



International Conference on Islam, Law, and Society (INCOILS)

Conference Proceedings 2025

Yogyakarta, November 21-23, 2025

E-ISSN: 2985-7392

Published by: FORDIPAS PTKIN

Maqāṣidī Interpretation: The Relevance of QS. Al-Ḥujurāt (49):6 and QS. An-Nūr (24):15 to Social Media Ethics in the Post-Truth Era

Najwatul Ummah,¹ Abad Badruzaman,²

¹ Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung,

² Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

¹najwatulummah12@gmail.com, ²abad.badruzaman@uinsatu.ac.id

ABSTRACT :

Advances in information and communication technology have significantly changed human interaction patterns. Social media allows each individual to become both a producer and disseminator of information, but on the other hand, it accelerates the spread of hoaxes that often distort factual reality, especially in the post-truth era when opinions and emotions are more dominant than facts. This phenomenon raises serious ethical communication issues in modern Muslim society. This study aims to analyze the interpretation of Q.S. Al-Ḥujurāt [49]:6 and Q.S. An-Nūr [24]:15 through a maqāṣidī approach to explore Islamic communication ethics in dealing with hoaxes and digital disinformation. This study uses a qualitative method with a descriptive-analytical approach. Primary data was obtained from various classical and contemporary tafsir books such as Tafsir Ibn Kathīr, Tafsir Al-Azhar, and Tafsir Al-Miṣbāḥ, while the analysis was conducted based on the maqāṣidī interpretation methodology developed by Abdul Mustaqim, emphasizing the substantial values of sharia such as ḥifẓ al-naḥs, ḥifẓ al-ʿaql, ḥifẓ al-dīn, and ḥifẓ al-dawlah. The results of the study show that both verses emphasize the importance of the principles of tabayyun (verification of information), ṣidq (honesty), and social responsibility in communication. These values serve as ethical guidelines for combating hoaxes and hate speech in the digital space. In conclusion, the maqāṣidī interpretation approach not only emphasizes the relevance of the teachings of the Qur'an to contemporary communication problems, but also provides a normative basis for the formation of a media culture that is honest, critical, and civilized in accordance with the principle of raḥmatan lil-ʿālamīn.

Keywords: *maqāṣidī interpretation, hoaxes, post-truth, communication ethics, tabayyun.*

INTRODUCTION

Advances in information and communication technology have changed the way people interact. Through digital media such as Facebook, Twitter, Instagram, and WhatsApp, everyone can become both creators and disseminators of information. However, the rapid flow of information often triggers the spread of hoaxes faster than the truth.¹

The APJII 2025 Internet Survey shows a sharp increase in internet users in Indonesia, from 215 million people (78.19%) in 2023 to 229 million people (80.66%) in 2025. This data confirms the growing role of the internet in people's lives. Globally, in January 2024, there were 5.04 billion social media users, or 62.3% of the world's population, with an additional 266 million new users in a year, indicating that the internet and social media have become an important part of modern human life.²

This phenomenon is even more complex in the post-truth era. In 2016, Oxford Dictionaries named post-truth as its “Word of the Year,” referring to a situation where objective facts lose their influence in shaping public opinion, as emotions and personal beliefs become more dominant.³ The contemporary era is characterized by the dominance of subjective narratives constructed through opinions, emotions, and various forms of manipulation, often pushing objective truth aside. In the context of digital communication, the post-truth phenomenon raises serious issues, such as the spread of hoaxes, hate speech, and disinformation, which have a widespread impact on social, political, and religious life.⁴

In situations like this, an interpretive approach is needed that not only focuses on the linguistic and contextual meaning of the text, but also explores the values of Islamic law (*maqāṣid al-syarī'ah*) in responding to social realities. According to Jasser Auda (2008), the *maqāṣid* approach offers a more adaptive and responsive framework for thinking about the dynamics of social change.⁵ This approach emphasizes the substantial values in Islamic law, such as justice, freedom, and social responsibility. *Maqāṣidī* interpretation, as developed by Abdul Mustaqim (2020), is a methodological approach that aims to reveal the fundamental values behind the verses of the Qur'an.⁶ is a methodological approach that aims to reveal the fundamental values behind the verses

¹ Claire Wardle dan Hossein Derakhshan, “Information Disorder: Toward an Interdisciplinary Framework for Research and Policymaking,” Strasbourg: Council of Europe., 2017.

² Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) dalam Lihat juga Suara Surabaya, “221 Juta Penduduk Indonesia Sudah Melek Internet” dalam Akun Instagram suarasurabaya media Instagram, diakses 27 September 2025, <https://survei.apjii.or.id/>.

³ Oxford Dictionaries., Word of the Year 2016 (2016), <https://languages.oup.com/word-of-the-year/2016/>.

⁴ McIntyre, Lee., “Post-Truth.” Cambridge: MIT Press., 2018.

⁵ “Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda’s Thought | Justicia Islamica,” Justicia Islamica: *Jurnal Kajian Hukum Dan Sosial*19, 1 (2022): 8, <https://jurnal.iainponorogo.ac.id/index.php/justicia>.

⁶ Abdul Mustaqim., “Epistemologi Tafsir Maqashidi; Revitalisasi Tafsir Al-Qur’an di Tengah Peradaban Yang Berubah,” SUHUF: Jurnal Pengkajian Al-Qur’an dan Tafsir, 2020, 186.

of the Qur'an. This approach is considered relevant for interpreting verses related to hoaxes, because it is able to link the message of the Qur'an with the values of protecting reason (*ḥifẓ al-‘aql*), life (*ḥifẓ al-nafs*), religion (*ḥifẓ al-dīn*), and the state (*ḥifẓ al-daulah*).⁷

Several previous studies have examined the issue of hoaxes from the perspective of the Qur'an. Muhammad Thaef Ashshidiqi (2021) used a thematic (*mawḍū‘ī*) approach to analyze verses related to the phenomenon of hoaxes.⁸ Meanwhile, Yakhsyallah (2022) examined QS. Al-Ḥujurāt [49]: 6 and An-Nūr [24]: 15 by mentioning the use of the *maqāṣidī* interpretation approach, but did not elaborate in depth on the *maqāṣid* values contained therein.⁹ Zaini (2020) highlights the aspect of character education in QS. Al-Ḥujurāt [49]:6,¹⁰ From these various studies, it appears that there has not yet been any research that specifically examines QS. Al-Ḥujurāt [49]: 6 and An-Nūr [24]: 15 using a systematic *maqāṣidī* interpretation approach based on the methodology developed by Abdul Mustaqim.

This study aims to analyze the interpretations of exegetes on two main verses related to the issue of spreading hoaxes, namely QS. Al-Ḥujurāt [49]: 6 and QS. An-Nūr [24]: 15, as well as exploring the ethical values of communication contained therein. In addition, this study attempts to contextualize the moral messages of these two verses with the phenomenon of digital communication in the post-truth era, where truth is often obscured by opinion, emotion, and disinformation. Thus, this study is expected to make an original contribution to the development of contemporary thematic interpretation and offer an ethical foundation for responsible communication practices in the modern digital space.

Methods

This study aims to analyze the interpretations of exegetes on two main verses related to the issue of spreading hoaxes, namely QS. Al-Ḥujurāt [49]: 6 and QS. An-Nūr [24]: 15, as well as exploring the ethical values of communication contained therein. In addition, this study attempts to contextualize the moral messages of these two verses with the phenomenon of digital communication in the post-truth era, where truth is often obscured by opinion, emotion, and disinformation. Thus, this study is expected to make an original contribution to the development

7 Nur Faizah, “Konsep Laktasi Dalam Al-Qur’an Perspektif Tafsir Maqāṣidī,” *diploma, LAIN Ponorogo*, 2022, 8.

8 Muhammad Thaef Ashshiddiqi, “Hoax Dalam Al-Qur’an” (skripsi, Universitas Islam Negeri Sumatera Utara, 2019).

9 Yakhsyallah, “Bahaya Penyebaran Hoaks: Studi Kasus QS. Al-Nūr [24]: 11 Dan QS. Al Ḥujurāt [49]: 6,” *ULIL ALBAB : Jurnal Ilmiah Multidisiplin* 2, no. 12 (2023): 5796.

