

The Reframing MUI's Hoax Fatwa: Qur'anic Foundations of Tabayyun in Contemporary Islamic Law

Rukman Abdul Rahman Said^{1*}, Alamsyah Halim², Ahmad Gibriel RM Saeed³, Muh. Darwis⁴

¹Universitas Islam Negeri Palopo, Indonesia. E-mail: rukman_said@uinpalopo.ac.id

²Universitas Islam Negeri Alauddin Makassar, Indonesia. E-mail: alamsyah.halim1978@uin-alauddin.ac.id

³Al-Azhar University, Egypt. E-mail: ahmadgibriel23@gmail.com

⁴Universitas Islam Negeri Palopo, Indonesia. E-mail: darwis@uinpalopo.ac.id

*Corresponding Author

Article history: Received: March 220, 2025; Revised: May 10, 2026; Accepted: July 20, 2026; Published: August 12, 2026



Keywords:

Digital Ethics;

Hoaxes;

MUI Fatwa;

Tabayyun;

Thematic Exegesis.

How to Cite:

Said, R. A. R., Halim, A., Saeed, A. G. R., & Darwis, M. (2026). The Reframing MUI's Hoax Fatwa: Qur'anic Foundations of Tabayyun in Contemporary Islamic Law. *Parewa Saraq: Journal of Islamic Law and Fatwa Review*, 5(2): 166-187.

<https://doi.org/10.64016/parewasaraq.v5i2.100>

Abstract: The circulation of hoaxes on social media demonstrates that digital information problems concern not only factual accuracy but also moral responsibility, public benefit, communicative propriety, and the prevention of social harm. This article examines how Q. al-Hujurat [49]: 6 is interpreted and transformed into operational norms in the Majelis Ulama Indonesia (MUI) Fatwa No. 24 of 2017 on Law and Guidelines for Social Interaction through Social Media. The study employs library research, thematic exegesis, and qualitative content analysis. Its primary sources comprise Q. al-Hujurat [49]: 6, the commentaries of al-Tabari, Ibn Kašir, al-Qurtubi, Tafsir Al-Misbah, and the text of MUI Fatwa No. 24 of 2017. The data were examined by identifying units of meaning, coding epistemic, ethical, procedural, and social categories, comparing exegetical positions, and mapping the transformation of the verse into fatwa provisions. The findings reveal three interpretive movements. First, tabayyun is expanded from examining a report conveyed by a problematic source into a general obligation of caution toward digital content. Second, the verse's structure – linking source, report, action, impact, and regret – is contextualized through the examination of sanad, matn, time, place, background, and the competence of clarifying authorities. Third, factual verification is integrated with tests of benefit and public appropriateness. The study's novelty lies in formulating digital tabayyun as a layered framework encompassing source validity, content accuracy, contextual precision, public benefit, and publication worthiness. The fatwa therefore does not merely restate the verse's moral message; it operationalizes it as an ethics of producing, consuming, and distributing information in digital spaces.



License: Copyright (c) 2026 The authors (2026)

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

Introduction

The digital communication revolution has transformed the public's role from mere recipients of information to producers, editors, commentators and distributors of messages. This shift has broadened access to knowledge, but at the same time has reduced the time lag between receiving and disseminating information. Within the social media ecosystem, the decision to share a message can be made before users have verified its source, content, context or impact. The fast-paced, networked and engagement-based nature of communication gives misinformation significant opportunities to circulate. Interdisciplinary research indicates that the problem of fake news cannot be resolved solely through technical detection, as its spread is influenced by user behaviour, platform design, group dynamics and

attention incentives (Lazer et al., 2018; Shu et al., 2017). Indeed, research on the diffusion of news on Twitter shows that false information can reach users more quickly, widely and deeply than true information, particularly when it contains elements of novelty and triggers emotions (Vosoughi et al., 2018)

The term 'hoax' is often used loosely to refer to any form of false information. This usage needs to be clarified so that the analysis does not conflate unintentional errors with manipulation designed to deceive. (Wardle & Derakhshan, 2017) distinguish between 'misinformation' – incorrect information shared without malicious intent – 'disinformation' – incorrect information produced or disseminated deliberately – and 'malinformation' – information that may be true but is used to harm a specific party. Meanwhile, Tandoc et al. (2018) demonstrate that the term 'fake news' encompasses a variety of forms, such as fabrication, manipulation, propaganda, parody, and advertising content that resembles news. In this article, 'hoax' is used as an umbrella term for content that is false, misleading, manipulated, or lacking context, and which therefore has the potential to shape erroneous understandings and actions. This operational definition is consistent with the need to assess not only the truth or falsity of a statement, but also its source, context, intent and social consequences.

The Indonesian context highlights this complexity. Research into public reception shows that interactions with hoaxes take place through a process of interpretation influenced by users' experiences, beliefs and social environment (Wahyono et al., 2020). An analysis of WhatsApp misinformation verified by the Indonesian Anti-Defamation Society (Masyarakat Anti Fitnah Indonesia) found that political themes and everyday events account for a significant proportion of such content, much of which circulates in text format, and the origin of the creators is often unknown (Rahmawan et al., 2024). This situation makes source verification difficult, as users are often confronted with screenshots, forwarded messages, video clips, or claims that have been detached from their original accounts and context. At the same time, research into fact-checking practices in Indonesia highlights epistemological challenges in determining evidence, authority, and the limits of verifiable claims (Adiprasetio et al., 2024). Consequently, digital literacy requires a framework that links the technical skills of fact-checking with an ethical approach to handling information and the individuals who are the subjects of that information.

In Islamic tradition, the matter of receiving and conveying news falls within the realm of religious responsibility. Honesty, trustworthiness, justice, the prohibition of slander, the protection of honour, and the prevention of harm form a network of values that govern communication. One of the key foundations is Surah al-Hujurat [49]: 6, which commands believers to verify news brought by a wicked person so that actions taken out of ignorance do not harm a group and lead to regret. This verse presents a clear causal relationship: the quality of the source and the uncertainty of the news necessitate verification; verification is required before action is taken; and failure to verify can result in collective harm. Therefore, *tabayyun*

should not be understood merely as an additional recommendation after information has spread, but rather as a preventative mechanism prior to assessment, decision-making and dissemination.

Exegetes place complementary emphasis on this verse. Al-Tabari (2001) interprets the command *افتبينوا* (*fatabayyanū*) as an obligation to seek clarity and not to immediately accept reports that cannot yet be verified. Ibn Kaṣīr (1999) frames it as a principle of prudence, ensuring that decisions are not based on news that may be false. Al-Qurtubi (2006) links *tabayyun* with *taṣabbut*, which means verifying matters thoroughly before accepting the legal or social consequences of a piece of news. In contemporary exegesis, Shihab (2002) emphasises the importance of investigating information and considering the impact of the actions that arise from it. Taken together, these interpretations demonstrate that *tabayyun* has an epistemic dimension – the pursuit of verifiable knowledge – and an ethical dimension – preventing actions that cause harm to others.

