

Tabayyun as a Foundation for Ethical Digital Communication in Islamic Education

Dadang Falah Mutaqin

Institut Ahmad Dahlan Probolinggo

dadangfalahmutaqin@gmail.com

M. Jadid Khadavi

Institut Ahmad Dahlan Probolinggo

jadid.boyz@gmail.com

Ahsan Hakim

Institut Ahmad Dahlan Probolinggo

Email: ahsanhakim1988@gmail.com

Korespondensi penulis: ahsanhakim1988@gmail.com

Abstract. This study discusses the concept of *tabayyun* in Surah Al-Hujurat, verse 6, as an ethical, epistemic, and spiritual principle relevant in the digital age. *Tabayyun* teaches Muslims to verify information before disseminating it, in order to avoid negative consequences such as misinformation, hoaxes, and slander. In classical exegeses, as explained by Ibn Kathir and Al-Qurthubi, *tabayyun* is understood as a moral obligation to verify information, while in contemporary exegeses, such as those by As-Sa'di and Firanda Andirja, this concept is applied as communication etiquette in the digital world. This study identifies three main dimensions within *tabayyun*: epistemic (critical and scientific thinking), ethical (justice, trustworthiness, and social responsibility), and spiritual (awareness of Allah's supervision). These three dimensions form the concept of Qur'anic Digital Literacy Based on *Tabayyun* (LDQT), which integrates faith, knowledge, and etiquette in digital literacy. The LDQT model is relevant to be applied in Islamic Religious Education (PAI), positioning *tabayyun* as a core value in developing Qur'anic character building. This research contributes to the development of the PAI curriculum that focuses on digital communication ethics, as well as provides practical guidelines for establishing an information verification culture based on Islamic values. Thus, *tabayyun* serves as the epistemological foundation of Islam in building a civilized and just digital civilization.

Keywords: *tabayyun*, information verification, communication ethics, digital literacy, Islamic Religious Education.

Abstrak. Penelitian ini membahas konsep *tabayyun* dalam Surah Al-Hujurat ayat 6 sebagai prinsip etis, epistemik, dan spiritual yang relevan di era digital. *Tabayyun* mengajarkan umat Islam untuk memverifikasi informasi sebelum menyebarkannya guna menghindari dampak negatif seperti misinformasi, hoaks, dan fitnah. Dalam tafsir klasik, sebagaimana dijelaskan oleh Ibnu Katsir dan Al-Qurthubi, *tabayyun* dipahami sebagai

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*Corresponding author, ahsanhakim1988@gmail.com

kewajiban moral untuk melakukan verifikasi informasi, sedangkan dalam tafsir kontemporer, seperti yang dikemukakan oleh As-Sa'di dan Firanda Andirja, konsep ini diterapkan sebagai etika komunikasi di dunia digital. Penelitian ini mengidentifikasi tiga dimensi utama dalam *tabayyun*: epistemik (berpikir kritis dan ilmiah), etis (keadilan, amanah, dan tanggung jawab sosial), serta spiritual (kesadaran akan pengawasan Allah). Ketiga dimensi tersebut membentuk konsep Literasi Digital Qur'ani Berbasis *Tabayyun* (LDQT), yang mengintegrasikan iman, ilmu, dan adab dalam literasi digital. Model LDQT relevan untuk diterapkan dalam Pendidikan Agama Islam (PAI) dengan menempatkan *tabayyun* sebagai nilai inti dalam pembentukan karakter Qur'ani. Penelitian ini berkontribusi pada pengembangan kurikulum PAI yang berfokus pada etika komunikasi digital, serta memberikan panduan praktis dalam membangun budaya verifikasi informasi berbasis nilai-nilai Islam. Dengan demikian, *tabayyun* menjadi fondasi epistemologis Islam dalam membangun peradaban digital yang beradab dan berkeadilan.

Kata kunci: *tabayyun*, verifikasi informasi, etika komunikasi, literasi digital, Pendidikan Agama Islam.

INTRODUCTION

The development of information technology in the 21st century has influenced the social, cognitive, and epistemological structures of human life. Digitalization is changing the way humans communicate, think, evaluate, and produce truth. This information age, known as the information society, requires individuals to play a dual role as both producers and consumers of information (Muhalani & Dhini, 2024). The rapid flow of data and massive access to information are blurring the boundaries of space and time, causing a shift in academic authority from educational institutions to social media algorithms (Ma, 2025).

However, the speed of information circulation is not matched by accuracy and moral responsibility, leading to social phenomena such as misinformation, hoaxes, hate speech, and societal polarization. The post-truth phenomenon, where opinions and emotions influence public perception more than objective facts, increasingly highlights the existence of a global epistemological crisis (Nerents, 2023), (Dzamukashvili, 2023). Education has also been impacted, with students growing up in a digital ecosystem rich in information but poor in verification, where truth is often measured by the number of likes and shares (Das et al., 2026).