10 Zaini, “Antisipasi Hoax Di Era Informasi: Pendidikan Karakter Perspektif Al-Qurán Surah Al Hujurat Ayat 6,” *Ngaji: Jurnal Pendidikan Islam* 1 no. 1 (2021): 24.

of contemporary thematic interpretation and offer an ethical foundation for responsible communication practices in the modern digital space.¹¹

Through this approach, the study is expected to make a meaningful contribution to strengthening responsible Islamic literacy, while fostering social awareness of the importance of information verification as part of the values of Islam that is a blessing for the universe.

Result

a. Interpretation of QS. Al-Ḥujurāt [49]: 6 and QS. An-Nūr [24]: 15 regarding Hoaxes in the Post-Truth Era

In the digital age, characterized by the rapid and massive flow of information, the spread of fake news (hoaxes) has become a serious challenge for the social and religious life of Muslims. The Qur'an provides basic principles for dealing with information, particularly regarding truthfulness and caution in receiving and spreading news, as emphasized in QS. Al-Ḥujurāt [49]:6

وَالَّذِينَ آمَنُوا إِذَا جَاءَهُمُ ابْنٌ مِّن بَنِي فَاسِقٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ

نَدِيمِينَ

O you who believe, if a wicked person comes to you with important news, examine its truthfulness so that you do not harm a people out of ignorance, which will cause you to regret your actions.

According to Al-Ḥārīṣ bin Ḍirār al-Kasā'ī, this verse was revealed in relation to the story of al-Walīd ibn 'Uqbah ibn Abī Mu'īt, who was sent by the Messenger of Allah to collect zakat from the Banī al-Muṣṭalaq. Al-Walīd reported that the Banī al-Muṣṭalaq refused to pay zakat and threatened his life, when in fact the reality was different.¹² Rasulullah then sent others to investigate the truth of the news before making a decision. After the facts were obtained, this verse was revealed as a guideline for Muslims to be cautious and not to rashly accept unclear news, in order to avoid losses due to hoaxes or false information.¹³

The word *fāsiq* (فاسق) refers to someone who deviates from obedience and behaves destructively, such as al-Walīd, who earned this title for spreading false news. Although some interpretations consider this to be a misunderstanding related to his relationship with Banī al-Muṣṭalaq, this term still emphasizes the importance of recognizing false information.¹⁴ The term

¹¹ Abdul Mustaqim., "Epistemologi Tafsir Maqashidi; Revitalisasi Tafsir Al-Qur'an di Tengah Peradaban Yang Berubah." 2020.

¹² H.A.A Dhahlan K.H.Q Shaleh, "Asbabun Nuzul(Latar Belakang Historis Turunya al-Qur'an)," (Bandung: CV Penerbit Diponegoro), t.t., 514.

¹³ Hamka, *Tafsir Al-Azhar*, Jilid 9 ((Singapura: Pustaka Nasional PTE LTD Singapura, 2019).