The proliferation of hoaxes, slander, backbiting, malicious gossip, hate speech and the exposure of private matters via social media prompted the Majelis Ulama Indonesia to issue Fatwa No. 24 of 2017 on the Law and Guidelines for Interaction via Social Media. The fatwa broadly defines 'interaction' as the process of producing, distributing, accessing and using information and communication. This formulation is important because digital responsibility is not limited to content creators; recipients, commenters, those who forward messages, account administrators, and those who facilitate dissemination are also part of the chain of information transmission. The fatwa prohibits the production and dissemination of false information, provides verification guidelines, regulates content creation, and sets out conditions for dissemination based on truthfulness, utility, public decency, time, place and context (Majelis Ulama Indonesia, 2017).

Research into *tabayyun* and MUI Fatwa No. 24 of 2017 has developed in several directions. Noor (2018) formulated an assessment of information quality based on the reputation of the person responsible, the relevance, and the representation of the information. Syarifudin (2019) discusses the urgency of *tabayyun* for the quality of communication, whilst Reza (2021) found that the application of *tabayyun* amongst students is not yet optimal and needs to be realised through critical thinking, observation, and confirmation. From a Qur'anic perspective, Setiyanto (2019) situates hoaxes within the network of Qur'anic texts and contexts. From a legal perspective, Arif (2021) analyses the urgency of fatwas and their relationship with *maqasid al-shari'ah*; Safar et al. (2021) examine the epistemological construction of fatwas using an Islamic legal system approach; whilst Shuhufi et al. (2022) position fatwas as guidelines for interaction and instruments of social control. Senja et al. (2022) examine its relevance to the netiquette of the millennial generation, and Rahman et al. (2024) assess the ethical orientation of the MUI's fatwa regarding the use of social media.

Although important, these studies tend to focus on one of three areas: an explanation of the concept of *tabayyun*, a legal analysis and the social function of fatwas, or the application of social media ethics. There is still a need for an analysis that specifically traces the interpretative transformation of the meaning structure of QS. al-Hujurat [49]: 6 into operational categories within fatwas. A question that has not yet been adequately addressed is how the elements of source, news, verification, action, consequence and regret in the verse are developed into the examination of the *sanad*, *matn*, context, utility and suitability for publication. Such an investigation is important so that the relationship between exegesis and fatwa is not understood merely as a formality, as if the verse were merely used for legitimisation, but rather as the source of a normative structure of reasoning.

In light of this gap, this article addresses two questions. *Firstly*, what is the spectrum of meanings of '*tabayyun*' in Surah al-Hujurat [49]: 6 according to classical and contemporary exegesis? *Secondly*, how is this semantic structure transformed into norms of verification and digital communication ethics in MUI Fatwa No. 24 of 2017? This article offers an innovative multi-layered interpretative model linking five criteria for digital *tabayyun*: source validity, content accuracy, contextual appropriateness, utility, and suitability for publication. This model demonstrates that the fatwa's contribution extends beyond merely prohibiting the dissemination of hoaxes; it presents an information ethics framework that goes beyond factual verification to encompass social responsibility regarding the timing, location, audience and impact of dissemination.

Table 1. Overview of previous research and the position of this study

Study	Focus	Key Finding	Position/gap
Noor (2018)	The quality of information as a practice of <i>tabayyun</i>	The reputation of the source, relevance and representativeness form the basis for assessing information	Has not yet analysed the transformation of the structure of the verse into the norms of the fatwa
Setiyanto (2019)	Hoaxes in the text and context of the Qur'an	Verses from the Qur'an form the basis of an anti-hoax ethics	Has not yet analysed the operational framework of the MUI fatwa
Reza (2021)	The application of <i>tabayyun</i> amongst students	<i>Tabayyun</i> is carried out through critical thinking, observation and verification	Focus on user behaviour, not the process of interpreting fatwas
Arif (2021)	The Urgency and <i>Maqasid</i> of MUI Fatwa No. 24/2017	Fatwas serve to prevent harm (<i>mafsadat</i>) in the use of social media	The analysis of the <i>tabayyun</i> verse has not yet been developed as an epistemic structure
Safar et al. (2021)	The epistemology of fatwas on social media interaction	Fatwas demonstrate a holistic and multidimensional character	Has not yet mapped out the verses, verification categories and digital stages

Shuhufi et al. (2022)	The social legal function of MUI fatwas	Fatwas serve as guidelines and a means of social control	The relationship between exegesis and fatwas has not yet become a key focus
Rahman et al. (2024)	The ethics of MUI fatwas in the digital age	Fatwas provide an ethical basis for users' behaviour	Has not yet formulated a multi-layered digital <i>tabayyun</i> model
This research	The transformation of the interpretation of Surah al-Hujurat [49]: 6 into a MUI fatwa	Mapping textual, contextual and operational movements	Offering five digital <i>tabayyun</i> tests

Research Methods

This study is a qualitative, literature-based research project that combines a thematic (*mawdu'i*) exegetical approach with document content analysis. The thematic exegesis approach is used to position Surah al-Hujurat [49]: 6 as the focus of the study, and then to link it to the verses, hadiths, fiqh principles, and interpretations used in the formulation of MUI Fatwa No. 24 of 2017. This approach does not merely collect evidence containing similar words, but traces the unity of the issue, the normative objective, and the relationships between the components that form the concept of *tabayyun* (Al-Farmawi, 1977). Content analysis is used to interpret the fatwa as a normative document characterised by its choice of terminology, legal categories, verification procedures, production criteria, and conditions for the dissemination of information. Document analysis enables researchers to systematically interpret the functions, assumptions and patterns of meaning contained within the text (Bowen, 2009; Krippendorff, 2022).

The primary corpus consists of four groups of sources. *Firstly*, the text of QS. al-Hujurat [49]: 6 and the translation by the Ministry of Religious Affairs of the Republic of Indonesia (Kementerian Agama Republik Indonesia). *Secondly*, classical exegeses, notably *Jami' al-Bayan* by al-Tabari, *Tafsir al-Qur'an al-'Azim* by Ibn Kaṣir, and *al-Jami' li Ahkam al-Qur'an* by al-Qurtubi. *Third*, contemporary Indonesian commentaries, specifically *Tafsir Al-Misbah* by M. Quraish Shihab and *Tafsir Al-Azhar* by Hamka. *Fourth*, the full text of MUI Fatwa No. 24 of 2017. Secondary sources include academic articles on *tabayyun*, hoaxes, fact-checking, social media ethics, the epistemology of fatwas, and digital literacy. Sources were selected purposefully based on their direct relevance to the concept of *tabayyun*, the credibility of information, the construction of fatwas, and digital verification.

