



Hoaxes in Islamic Perspective: Qur'anic Solutions for Building an Anti-Hoax Society

Murtiningsih¹, Moses Adeleke Adeoye²

Affiliation: ¹UIN Raden Fatah Palembang, Indonesia, ²Al-Hikmah University Ilorin, Nigeria

Corresponding Author: , murtiningsih1904@gmail.com comprinceadelekm@gmail.com

Dates: Received: 12 January 2025, Revised: 27 February 2025, Accepted: 15 March 2025, Published: 29 march 2025

Abstract

This study aims to analyze the Islamic perspective on hoaxes and explore Qur'anic solutions for building a society resistant to misinformation. The phenomenon of hoaxes has existed throughout history, driven by various interests, as seen in the *hadith al-ifk* incident, where Siti Aisyah, the wife of the Prophet Muhammad, was falsely accused of adultery by hypocrites to divide the Muslim community. In the contemporary era, hoaxes have become deeply embedded in society due to the rapid dissemination of misinformation through social media, leading to significant individual and societal harm. This research employs a qualitative approach with a library research method, utilizing normative and sociological theological perspectives. The data collection technique follows a heuristic model, while data analysis is conducted using a descriptive approach. The findings indicate that the Qur'an provides clear guidance on countering hoaxes by emphasizing the obligation of *tabayyun* (verification) and ethical communication. The study also highlights that hoaxes not only harm individuals but also destabilize societal and state structures. Therefore, fostering an anti-hoax society requires internalizing Qur'anic ethical principles that encourage truthfulness, critical thinking, and responsible communication.

Contribution: Theoretically, this research contributes to Islamic studies by integrating normative Qur'anic principles with contemporary social issues, demonstrating the Qur'an's relevance in addressing modern challenges. Furthermore, the study offers practical insights for developing a resilient society capable of resisting the spread of misinformation.

Keywords: *hoax, hadith al-ifk, Qur'anic ethics, tabayyun, misinformation, Islamic social responsibility*

Abstract

Penelitian ini bertujuan untuk menganalisis perspektif Islam terhadap hoaks serta mengeksplorasi solusi Al-Qur'an dalam membangun masyarakat yang tangguh terhadap misinformasi. Fenomena hoaks telah ada sepanjang sejarah, didorong oleh berbagai kepentingan, seperti yang terjadi dalam peristiwa *hadith al-ifk*, di mana Siti Aisyah, istri Nabi Muhammad, difitnah berzina oleh kaum munafik untuk memecah belah umat Islam. Di era kontemporer, hoaks semakin melekat dalam kehidupan masyarakat karena penyebarannya yang cepat melalui media sosial, menyebabkan dampak yang signifikan bagi individu maupun masyarakat secara luas. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan, serta pendekatan teologi normatif dan sosiologis. Teknik pengumpulan data menggunakan model heuristik, sedangkan analisis data dilakukan dengan metode deskriptif. Hasil penelitian menunjukkan bahwa Al-Qur'an memberikan panduan yang jelas dalam menghadapi hoaks dengan menekankan kewajiban *tabayyun* (verifikasi) dan komunikasi yang etis. Studi ini juga menegaskan bahwa hoaks tidak hanya merugikan individu, tetapi juga mengancam stabilitas sosial dan kehidupan berbangsa. Oleh karena itu, membangun masyarakat yang anti-hoaks



memerlukan internalisasi prinsip-prinsip etika Al-Qur'an yang mendorong kejujuran, berpikir kritis, dan komunikasi yang bertanggung jawab.

Kontribusi: Secara teoretis, penelitian ini berkontribusi pada kajian Islam dengan mengintegrasikan prinsip-prinsip normatif Al-Qur'an dengan isu-isu sosial kontemporer, menunjukkan relevansi Al-Qur'an dalam menghadapi tantangan modern. Selain itu, penelitian ini menawarkan wawasan praktis untuk membangun masyarakat yang tangguh dalam menangkal penyebaran misinformasi.

Kata Kunci: *hoaks, hadith al-ifk, etika Al-Qur'an, tabayyun, misinformasi, tanggung jawab sosial Islam*

Introduction

The phenomenon of hoaxes and misinformation has become an issue that has received wide attention in academic studies, especially in the context of its impact on social, political and religious order.¹ Communication and sociology scholars see hoaxes as a consequence of the development of information technology that accelerates the spread of news without adequate verification mechanisms.² From a social psychology perspective, confirmation bias and limited digital literacy are the main factors that make individuals easily affected by hoaxes.³ However, in Islamic studies, especially in *Qur'anic Studies*, hoaxes are not just a modern phenomenon, but have been an issue alluded to in the Qur'an since the time of revelation.

The Qur'an explicitly provides the principle of *tabayyun* (verification) as mentioned in Surah Al-Hujurat (49): 6, which reminds Muslims to ascertain the truth of news before spreading it. In addition, the *hadith al-ifk* incident, narrated in Surah An-Nur (24): 11-19, illustrates how hoaxes can damage individual honor and trigger social tensions within the Muslim community.⁴

¹ Muhammad Nurfazri et al., "Digital Literacy in Education: An Analysis of Critical Thinking Culture for Preventing the Hoaxes," *Journal of Perspectives* 8, no. 1 (May 30, 2024): 1-22, <https://doi.org/10.15575/jp.v8i1.268>; Refika Mastanora and Yuliati Yuliati, "Preventing Hoax Issues on Social Media Using the Empowering Eight (E8) Digital Literacy Model," *Ishlah: Journal of Ushuluddin, Adab and Dakwah Sciences* 5, no. 2 (December 14, 2023): 263 - 78, <https://doi.org/10.32939/ishlah.v5i2.247>; Sugeng Wahyono, Murti Wirasti, and Barito Ratmono, "Audience Reception of Hoax Information on Social Media in the Post-Truth Era," *JOURNAL KOMUNIKASI INDONESIA* 9, no. 2 (July 1, 2020), <https://doi.org/10.7454/jki.v9i2.12773>.

² Niken Yunita, Agus Juhana, and Intan Permata Sari, "Enhancing Digital Literacy in the Elderly through Media and Technology to Prevent Hoaxes in Indonesia: A Systematic Literature Review," *Literacy: Journal of Educational Sciences* 16, no. 1 (March 6, 2025): 87-101, [https://doi.org/10.21927/literasi.2024.16\(1\).87-101](https://doi.org/10.21927/literasi.2024.16(1).87-101); Keonyoung Park and Hyejoon Rim, "'Click First!': The Effects of Instant Activism Via a Hoax on Social Media," *Social Media + Society* 6, no. 2 (April 1, 2020): 2056305120904706, <https://doi.org/10.1177/2056305120904706>.

³ Lisnawita Lisnawita et al., "Improving Digital Literacy to Prevent the Spread of Hoax News;" *Dinamisia: Journal of Community Service* 8, no. 1 (February 26, 2024): 298-303, <https://doi.org/10.31849/dinamisia.v8i1.17275>; Keonyoung Park and Hyejoon Rim, "Social media hoaxes, political ideology, and the role of issue confidence," *Telematics and Informatics* 36 (March 1, 2019): 1-11, <https://doi.org/10.1016/j.tele.2018.11.001>.

⁴ Risma Savhira D.I, Alaika M. Bagus Kurnia PS Alaika, and Dhomirotul Firdaus, "Called Al-Qur'an Digital Perspective; Answer To Raising Hoax In Era Of Disruption," *Tribakti: Journal of Islamic Thought* 31, no. 2 (July 20, 2020): 237-52, <https://doi.org/10.33367/tribakti.v31i2.1063>; Mujib Ridliwan and Yayuk Siti Khotijah, "The Thinking Process of Al Quran in Preventing Hoax," *Dialogia* 19, no. 2 (December 3, 2021): 535-51, <https://doi.org/10.21154/dialogia.v19i2.3522>.



In tafsir studies, this event is an important reference in understanding how Islam teaches the principle of caution in receiving information.