Islam, as a revealed religion, has emphasized the importance of caution and verification when receiving news through the concept of *tabayyun* found in Surah Al-Hujurat, verse 6: "O you who have believed, if a disobedient person comes to you with information, investigate it (fatabayyanu)..." (Ibn Kathir, 2000), (Al-Qurthubi, 2006). *Tabayyun* teaches that verifying information is a profound moral obligation, emphasizing faith, justice, and social responsibility in receiving and disseminating news.

In the modern digital context, *tabayyun* becomes highly relevant as an ethical guideline for communication in the digital media space. The spread of hoaxes and slander through digital platforms not only disrupts social order but also breaches the trust of faith (Azizah et al., 2023). The principle of *tabayyun* encourages Muslims to maintain healthy interactions in cyberspace by promoting the verification of information before it is shared (Yusril, 2024). Therefore, *tabayyun* connects three main dimensions of Islamic teachings: belief, ethics, and social responsibility (Yumni et al., 2024).

The phenomenon of information digitalization indicates that the global community is facing a crisis of trust and erosion of communication ethics (Замараева, 2024). In this situation, *tabayyun* serves as an epistemic and moral value that brings humanity back to a paradigm of truth based on faith and reason. This concept is not only applicable as communication etiquette but also as an Islamic ethical paradigm that guides Muslims to think critically, justly, and responsibly (Shaukat et al., 2024).

In classical exegesis, the Ahlussunnah wal Jama'ah scholars interpreted *tabayyun* as an obligation to verify news from unreliable sources, as seen in the story of Al-Walid bin 'Uqbah who mistakenly reported the situation of Bani al-Musthaliq (Ibn Kathir, 2000), (Al-Qurthubi, 2006). They showed that hastiness in receiving and spreading information without evidence can lead to slander and regret. Additionally, *tabayyun* is seen as part of *taqwā al-qalb* (the piety of the heart), which protects individuals from prejudice and hasty judgments, creating pure and moral communication.

In contemporary exegesis, Sheikh Abdurrahman bin Nashir As-Sa'di (2000) interpreted *tabayyun* as a universal etiquette for the faithful, demonstrating caution in receiving news as a sign of intellectual maturity and purity of heart. In the digital context, this principle is highly relevant, given that the validity of information is often

overshadowed by the popularity of narratives circulating on social media (Radoslav Ivančik, 2023). Firanda Andirja (2021) also emphasized that *tabayyun* in the digital era is a moral obligation for which Muslims will be held accountable before Allah, and spreading news without clarification is negligence that can lead to social slander.

Previous studies have highlighted communication ethics but often stop at normative analysis without connecting it to the digital context and Islamic education. The secular approach to digital literacy also often overlooks the spiritual dimension that is central to Islamic teachings (Razzaq et al., 2023). This study aims to bridge this gap by positioning *tabayyun* as an applicable Islamic ethical and epistemological paradigm in addressing the challenges of modern information.

Academically, this study aims to: (1) explain the meaning and concept of *tabayyun* according to classical and contemporary exegesis, as well as its relevance to digital information verification; (2) analyze the implications of *tabayyun* in building information ethics and Islamic education; and (3) develop a conceptual framework for Islamic digital literacy based on *tabayyun* values (Purnama, 2021). The theoretical benefit of this study is to enrich the literature on thematic exegesis and Islamic education philosophy with an integrative approach between revealed texts and social realities, while its practical benefit is to provide guidelines for educators and society in building a civilized media culture based on faith (Paltore et al., 2025).

This study solidifies the position of *tabayyun* as the foundation of Islamic information ethics in contemporary education, in accordance with the Ahlussunnah wal Jama'ah methodology, making the Qur'an and Sunnah the primary epistemological sources (Abdul et al., 2025), (Al-Attas, 1991), (Hamka, 2016). Thus, *tabayyun* not only serves as a communication guideline but also as an epistemological ethical framework that integrates faith, knowledge, and etiquette, forming an information culture that is just, civilized, and rooted in faith in Allah Subhanahu Wa Ta'ala (Istiqomah et al., 2025).

THEORETICAL FRAMEWORK

The theoretical framework of this study is constructed through the integration of Islamic epistemology, communication ethics, and digital literacy within the context of

contemporary Islamic education. The central concept underlying this framework is *tabayyun* as a Qur'anic principle encompassing epistemic, ethical, and spiritual dimensions.