The units of analysis are divided into four categories. Lexical units include the terms *tabayyun*, *taṣabbut*, *naba'*, *fasiq*, *jahalāh* and *nadim*. Propositional units include the relationship between the bearer of the news, the content of the news, the command to verify, the action taken, harm to the group, and regret. Normative units include the categories of obligatory, forbidden, permissible, conditions, prohibitions, and the objective of the public

good. Procedural units include the examination of sources or chains of transmission (*sanad*), content or text (*matn*), context of place and time, clarification to the authorities, content creation, and the dissemination of information. This classification is used to avoid an analysis that merely focuses on the similarity of terms without considering the functional relationships between categories.

The analysis was conducted in six stages. *First*, reading the text of the verse and the context of its revelation as presented by the exegetes. *Second*, identifying similarities and differences in interpretative emphasis, particularly regarding the meaning of the command, the object of verification, the risks of the action, and the purpose of prevention. *Third*, coding sections of the fatwa according to epistemic, ethical, procedural, and social categories. *Fourth*, comparing the structure of the verse with that of the fatwa to identify forms of continuity, expansion and operationalisation. *Fifth*, to engage the findings in dialogue with the literature on fact-checking and information-sharing behaviour. *Sixth*, to formulate a model of digital *tabayyun* based on the results of the mapping. This procedure follows the logic of content analysis, which encompasses unit formation, category coding, reduction, inference, and the presentation of arguments (Krippendorff, 2022).

The validity of the interpretation is ensured through source triangulation, namely by comparing classical exegesis, contemporary exegesis, fatwa texts, and empirical research on the verification of information. The consistency of the categories is tested by examining whether each inference has textual support in the verses or fatwas and whether the same terms are used with consistent meanings. This study does not assess the empirical effectiveness of fatwas on specific user groups as it does not utilise interviews or surveys. Consequently, the conclusions are limited to the structure of interpretation, the construction of norms, and their conceptual relevance to digital information ethics.

Table 2. Categories for the analysis of *tabayyun* and fatwa interpretations

Category	Coding focus	Text indicators
Epistemic	Source, credibility, accuracy of content, evidence	<i>Fasiq, naba', fatabayyanu; sanad and matn</i>
Procedural	Stages of examination and clarification	Conducting research, asking sources, seeking authoritative clarification
Ethics	Honesty, usefulness, appropriateness, choice of diction	Prohibition of hoaxes, slander, backbiting and incitement; assessing the benefits
Social	Impact on individuals, groups and social harmony	Preventing actions born of ignorance (<i>jahalah</i>) and regret; preserving brotherhood

Distributional	Time, place, context and audience	<i>Muqtada al-hal</i> , the public sphere, the appropriateness of dissemination
----------------	-----------------------------------	---

Result and Discussion

The Semantic Structure of 'Tabayyun' in Surah al-Hujurat [49]: 6

Surah al-Hujurat [49]: 6 states: "O you who believe, if a wicked person comes to you bearing important news, then verify its truth so that you do not harm a people out of ignorance, which would lead you to regret your actions" (Kementerian Agama Republik Indonesia, 2019). This verse contains a series of elements arranged causally. *The first element* is the recipient, namely the community of believers who bear a moral responsibility. *The second element* is the bearer of the news, whose credibility is in question. *The third element* is naba', that is, news of significance that may lead to action. *The fourth element* is the command to seek clarification (*tabayyun*). *The fifth element* is the possibility of actions that may harm a community. *The sixth element* is 'jahalah', that is, acting without sufficient knowledge. *The seventh element* is regret once the consequences have occurred. This structure indicates that the focus of the verse is not merely the identity of the news-bearer, but rather the need to ensure that decisions are not based on uncertainty.

A widely accepted account of the *asbab al-nuzul* links this verse to al-Walid ibn 'Uqbah, who was sent to collect zakat from the Bani al-Mustaliq. Any error or inaccuracy in the report he brought back had the potential to trigger action against a particular group. Regardless of the variations in the details of the accounts, exegetes use this context to illustrate the danger of collective decisions arising from unverified information. Al-Tabari (2001) emphasises the need for investigation so that reports from unreliable sources are not immediately accepted as truth. Thus, *tabayyun* constitutes an epistemic interruption: the recipient must withhold the transition from 'hearing' to 'believing' and from 'believing' to 'acting' until a sufficient basis is available.

Ibn Kaşir, (1999) regards this verse as a guideline for carefully scrutinising reports from the wicked. If such reports are accepted at face value, the recipient may be led to believe lies or errors and subsequently act wrongly. This emphasis demonstrates that responsibility does not lie solely with the source of the news. The recipient possesses moral agency, as they determine whether the information will be trusted, used as the basis for a decision, or passed on to others. In digital media, this agency is evident in actions such as clicking the 'share' button, 'liking' a post, leaving supportive comments, reposting, or adding headlines that alter the meaning. Consequently, the principle of this verse encompasses responsibility for both consumption and distribution.

Al-Qurtubi (2006) links the meaning of *tabayyun* with *tasabbut*, namely steadfastness and caution in verifying information. The two can be distinguished analytically. *Tabayyun* emphasises the effort to obtain clarity, whilst *tasabbut* emphasises an attitude of not acting

hastily until that clarity is sufficient. The combination of the two results in two requirements: a proactive approach to seeking evidence and a restrained approach to withholding a response. In the digital context, it is not enough for a user merely to feel doubtful; they need to trace the source, read the full information, compare evidence, and seek clarification. At the same time, they must refrain from sharing the information whilst this process is ongoing. Delay is an ethical imperative, as the speed of dissemination can exacerbate harm before a correction is available.

Contemporary exegesis broadens the relevance of the verse by focusing on the quality of information and its social consequences. Shihab (2002) explains that important news must be scrutinised so that the public does not make decisions that are detrimental to others. This commandment also teaches objectivity: one's attitude towards the news provider must not take precedence over scrutiny of the content, and a favourable view of the content must not negate the need for verification. Hamka (1982) emphasises the importance of investigation so that the public does not fall into making decisions they will later regret. Both interpretations direct the concept of *tabayyun* from historical events towards general principles of information governance.

An analysis of the structure of the verse yields four dimensions. *Firstly*, the epistemic dimension, namely the necessity of acquiring sufficient knowledge before forming a belief. ***Secondly***, the procedural dimension, namely the existence of a process of scrutiny that separates the acceptance of information from action. ***Thirdly***, the ethical dimension, namely the obligation to avoid injustice towards the party in question. ***Fourth***, the consequential dimension, namely consideration of social harm and regret. These four dimensions are interrelated. Verification that is merely technical but does not consider the impact may still result in the inappropriate dissemination of information; conversely, good intentions without examination of the evidence may accelerate the spread of misinformation. Within the framework of the verse, truth, process, responsibility and consequences are inseparable.

The word '*naba*' also provides an important clue. Not every casual conversation carries the same level of consequence, but news that may affect honour, security, rights, social relations and public decision-making requires a higher standard of scrutiny. Social media blurs these distinctions because all content is presented within a similar interface. Health information, criminal allegations, news of deaths, political propaganda, commercial promotions and jokes may appear one after the other on a single timeline. *Tabayyun* serves to restore epistemic weight: the greater the potential consequences of a claim, the stricter the need for verification before users act on it or share it.