In the discourse of tafsir, the mufasirs have various views on the concept of fake news in the Qur'an. Classical interpretations such as those put forward by Al-Qurtubi and Ibn Kathir tend to interpret *hadith al-ifk* in the context of punishment for slanderers.⁵ Meanwhile, modern mufasirs such as M. Quraish Shihab relate these verses to the phenomenon of disinformation in contemporary society, emphasizing the importance of a critical attitude and verification of information as part of the social responsibility of a Muslim.⁶

Research on hoaxes in the perspective of Islam and the Qur'an has been widely studied by academics, especially in relation to communication ethics and Islamic law. One study examines how Islamic law deals with the spread of hoaxes, particularly in the context of the Covid-19 pandemic. This study highlights the concept of *tabayyun*, the principle of verifying information before disseminating it, as the main method in avoiding disinformation.⁷ In another study, Qur'anic verses related to the origins of hoaxes are analyzed through a hermeneutical approach, specifically the *Ma'na-Cum-Maghza* method. This research shows that the spread of misinformation has been a part of the history of human civilization and it is important to understand how Islam responds to the phenomenon.⁸

An interesting study distinguishes between *lies* that are permissible in Islam (*white lies*) and *lies* that are harmful (*black lies*), especially in the context of spreading fake news on social media. This study highlights how Islam emphasizes the value of honesty but also recognizes that under certain conditions, small lies that are not harmful can be tolerated.⁹ From a social perspective, another study discusses the role of individuals in spreading truthful information based on the teachings of the Qur'an. This study emphasizes the urgency of the existence of *rijalul posting*,

⁵ Rizal Faturohman Purnama, "The Concept Of Tabayyūn In The Qur'ān: Efforts To Address The Spread Of Information On Social Media," *At-Tibyan Journal: Journal of Alqur'an Science and Tafsir* 6, no. 1 (June 25, 2021): 40–58, <https://doi.org/10.32505/at-tibyan.v6i1.2372>.

⁶ M. Fatih, "Strengthening the Role of Munāsabah in Interpreting the Qur'an: A Study of m. Quraish Shihab Perspective on Tafsir al-Mishbah," *MUSHAF: Journal of Interpretation with Indonesian Insights* 1, no. 2 (June 16, 2021): 22–49, <https://doi.org/10.33650/mushaf.v1i2.2061>.

⁷ A. Mufrod Teguh Mulyo, "Covid-19; Hoax and Efforts to Prevent It from the Perspective of Islamic Law," *JOURNAL ISLAM NUSANTARA* 6, no. 1 (July 4, 2022): 24–32, <https://doi.org/10.33852/jurnalnu.v6i1.333>.

⁸ Abdul Muiz Amir, "Reinterpretation Of QS. al-A'Rāf [7]:11-25 On Hoax: Hermeneutics Study Of Ma'Na-Cum-Maghza," *Journal of Ushuluddin* 27, no. 2 (December 31, 2019): 209–23, <https://doi.org/10.24014/jush.v27i2.6905>.

⁹ Muharman Lubis, "Hoaxes and the Dissemination of Hope through Social Media in the Islamic Perspective: White Lies versus Black Lies," 2021, <https://eudl.eu/doi/10.4108/eai.11-7-2019.2297768>.



which are individuals who are responsible for ensuring the truth of information before disseminating it on social media. This concept is closely related to the *tabayyun* teaching mentioned earlier.¹⁰ Overall, this research shows that Islam has a clear view in dealing with the hoax phenomenon. With an approach based on the Qur'an, sunnah, and Islamic ethical principles, Muslims can have a strong foundation in tackling the spread of fake news. These studies confirm that the concept of *tabayyun*, *maqashid shari'ah*, and the Prophet Muhammad's method of handling information can be effective solutions in facing the challenges of the digital era.

This research uses a qualitative method with a type of *library research*, which focuses on the study of texts as the main source.¹¹ The approach used is normative theology and sociology, allowing this research to not only explore the concept of hoax in the perspective of the Qur'an and Hadith, but also analyze how Islamic teachings are applied in social life. The data collection technique is conducted using the heuristic method, which involves searching, sorting, and source criticism of relevant primary and secondary literature.¹² Primary data in this research comes from the Qur'an and Hadith, which are studied through the methods of *tafsir* and *hadith* commentary in order to gain a deep understanding of Islamic principles in counteracting fake news. Meanwhile, secondary data in the form of classical and contemporary commentaries, books of *hadith*, and academic journals that discuss similar themes are used to enrich the analysis.¹³

The data analysis technique used is descriptive-critical, which includes conceptual exploration, contextual analysis, and synthesis of various findings to formulate Islamic principles in dealing with hoaxes. This study not only explores normative values in Islam, such as the concepts of *shidq* (honesty) and *tabayyun* (verification), but also relates them to developing social phenomena, especially in the context of the digital era. Thus, this research is multidisciplinary as it connects *tafsir*, *hadith*, sociology and communication sciences to understand the hoax phenomenon more holistically.¹⁴ This methodology not only makes an

¹⁰ Doli Witro, "Urgency of Rijalul Posting in Preventing Hoax: Quranic Perspective," *Islamic Communication Journal* 5, no. 1 (June 28, 2020): 38–49, <https://doi.org/10.21580/icj.2020.5.1.5451>.

¹¹ John W. Creswell et al, "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (March 1, 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

¹² Carl Auerbach and Louise B. Silverstein, *Qualitative Data: An Introduction to Coding and Analysis* (NYU Press, 2003).

¹³ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Qualitative research methods* (Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

¹⁴ A.I.m. Cavaye, "Case Study Research: A Multi-Faceted Research Approach for IS," *Information Systems Journal* 6, no. 3 (1996): 227–42, <https://doi.org/10.1111/j.1365-2575.1996.tb00015.x>.



academic contribution, but also offers practical insights for Muslim communities in counteracting the spread of fake news in accordance with Islamic values.

Hoax Epistemology

Hoax (pronounced: hoks) according to the Kamus Besar Bahasa Indonesia Dalam Jaringan (KBBI Daring) means fake news.¹⁵ The origin of the word *hoax* is believed to date back hundreds of years, namely 'hocus' from the spell 'hocus pocus', a phrase often mentioned by magicians, similar to 'sim salabim'.¹⁶ In another source, it is mentioned that the word *hoax* comes from "hocus pocus" whose root word is from the Latin "hoc est corpus", meaning "this is the body".¹⁷ This word was originally used by witches to claim the truth, when in fact it was a lie. *Hocus* is used to deceive, commonly used for magic or spells of ancient witches and magicians.¹⁸ Even Boese (2002) in his book *Museum of Hoaxes* writes that long before that, the term *hoax* was first published through a fake almanac or calendar created by Isaac Bickerstaff in 1709 to predict the death of astrologer John Partridge.¹⁹

Hoax in the Oxford dictionary is defined as a form of deception whose purpose is to make fun or bring harm.²⁰ Lynda Walsh (2006) in her book entitled *Sins Against Science, The Scientific Media Hoaxes of Poe, Twain, and Others* writes that the term *hoax* has existed since the 1800s at the beginning of the industrial revolution era in England.²¹ *Hoax* in Arabic is called (*Ifkun*) and is also equivalent to the word (*kadzab*) which means lie.²² While fake news in the Arabic dictionary is mentioned by the term (*Namimah*), or it can also be interpreted (*laghthun isya'atun*) which is interpreted by the term hearsay or wind news.²³

The term *hoax* in the Quran can be identified from the meaning of the word *al-Ifk* which means reversal (like an earthquake that turns the country upside down), but what is

¹⁵See more on the website: <https://kbbi.kemdikbud.go.id/entri/HOAKS>.

¹⁶Christiany Juditha, Communication Interaction, pp. 31-44.

¹⁷Muhammad Arsal Nasution, Hoax as a Form of Hudud According to Islamic Law, *Yurisprudentia Journal*, III, (2017), p. 17. 17.

¹⁸Supriyadi Ahmad and Husnul Hotimah, *Hoax in Islamic Thinking and Positive Law Studies*, SALAM; *Syar'i Journal of Social & Culture*, Vol. 5 No. 3 (2018), pp. 291-306. 291-306, DOI: 10.15408/sjsbs.v5i3.10366

¹⁹Boese in Christiany Juditha, Hoax Communication Interaction in Social Media and Its Anticipation, *Pekommas Journal*, Vol. 3 No. 1, April 2018: h. 31-44.