1. Tabayyun as a Principle of Islamic Epistemology

From the perspective of Islamic epistemology, sources of knowledge are derived not only from reason and empiricism but also from revelation as the primary authority (Al-Attas, 1991). The concept of *tabayyun* in Surah Al-Hujurat:6 emphasizes that truth must be verified through a process that integrates intellect, morality, and spiritual awareness. In classical exegesis, *tabayyun* is understood as a moral obligation to verify information in order to avoid error and injustice (Ibn Kathir, 2000; Al-Qurthubi, 2006).

Epistemologically, *tabayyun* represents a process of *tatsabbut* (verification and clarification) that positions knowledge as a trust (*amanah*) that must be accounted for (Purnama, 2021). Therefore, truth in Islam is not merely rational but also normative and spiritual, as it is connected to accountability before Allah (Al-Attas, 1991).

2. The Ethical Dimension of Tabayyun

Within the framework of Islamic ethics, *tabayyun* functions as a moral mechanism in communication. Al-Ghazali asserts that disseminating information without verification reflects a diseased heart (*maradh al-qalb*) and weak moral integrity (Al-Ghazali, 2008). Similarly, Ibn Qayyim emphasizes that caution in receiving information is part of justice (*al-'adl*) and social responsibility (Al-Jawziyyah, 2003).

In the contemporary context, *tabayyun* aligns with digital communication ethics, which emphasize responsibility, honesty, and social impact in information dissemination (Razzaq et al., 2023). Thus, *tabayyun* serves not only as an individual moral guideline but also as a social principle for maintaining harmony and preventing misinformation (Yumni et al., 2024).

3. The Spiritual Dimension: Transcendental Awareness in Information

Unlike secular approaches, Islamic epistemology incorporates the spiritual dimension as an integral part of acquiring and disseminating knowledge. *Tabayyun* entails awareness that every piece of information will be accounted for before Allah (QS. Qaf:18), making communication an act of worship (Ikhwansyah, 2025).

As-Sa'di (2000) emphasizes that caution in receiving information reflects intellectual maturity and purity of the heart, while Firanda Andirja (2021) conceptualizes *tabayyun* as a form of *digital taqwa*, referring to moral awareness in digital engagement. This dimension positions *tabayyun* not merely as a verification method but as a process of spiritual character formation.

4. Tabayyun in the Perspective of Digital Literacy

In the digital era, literacy extends beyond technical skills to include critical and ethical competencies in managing information (Susanty, 2024). The *post-truth* phenomenon indicates that information is often influenced more by emotions and opinions than by objective facts (Nerents, 2023; Dzamukashvili, 2023).

In this context, *tabayyun* functions as an Islamic digital literacy framework that integrates:

- critical thinking skills (epistemic),
- moral responsibility (ethical), and
- transcendental awareness (spiritual).

Previous studies show that integrating Islamic values into digital literacy enhances both critical thinking and moral awareness among learners (Fikri, 2023; Setiawan et al., 2025).

5. Conceptual Model: Qur'anic Digital Literacy Based on Tabayyun (LDQT)

Based on the theoretical synthesis above, this study develops the Qur'anic Digital Literacy Based on Tabayyun (LDQT) model as a conceptual framework. This model consists of three main dimensions:

1. Epistemic Dimension (*al-‘ilm*) → information verification and critical thinking
2. Ethical Dimension (*al-‘amal*) → honesty, justice, and social responsibility
3. Spiritual Dimension (*al-īmān*) → awareness of Allah’s supervision (*muraqabah*)

These three dimensions are integrated to form a Qur’anic-based digital literacy that is not only cognitive but also character- and spirituality-oriented (Hezam, 2025; Tatang, 2025).

6. Relevance in Islamic Religious Education (PAI)

In Islamic educational philosophy, the ultimate goal of education is the formation of *adab* (*ta’dīb*), which refers to placing things in their proper context (Al-Attas, 1991). Therefore, *tabayyun* can be integrated into the Islamic Religious Education (PAI) curriculum as a core value in character development.

The implementation of *tabayyun* in education can be carried out through cognitive, affective, and psychomotor approaches that encourage students to:

- understand the principles of information verification,
- internalize ethical communication values, and
- practice digital ethics in daily life (Rajaminsah et al., 2025; Salsabila et al., 2025).

Thus, *tabayyun* functions as both an epistemological and pedagogical framework in cultivating learners who are critical, ethical, and grounded in faith.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a library research design to examine the concept of *tabayyun* in Surah Al-Hujurat (49:6) and its relevance to digital communication ethics and contemporary Islamic education. This approach is appropriate because the study focuses on conceptual and textual analysis derived from classical and contemporary Islamic sources. A thematic (*mawdu‘i*) exegesis method is used to explore Qur’anic perspectives on information verification and ethical communication (Rahmawati, 2023).