This verse does not provide a list of verification tools, but rather sets out a normative framework that can be contextualised. The source is assessed because news does not exist without a bearer; the content is assessed because even a reliable source may still be in error; the context is assessed because a fragment of information may take on a different meaning; and the impact is assessed because the aim of verification is to prevent harm. It is this logic

that is subsequently evident in the MUI Fatwa when *tabayyun* is elaborated through the examination of the chain of transmission (*sanad*), the text (*matn*), time, place, background, the authority responsible for clarification, utility, and the appropriateness of publication.

The Network of Verses and Principles of Information Ethics in Fatwas

MUI Fatwa No. 24 of 2017 does not establish guidelines for social media based solely on Surah al-Hujurat [49]: 6. The verse on *tabayyun* is situated within a network of textual evidence that restricts prejudice, the spreading of evil, insults, injustice, and actions that harm others. Surah al-Nur [24]: 16 and 19 are used to emphasise that false news should not be repeated and that a fondness for the spread of abominations carries moral consequences. Surah al-Hujurat [49]: 12 prohibits suspicion, spying and backbiting; Surah al-Humazah [104]: 1 and Surah al-Qalam [68]: 10-11 condemn slanderers and those who spread slander; Surah al-Ma'idah [5]: 8 demands justice even towards those one dislikes; whilst Surah al-Ahzab [33]: 58 forbids harming believers who have done no wrong (Majelis Ulama Indonesia, 2017).

The context of these verses shows that *tabayyun* is not a neutral technique for verifying information. It operates within an ethical framework that safeguards truth, honour, justice and harmony. A person may disseminate factual information that has, however, been obtained by digging up dirt, presented in a provocative manner, or taken out of context in order to humiliate a particular party. In such cases, the issue is not resolved simply by labelling the information as 'true'. The fatwa explicitly distinguishes between content that is true, beneficial, appropriate, and fit for dissemination. This distinction makes an important contribution to the discourse on fact-checking, which often focuses on the veracity of claims without always assessing the legitimacy of the means by which they were obtained, the purpose of their use, and the impact of their dissemination.

The fatwa also refers to hadiths concerning the obligation to be truthful, the prohibition against lying, the recommendation to speak kindly or remain silent, and the warning that a person may be considered a liar if they recount everything they hear. The latter hadith is particularly relevant to the culture of forwarding messages. Ethical misconduct does not always require a person to fabricate a lie; passing on all information without selection or verification can make them complicit in the production of social falsehoods. This principle is consistent with findings that paying attention to accuracy before sharing can reduce the tendency to spread misinformation (Pennycook et al., 2021). In terms of *tabayyun*, attention to accuracy is not merely a cognitive intervention, but a moral obligation to withhold distribution.

The fiqh principles applied in the fatwa reinforce a preventative approach, including "preventing harm takes precedence over bringing about benefit" and "danger must be removed". The fatwa also applies the principle that written text has the same status as spoken words. Consequently, digital communication is not considered any less real simply because it takes place via a screen. Posts, comments, messages, images, memes and videos are treated

as acts of communication that carry legal and moral consequences. This principle refutes the notion that the digital space is a realm free from responsibility simply because the perpetrator is not face-to-face with the victim.

Through a thematic approach, QS. al-Hujurat [49]: 6 serves as an epistemological gateway, whilst other verses and hadiths provide ethical and social boundaries. The epistemological gateway asks whether information is trustworthy; the ethical boundary asks whether information is obtained and presented in the correct manner; the social boundary asks whether its dissemination safeguards the public interest and prevents harm. Together, these three elements form a framework that is broader than the slogan 'filter before sharing'. The filtering process in question encompasses truth, method, purpose, context, audience and consequences.

The Normative Framework of MUI Fatwa No. 24 of 2017

The body of MUI Fatwa No. 24 of 2017 is structured into general provisions, legal provisions, guidelines on *muamalah*, and recommendations. The general provisions define *muamalah* as human interaction encompassing the creation, dissemination, access to, and use of information and communication. This definition presents an 'information chain' perspective. Producers determine the initial form of the message; distributors broaden its reach; users provide interpretations and responses; whilst managers or facilitators may expedite access. Responsibility is therefore distributed, but not lost. Each position carries different obligations in accordance with its role.

The legal provisions are based on the foundations of faith, piety, virtue, brotherhood, truth, enjoining what is good, and forbidding what is evil. The fatwa then obliges social media users to strengthen *ukhuwah* and maintain harmony. Prohibitions include backbiting, slander, spreading malicious rumours, bullying, hate speech, identity-based hostility, the dissemination of hoaxes, pornography, and content that, whilst true, is inappropriate for the context or occasion. Further provisions prohibit the production and dissemination of false information, the seeking out of scandals without justifiable cause, the shaping of public opinion to justify the wrong or condemn the right, and the activities of 'buzzers' who monetise prohibited content (Majelis Ulama Indonesia, 2017).

The phrase "content that is true but inappropriate in terms of context and/or timing" broadens the scope of information ethics from accuracy to situational appropriateness. An authentic photograph may be misleading if claimed to originate from a different event. An old statement may create a false impression if published in response to a new development. Accurate data may infringe on privacy if disclosed without sufficient public interest. Therefore, factual truth is a necessary condition, but not a sufficient one. The fatwa adds criteria relating to time, place, context, audience, and the appropriateness of publication.

The general guidelines section sets out five key propositions: social media content may be true or false; good content is not necessarily true; true content is not necessarily beneficial;

beneficial content is not necessarily suitable for the public sphere; and not all true content may or should be disseminated. These five propositions form an evaluation hierarchy. The first stage is veracity, the second is benefit, and the third is public appropriateness. This hierarchy avoids two forms of reductionism. *Firstly*, moral reductionism, which assumes that good intentions are sufficient to justify dissemination. *Secondly*, factual reductionism, which assumes that all true information is automatically worthy of publication.

The verification guidelines are the aspect that most directly puts *tabayyun* into practice. No information, whether positive or negative, should be disseminated immediately before it has been verified and its usefulness confirmed. The fatwa requires an examination of the source or sanad, covering the individual's character, reputation, suitability and trustworthiness; an examination of the content or matan, covering the substance and intent; and an examination of the context, including place, time and background. Truth can be ascertained by consulting a known source or seeking clarification from a party with the necessary authority and expertise. It is recommended that such clarification be sought in private so that information which is not yet clear does not inadvertently gain further circulation through an open verification process (Majelis Ulama Indonesia, 2017).

The use of the terms '*sanad*' and '*matn*' reflects the process of translating the epistemology of transmission within the Islamic tradition into the realm of digital communication. '*Sanad*' is not transferred identically from the science of hadith, but is used as an analogy to assess the chain of transmission and the credibility of sources. On social media, sanad verification may include the identity of the original account, the publisher's track record, the author's expertise, links to primary documents, and the chain of message alterations. Verification of the '*matn*' covers the internal consistency of claims, the correspondence between the title and the content, the presence of evidence, the integrity of images or videos, and the possibility of manipulation. Context forms a third category, as authentic material can still be misleading when its time, place, or background is altered.