²⁰Oxford University, *Oxford Learner's Pocket Dictionary*, (London: Oxford University Press, 2018), p. 211. 211.

²¹Raida Pakpahan, Analysis of Hoax Phenomena in Various Social Media and How to Tackle Hoaxes, *KNiST Journal*, March 2017, pp. 480.

²²Ahmad Warson Munawwir, *Al-Munawwir Arabic-Indonesian Dictionary*, (Surabaya: Pustaka Progressif, 1997), p. 31. 31.

²³Munawwir, *Al-Munawwir Arabic-Indonesian Dictionary*, p. 31.



meant here is a big lie, because a lie is a distortion of facts. Meanwhile, the emergence of *hoaxes* (a lie) is caused by dissenters. In this case, the Quran terms them '*ushbah*. The word '*ushbah* is taken from the word '*ashaba* which originally meant binding hard. From this word was born the word *muta'ashib*, which means fanatic. This word is understood in the sense of a group that is strongly bound by one idea, in this case spreading negative issues, to defame.²⁴

The perpetrators of *hoaxes* themselves are usually already intended with a certain intention. In this case, the Quran calls it *iktasaba*. *Iktasaba* indicates that the spread of the issue was done seriously. This is not only understood from the word *kasaba* which implies effort, but also from the additional letter *ta'* (ت) in the word.²⁵ The word *kibrahu* is derived from the word *kibr* or *kubr*, which is used in the sense of most and spread out. The meaning here is the most in spreading *hoax* news.²⁶ In addition, the word *al-ifk* in its various forms is mentioned 22 times in the Quran. The word *al-ifk* is used in the Quran for the following meanings: Lying words, which are words that do not correspond to reality. It is mentioned in the case of the Prophet's wife, Aisha ra. (QS. al-Nur/24: 11). The destruction of a country because its people do not believe in the verses of Allah, e.g. al-Taubah (9): 70. Being turned away from the truth because they always lie, such as QS. al-Ankabut (29): 61.²⁷

The word *hoax* is commonly used for fake news, urban legends, rumors, and deceptive lies. Basically, *hoaxes* are created to deceive many people by fabricating news to make it seem like the truth. *Hoax* is a fake news that is an attempt to deceive or trick readers and listeners into believing something.²⁸

Hoaxes are information that is fabricated to cover up the real information. In other words, a *hoax* can also be interpreted as an attempt to distort facts using information that seems convincing but cannot be verified. *Hoaxes* can also be defined as the act of obscuring real information, by flooding a medium with false messages in order to cover up the true message. The purpose of a deliberate *hoax* is to make people feel unsafe, uncomfortable and

²⁴M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Quran*, vol. 9 (Jakarta: Lentera Hati, 2002), p. 296. 296.

²⁵Shihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Quran*, p. 297.

²⁶Shihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Quran*, p. 298.

²⁷Fauzi Damrah, "Ifk" in Sahabuddin et al (ed.), *Journal of the Encyclopedia of the Qur'an*, I, (2007), pp. 342.

²⁸Adami Chazawi and Ferdian Ardi, *Crime of Forgery*, (Jakarta: Rajagrafindo Persada, 2016), p. 236. 236.



confused. In confusion, people will make weak, inconclusive, and even wrong decisions.²⁹ From some of the definitions of *hoaxes* above, the author can conclude that a *hoax* is an attempt to distort facts using information that is convincing but cannot be verified, as an act of obscuring actual information, by flooding a media with engineered information in order to cover up true information.

Hoaxes have several types, namely: a) Academic hoaxes; b) Religious hoaxes; c) *Hoaxes* that are considered socially appropriate (for example: *hoaxes* on every April 1); d) Apocryphal claims, which are writings of doubtful authenticity that usually refer to the Bible that does not refer to the new or old testaments; e) *Hoaxes* that are deliberately created for legitimate purposes. f) Computer virus hoaxes. This hoax is usually spread through emails warning about the spread of a computer virus, when in fact the content of the email is the virus itself³⁰

The outbreak of *hoaxes* or fake news in the media lately is very concerning. One of the impacts is that it has led to divisions among Muslims.³¹ In fact, the root of the emergence of *hoaxes* comes from the influence of global developments in science and technology. Humans are spoiled with various sophisticated facilities. This facility makes humans get freedom in expressing opinions. A form of freedom that gave birth to unlimited communication. Through the media, a person is free to express opinions in the public sphere. Anyone is free to explore their own interests, especially in realizing the interests of a particular group, without seeing the impact, the group produces and circulates the hoax news in the community.³² *Hoax* news circulation is prone to occur, especially in communities with low literacy levels. Usually, people take information for granted without checking it. People even spread it without considering the accuracy of the information they receive. People end up falling into news confusion, provocation and mutual suspicion.

The Dangers of *Hoaxes* in Society and the Threats to the Perpetrator

²⁹Indonesia Mendidik. (2016). *Kulwap: Literacy in the Digital Age*. Indonesia Mendidik: <http://indonesiamendidik.com/tag/anti-hoax> accessed on August 13, 2019 at 19.00 WIB

³⁰Idris, *Qur'anic Clarification of Hoax News*, p. 25.

³¹Kurniawan Hari Siswoko, Government Policies to Counteract the Spread of Fake News or *Hoaxes*, *Journal of Muara Social Sciences, Humanities, and Arts*, Vol. 1, January, 2017, pp. 103-123.

³²Luthfi Maulana, *Scripture and Hoaxes: Al-Quran's View in Responding to Fake News*, *Insight: Scientific Journal of Religion and Socio-Culture*, Vol. 2, December, 2017, pp. 209-222.



The rapid advancement of technology and global communication has resulted in the freedom of online social media.³³ This freedom is often used to spread slander, both for personal and group interests. This is certainly very concerning. Not a few fake news (*hoaxes*) are used to shape public opinion that leads to excitement, information uncertainty, and fear.³⁴ *Hoaxes* then spread through newspapers, radio, television, and the internet. The spread of *hoaxes* is done for various reasons, such as humor, marketing, art, entertainment, activism, education, and so on.³⁵

Hoaxes are false news in the form of misleading information and are dangerous because they can misinform by conveying false information as truth. *Hoaxes* are able to influence many people by tarnishing an image and credibility. The goal is to influence readers with false information so that readers can take action according to the content of the fake news. As false and misleading information, *hoaxes* can scare people who read them.³⁶

The widespread circulation of *hoaxes* on social media has had a very significant negative impact, some of the resulting impacts are as follows: a) Harming the community, because *hoax* news contains big lies and slander; b) Dividing the public, both on behalf of political interests and certain religious organizations; c) Influencing public opinion. *Hoaxes* become provocateurs to push people back; d) *Hoax* news is deliberately made for the sake of discrediting one party, so that it can lead to fighting against fellow Muslims;³⁷ e) Intentionally aimed at horrendous public, so as to create fear in the community.³⁸

With the various negative impacts caused by the circulation of *hoaxes*, ordinary people will be very disadvantaged. Efforts to minimize it are certainly expected so that people are aware and careful again. When talking about *hoaxes* on a smaller scale, it may not

³³RNS Koloay, The Development of Indonesian Law with regard to Information and Communication Technology, *Unsrat Law Journal* Vol. 22, no. 5, 2016, 20, <http://ejournal.unsrat.ac.id/index.php/jurnalhukumunsrat/article/viewFile/10754/10342>.

³⁴Ahmad Budiman, Fake News (Hoax) in Social Media and the Formation of Public Opinion, *Brief Info Magazine of Domestic Government Actual Issues* 9, no. 1, 2017, 17, https://berkas.dpr.go.id/puslit/files/info_singkat/Info Brief-IX-1-I-P3DI-January-2017181.pdf.

³⁵Sheila Kasperek and Bethany Messersmith, The Library That Cried Wolf: Outcomes of a Banned Book Hoax on Facebook, *Pennsylvania Libraries: Research & Practice* 3, no. 1, April 30, 2015), 55, doi:10.5195/PALRAP.2015.87.