The epistemological framework is based on the Ahlussunnah wal Jama'ah tradition, which positions revelation as the primary source of knowledge, supported by reason as an interpretive tool (Al-Attas, 1991). The analysis adopts a balanced and contextual approach to ensure that interpretations remain rooted in Islamic scholarship while addressing contemporary issues (Suharto, 2023).

Data sources consist of primary and secondary materials. Primary sources include classical and contemporary Qur'anic exegeses such as Ibn Kathir (2000), Al-Qurthubi (2006), As-Sa'di (2000), and Firanda Andirja (2021). Secondary sources include works on Islamic ethics and education, such as Al-Ghazali (2008), Ibn Qayyim (2003), and recent studies on digital literacy and communication ethics.

Data analysis is conducted using descriptive-analytical and thematic approaches, involving three stages: textual analysis, conceptual interpretation, and contextual application (Creswell & Poth, 2018). To ensure validity, the study applies source triangulation and critical evaluation of references. This approach ensures that the findings are systematically grounded, theoretically sound, and relevant to the challenges of the digital era.

RESULTS AND DISCUSSION

The Meaning and Concept of *Tabayyun* in Surah Al-Hujurat, Verse 6 According to Classical and Contemporary Exegesis and Its Relevance in the Context of Digital Information Verification

The concept of *tabayyun* in Surah Al-Hujurat, verse 6, serves as an important foundation in communication ethics and Islamic epistemology. The verse reads: "O you who have believed, if a disobedient person comes to you with information, investigate it (*fatabayyanu*), so that you do not harm a people in ignorance and become regretful for what you have done." (QS. Al-Hujurat [49]: 6).

The word *fatabayyanu* carries a moral and rational principle, whereby Muslims are required to verify every piece of information received before taking action or making

decisions. In Islamic epistemology, *tabayyun* is the intersection of faith, reason, and etiquette. Truth is not only tested through empirical logic but also through faith awareness and social responsibility (Al-Attas, 1991), (Badrudin, 2024).

1. Classical Exegesis: Ibn Kathir and Al-Qurthubi

In classical exegesis, Ibn Kathir in *Tafsir al-Qur'an al-'Azhim* explains that this verse was revealed in connection with the story of Al-Walid bin 'Uqbah, who was sent by the Prophet ﷺ to collect zakat. However, Al-Walid falsely reported that Bani al-Musthaliq had apostatized. The Prophet ﷺ almost fought them, but the truth was eventually revealed (Ibn Kathir, 2000). For Ibn Kathir, this event teaches the importance of caution and information verification, reminding that acting without evidence is foolish and contradicts the principles of faith.

Al-Qurthubi, in *Al-Jāmi' li Ahkām al-Qur'ān*, expands the meaning of *tabayyun* in a more universal context. He states that *tabayyun* is an ethical obligation linked to the responsibility of faith in truth (Al-Qurthubi, 2006). In this sense, information should only be accepted from a just and trustworthy person, as spreading unverified information is *fisq* (sin) that can lead to slander and division. For both of these exegeses, *tabayyun* is not merely a rational mechanism but also a spiritual one, reflecting the etiquette of receiving information and acting as a safeguard against slander.

Linguistically, *tabayyun* comes from the root letters b-y-n, which mean "to explain," "to manifest," and "to distinguish between right and wrong." This indicates that verification is an effort to seek clarity so that truth can be distinguished from falsehood (al-Asfahani, 1992). *Tabayyun* is more than just checking information; it is a process of scientific thinking based on faith and aims to avoid erroneous knowledge (*ghalath al-ma'rifah*).

2. Contemporary Exegesis: As-Sa'di and Firanda Andirja

In contemporary exegesis, Sheikh Abdurrahman bin Nashir As-Sa'di in *Taysir al-Karim ar-Rahman fi Tafsir Kalām al-Mannān* affirms that this verse contains *adab* (etiquette) for Muslims. As-Sa'di states that every piece of news should be verified before

being accepted, as equating information from a disobedient person with that from a just one is neglecting the truth. He emphasizes that caution reflects the perfection of intellect and purity of the heart (*salāmah al-qalb*), while hastiness in judging news is a sign of weak faith and corrupt morals (As-Sa'di, 2000).

(Firanda Andirja, 2021) in his contemporary exegesis asserts that *tabayyun* in the digital era is a moral obligation. He describes *tabayyun* as *taqwā digital* (digital piety), which requires Muslims to ensure the authenticity and context of news before sharing it. Firanda emphasizes that spreading unverified information in the digital world can lead to slander and division. Islamic digital ethics demands the trustworthiness of information, where every post and comment will be accountable before Allah.

