proceedings of the 31st International Conference on Computational Linguistics*, 4186-4218. <https://aclanthology.org/2025.coling-main.283/>
- National Institute of Standards and Technology. (2023). Artificial intelligence risk management framework (AI RMF 1.0) (NIST AI 100-1). <https://doi.org/10.6028/NIST.AI.100-1>
- Noble, S. U. (2018). *Algorithms of oppression: How search engines reinforce racism*. New York University Press.
- O'Neil, C. (2016). *Weapons of math destruction: How big data increases inequality and threatens democracy*. Crown.
- OECD. (2019). Recommendation of the Council on artificial intelligence. <https://doi.org/10.1787/1d4c1cbe-en>
- Raji, I. D., Smart, A., White, R. N., Mitchell, M., Gebru, T., Hutchinson, B., ... & Barnes, P. (2020). Closing the AI accountability gap: Defining an end-to-end framework for internal algorithmic auditing. *Proceedings of the 2020 Conference on Fairness, Accountability, and Transparency*, 33-44. <https://doi.org/10.1145/3351095.3372873>
- Raquib, A., Channa, B., Zubair, T., & Qadir, J. (2022). Islamic virtue-based ethics for artificial intelligence. *Discover Artificial Intelligence*, 2, Article 11. <https://doi.org/10.1007/s44163-022-00028-2>
- Rezaei, Z. (2026). Reframing Floridi and Cowl's AI ethics framework through Islamic moral thought. *AI and Ethics*, 6, Article 185. <https://doi.org/10.1007/s43681-026-01028-z>
- Sachedina, A. (2009). *Islamic biomedical ethics: Principles and application*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195378504.001.0001>
- Swiatek, L., Galloway, C., Vujnovic, M., & Kruckeberg, D. (2024). Humanoid artificial intelligence, media conferences and natural responses to journalists' questions: The end of (human-to-human) public relations? *Public Relations Inquiry*, 13(1), 113-121. <https://doi.org/10.1177/2046147X231221828>
- UNESCO. (2021). *Recommendation on the ethics of artificial intelligence*. UNESCO.
- UNESCO. (2023). *Guidelines for the governance of digital platforms: Safeguarding freedom of expression and access to information through a multistakeholder approach*. UNESCO.
- Weidinger, L., Uesato, J., Rauh, M., Griffin, C., Huang, P.-S., Mellor, J., ... & Gabriel, I. (2022). Taxonomy of risks posed by language models. *Proceedings of the 2022 ACM Conference on Fairness, Accountability, and Transparency*, 214-229. <https://doi.org/10.1145/3531146.3533088>
- Whittlestone, J., Nyrop, R., Alexandrova, A., Dihal, K., & Cave, S. (2019). The role and limits of principles in AI ethics: Towards a focus on tensions. *Proceedings of the 2019 AAAI/ACM Conference on AI, Ethics, and Society*, 195-200. <https://doi.org/10.1145/3306618.3314289>
- Zerfass, A., Hagelstein, J., & Tench, R. (2020). Artificial intelligence in communication management: A cross-national study on adoption and knowledge, impact, challenges and risks. *Journal of Communication Management*, 24(4), 377-389. <https://doi.org/10.1108/JCOM-10-2019-0137>
- Zuboff, S. (2019). *The age of surveillance capitalism: The fight for a human future at the new frontier of power*. PublicAffairs.

Appendix A. SADIQ Pre-Publication Checklist

Table A1. Ten-Question SADIQ Checklist

Area	Question
Purpose	Is AI necessary for this task? Is the intended benefit explicit and proportionate?
Truth	Have all consequential claims, quotations, numbers, and sources been independently verified?
Uncertainty	Does the message communicate uncertainty, limits, or incomplete knowledge where relevant?
Accountability	Is a competent person named as owner and empowered to stop publication?
Traceability	Can the organization reconstruct the model, prompt/workflow, sources, edits, and approvals?
Dignity	Have privacy, consent, agency, vulnerability, impersonation, and manipulation risks been assessed?
Language justice	Have Arabic and English versions, relevant dialects, and affected groups been reviewed independently?
Disclosure	Will audiences understand the material role of AI and how to reach a responsible human?
Monitoring	Are error, complaint, and unequal-impact indicators active after release?
Redress	Can the organization correct quickly, explain the failure, remedy harm, and update the system?

Source: Author development. The checklist is a deliberative aid, not a validated scale or a compliance certification. It should be adapted to audience needs, professional codes, applicable requirements, and issue risk.