³⁶Rasywir, E., & Purwarianti, A., Experiments on Machine Learning Based Indonesian Language Hoax News Classification System, *Cybermatika Journal*, 2016. 3 (2).

³⁷Istriyani, "Media: Causes and Strategies to Overcome Islamophobia (Psychological and Sociological Study), pp. 203

³⁸Komunika, Journalistic Ethics in Al-Quran Perspective, *Limmatus Sauda* 7, no. 1 (2013), <http://ejournal.iainpurwokerto.ac.id/index.php/komunik a/article/view/373>.



have any impact on social life, but when the *hoax* has targeted SARA issues, the impact will be much more dangerous.

The dominance of *hoaxes*, once again, stems from social media, with social media users being the main target of *hoaxes*. The impact is public unrest. People do not know how to check the truth of *hoax* news. So the effect is certain frictions related to the specifications of the *hoax* content. If the content is SARA, then the conflict that emerges will be born around SARA which has an impact on the division of the Indonesian nation. Very serious conflicts are caused by news that cannot be justified by its validity.

The impact of spreading *hoaxes* is more devastating than a bomb detonated in an area. If the bomb is detonated in place, then what will be extinct is one generation along with the environment at that time. But the awesomeness of the *hoax* effect is able to damage not only one generation but is able to damage many generations and even centuries. As is the case with the *hoax* perpetrated by Abdullah bin Saba, with Muslims among the Shi'ah as its victims. For centuries this group hated and antagonized the companions of the Prophet Muhammad, namely Abu Bakr As-Siddiq, Umar Bin Khatab, and Usman Bin Affan, even Aisha the Prophet's wife was accused of having an affair.³⁹

So the *hoax* problem that exists in this 20th century although accompanied by technological developments, the Quran still has a solid foundation to solve the problem of *hoax* news. This also proves that the Quran is always relevant in every time and space. In the Quran, *hoax* news is not something that is considered trivial, because it is a bridge for hypocrites to divide Muslims. So obviously, Allah through His words since 14 centuries ago has warned about *hoax* news, by giving guidance in responding to *hoax* news and at the same time giving good news that Allah condemns the makers and spreaders of *hoax* news.⁴⁰

People who take *hoax* news is a light thing, then participate in spreading the *hoax* news without seeking the truth first will really get a big sin,⁴¹ because this *hoax* news is great in the sight of Allah. As also mentioned in a hadith, in the book *ash-Shahihain* that people

³⁹This story can be seen in *Tafsir Ibn Kathir* when interpreting Al-Quran, Surah An-Nur verse 11. The essence of the story is about the slander launched against Aisha the wife of the Prophet who has been accused of having an affair with a friend named Shafwan bin Mu'atthal al-Sulami. Abu al-Fida' Ismail bin Katsir al-Dimasyqi, *Tafsir Al-Qur'an al-Adzim*, (Madinah: Maktabah al-Ulum wa al-Hikam, 1993), volume 3, p. 260. 260.

⁴⁰Ermawati and Sirajuddin, Hoax News in Al-Quran Perspective, *Tajdid*: Vol. 17, No. 1, January-June, 2018, p. 30.

⁴¹Jalaluddin Mahalli and Jalaluddin As-Suyuti, *Tafsir Jalalain*, (Bandung: Sinar Baru Algesindo, 2016), p. 232. 232.



who take *hoax* news lightly and then spread it then hell is part of it, "Verily someone utters a sentence that brings the anger of Allah while he does not realize the consequences, so that makes him fall into the fire of hell farther than the distance between heaven and earth."⁴²

One of the punishments for someone who likes to accuse or spread *hoaxes* is that the predicate is attached to him as a wicked person.⁴³ However, if someone wants to repent, then repent immediately, but repentance alone is not considered sufficient, but must be seen signs of goodness (change not to repeat) because this sin involves human rights, so it is more severe.⁴⁴ Such are the consequences of *hoaxes* in the perspective of the Quran which really gives condemnation to the makers and spreaders.

As explained earlier, people who carry *hoax* news are called *fasik*. The word is usually used to describe a disobedient person. An ungodly person is one who goes out of the corridors of religion, as a result of committing major sins or often committing minor sins. The impact of spreading *hoax* news is to receive a great punishment from Allah, which is a great sin because of its wickedness.

Even the Fatwa Commission of the Indonesian Ulema Council has issued a fatwa that every Muslim who conducts business through social media is forbidden to: a) Doing *ghibah*, slander, *namimah*, and spreading hostility; b) Doing *bullying*, hate speech, and hostility on the basis of ethnicity, religion, race, or intergroup; c) Spreading *hoaxes* and false information even with good intentions, such as information about the death of a living person; d) Spreading pornographic material, immorality, and everything that is forbidden by *shar'i*; e) Spreading content that is true but not in accordance with the place and/or time.⁴⁵

Therefore, according to the Fatwa Commission of the Indonesian Ulema Council, producing, disseminating and/or making accessible untrue content/information to the public is prohibited.⁴⁶ Producing, disseminating and/or making accessible content/information about *hoaxes*, *ghibah*, slander, *namimah*, disgrace, *bullying*, hate speech, and other similar personal matters to other people and/or the public is prohibited. The activities of *buzzers* on social media who make the provision of information containing *hoaxes*, gossip, slander,

⁴²Ibn Kathir, *Tafsir Ibn Kathir*, (Bogor: Pustaka Imam Ash-Shafi "i, 2003), volume 18, p. 24. 24.

⁴³Quraish Shihab, *Tafsir Al-Misbah*, (Ciputat: Lentera Hati, 2008), p. 238. 238.

⁴⁴Muhammad Ali Ash-Shabuni, *Tafsir Ayat-Ayat Ahkam*, (Depok: Keira Publishing, 2016), p. 60.

⁴⁵Fatwa Commission of the Indonesian Ulema Council, Fatwa of the Indonesian Ulema Council Number 24 of 2017 on the Laws and Guidelines for Conducting Business through Social Media, p. 14. 14.

⁴⁶Fatwa Commission of the Indonesian Ulema Council, Fatwa of the Indonesian Ulema Council Number 24 of 2017 on the Laws and Guidelines for Conducting Business through Social Media, p. 14. 14.



namimah, bullying, disgrace, gossip, and other similar things as a profession to obtain benefits, both economic and non-economic, are prohibited. The same applies to those who order, support, assist, utilize their services and those who facilitate them.⁴⁷

The dissemination of false news (*hoax*) on social media is a form of modern crime that in Islamic law is analogous or categorized as *jarimah ta'zir*, because at the time of the Prophet did not recognize the term *hoax*.⁴⁸ This is because the crime of spreading *hoax* news is a modern crime in which there is no evidence either the Qur'an, Hadith or fiqh book that explains explicitly about this.

Ta'zir punishment in Islamic Criminal Law is determined by the ruler (*ulil amri*) as well as in Positive Law by the judge. If associated with the current context (*ius constitutum*), what is meant by the ruler (*ulil amri*) here is the government. So Muslims are allowed to use provisions or laws made by the current government such as the application of the ITE Law, Criminal Code, and other laws.⁴⁹

Quranic Solution to Build an Anti-Hoax Society

It is important to realize that the danger of *hoaxes* is like narcotics. This was conveyed by academic Komarudin Hidayat who stated that the scourge of spreading fake news or *hoaxes* is like the circulation of narcotics and pornography. If allowed to continue, it can harm the community. Even the danger of *hoaxes* that are no less terrible is to cause character assassination because it is manipulation, cheating, and can bring down other people.⁵⁰

Therefore, Islam has given demands to each of its people in all lines of life, including the efforts and attitudes that a Muslim must have in dealing with *hoaxes*. The solutions offered by Islam through the Quran are as follows:

1. *Tabayyun* (Research or Clarification)

Everyone who obtains content/information through social media (both positive and negative) should not immediately disseminate it before it is verified and the *tabayyun* process is carried out and its usefulness is ensured. The *tabayyun* process of content/information can

⁴⁷Fatwa Commission of the Indonesian Ulema Council, Fatwa of the Indonesian Ulema Council Number 24 of 2017 on the Laws and Guidelines for Conducting Business through Social Media, pp. 15.