Both exegeses show the relevance of *tabayyun* beyond the 7th-century Medina context, extending to the 21st-century digital world. As-Sa'di emphasizes the rational and spiritual aspects of *tabayyun*, while Firanda focuses on its application in digital communication. Both demonstrate that the value of *tabayyun* is transhistorical, relevant across times and spaces of communication (Putri et al., 2024).

3. The Conceptual Relevance of *Tabayyun* to Digital Information Verification Ethics

Tabayyun has a strong relevance in facing the challenges of the digital era. The digital world is characterized by anonymity, viral speed, and fragmented meanings of information (Purnama, 2021), (Efendi, 2023). In this context, *tabayyun* serves as an epistemic and moral filter that prevents the spread of misinformation, slander, and hate speech. In Islamic epistemology, *tabayyun* is not only an empirical verification mechanism but also a control that involves intention and etiquette (Al-Attas, 1991). This distinguishes *tabayyun* from mere secular fact-checking, as it is rooted in the faith awareness that every piece of information will be accounted for before Allah (QS. Qaf [50]: 18).

The principle of *tabayyun* is also highly relevant to Islamic education in the digital world. A curriculum focused on social media literacy should integrate the values of *tabayyun*, educating students to think critically and spiritually responsible in managing the information they encounter online. This aligns with findings from Fikri (2023), who

showed that implementing social media literacy in Islamic education equips students with the skills needed to face the fast-paced information age. Collaborative learning models that encourage students to analyze and evaluate information deeply can also enhance critical thinking skills, in line with the principles of *tabayyun* (Warsah et al., 2021), (Imran, 2023).

Research by Adawiyah and Arifin (2025) shows that although students understand ethical principles, including *tabayyun*, there is still a gap between knowledge and practice. This indicates the need for further internalization of ethics so that students can implement them in their online behavior. Technology literacy is also an important part of education to prepare the younger generation to face the complexities of the online world (Simon, 2025).

Tabayyun can also be understood as a framework for Islamic digital literacy, encompassing three main elements:

- a. Epistemic: Critical thinking and verifying the truth of information.
- b. Ethical: Upholding trustworthiness, justice, and social responsibility.
- c. Spiritual: Being aware of Allah's supervision in every digital activity.

These three dimensions form an Islamic education paradigm that integrates intellect, faith, and ethics in facing global information challenges (Hezam, 2025). Thus, *tabayyun* is not only a communication ethics principle but also the epistemological foundation of Islam, guiding Muslims to think, weigh, and act in accordance with the values of faith. In an increasingly complex information era, *tabayyun* serves as a moral guideline for preserving truth and justice in the digital world.

The Implications of the Concept of *Tabayyun* in Building Digital Information Verification Ethics and Its Application in Contemporary Islamic Religious Education

The concept of *tabayyun* in Islam is not just a moral recommendation but a pillar of epistemology and social integrity that shapes human communication. In the age of the rapidly flowing information in the digital world, where the line between fact and opinion

is often blurred, the principle of *tabayyun* becomes highly relevant in protecting society from the threats of misinformation, cyber deception, and hate speech (Yumni et al., 2024), (Nugroho S. et al., 2023). *Tabayyun* requires Muslims to always verify the sources of information, test its truth, and consider the social impact before spreading such news or information.

1. Moral and Ethical Principles in *Tabayyun*

In the Islamic context, *tabayyun* does not only serve as an intellectual activity but also as a spiritual discipline. As Al-Ghazali mentions in *Ihya' Ulum al-Din*, hastiness in disseminating information without knowledge is a sign of a diseased heart (*maradh al-qalb*). Al-Ghazali writes, “The tongue is the mirror of the heart; if a person’s speech is not accompanied by knowledge, then their heart is void of wisdom” (A. H. Al-Ghazali, 2008). This indicates that *tabayyun* is not just about checking the truth of information, but also involves intent and sincerity of heart in speech. A believer who safeguards their tongue by verifying information is also protecting their heart from lies and social sins.

Ibn Qayyim al-Jauziyyah, in *Madarij as-Salikin*, also emphasizes the principle of caution in receiving information, which he considers a branch of justice (*al-'adl*). He writes, “Justice cannot stand without knowledge, and knowledge is of no benefit without caution” (Al-Jawziyyah, 2003). For Ibn Qayyim, *tabayyun* is an expression of mature faith, resulting in justice, balance, and social responsibility.

In this context, *tabayyun* acts as a link between Islamic moral ethics and intellectual understanding. This principle aligns with the theory of ethical literacy in digital literacy, which stresses the importance of integrating critical thinking skills with moral responsibility when engaging with information (Purnama, 2021). However, Islam does not stop at the moral-rational realm but adds a theological dimension, where information verification is part of scientific *taqwā* (Ikhwansyah, 2025), in which every act of communication has a spiritual dimension that must be accounted for before Allah.