The content creation guidelines require language that is easy to understand, unambiguous and non-offensive; verified facts; benefits; a focus on promoting virtue; positive impact; non-provocative wording; and the absence of hoaxes, slander, backbiting, malicious gossip, bullying, rumours, pornography, unlawful violence, profanity and inappropriate private information. The distribution guidelines then stipulate that content must be accurate, beneficial, of a general nature or in the public interest, appropriate in terms of time and place, contextually relevant, and authorised for distribution. This structure highlights the distinction between production and distribution. Content that meets the production criteria must still be re-evaluated prior to distribution, as changes in audience and context may alter its impact.

From a socio-legal perspective, fatwas serve as moral guidelines that direct behaviour and shape social control, although their status is not equivalent to that of statutory law (Shuhufi et al., 2022). From the perspective of Islamic legal epistemology, the holistic nature of fatwas is evident in the integration of universal texts, the objective of the public good, and

technological realities (Safar et al., 2021). From the perspective of *maqasid*, these prohibitions and guidelines are aimed at protecting religion, life, reason, honour, property, and social order from harm caused by information (Arif, 2021). Thus, fatwas are not merely a catalogue of what is forbidden and obligatory, but a framework for preventing information-related risks.

Table 3. Transformation of the structure of QS. al-Hujurat [49]: 6 into fatwa norms

Verse structure	Operationalization in fatwa	Digital functions
Source of the news/ <i>fasiq</i>	Verification of the <i>sanad</i> : identity, character, reputation, suitability, trustworthiness	Validity and competence of the source
<i>Naba'</i> /important news	<i>Matan</i> analysis: content, intent, evidence, consistency	Accuracy of claims and content integrity
<i>Fatabayyanu</i>	Consult the source and seek authoritative clarification	Verification procedure prior to action
<i>Jahalah</i>	Examination of time, place, background and context	Preventing decisions being made without sufficient knowledge
<i>An tusibu qawman</i>	Assessment of benefits, privacy, public interest and potential harm	Protection of those affected and social harmony
<i>Nadimin</i>	Containing the spread, taking corrective action, and assuming responsibility for the consequences	Preventing regret and recovery

Three Interpretative Movements: Expansion, Contextualisation and Operationalisation

The relationship between QS. al-Hujurat [49]: 6 and the MUI fatwa can be explained through three interpretative movements. *The first movement* is the expansion of the subject and object of verification. Textually, the verse refers to the arrival of news from a wicked person. The fatwa does not limit the obligation of *tabayyun* solely to information originating from accounts with a poor reputation. All content, including positive news and praise, must be verified before being disseminated. This expansion is justified because digital identities are often ambiguous, accounts can be falsified, messages can change hands, and the origin of content can be lost. In such situations, credibility cannot be assumed solely on the basis of an account's appearance or the alignment of the information with the recipient's beliefs.

This extension does not negate the meaning of '*fasiq*', but rather applies a principle of caution in situations where the quality of the source is unknown. The principle of the verse remains intact: the weaker the source's credibility and the greater the impact of the news, the stronger the obligation to verify. However, the fatwa also avoids ad hominem fallacies. Information is not automatically false simply because its source is problematic, nor is it

automatically true simply because its source is well-regarded. The source is one of the objects of scrutiny, not a substitute for evidence. This approach is consistent with the assessment of information quality, which considers the reputation of the person responsible as one factor alongside the relevance and representation of the content (Noor, 2018).

The second movement is the contextualisation of interpretative categories. The structure of 'source – report – verification – action – consequence' is translated into *sanad*, *matn* and context. This translation demonstrates normative creativity: traditional concepts are used as an analytical framework for new issues without equating social media with the transmission of hadith. *Sanad* explains the importance of the source's provenance; *matn* explains the examination of content; whilst context explains the relationship of information to time, place, setting and intent. All three address the nature of contemporary misinformation, which is often not entirely false but uses authentic material in a misleading way. The literature on visual disinformation also shows that images and videos can be misleading through manipulation, cropping or changes to context (Weikmann & Lecheler, 2023).

The third movement is the operationalisation of the principle into action. The fatwa does not stop at the command to 'verify', but sets out how to consult sources, seek authoritative clarification, conduct the process in private, produce content that is unambiguous, and assess the right to disseminate it. At this point, *tabayyun* transforms from an individual virtue into a social procedure. The clarity of information depends on interaction with sources, experts, institutions, documents, and correction mechanisms. This brings *tabayyun* closer to modern fact-checking practices that utilise open evidence, primary sources, and the assessment of claims. However, the fatwa adds a broader dimension, namely that of benefit and appropriateness.

The fact-checking literature emphasises the importance of standards of evidence and transparency, but also notes that verification practices face differences in epistemological orientation, limitations on access, and disputes regarding authority (Adiprasetyo et al., 2024; Rahmawan et al., 2024). The fatwa framework establishes the principle that clarification must be sought from parties possessing both authority and competence. These two conditions must be considered together. Authority without competence may result in administrative claims that fail to grasp the substance of the matter, whilst competence without access to specific facts may not be sufficient to confirm an event. Consequently, digital verification often requires a combination of sources: those directly involved, official documents, subject-matter experts, and independent evidence.

The need to conduct *tabayyun* behind closed doors also has strategic significance. Public questioning that repeats unverified claims can increase the visibility of those claims, create the impression that the allegations are well-founded, and expand their digital footprint. Therefore, the clarification process should ideally avoid excessive reproduction of content and should not disclose the victims' identities unnecessarily. Once the facts have

been established, the results of the correction can be communicated proportionately to the audience that has been misled. This principle combines the prevention of amplification with the responsibility to rectify the situation.

The operationalization of the fatwa also distinguishes verification from psychological confirmation bias. Users often seek information that reinforces their beliefs, or supports their preferred groups or figures. The fatwa, however, requires *tabayyun* in relation to praise and positive information, not merely negative allegations. This provision is important because propaganda can operate through glorification, claims of success, or exaggerated statistics. Research on *tabayyun* communication regarding political issues shows that comment sections can become arenas for the spread of hate speech and misinformation when users do not engage in responsible truth-seeking (Firmansyah et al., 2025). Thus, *tabayyun* demands symmetry: the same standards of evidence must be applied to both favoured and unfavoured information.

These three interpretative movements emphasize that fatwa employ a contextual approach that remains rooted in the structure of the verse. Expansion addresses ambiguities regarding the identity and form of content; contextualisation addresses the digital nature of content and the manipulation of context; and operationalisation addresses the need for practical procedures. The result is a set of norms that can be applied to text, images, audio, video, private messages, group chats and the public sphere. The principles also remain relevant to synthetic content and deepfakes: sources must be traced, the integrity of the material tested, the context examined and the impact weighed up, even though the 2017 fatwa document does not explicitly mention generative technology.