⁴⁸Ahmad Wardi Muslich, *Islamic Criminal Law* (Jakarta: Sinar Grafika, 2005), p. 35.

⁴⁹Ahmad Wardi Muslich, *Islamic Criminal Law*, p. 36.

⁵⁰Adit Lawarman, *Hoax and Hatespeech in Cyberspace*, (Jakarta: Lembaga Kajian Aset Budaya Indonesia Tonggak Tuo, 2019), pp. 15.



be done with the following steps: *First*, the source of the information (sanad) is ascertained, which includes its personality, reputation, eligibility and trustworthiness. *Secondly*, the correctness of the content (matan), which includes the content and intent. *Thirdly*, the context of the place and time as well as the background when the information was conveyed⁵¹

In Islamic journalism, *tabayyun* (thorough) is one of the principles that must be held strongly. *Tabayyun* means to scrutinize or clarify the truth of news that comes or is received. Thoroughness or *tabayyun* is not only related to worldly affairs such as good name, professionalism or credibility. But it is also related to the affairs of the hereafter. It is directly related to Allah SWT and His commands.⁵² *Tabayyun* means seeking clarity on an issue until the true condition is revealed, or being careful about something and not being hasty.

Tabayyun is a very important thing to do so as not to be filled with irresponsible prejudices, resulting in slander and even violence.⁵³ The importance of *tabayyun* in receiving news is conveyed by Allah in the Qur'an QS. Al-Hujurat: 6. The command to *check* and *recheck* is not something new. Allah SWT once ordered Muslims, at the time of Rasullah SAW to always check the truth of the news received. The reason was, at that time Muslims had been consumed by rumors that one of the Prophet's wives was acting unfaithfully. In fact, the news was just a gust of hatred blown by hypocrites.⁵⁴ *Tabayyun* is the right way to find out the truth of a news. *Tabayyun* in the verse is widely interpreted as *tatsabbut*, even by some qira'ah, the word *tabayyun* in the verse, by reading *tatsabbatu*⁵⁵

So, *tabayyun* means to check carefully, while *tatsabbut* means to be cautious and unhurried, looking with deep knowledge at an event and news that comes, until it becomes clear and bright.

According to Jawad Mugniah in *at-Tafsir al-Mubin*, this verse shows clearly about the prohibition of taking news from the wicked without clarifying (*tabayyun*) the truth. Taking news from the wicked is feared to be harmful to others. In *ushul fiqh* terms, this verse also indicates the prohibition of following the ways of the wicked.

⁵¹Mas'oed Abidin, *Muhammad Natsi's Da'wah Ideas and Movements: Revive Da'wah and Build the Country*, (Yogyakarta: Gre Publishing, 2012), p. 239. 239.

⁵²Anton Ramdan, *Islamic Journalism*, (Jakarta: Shahara Digital Publishing, t.th), pp. 40-41.

⁵³M. Iqbal Dawani, *Life, Love and Happiness*, (Jakarta: Gramedia Pustaka Utama, 2014), p. 27.

⁵⁴Irfan Idris, *Deradicalization: Counterterrorism Policies, Strategies and Programs*, (Yogyakarta: Cahaya Insani, 2018), pp. 234.

⁵⁵Nur Hidayat Sardini, *Getting Elections Out of the Dark Alley: Remembering Husni Kamil Manik 1975-2016*, (Jakarta: Yayasan Pustaka Obor, t.th), p. 173.



Relying on this verse, some scholars argue that Muslims are obliged to take news from trusted people (tsiqah), without having to clarify it first. Therefore, in the study of hadith science, ahad hadith news that is reliable (tsiqah) hadith narrated by only one person, not *mutawatir* as in the Qur'anic verses, is acceptable and can be used as an argument.

2. Maintaining the Tongue and Hands

Humans are destined by God to be social creatures. In order to fulfill individual needs, humans must be able to interact with other people and the environment. One form of social interaction that must be done is socializing.⁵⁶ In modern times, the sharpness of the tongue sometimes also manifests in activities on social media through written statuses. As Muslims, we should make social media statuses that do not offend others

A good Muslim should not say or do anything that is not in line with social ethics. It may seem trivial at first glance, even trivial. But it actually has a very noble content. Societies that are dominated by mutual hatred, *gossip* and inhumane communication generally end up in permanent disputes. Conversely, a culturally better society will have the opportunity to build tolerance.⁵⁷ From Abdullah ibn 'Amr, the Prophet said: "*A Muslim is one who is able to make others feel safe, by guarding his tongue and hands. While a hijra is someone who moves to avoid things forbidden by Allah SWT.* (HR. al-Bukhari and Muslim)

This hadith describes the characteristics of a good Muslim, namely the safety of other Muslims from the actions of his tongue and hands. Explicitly, the opposite of this kind of person is a hypocrite.⁵⁸ In other words, a good Muslim does not like to oppress other Muslims, either with the tongue, *gossip*, fighting, reviling and so on. As for the hand, it means not seizing property and not hitting, but being able to refrain and be fair. Not coming to others but with good for them.⁵⁹ In this hadith, the Prophet prioritizes the tongue over the hands. This is because the tongue is more dangerous than the hand. The danger of the tongue can affect the people of the past, the people living now and the people living in the future.⁶⁰

⁵⁶Achmad Suudi, *Free of Gossip, Definitely Sip*, (Jakarta: Gramedia Pustaka Utama, 2011), p. 1.

⁵⁷Zuhairi Misrawi, *The Book of Tolerance*, (Jakarta: Grasindo, 2010), p. 297. 297.

⁵⁸Abdul Aziz Al-Fauzan, *Social Jurisprudence: Guidance and Ethics for Living in Society*, (Jakarta: Qisthi Press, 2007), p. 71.

⁵⁹Shaykh Muhammad Al-Lit Salmin, *Syarah Riyadhus Shalihin Volume IV*, (Jakarta: Darul Falah, Cet. 3, 2015), pp. 142.

⁶⁰Khoirul Amru Harahap, *355 Keys to Becoming Allah's Beloved for All Time*, (Jakarta: Tangga Pustaka, 2009), p. 91.



Al-Hafizh (Ibn Hajar Al-Asqalani) explained the hadith. He said that this hadith is general when attributed to the tongue. That is because the tongue is very likely to speak of what has been, what is happening and what will happen in the future.⁶¹ Unlike the hand, the influence of the hand is not as extensive as that of the tongue. Even so, hands can also have a broad influence like the oral, namely through writing. And the influence of writing is no less powerful than the influence of oral

Islam is a perfect religion that regulates every order in human life. Islam has regulated how to communicate well and strongly criticizes people who use their tongues for bad words. In the hadith the Prophet SAW said, "*Whoever believes in Allah and the Last Day, let him say good or keep quiet.*" (HR. Bukhari & Muslim).⁶² In the hadith, the Prophet SAW clearly emphasized that for the sake of goodness and mutual benefit, he should say good, true, and positive things about something or about other people. Things that are not based on real facts or strong evidence about something / someone else, should not be exposed because it is not good, is slander, which can be fatal, both for yourself and for others.⁶³

One way to measure and assess the perfection of one's faith is by looking at the words that are always spoken. If the words spoken always contain goodness, full of wisdom, bringing benefits to many people, then it is a sign that his faith is perfect. On the other hand, if what is spoken always contains hatred, prejudice, disturbing and hurting others, then it is a sign that his faith is weak.

How to Tackle *Hoaxes*

It is important to take a stand against *hoaxes*, because of the impact they can have. Among the sins that continue to flow even after the perpetrator has died is spreading false news (slander) or in the cool language of *hoaxes*.⁶⁴ Apart from being a sin that continues to flow, spreading slander will have a bad impact on the perpetrator, both in this world and in the hereafter. Islam is a perfect religion in providing guidance to mankind both past and present. The Prophet was sent to perfect morals. Through the Qur'an, Allah SWT reminds believers to be careful in responding to any information that comes to them. There are two

⁶¹Imam Ghazali, *The Danger of the Oral*, (Jakarta: Qisthi Press, 2005), pp. 11-12.