Contemporary scholars such as Muhammad Al-Ghazali (1997) emphasize that *tabayyun* is a fundamental condition for preserving the unity of the ummah. In *Khuluq al-Muslim*, he states, “One who spreads news without *tabayyun* has betrayed the trust of the

ummah.” This view is highly relevant in today’s digital culture, where the habit of “sharing without thinking” damages social solidarity (M. Al-Ghazali, 1997), (Efendi, 2023).

Overall, *tabayyun* can be seen as an epistemic moral character that integrates intellectual honesty with spiritual piety. It requires Muslims not only to seek truth but also to treat that truth with good manners. A believer is not enough to know the truth but must handle it with a pure heart, without haste, without emotional bias, and without injustice (Hamka, 1976), (Al-Attas, 1991).

2. Application of the Concept of *Tabayyun* in Digital Communication Ethics

The digital age demands a new communication ethics model that aligns with the characteristics of new media. From an Islamic perspective, *tabayyun* becomes a key principle in building digital ethics based on revelation. The hadith of the Prophet ﷺ states, “It is enough for a person to be called a liar if they relay every piece of information they hear” (HR. Muslim, no. 5), teaching the importance of the ability to select the truth of information. In the digital context, this hadith serves as the ethical foundation for sharing information responsibly (Lubis & Nurhayati, 2023).

Islamic digital communication ethics involves three main components: sincere intent, source verification, and consideration of social benefit. Sincere intent becomes the fundamental foundation in every communication action, including in the use of social media. In this context, Qur'anic principles such as *al-nahy ‘an al-fahshā’ wa al-munkar* (forbidding evil and chaos) become an important guide. Surah Al-Nahl 16:90 teaches the importance of doing good and preventing harm. Therefore, a Muslim should not use social media for negative purposes, such as spreading hatred or gossip.

Recent research shows that integrating Qur'anic ethics into digital culture is effective in increasing moral awareness and reducing the spread of hoaxes, particularly among students. Research by Hadi et al. (2023) indicates that applying the concept of *tabayyun* verifying information before sharing has been highly beneficial in reducing the spread of false information on digital platforms.

From a social psychology perspective, *tabayyun* also becomes an important strategy to overcome cognitive biases and the echo chamber effect, where individuals tend to believe only information that aligns with their personal views. The use of *tabayyun* encourages individuals to delay judgment until the information can be verified, allowing for other perspectives that are more objective and fair (Asran & Amaluddin, 2025).

3. Integrating the Values of *Tabayyun* in Islamic Religious Education (PAI)

Integrating the values of *tabayyun* into Islamic Religious Education (PAI) is crucial in building digital literacy based on Qur'anic values. Islamic education does not merely transfer knowledge but also shapes character and good manners. As Syed Muhammad Naquib al-Attas (1993) expressed, the ultimate goal of Islamic education is *ta'dīb*, the cultivation of proper manners toward knowledge, truth, and reality. *Tabayyun* is part of digital *ta'dīb*, which is the awareness of placing the truth in its rightful place in technological interactions.

The implementation of *tabayyun* values in the PAI curriculum can be done through three main approaches:

a. Cognitive Approach

The cognitive approach in PAI teaching focuses on introducing the principle of information verification to students. Referring to the Qur'an, particularly Surah Al-Hujurat:6, which emphasizes the importance of *tabayyun*, teachers can link this verse with case studies of hoaxes that frequently circulate on social media. PAI education is expected to provide a strong ontological and epistemological framework to address the challenges of digital literacy (Nurhavyakh, 2025), (Asran & Amaluddin, 2025).

Research shows that integrating religious values into the curriculum helps build students' critical understanding of the information they receive. It also facilitates the application of *tabayyun* values in detecting fake information, with an evidence-based and rational approach.

b. Affective Approach

The affective approach in PAI instills spiritual awareness among students about the importance of accountability for the information they spread and receive. PAI education teaches that every piece of information shared will be accountable before Allah, which encourages students to be more careful in sharing information (Asran & Amaluddin, 2025). This approach is crucial in combating the hoax culture that has permeated digital life.

c. Psychomotor Approach

The psychomotor approach in PAI involves practical exercises for students to develop critical thinking skills and share information responsibly on social media. These exercises include case studies and group discussions designed to train students to analyze and assess the credibility of information they encounter online (Rajaminsah et al., 2025), (Salsabila et al., 2025). This approach ensures that students not only understand the theory but also apply the values of *tabayyun* in their daily lives.

d. Ethical and Epistemological Synthesis

Tabayyun integrates the dimensions of exegesis, ethics, and education, creating a balance between critical thinking (*fikr*), safeguarding the heart (*qalb*), and responsibility toward society (*ummah*). In the digital age, the application of *tabayyun* results in Qur'anic digital literacy, which combines the ability to manage information with critical thinking, a clean heart, and sincere intent. This is the embodiment of *insan ulul albāb* in the Qur'an, those who think within the framework of faith and act in the light of revelation (QS. Ali Imran [3]:191).