¹⁴ Muhammad Quraish Shihab, "Tafsir Al-Misbah," (*Tangerang: Lentera Hati* 13 (2001): 237.

naba' (نَبَأ) refers to news in general, including issues that have the potential to cause social damage, such as hoaxes.¹⁵ This verse emphasizes the importance of verifying information, especially that which comes from fāsiq people, with the command *fatabayyanū* (فَتَبَيَّنُوا), which emphasizes the obligation to clarify before accepting or spreading news. The principle of clarifying and conducting in-depth investigations before believing or spreading news is very relevant in today's digital age, where information is often unreliable.¹⁶

The term *tuṣbiḥū* (تُصَبِّحُوا), which literally means “entering the morning,” describes the attitude of remorse that a believer must immediately adopt when realizing the mistake of accepting or spreading false news. This attitude reflects the moral responsibility to correct mistakes in order to maintain social harmony.¹⁷

In the digital age, the practice of *tabayyun* carried out by the Prophet Muhammad by sending representatives to verify the truth of news can be paralleled with modern methods, such as verification carried out by the Ministry of Communication and Information Technology (Kominfo), which emphasizes checking sources, the validity of websites, and the authenticity of digital material. This verse serves as a religious foundation and social guideline in responding to news. Humans must use clear criteria in accepting information, given the limitations of their understanding. Therefore, every piece of news needs to be critically filtered so as not to lead someone into *jahālah* (جَهَالَة) or ignorance.

In the current context, the command *fatabayyanū* does not only mean verification of sources (*isnād*), but also verification of content (*matn*). In the digital age, a *fasik* (*fāsiq*) does not only refer to individuals with moral problems, but can also be anonymous accounts, political bots, or media platforms that deliberately spread disinformation for certain interests. The principle of *tabayyun*, which was once carried out by sending physical messengers, can now be realized by checking facts through fact-checking websites, analyzing media bias, and tracking primary sources of information. This obligation of *tabayyun* is the first line of defense in protecting public reason (*ḥifẓ al-'aql*) from information pollution that can weaken collective critical thinking.

In Islamic scholarly tradition, this verse has given rise to two attitudes among scholars: first, a prohibition on accepting narrations without clarity regarding their narrators, due to concerns that they may originate from *fāsiq* (immoral) individuals; second, accepting narrations with the caveat that the narrators are not necessarily *fāsiq* if their circumstances are unknown. Hamka, in his *Tafsir Al-Azhar*, emphasizes that this verse prohibits believing news from a *fāsiq*

¹⁵ Sulaiman edy, “PENERAPAN METODE TERJEMAH DALAM PEMBELAJARAN BAHASA ARAB DI MADRAH ALIYAH SUKOREJO SITUBONDO.,” *Ulumuna: Jurnal Studi Keislaman*, 3(1), 2017, 98-117.

¹⁶ Wahbah Zuhaili, “Tafsir Al-Munir,” *Jakarta: Gema Insani*, jilid 13 (2013): 458.

¹⁷ Muhammad Quraish Shihab, “Tafsir Al-Misbah,” (*Tangerang: Lentera Hati*, 13 (2001): 237.

without verification, while also reminding us not to rush into decisions based on untested information, in order to avoid regret in the future.¹⁸

Meanwhile, in QS. An-Nūr [24]:15, it is explained that

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ

عَظِيمًا

(Remember) when you received that (false news) by word of mouth; you said with your mouth what you did not know at all; and you took it lightly, even though in Allah's view it was a big deal.

According to the accounts of as-Syaikhān (al-Bukhārī and Muslim), the asbāb an-nuzūl of this verse is still related to the context of the previous verse, which is about the dangers of spreading news without sufficient understanding. Allah warns that spreading information without fully understanding the context can lead to misunderstandings, even outright lies.

First, this verse emphasizes the importance of understanding information thoroughly before spreading it. Second, it is better to seek clarity first rather than immediately spreading the news. Third, treating this matter lightly is wrong, because in the eyes of Allah such an act is considered.¹⁹ This is in line with the statement in QS. Al-Aḥzāb [33]:57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Indeed, those who harm (insult) Allah and His Messenger, Allah will curse them in this world and in the Hereafter and prepare for them a humiliating punishment.

From a spiritual perspective, insulting or degrading God and the Prophet is a serious offense that will result in condemnation and punishment in this world and the hereafter. Therefore, Muslims must respect religious values and refrain from behavior that violates religious norms.