⁶²Fahmi Gunawan, et al, *Religion Society and Social Media*, (Yogyakarta: Deepublish, 2018), p. 13. 13.

⁶³Faisal Ismail, *Islam, Constitutionalism, and Pluralism*, (Yogyakarta: Ircisod, 2019), p. 324.

⁶⁴Kusnadi, *When the Dust Stands: Scratches of Successful Life Messages*, (Tasikmalaya: Edu Publisher, 2019), pp. 71-72



types of Qur'anic warnings about this. *First*, a special warning against news or information that is clearly false. *Second*, the determination of the attitude of believers towards all types of general information, or what is now called the global flow of information⁶⁵

Against the type of information that is clearly a lie, the Qur'an has explained how believers should take a stand. This is of course to maintain the safety of the hearts of believers so that they are not contaminated by lies or information that leads to slander to damage their faith. The Qur'an has detailed this in QS An-Nur verses 11-21, which is related to the slander that befell Aisha ra. the wife of the Prophet Muhammad SAW who is known in the *hadith ifki*.

During the Prophet's time, there was a group of people who spread rumors about the Prophet's wife, Aisha ra. that were quite disturbing to the Prophet, and his close friends. This incident was related to the slanderous accusations spread by the hypocrites. After a month of the rumors, Allah SWT revealed verses that refuted the rumors while teaching Muslims how to take steps, then *tabayyun*, when the rumors concern people who have been known to be good. Allah SWT says in QS An-Nur: 12. According to the verse, Allah SWT gives a message, which among other things, states that when hearing the rumor, believers and believers should be prejudiced against those who are defamed because those who are defamed are part of fellow believers. ⁶⁶ In the above verse, Allah clearly warns that those who delight in the spread of slanderous news in the Islamic community will be punished severely⁶⁷

The trials faced by Muslims today are similar to the trials faced by the believers at the time of the slander against Aisha ra. Many believers have slipped into justifying or at least allowing lies that damage the personal image of believers because of the actions of hypocrites, to spread. Moreover, the faces of hypocrites among believers today seem to dominate. Therefore, believers are required to be more serious in stemming news that undermines the image of their fellow believers. The attitude of believers in receiving news is:

1. Be Careful and Not Hurry to Disseminate News

⁶⁵Rizem Aizid, *The Sins of Jariah*, (Yogyakarta: Diva Press, 2019), p. 115.

⁶⁶M.Quraish Shihab, *What We're Missing Morals*, (Jakarta: Lentera Hati, 2017), p. 113.

⁶⁷Ali Zawawi, *Qur'anic Explanations of Social, Economic and Political Crises*, (Jakarta: Gema Insani Press, 1999), pp. 34.



One of the things that damages faith is spreading false news and being quick to respond to news that is not yet clear. In responding to fake news, believers will take the benefits of seeking clarity of news and refrain from being involved in broadcasting the fake news. Not hastily accepting the truth of a news because every information that comes must have a common thread with the next information and the implications that follow. This is because in modern journalism, any information that is broadcast has generally gone through various editorial considerations and certain political, social and cultural interests, as the mission of the place where the information comes from listed in Q.S. An-Nur: 15.

One should not speak about something unless it is understood or known. Allah SWT condemns the behavior of those who disseminate information without understanding the details and the truth of the information. When receiving approved information. Ibn Ashur in *Tafsir Tahrir wa al-Tanwir* reminds that the manners of a Muslim do not answer what is not understood and the truth is uncertain. Do not make a habit of discussing and disseminating information that is not discussed and is not clear in certainty.

According to Ibn Ashur, people who like to convey information that is not yet clear are asking for two reasons: *first*, they are not intelligent, because they convey anything that is not clear. This kind of person is a liar. The hadith says: "*A person is a liar when he says whatever he hears.*" *Secondly*, they *are hypocrites*. *Secondly*, they are hypocrites, i.e. they answer the truth that they believe and convey false information that they themselves do not know the truth.

In a hadith once delivered by the Prophet, he said: "*It is enough that a person is said to be a liar if he easily spreads every news he hears.*" (HR. Muslim). We should not be in a hurry to spread the information, because this kind of attitude is only from the devil. The Messenger of Allah (SAW) said about seeking tranquility in Islam "*Tranquility comes from Allah, while haste comes from the devil.*" (HR. Baihaqi in As-Sunan Al-Kubra 10/104 and Abu Ya'la in his Musnad 3/1054)

According to Sheikh Al-Zuhaili in his tafsir, if a sinner comes who may lie with news that can cause harm to someone, do *tabayyun* to the true nature. Validate the accuracy of the news, do not rush to judgment before first studying the core of the problem so that the essence of the problem emerges and is completely clear. This is because it is feared that it will punish a people by hurting, inflicting harm on those people who actually do not deserve to



be punished. Even though oneself still does not understand the real problem. Then regret will follow that decision.

2. ***Check and Recheck the Truth of the News***

In the context of information openness and the development of digital technology, Quraish Shihab also emphasizes the morality of *tabayyun* or checking the truth of information and news circulating through print media, websites, and social media. In this case, Allah SWT in QS. Al-Hujurat verse 6 instructs humans to always do *tabayyun* or *check and recheck*.

From here, Islam emphasizes the need to select information. The selection must be done by both the disseminator and the recipient. That is so that there is no adverse impact on anyone. Even those who are not *fasiq*, if they bring important news, still need to do *tabayyun* on it because it could be that the bearer of the news does not have a good memory or a precise understanding or it could also be due to the mixed information he received so that his mind became confused. That is also why the more words/news a person says, the greater the potential for error, not least due to forgetfulness.

This verse provides guidance to be more careful in receiving and delivering news, especially if the news violates several provisions that have been applied or have been agreed upon such as the provisions of common sense, manners and religion. Religious guidance so that we become smarter people in behavior. Strive to convey true news, not *lies/hoaxes*. The practice of testing such information is common in hadith science. Hadith scholars who receive information regarding what is attributed to the Prophet Muhammad are very concerned about the above, especially if the information is related to religious beliefs or laws.⁶⁸

There are at least two things that need to be underlined by the message of the verse above. *First*, the bearer of the news and *second* the content of the news. The person who delivers the news needs to be *tabayyun* if the person is a type of *fasiq*, whose activities are characterized by religious violations that commit major sins or often commit minor sins and violations of the positive culture of the community. The *second* concerns the content of the news, especially important news. This is because if all important and unimportant news

⁶⁸<https://tirto.id/kewajiban-untuk-melakukan-tabayyun-cqX9>



were to be investigated, a lot of time would be spent on it and the results found would not be of much benefit.

In the media, in addition to checking the truth and accuracy of news, another form of criticism of information or discourse can be done by utilizing discourse analysis theory. An information or discourse is not immediately accepted or rejected, there are several things that must be considered first. These include: the object of the information, the context (situation and condition) when the discourse or information is written, the history (the history of the information), the power and ideology of the contributor of the information.⁶⁹

3. Fear of Sin

The Qur'an and Hadith clearly criticize people who like to lie. In the Qur'an, lying is included in the actions of unbelievers. Rasulullah SAW emphasized the prohibition of lying or lying and became one of the characteristics of hypocrites: "*The signs of a hypocrite are three: when speaking always lie, when promising always renege, and when getting a trust always betray.*" (HR. Bukhari and Muslim)

There are three things that allow lying as Imam Ghazali in the book *Ihya Ulumuddin* volume IV / 284, cites a hadith that allows telling lies which means: "*The Messenger of Allah does not tolerate a lie except in three cases: (a) for good (b) in a state of war (c) the husband lies to the wife and the wife lies to the husband (to please her partner).*

Al-Hafiz Ibn Hajar (may Allah have mercy on him) quoted Ibn Bathal (may Allah have mercy on him) as saying that if a person repeats a lie to the extent that he becomes a liar, then he is no longer a perfect mu'min; rather he is a hypocrite.