Thus, *tabayyun* is not only a communication ethic but also a model of Islamic information civilization that integrates knowledge, faith, and manners. The application of this principle in the digital world helps build a society that is more just, civilized, and faithful (Al-Attas, 1991),(Hamka, 1976).

Conceptual Construction of Digital Literacy Based on the Values of *Tabayyun*

1. Philosophical Foundation of *Tabayyun* Literacy: Integrating Faith, Knowledge, and Ethics

In Islam, literacy is not just a technical ability to read and write, but a process of forming awareness of truth (*al-haqq*). Qur'anic-based digital literacy is rooted in faith, ethics, and social responsibility. The concept of *tabayyun* becomes central to digital literacy, representing the principles of verification and caution in consuming and disseminating information (Tatang, 2025). Al-Attas (1993) explains that the goal of Islamic education is to produce individuals who are *adīb* those who are capable of understanding the context and ethics of facing information and applying these values in everyday life.

Tabayyun is a manifestation of the concept of digital *ta'dīb*, where individuals are taught to integrate critical thinking and spiritual awareness in processing information. In this fast-paced digital world, ignoring the principle of *tabayyun* can lead to confusion about information, where lies can appear as truth. Mulyono (2025) suggests that the advancement of knowledge without ethics can lead to moral destruction. Therefore, *tabayyun* becomes not only a moral guide but also "digital virtue" for Muslims in using technology as a tool for *dakwah* (Kholifah, 2025).

Epistemologically, *tabayyun* teaches the ability to analyze empirical evidence, intent, and the social impact of the information received. It rejects two extremes skepticism without faith and blind fanaticism (Faradila et al., 2025). *Tabayyun* becomes a concrete form of Islamic epistemology that integrates critical thinking with spiritual awareness, laying the foundation for responsible and ethical digital literacy (Tatang, 2025). Strengthening digital literacy with Islamic principles, particularly *tabayyun*, is crucial to ensure that the information received and disseminated is true and beneficial.

2. Conceptual Dimensions of *Tabayyun* Literacy: Epistemic, Ethical, and Spiritual

The construction of digital literacy based on *tabayyun* can be understood through three main dimensions: epistemic, ethical, and spiritual. Each of these dimensions provides clear guidance on how digital information should be managed and accounted for in the context of Islam.

a. Epistemic Dimension: Critical and Verificative

The epistemic dimension focuses on the process of information verification. The concept of *tatsabbut* (systematic examination) aims to analyze the sources, context, and consequences of information, ensuring that the information received is true and accountable (Adhvidya & Maulana, 2025). In Islam, information verification involves understanding that knowledge is a trust (*amanah*) from Allah. Therefore, *tabayyun* integrates scientific methodology with the ethics of revelation, based not only on rationality but also on awareness of spiritual responsibility (Setiawan et al., 2025).

Developing critical digital literacy can help individuals assess the credibility of the information they receive. Research shows that digital ethics education based on an Islamic approach can enhance critical attitudes and responsibility in consuming digital information (Fikri, 2023). This critical digital literacy becomes an essential foundation to ensure that information consumers can differentiate between valid information and misleading information.

b. Ethical Dimension: Justice and Trustworthiness

The ethical dimension in *tabayyun* emphasizes the principles of justice (*adl*) and trustworthiness (*amanah*) in disseminating information. A Muslim is not only required to verify the truth of information but also to ensure that the information shared does not harm others. Prejudices that are not based on clear evidence can lead to *fitnah*, which is detrimental to the unity of the ummah (Tatang, 2025). In this context, Islamic ethical principles teach to act justly and with trustworthiness, not only in conveying information but also in judging and sharing the information received.

Digital ethics education based on Islamic values is essential in shaping responsible social media users. Digital literacy rooted in ethical values will encourage individuals to avoid spreading hoaxes and gossip, as well as strive to benefit others through the information shared (Tasente, 2025). Thus, *tabayyun* not only teaches information verification but also ethics in sharing information that can support social harmony.

c. Spiritual Dimension: Taqwā and Self-Reflection

The spiritual dimension in *tabayyun* literacy emphasizes that all digital activities are under the supervision of Allah. As stated in QS. Al-Mujadalah 58:7, every form of communication, including in cyberspace, must be recognized as an interaction that is supervised by God (Damayanti et al., 2025). Therefore, *tabayyun* becomes a means to enhance *muhāsabah* (self-reflection) on the ethics of communication and the use of technology.