Tabayyun as an Ethical Epistemology, Not Merely Fact-Checking

The main finding of this study is that *tabayyun* in fatwas functions as an ethical epistemology. It is termed an epistemology because it governs the ways in which knowledge is acquired, tested and utilised. It is termed 'ethical' because the quality of knowledge cannot be separated from the means by which it is acquired, the purpose for which it is used, the parties affected, and the consequences of its dissemination. This framework differs from minimal verification, which merely asks whether a claim is true. Fatwas pose additional questions: is the information useful; is it appropriate for public knowledge; is it conveyed at the right time and place; is the context complete; and does the disseminator have the right to circulate it?

The distinction between truth and public interest can be illustrated by several scenarios. Information regarding a person's medical condition may be true, but it constitutes private data. Footage of a conflict may be authentic, but it may portray the victims in a degrading manner. Allegations under investigation may be important, but revealing a person's identity before sufficient evidence is available may damage their reputation. Criminal records may be available, but using old data to stigmatise someone who has served

their sentence may lead to further injustice. In all such situations, *tabayyun* requires both fact-checking and an assessment of public interest, privacy, proportionality and the public's rights.

This framework also improves our understanding of 'good intentions'. Many hoaxes are shared with the aim of warning family members, helping others, defending religion, or protecting a group. However, good intentions do not turn false information into truth, nor do they undo the harm caused. The fatwa states that content that is well-intentioned is not necessarily true. This principle is consistent with the research by Reza (2021), which emphasises the need for critical thinking, observation and verification; as well as the research by Pennycook et al. (2021), which shows that directing users' attention to accuracy can improve the quality of sharing decisions. From an Islamic perspective, attention to accuracy gains an additional foundation in the form of moral accountability.

Conversely, factual truth cannot be used as a justification for backbiting, spying, bullying and provocation. The fatwa restricts the seeking out of scandals and the dissemination of private information, except for legitimate purposes such as law enforcement or reconciling disputing parties. This provision demonstrates that transparency is not absolute. The public interest must be distinguished from public curiosity. *Tabayyun* is not a tool to legitimise unlimited investigation, but rather a means of ensuring that the pursuit of information has a legitimate basis, is proportionate, and serves a legitimate purpose.

As an ethical epistemology, *tabayyun* encompasses post-dissemination obligations. Surah al-Hujurat [49]: 6 concludes the passage with an expression of regret, which indicates an awareness of the consequences. In the digital context, misinformation may continue to circulate even if the original post is deleted. Therefore, those who have disseminated false information must issue a correction through channels and to audiences of comparable reach, rather than simply deleting the post quietly. The fatwa does not set out detailed procedures for correction, but the objectives of preventing harm and safeguarding the rights of others provide the basis for the responsibility to rectify. Fact-checking practices also indicate that corrections need to be clearly formulated so as not to repeat or reinforce false claims (Walter et al., 2020).

This ethical epistemology can bring together the study of exegesis, Islamic law, communication and digital literacy. Exegesis explains the normative structure of verses; Islamic law operationalises obligations and prohibitions; communication examines the production and distribution of messages; whilst digital literacy provides the tools for verification. Such integration is important because verification technology without ethics can be used to humiliate, whilst ethics without verification tools can easily amount to nothing more than general advice. The MUI's fatwa seeks to link the two through the categories of *sanad*, *matn*, context, benefit, and suitability for dissemination.

The Five-Test Model for Digital *Tabayyun*

Based on a mapping of verses, exegesis, fatwas and digital literature, this study formulates five tests for digital *tabayyun*. This model is not intended to replace fatwa guidelines, but rather to simplify their normative structure into an analytical framework that can be used in education, media management, da'wah and organisational communication. The five tests are carried out sequentially, but users may return to a previous stage should any inconsistencies be identified.

The first test is source validity. Users should check the original source, the creator's identity, the organisation's reputation, their expertise, the history of corrections, and the possibility of a fake account. Links, domain names, account creation dates, author details and primary documents must be cross-checked. In forwarded messages, the absence of a source should be treated as a reason to exercise greater caution, not as an opportunity to fill in the gaps with speculation. This principle reflects the verification of chains of transmission in fatwas.

The second test is content accuracy. Key claims are separated from opinions and then compared with available evidence. Titles must be matched with the content; figures with documents; quotations with recordings or transcripts; images with their original sources; and videos with their full sequences. The verification process must also detect the omission of key facts, visual manipulation, or the use of terminology that makes a claim appear more certain than the evidence warrants. This stage implements the examination of the text (*matn*) and avoids acceptance based on mere impression.

The third test is contextual accuracy. Users check when, where, in what circumstances, to whom, and for what purpose the information was produced. Accurate material can become misinformation if the date, location, subject or context is altered. Context also encompasses the latest developments; information that was once accurate may become out of date once policies, conditions or data have changed. This stage puts into practice the fatwa's emphasis on place, time, background and *muqtada al-hal*.

The fourth test is utility. Once the information has been assessed as accurate and contextual, users evaluate the clear benefits to the recipient, potential harms, privacy requirements, the risk of panic, and potential conflicts. The key question is not merely 'am I permitted to share this?', but 'what *maslahat* (benefit) will result and what *mafsadat* (harm) might arise?'. At this stage, it may be decided that accurate information should not be disseminated, should be restricted to specific parties, should be anonymised, or should be conveyed with additional explanations.

The fifth test is suitability for publication. The user must determine whether they have the right and authority to disseminate the information, whether the channel and audience are appropriate, whether the language used is proportionate, and whether the timing of the disclosure supports a legitimate purpose. Internal information is not automatically suitable for public consumption. Personal clarifications are not always appropriate for publication.

Content that must be submitted to the authorities is not always safe to share with a group. This stage links truth with the responsibility of distribution.

These five tests should begin with a pause and end with accountability. The pause allows users space to avoid reacting impulsively. Accountability means being prepared to correct, apologise, delete or update information should an error be found. Thus, this model forms a cycle: pause, trace the source, check the content, restore the context, weigh up the benefits, determine the suitability for publication, and then monitor the impact. This cycle reflects the verse's aim of preventing actions taken out of ignorance and regret once harm has been done.