Al-Hafizh Ibn Hajar Al-Asqalani (may Allah be pleased with him) explained: "The hadith of Abu Hurayrah (may Allah be pleased with him) is about the signs of a hypocrite, which includes lying in words and deeds. The first sign is lying in his words, the second sign is lying in his trust, and the third sign is lying in his promise. Next, Imam Bukhari presented a hadith about the type of punishment in the hereafter for liars, namely that their mouths will be torn to the ears, because their mouths are the land of disobedience.

Of all these guidelines, the most important is the concept of *tabayyun* (seeking explanations to the object of information, QS. Al-Hujurat: 6) either by confirmation, finding

⁶⁹Limatus Saida, *Journalistic Ethics from an Islamic Perspective*, (Yogyakarta: Esensia Journal, Vol. 15, No. 2, 2014), p. 171. 171.



facts and witnesses, or *checking* and *rechecking*. With these attitudes, believers can continue to implement the teachings of their religion properly, with all its transcendental nuances (an attitude of surrender to Allah SWT). However, they also do not become people who are left behind from the process of world progress which will naturally always develop dynamically. *Tabayyun* is needed so that one does not inflict badness or calamity on others without any knowledge and without certainty. From the various explanations above, it is clear that the "severe enemies" of faith are the nature and attitude of disbelief, physical disposition, potential fasiq, and the deception of hypocrisy.

Conclusion

The results of in-depth analysis in this study show that the Qur'an provides strict guidelines in dealing with the hoax phenomenon, both from theological and social perspectives. Islam condemns the act of spreading misinformation and sets moral and eschatological consequences for the perpetrators, as affirmed in the Qur'an that hoax spreaders are included in the category of the wicked and will receive retribution in the afterlife. Moreover, hoaxes do not only affect individuals, but also have far-reaching implications for social stability and state life, as seen in the case of hadith al-ifk which almost destabilized the Muslim community during the time of Prophet Muhammad.

This analysis also confirms that the solution offered by Islam is rooted in the principle of *tabayyun*, which requires people to verify before disseminating information. This principle is not just a normative instruction, but an effective social strategy in building a society that is resilient to misinformation. In addition, Islam emphasizes the importance of guarding the tongue and hands, as taught by Prophet Muhammad, to avoid spreading unverified information. Furthermore, this study reveals that efforts to counteract hoaxes should not only be reactive, but should also include the internalization of Qur'anic ethical values, such as honesty, critical thinking and responsible communication. As such, this research not only reinforces the relevance of Islamic teachings in the face of modern challenges, but also offers a theoretical contribution in connecting Qur'anic normative principles with contemporary social realities.



References

Abidin, Mas'oed. *Gagasan dan Gerakan Dakwah Muhammad Natsi: Hidupkan Dakwah dan Bangun Negeri*. Yogyakarta: Gre Publishing, 2012.

Ahmad, Supriyadi dan Husnul Hotimah. "Hoaks Dalam Kajian Pemikiran Islam dan Hukum Positif (Hoax in Islamic Thinking and Positive Law Studies)." *SALAM: Jurnal Sosial & Budaya Syar'i* 5, no. 3 (2018): 291-306. DOI: 10.15408/sjsbs.v5i3.10366.

Aizid, Rizem. *Dosa-Dosa Jariah*. Yogyakarta: Diva Press, 2019.

al-Dimasyqi, Abu al-Fida' Ismail bin Katsir. *Tafsir Al-Qur'an al-'Adzim*. Madinah: Maktabah al-Ulum wa al-Hikam, 1993.

Al-Fauzan, Abdul Aziz. *Fikih Sosial: Tuntunan dan Etika Hidup Bermasyarakat*. Jakarta: Qisthi Press, 2007.

Amir, Abdul Muiz. "Reinterpretation Of QS. al-A'Râf [7]:11-25 On Hoax: Hermeneutics Study Of Ma'Na-Cum-Maghza." *Jurnal Ushuluddin* 27, no. 2 (31 Desember 2019): 209–23. <https://doi.org/10.24014/jush.v27i2.6905>.

Ash-Shabuni, Muhammad Ali. *Tafsir Ayat-Ayat Ahkam*. Depok: Keira Publishing, 2016.

Auerbach, Carl, dan Louise B. Silverstein. *Qualitative Data: An Introduction to Coding and Analysis*. NYU Press, 2003.

Budiman, Ahmad. "Berita Bohong (Hoax) Di Media Sosial Dan Pembentukan Opini Publik." *Majalah Info Singkat Pemerintahan dalam Negeri* 9, no. 1 (2017): 17. https://berkas.dpr.go.id/puslit/files/info_singkat/Info-Singkat-IX-1-I-P3DI-Januari-2017181.pdf.

Cavaye, A.l.m. "Case Study Research: A Multi-Faceted Research Approach for IS." *Information Systems Journal* 6, no. 3 (1996): 227–42. <https://doi.org/10.1111/j.1365-2575.1996.tb00015.x>.

Chazawi, Adami dan Ferdinand Ardi. *Tindak Pidana Pemalsuan*. Jakarta: Rajagrafindo Persada, 2016.

Creswell, John W., William E. Hanson, Vicki L. Clark Plano, dan Alejandro Morales. "Qualitative Research Designs: Selection and Implementation." *The Counseling Psychologist* 35, no. 2 (1 Maret 2007): 236–64. <https://doi.org/10.1177/00111000006287390>.

D.I, Risma Savhira, Alaika M. Bagus Kurnia PS Alaika, dan Dhomirotul Firdaus. "Called Al-Qur'an Digital Perspective; Answer To Raising Hoax In Era Of Disruption." *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 2 (20 Juli 2020): 237–52. <https://doi.org/10.33367/tribakti.v31i2.1063>.

Dawani, M. Iqbal. *Hidup, Cinta dan Bahagia*. Jakarta: Gramedia Pustaka Utama, 2014.

Departemen Agama RI. *Al-Qur'an Terjemah*. Semarang: Toga Putra, 1989.

Ermawati dan Sirajuddin. "Berita Hoax dalam Perspektif Al-Quran." *Tajdid* 17, no. 1 (Januari–Juni 2018).

Fatih, M. "Strengthen the Role of Munāsabah in Interpreting the Al-Qur'an: Study of m. Quraish Shihab Perspective on Tafsir al-Mishbah." *MUSHAF: Jurnal Tafsir*



Berwawasan Keindonesiaaan 1, no. 2 (16 Juni 2021): 22–49.
<https://doi.org/10.33650/mushaf.v1i2.2061>.

Gumilar, Gumgum, dkk. "Literasi Media: Cerdas Menggunakan Media Sosial dalam Menanggulangi Berita Palsu (Hoax) oleh Siswa SMA." *Jurnal Pengabdian Kepada Masyarakat* 1, no. 1 (Februari 2017).

Gunawan, Fahmi, dkk. *Religion Society dan Social Media*. Yogyakarta: Deepublish, 2018.

Harahap, Khoirul Amru. *355 Kunci Menjadi Kekasih Allah Sepanjang Masa*. Jakarta: Tangga Pustaka, 2009.

Idris, Irfan. *Deradikalisasi: Kebijakan, Strategi dan Program Penanggulangan Terorisme*. Yogyakarta: Cahaya Insani, 2018.

Ismail, Faisal. *Islam, Konstitusionalisme, dan Pluralisme*. Yogyakarta: Ircisod, 2019.

Istriyani, Ratna dan Nur Huda Widiana. "Etika Komunikasi Islam dalam Membendung Informasi Hoax di Ranah Publik Maya." *Jurnal Ilmu Dakwah* 36, no. 2 (2016): 288–315.

Juditha, Christiany. "Interaksi Komunikasi Hoax di Media Sosial serta Antisipasinya." *Jurnal Pekommas* 3, no. 1 (April 2018).

Kamus Besar Bahasa Indonesia Pusat Bahasa (Edisi IV). Jakarta: Gramedia Pustaka Utama, 2008.