The phrase *iz talaqqawnahu bi-alsinatikum* is explained by Mujāhid and Sa'īd bin Jubayr as a warning not to spread news that is unclear and has no solid basis.²⁰ This verse emphasizes the importance of honesty and accuracy in conveying information. The phrase *wa taḥsabūnahu hayyinan wa huwa 'inda Allāhi 'azīm* refers to the false accusations against 'Ā'isyah RA, the wife of the Prophet, which were considered trivial by some people, even though in the sight of Allah

¹⁸ Hamka, *Tafsir Al-Azhar*, Jilid 9.

¹⁹ Muhammad Qurais Shihab, "Tafsir Al-Misbah," (*Tangerang : Lentera Hati*). Jilid 9 (t.t.): 294.

²⁰ Ibnu Katsir, *Tafsir Ibnu Katsir*, Jilid 6 (bogor: pustaka, 2009), 24, "Tafsir Ibnu Katsir," *bogor: pustaka*, Jilid 6 (2009): 24.

they were a grave sin. In a *ṣaḥīḥ* Hadith from al-Bukhārī and Muslim, it is stated that someone who speaks without considering the consequences could fall into a fire in Hell that is farther than the distance between the heavens and the earth, emphasizing how serious the impact of words can be.²¹ In Tafsir Al-Azhar, this verse also conveys an important message about mass psychology, particularly in relation to propaganda and the spread of hoaxes, as happened during the war with the term “Radio Dengkul.” News whose origin and purpose are unclear, which spreads by word of mouth and is manipulated, can cause panic and psychological harm to people who are weak in faith.²²

However, this did not apply to individuals who adhered strictly to the Qur'an and Hadith, such as 'Ā'isyah RA, who believed that the accusations against her were false and received Allah's help. She remained steadfast and only praised Allah for her deliverance from slander, thus earning the title Umm al-Mu'minīn. People who have strong faith and a good education are not easily influenced by false news, unlike those who are overly curious and tend to spread negative information that can damage social relationships.

b. The Aspects of Maqāṣid al-Syarī'ah in QS. Al-Hujurāt [49]:6 and QS. An-Nūr [24]:15

An analysis of QS. Al-Ḥujurāt [49]:6 and QS. An-Nūr [24]:15 highlights the importance of applying maqāṣid al-syarī'ah as a framework for understanding the moral and legal messages of the Qur'an. The approach of al-‘ibrah bi maqāṣid al-syarī'ah, developed by Abdul Mustaqim and other maqāṣid scholars, emphasizes that the objectives of sharia are not only normative, but also teleological, focusing on the intent and purpose of realizing the welfare of the ummah.²³ This approach focuses on reading the Qur'an in terms of preserving fundamental values, namely the protection of life, reason, religion, and the state, which form the basis for the establishment of law and ethics in Islam.

The first element, *ḥifẓ al-nafs* or protection of the soul, is reflected in the prohibition of believing and spreading information from unreliable sources, as stated in QS. Al-Ḥujurāt [49]:6. This prohibition serves as a preventive measure to protect the soul from slander and the spread of misleading information. QS. An-Nūr emphasizes the importance of honesty and accuracy in conveying information, using language that encourages awareness not to spread news before confirming its truthfulness.²⁴ This shows that life protection encompasses not only physical

²¹ Wahbah Zuhaili, *Tafsir Al-Munir*, Jilid 9 (t.t.): 455.

²² Hamka, “Tafsir Al-Azhar,” (*Jakarta : Pustaka*) jilid 7 (t.t.): 4906.

²³ Abdul Mustaqim., “Epistemologi Tafsir Maqashidi; Revitalisasi Tafsir Al-Qur'an di Tengah Peradaban Yang Berubah,” *SUHUF: Jurnal Pengkajian Al-Qur'an dan Tafsir*, 13 (2020): 185-206.