Table 4. The five-tests model for digital tabayyun

Stage	Key question	Practical indicators
Source validity	Who is the original source? Can their identity, reputation and competence be verified?	Original account, primary documents, track record, authority/competence
Content accuracy	What is the main claim, and what evidence supports it?	Alignment of title and content, data, quotations, images, videos, consistency
Contextual accuracy	When, where and in what context was the information created?	Dates, locations, events, policy changes, contextual details
Utility	What are the benefits (<i>maslahat</i>) and risks of its spread?	Privacy, security, panic, harmony, the needs of the recipients
Suitability for publication	Is this information appropriate for me to share, via this channel, with this audience, at this time?	Right to disseminate, proportionality, choice of diction, time, place, audience
Responsibility for corrections	What should be done if the information turns out to be incorrect or has changed?	Range-equivalent correction, deletion, apology, update

Theoretical and Practical Implications

Theoretically, the research findings show that the interpretation of verses in fatwas takes place through structural transformation, rather than merely the transposition of quotations. Surah al-Hujurat [49]: 6 establishes a relationship between source, report, verification, action, victim, ignorance and regret. Fatwas retain these relationships whilst expanding their scope to encompass the entirety of social media content and translating them into the categories of *sanad*, *matn*, context, benefit, and suitability for dissemination. These

findings strengthen the study of socio-contextual exegesis by demonstrating how the meaning of verses operates within contemporary normative texts.

With regard to the study of fatwas, this research demonstrates that the authority of fatwas is established through the integration of textual evidence, principles of *fiqh*, the opinions of scholars, expert knowledge, and an interpretation of the digital reality. Fatwas do not possess the same binding force as legislation, but can function as 'soft norms' that shape moral standards, public discourse, and institutional guidelines. Their success depends on dissemination, education, institutional exemplarity, and translation into user-friendly procedures. Studies on the visibility of fatwas in new media also highlight that religious norms need to be communicated through formats and channels suited to the behaviour of digital users (Mualimin et al., 2025).

In education, the five tests of *tabayyun* can be integrated into case-based digital literacy. Learners are not merely asked to determine whether something is true or false, but to trace sources, examine context, assess benefits, and choose channels of response. A case-based approach is important because decisions regarding information are situational. Health-related content requires medical sources; policy claims require government documents; personal allegations require the protection of rights; and religious content requires scholarly expertise. Research involving university students shows that verification skills do not necessarily develop simply because of high levels of social media use (Reza, 2021; Dewi & Azhar, 2025). Therefore, training must focus on procedures, not merely slogans.

For religious institutions and public organisations, fatwas can be interpreted as operational standards for communication. All content must undergo scrutiny regarding its source, substance, context, benefits, risks and authorisation. Clarifications regarding hoaxes should include evidence, avoid excessive repetition of provocative headlines, and protect the identities of those who do not need to be exposed. When an organisation makes a mistake, a correction must be issued through the same channel and with sufficient visibility. Such practices demonstrate accountability for the impact, rather than merely protecting the institution's reputation.

For digital platforms, the principle of *tabayyun* supports designs that introduce friction before the dissemination of risky content. Warnings to read articles, markers for forwarded messages, access to original sources, date context, and fact-checking links can help users delay impulsive responses. However, platform solutions do not replace human responsibility. Research shows that a focus on accuracy can improve the quality of content sharing (Pennycook et al., 2021), whilst the spread of false information is largely influenced by user choices (Vosoughi et al., 2018). Therefore, technological interventions and the establishment of norms need to go hand in hand.

For fact-checkers, the *tabayyun* framework offers an extension from the verification of claims to the ethics of correction. Fact-checkers need to consider whether debunking will amplify the claim, whether images of victims should be shown, whether the correction's

headline is sufficiently clear, and whether the evidence is comprehensible to the public. Research into MAFINDO's practices shows that verification sources and the suitability of a claim for fact-checking are key components of the fact-checking process (Rahmawan et al., 2024). From a *tabayyun* perspective, decisions regarding which claims to select, the form of presentation, and distribution strategies form part of the responsibility to provide accurate information.

This study has certain limitations. *Firstly*, the analysis focused on documents and did not measure the acceptance or compliance of social media users. *Secondly*, the study centred primarily on QS. al-Hujurat [49]: 6, although the fatwa draws on a broader body of evidence. *Thirdly*, digital technologies have evolved since the fatwa was issued, including deepfakes, generative content and more complex recommendation systems. Future research could test the five *tabayyun* criteria through experiments, surveys, community observations, or case studies of synthetic content. A comparative study with guidelines from other religious institutions is also required to assess the similarities and differences between models of information ethics.

Conclusion

Surah al-Hujurat [49]: 6 establishes the principle of *tabayyun* through a sequence of news sources, important information, the command to verify, actions, the impact on the group, ignorance, and regret. Exegetes interpret this sequence as an obligation to seek clarity and to remain steadfast before accepting or acting upon a report. Thus, *tabayyun* possesses epistemic, procedural, ethical and consequential dimensions. It not only assesses whether information is true, but also ensures that decisions do not cause harm to others.

MUI Fatwa No. 24 of 2017 transforms the structure of the verse through three interpretative approaches. *Firstly*, the obligation to verify is extended from news reported by questionable sources to exercising caution regarding all social media content, including positive information. *Secondly*, the elements of the verse are contextualised through an examination of the chain of transmission (*sanad*), the text (*matan*), time, place, background, authority and competence. *Thirdly*, the principle of *tabayyun* is operationalised as a guideline for the production, consumption, clarification and distribution of information. The fatwa also introduces tests of public benefit and appropriateness, meaning that factual accuracy does not automatically constitute permission to disseminate the information.

The novelty of this research lies in the formulation of digital *tabayyun* as five layered tests: source validity, content accuracy, contextual accuracy, usefulness, and suitability for publication. These five tests begin with a pause and conclude with a responsibility to correct. This model demonstrates that Qur'anic ethics can engage with modern fact-checking without losing its moral orientation. Fact-checking provides the tools to test claims, whilst *tabayyun*

guides the purpose, methods, limits and responsibilities regarding the use of the fact-checking results.

Ultimately, MUI Fatwa No. 24 of 2017 does not merely cite Surah al-Hujurat [49]: 6 as a basis for its legitimacy. The fatwa expands upon the logic of the verse to form an ethical framework for information that governs who produces information, how it is verified, the purpose for which content is created, to whom it is disseminated, and what consequences must be prevented. The relevance of tabayyun in the digital age lies in its ability to transform communication habits from reactive to reflective, from merely swift to responsible, and from an orientation towards engagement to one focused on safeguarding the truth and the public good.