Integrating spiritual values into digital literacy not only enhances critical thinking skills but also nurtures awareness of moral responsibility in using technology. This allows individuals to control their digital interactions based on the values of revelation, ensuring that technology is used for good purposes and in accordance with Islamic principles (Walton et al., 2021). This spiritual dimension becomes an inseparable part of developing a civilized digital character.

3. Conceptual Model: Qur'anic Digital Literacy Based on *Tabayyun*

Based on the analysis above, a conceptual model for Qur'anic Digital Literacy Based on *Tabayyun* (LDQT) can be developed, consisting of three relational layers: epistemic, ethical, and spiritual. This model provides practical guidance for the implementation of digital literacy based on Islamic values in schools, Islamic boarding schools (pesantren), and other educational institutions.

Layer	Description	Implications for Islamic Education
Epistemic (<i>al-‘ilm</i>)	The process of critical thinking and source verification based on the principles of <i>tatsabbut</i> and <i>bayān</i> .	Teach students methods of analyzing news according to Qur'anic values; integrate with moral and fiqh materials on digital transactions.
Ethical (<i>al-‘amal</i>)	Applying the principles of justice and trustworthiness in disseminating information;	Habitual media ethics in PAI; "Islamic Journalism" projects in schools based on <i>tabayyun</i> values.

	avoiding fitnah, hoaxes, and digital gossip.	
Spiritual (<i>al-īmān</i>)	Awareness that all digital activities are under Allah's supervision (<i>muraqabah</i>).	Spiritual guidance on digital habits through information <i>dhikr</i> , reflection, and Qur'anic literacy.

This model can be implemented in the PAI curriculum, which is based on Qur'anic character, with *tabayyun* as the core value in the formation of social and religious competencies. This supports the *Kurikulum Merdeka* policy, which emphasizes the *Profil Pelajar Pancasila* (Pancasila Student Profile) that is faithful, pious, and noble in character (Kemendikbud, 2022). Thus, the concept of *tabayyun* enriches the spiritual dimension in the development of a civilized digital character.

4. Global Relevance and Academic Contribution to Qur'anic-based Digital Literacy

Digital literacy has become an important global issue, and many studies on digital literacy are approached within a secular framework, such as media literacy and critical consumption (Susanty, 2024). However, the Islamic-based approach that integrates faith and reason, such as the concept of *tabayyun*, offers a unique perspective that expands the definition of digital literacy into an intellectual worship (*'ibadah ma 'rifiyyah*) (Darajat et al., 2022).

This approach not only teaches technical skills but also integrates ethics and morality in the use of digital information. The model of Qur'anic Digital Literacy Based on *Tabayyun* (LDQT) is expected to be an original academic contribution to Islamic education and information ethics (Nurseha, 2025). In the global context, Islamic-based digital literacy provides a strong foundation for education that includes the reinforcement of character and ethics in facing the increasingly complex digital challenges (Sholihah & Nurhayati, 2024).

Studies in pesantren show that integrating digital literacy with moral values of Islamic education can produce individuals who are not only technologically competent

but also have good manners. This shows that Islamic education has the potential to instill digital literacy in ways that align with their culture and beliefs (Darajat et al., 2022).

CONCLUSION

This study emphasizes that the concept of *tabayyun* in Surah Al-Hujurat, verse 6, holds significant value as an ethical, epistemic, and spiritual principle in facing the challenges of the digital age. Theologically, *tabayyun* teaches more than just caution toward information; it becomes a manifestation of faith that demands thoroughness, justice, and social responsibility in communication. This verse underscores that true faith requires believers to think critically and act with etiquette in addressing the information they receive. Classical exegesis, as explained by Ibn Kathir and Al-Qurthubi, highlights *tabayyun* as a moral mechanism to prevent errors, slander, and hasty actions, while contemporary exegeses, such as those by As-Sa'di and Firanda Andirja, emphasize that *tabayyun* is a universal etiquette that remains relevant in digital communication.

The study finds that *tabayyun* has three main dimensions that shape the ethics of digital information verification:

1. Epistemic Dimension, which encourages believers to think critically, rationally, and scientifically when evaluating information.
2. Ethical Dimension, which emphasizes social responsibility, honesty, and justice in communication.
3. Spiritual Dimension, which fosters awareness of Allah's supervision in all media-related activities.

These three dimensions give rise to the concept of Qur'anic Digital Literacy Based on *Tabayyun* (LDQT), a paradigm of digital literacy that integrates faith, knowledge, and ethics. This model places *tabayyun* not merely as a behavioral norm but as an Islamic educational paradigm that bridges technology and the morality of revelation. Therefore, this study affirms that Islam has a comprehensive and relevant information ethics system for addressing misinformation and the global moral crisis.

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