Kasperek, Sheila dan Bethany Messersmith. "The Library That Cried Wolf: Outcomes of a Banned Book Hoax on Facebook." *Pennsylvania Libraries: Research & Practice* 3, no. 1 (April 30, 2015): 55. DOI: 10.5195/PALRAP.2015.87.

Katsir, Imadu al-Din Abu al-Fida Isma'il Ibnu. *Tafsir al-Qur'an al-'Azim*, Juz 3. Damaskus: Maktabah Dar al-Fiha', 1994.

Katsir, Imadu al-Din Abu al-Fida Isma'il Ibnu. *Tafsir Ibnu Katsir*. Bogor: Pustaka Imam Asy-Syafi'i, 2003.

Koloay, RNS. "Perkembangan Hukum Indonesia Berkenaan dengan Teknologi Informasi dan Komunikasi." *Jurnal Hukum Unsrat* 22, no. 5 (2016): 20. <http://ejournal.unsrat.ac.id/index.php/jurnalhukumunsrat/article/viewFile/10754/10342>.

Komisi Fatwa Majelis Ulama Indonesia. *Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017 tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial*.

Komunika. "Etika Jurnalistik Perspektif Al-Quran." *Limmatus Sauda* 7, no. 1 (2013). <http://ejournal.iainpurwokerto.ac.id/index.php/komunika/article/view/373>.

Kusnadi. *Ketika Debu Berpijak: Goresan Pesan Hidup Sukses*. Tasikmalaya: Edu Publisher, 2019.

Kusumastuti, Adhi, dan Ahmad Mustamil Khoiron. *Metode penelitian kualitatif*. Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019.

Lawarman, Adit. *Hoax dan Hatespeech di Dunia Maya*. Jakarta: Lembaga Kajian Aset Budaya Indonesia Tonggak Tuo, 2019.

Lisnawita, Lisnawita, Guntoro Guntoro, Olivia Anggie Johar, dan Loneli Costaner. "Improving Digital Literacy to Prevent the Spread of Hoax News:" *Dinamisia*:



Jurnal Pengabdian Kepada Masyarakat 8, no. 1 (26 Februari 2024): 298–303. <https://doi.org/10.31849/dinamisia.v8i1.17275>.

Lubis, Muharman. "Hoaxes and the Dissemination of Hope through Social Media in the Islamic Perspective: White Lies versus Black Lies," 2021. <https://eudl.eu/doi/10.4108/eai.11-7-2019.2297768>.

Mahalli, Jalaluddin dan Jalaluddin As-Suyuti. *Tafsir Jalalain*. Bandung: Sinar Baru Algesindo, 2016.

Mastanora, Refika, dan Yuliati Yuliati. "Preventing Hoax Issues on Social Media Using the Empowering Eight (E8) Digital Literacy Model." *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 5, no. 2 (14 Desember 2023): 263–78. <https://doi.org/10.32939/ishlah.v5i2.247>.

Maulana, Luthfi. "Kitab Suci dan Hoax: Pandangan Al-Quran dalam Menyikapi Berita Bohong." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2 (Desember 2017).

Misrawi, Zuhairi. *Alqur'an Kitab Toleransi*. Jakarta: Grasindo, 2010.

Mulyo, A. Mufrod Teguh. "Covid-19; Hoax and Efforts to Prevent It from the Perspective of Islamic Law." *JURNAL ISLAM NUSANTARA* 6, no. 1 (4 Juli 2022): 24–32. <https://doi.org/10.33852/jurnalnu.v6i1.333>.

Munawwir, Ahmad Warson. *Al-Munawwir Kamus Arab-Indonesia*. Surabaya: Pustaka Progressif, 1997.

Muslich, Ahmad Wardi. *Hukum Pidana Islam*. Jakarta: Sinar Grafika, 2005.

Nasution, Muhammad Arsal. "Hoaks Sebagai Bentuk Hudud Menurut Hukum Islam." *Jurnal Yurisprudentia* III (2017).

Nurfazri, Muhammad, Ferli Septi Irwansyah, Fahmy Lukman, Mohammad Eisa Ruhullah, dan Sri Mellia Marinda. "Digital Literacy in Education: An Analysis of Critical Thinking Culture for Preventing the Hoaxes." *Jurnal Perspektif* 8, no. 1 (30 Mei 2024): 1–22. <https://doi.org/10.15575/jp.v8i1.268>.

Oxford University. *Oxford Learner's Pocket Dictionary*. London: Oxford University Press, 2018.

Pakpahan, Raida. "Analisa Fenomena Hoax di Berbagai Media Sosial dan Cara Menanggulangi Hoax." *Jurnal KNiST* (Maret 2017).

Park, Keonyoung, dan Hyejoon Rim. "'Click First!': The Effects of Instant Activism Via a Hoax on Social Media." *Social Media + Society* 6, no. 2 (1 April 2020): 2056305120904706. <https://doi.org/10.1177/2056305120904706>.

Park, Keonyoung, dan Hyejoon Rim. "Social media hoaxes, political ideology, and the role of issue confidence." *Telematics and Informatics* 36 (1 Maret 2019): 1–11. <https://doi.org/10.1016/j.tele.2018.11.001>.

Purnama, Rizal Fatiurohman. "The Concept Of Tabayyūn In The Qur'ān: Efforts To Address The Spread Of Information On Social Media." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 6, no. 1 (25 Juni 2021): 40–58. <https://doi.org/10.32505/at-tibyan.v6i1.2372>.

Ramdan, Anton. *Jurnalistik Islam*. Jakarta: Shahara Digital Publishing, t.th.



Ridlwan, Mujib, dan Yayuk Siti Khotijah. "The Thinking Process of Al Quran in Preventing Hoax." *Dialogia* 19, no. 2 (3 Desember 2021): 535–51. <https://doi.org/10.21154/dialogia.v19i2.3522>.

Saida, Limatus. "Etika Jurnalistik Perspektif Islam." *Jurnal Esensia* 15, no. 2 (2014).

Salmin, Syaikh Muhammad Al-Lit. *Syarah Riyadhus Shalihin Jilid IV*. Jakarta: Darul Falah, Cet. 3, 2015.

Sardini, Nur Hidayat. *Mengeluarkan Pemilu dari Lorong Gelap: Mengenang Husni Kamil Manik 1975-2016*. Jakarta: Yayasan Pustaka Obor, t.th.

Shihab, M. Quraish. *Tafsir Al-Misbah*. Ciputat: Lentera Hati, 2008.

Shihab, M. Quraish. *Yang Hilang Dari Kita Akhlak*. Jakarta: Lentera Hati, 2017.

Siswoko, Kurniawan Hari. "Kebijakan Pemerintah Menangkal Penyebaran Berita Palsu atau Hoax." *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni* 1 (Januari 2017).

Suhartono, Joko. *Menuju Ketenangan Jiwa*. Jakarta: Rineka Cipta, 2007.

Suudi, Achmad. *Bebas Gosip Pasti Sip*. Jakarta: Gramedia Pustaka Utama, 2011.

Wahyono, Sugeng, Murti Wirasti, dan Barito Ratmono. "Audience Reception of Hoax Information on Social Media in the Post-Truth Era." *JURNAL KOMUNIKASI INDONESIA* 9, no. 2 (1 Juli 2020). <https://doi.org/10.7454/jki.v9i2.12773>.

Witro, Doli. "Urgency Rijalul Posting In Preventing Hoax: Quranic Perspective." *Islamic Communication Journal* 5, no. 1 (28 Juni 2020): 38–49. <https://doi.org/10.21580/icj.2020.5.1.5451>.

Yunita, Niken, Agus Juhana, dan Intan Permata Sari. "Enhancing Digital Literacy in the Elderly through Media and Technology to Prevent Hoaxes in Indonesia: A Systematic Literature Review." *Literasi: Jurnal Ilmu Pendidikan* 16, no. 1 (6 Maret 2025): 87–101. [https://doi.org/10.21927/literasi.2024.16\(1\).87-101](https://doi.org/10.21927/literasi.2024.16(1).87-101).

Zawawi, Ali. *Penjelasan Al-Qur'an Tentang Krisis Sosial, Ekonomi dan Politik*. Jakarta: Gema Insani Press, 1999.



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