References

- Adiprasetyo et al. (2024). Epistemological problems in fact-checking practice: Evidence from Indonesia. *Media Practice and Education*. *Media Practice and Education*, 26(1), 36–57. <https://doi.org/https://doi.org/10.1080/25741136.2024.2341338>
- Al-Farmawi, A. H. (1977). *Al-bidayah fi al-tafsir al-mawdu'i*. Al-Hadarah al-'Arabiyyah.
- Al-Qurtubi, M. A. (2006). *Al-jami' li ahkam al-Qur'an*. Mu'assasat al-Risalah.
- Al-Tabari, M. J. (2001). *Jami' al-bayan 'an ta'wil ay al-Qur'an*. Dar Hajr.
- Arif, N. M. (2021). Analysis of Fatwa MUI No. 24 of 2017 on laws and guidelines for muamalah through social media. *Al-'Adalah: Jurnal Syariah Dan Hukum Islam*, 6(2), 248–266. <https://doi.org/https://doi.org/10.31538/adlh.v6i2.1728>
- Bowen, G. A. (2009). Qué significa la integración de datos. *Power Data*, 9(2), 27–40. <https://doi.org/https://doi.org/10.3316/QRI0902027>
- Dewi, P. K., & Azhar, A. A. (2025). TikTok Social Media Literacy in Verifying the Dissemination of Hoax News among University Students. *Syar: Jurnal Komunikasi Dan Penyiaran Islam*, 5(1), 189–202. <https://doi.org/10.54150/syar.v5i1.720>
- Firmansyah, Kurnia, S. S., Wiksana, W. A., Fadhli, A., Azzahra, S., & Cahyaning, R. (2025). Communication with Tabayyun on Negative Issues of Presidential Candidates on Social Media. *Mediator: Jurnal Komunikasi*, 18(1), 172–186. <https://doi.org/10.29313/mediator.v18i1.5297>
- Hamka. (1982). *Tafsir Al-Azhar*. Pustaka Panjimas.
- Ibn Kaşir, I. (1999). *Tafsir al-Qur'an al-'Azim*. Dar Tayyibah.
- Kementerian Agama Republik Indonesia. (2019). *Al-Qur'an dan terjemahannya: Edisi penyempurnaan* (Edisi Peny). Lajnah Pentashihan Mushaf Al-Qur'an.
- Krippendorff, K. (2022). *Content Analysis: An Introduction to Its Methodology* (4th ed.). SAGE Publications, Inc. <https://doi.org/https://doi.org/10.4135/9781071878781>
- Lazer et al. (2018). The science of fake news. *Science*, 359(6380), 1094–1096. <https://doi.org/https://doi.org/10.1126/science.aao2998>
- Majelis Ulama Indonesia. (2017). *Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017*

tentang hukum dan pedoman bermuamalah melalui media sosial. Mui.or.id.
<https://mui.or.id/baca/fatwa/hukum-dan-pedoman-bermuamalah-melalui-media-sosial>

- Mualimin, Öztunç, M., Işman, A., Yunaldi, A., Saliro, S. S., Widodo, A., & Aziz, N. A. (2025). Are Fatwas Visible on New Media? Dissemination of the Fatwas of the Indonesian Ulama Council on Instagram. *El-Mashlahah*, 15(1), 21–40. <https://doi.org/10.23971/el-mashlahah.v15i1.7879>
- Noor, M. U. (2018). Penilaian kualitas informasi sebagai bentuk sikap tabayyun ketika menerima informasi di sosial media dan internet. *Bibliotika: Jurnal Kajian Perpustakaan Dan Informasi*, 2(1), 33–40. <https://journal2.um.ac.id/index.php/bibliotika/article/view/4167/2292>
- Pennycook et al. (2021). Shifting attention to accuracy can reduce misinformation online. *Nature*, 592, 590–595. <https://doi.org/https://doi.org/10.1038/s41586-021-03344-2>
- Rahman, A., Mulsir Irawanda, & Syukri. (2024). Islamic Ethical Guidance in the Digital Age: A Study of MUI Fatwas on Social Media Use in Indonesia. *Parewa Saraq: Journal of Islamic Law and Fatwa Review*, 3(1), 45–53. <https://doi.org/10.64016/parewasaraq.v3i1.38>
- Rahmawan, D., Garnesia, I., & Hartanto, R. (2024). Content Analysis of MAFINDO's Verified WhatsApp-Related Misinformation in Indonesia. *Jurnal Kajian Jurnalisme*, 8(1), 99–114. <https://doi.org/10.24198/jkj.v8i1.54463>
- Reza, I. F. (2021). Counteracting Hoax in Social Media Through Tabayyun By Islamic Student Community. *Ta'dib*, 24(2), 269–280. <https://doi.org/https://doi.org/10.31958/jt.v24i2.4740>
- Safar K.A. et al. (2021). The Construction of Epistemology of Fatwa on Social Interaction Through Social Media in Indonesia. *Islam Transformatif: Journal of Islamic Studies*, 5(2), 135–147. <https://doi.org/https://doi.org/10.30983/it.v5i2.5004>
- Senja, Y. P., Yuliar, A., & Husen, F. (2022). MILLENNIAL NETIQUETTE IN DOING MUAMALAH AND WARDING OFF HOAXES ON SOCIAL MEDIA BASED ON MUI FATWA NUMBER 24 OF 2017 (Netiquette milenial dalam bermualamah dan menangkai hoaks di media sosial berdasarkan Fatwa MUI Nomor 24 Tahun 2017). *Masjiduna: Jurnal Ilmiah Stidki Ar-Rahmah*, 5(1), 1–9. <https://doi.org/http://dx.doi.org/10.52833/masjiduna.v5i1.93>
- Setiyanto, D. A. (2019). Hoaks; Teks dan Konteks dalam. *Indonesian Journal of Religion and Society*, 1(1), 1–11.
- Shihab, M. Q. (2002). *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an* (13th ed.). Lentera Hati.
- Shu et al. (2017). Fake news detection on social media: A data mining perspective. *ACM SIGKDD Explorations Newsletter*, 19(1), 22–36. <https://doi.org/https://doi.org/10.1145/3137597.3137600>
- Shuhufi, M., Fatmawati, Qadaruddin, M., Basyir, J., Yunus, M. M., & Nur, N. M. (2022). Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms. *Samarah*, 6(2), 823–843. <https://doi.org/10.22373/sjhk.v6i2.15011>

- Syarifudin, F. (2019). Urgensi tabayyun dan kualitas informasi dalam membangun komunikasi. *Al-Kuttab : Jurnal Kajian Perpustakaan, Informasi Dan Kearsipan*, 1(2), 29–39. <https://doi.org/10.24952/ktb.v1i2.1994>
- Tandoc et al. (2018). Defining “fake news”: A typology of scholarly definitions. *Digital Journalism*, 6(2), 137–153. <https://doi.org/https://doi.org/10.1080/21670811.2017.1360143>
- Vosoughi et al. (2018). The spread of true and false news online. *Science*, 359(6380), 1146–1151. <https://doi.org/https://doi.org/10.1126/science.aap9559>
- Wahyono et al. (2020). Audience reception of hoax information on social media in the post-truth era. *Jurnal Komunikasi Indonesia*, 9(2), 110–124. <https://doi.org/https://doi.org/10.7454/jki.v9i2.12773>
- Walter et al. (2020). Fact-checking: A meta-analysis of what works and for whom. *Political Communication*, 25(12), 350–375. <https://doi.org/0.1080/10584609.2019.1668894>
- Wardle, C., & Derakhshan, H. (2017). Information disorder: Toward an interdisciplinary framework for research and policy making. *Council of Europe*.
- Weikmann, T., & Lecheler, S. (2023). Visual disinformation in a digital age: A literature synthesis and research agenda. *New Media and Society*, 25(12), 3696–3713. <https://doi.org/10.1177/14614448221141648>