²⁴ Wahbah Zuhaili, “Tafsir Al-Munir,” *Jakarta : Gema Insani* Jilid 13. 458.

aspects, but also mental and social aspects, which are vulnerable to being disrupted by misinformation.

The principle of *ḥifẓ al-‘aql*, or protection of reason, is an important aspect in dealing with hoaxes and disinformation. QS. Al-Ḥujurāt [49]:6 commands *fatabayyanū*, which is to examine the truth of information before accepting or spreading it, as an effort to verify facts. The story of al-Walīd and Banī al-Muṣṭalaq provides a historical illustration that decisions made without verification can have fatal consequences. This rational approach is in line with Islamic epistemology developed by figures such as al-Ghazālī and Ibn Sīnā, who emphasize the validity of knowledge as the basis for making correct and fair decisions.

In addition to protecting life and reason, *ḥifẓ al-dīn* or preserving religion is also an important aspect. The attitude of repentance and regret for mistakes in accepting and spreading false news, as demonstrated by Sayyidah 'Ā'isyah RA's courage in facing slanderous accusations, reflects the application of *maqāṣid al-sharī'ah* in preserving the purity of Islamic teachings and the faith of the ummah. Steadfast faith and complete trust in Allah SWT are the foundation for protecting religion from damage caused by false news and slander, so that the teachings remain protected from distortion and manipulation.²⁵

The element of *ḥifẓ al-dawlah* or protection of the state is also reflected in these two verses. The Prophet Muhammad did not immediately make a decision based on the news he received, but instead sent Khālīd ibn al-Walīd to conduct further investigations. This step demonstrates a strategic approach to maintaining socio-political stability, so that the community does not fall into chaos due to invalid information. This approach is in line with al-Māwardī's Islamic political theory, which emphasizes the importance of maintaining social order and peace as part of the Sharia's goal of achieving justice and prosperity for society.²⁶

Analysis of QS. Al-Ḥujurāt [49]:6 and QS. An-Nūr [24]:15 through the *maqāṣidī* approach not only reveals the textual meaning, but also the universal values that are the purpose of the revelation of the Sharia. This approach, as developed by Abdul Mustaqīm, emphasizes a teleological reading of the verses of the Qur'an to bring about the benefit of the people (*jalb al-maṣāliḥ*) and repel harm (*dar' al-mafāsid*).²⁷

First, *Ḥifẓ al-Nafs* (Protecting the Soul). The spread of hoaxes is not only detrimental materially, but can also trigger anxiety, stress, and even physical conflict that threatens the soul.

²⁵ Hamka, "Tafsir Al-Azhar."

²⁶ Al-Qurthubi, *Tafsir Al-Qurthubi*, Jilid 17 (t.t.): 26.

²⁷ Abdul Mustaqīm., "Epistemologi Tafsir Maqashidi; Revitalisasi Tafsir Al-Qur'an di Tengah Peradaban Yang Berubah," *SUHUF: Jurnal Pengkajian Al-Qur'an dan Tafsir*, 13(2), (2020): 185-206.

The command of tabayyun in QS. Al-Ḥujurāt [49]:6 serves as an early warning system to prevent psycho-social impacts that endanger the safety of the soul, both individually and collectively. Second, Ḥifẓ al-'Aql (Protecting the Mind). Hoaxes and disinformation are intellectual pollution that damages the mind's ability to distinguish between truth and falsehood. The command fatabayyanū is a pillar of Islamic epistemology which affirms that knowledge ('ilm) must be built on the basis of verification and certainty (yaqīn), not prejudice (ẓann). In this context, Islam strongly rejects “intentional ignorance” (al-jahl al-murakkab) which is characteristic of the post-truth era.

Third, Ḥifẓ al-Dīn (Preserving Religion). The slander and hoaxes that befell Siti 'Aisyah r.a. show how disinformation can threaten the sanctity of religious teachings and damage the reputation of those who carry them. Siti 'Aisyah's steadfast faith and the revelation of verses in her defense (QS. An-Nūr [24]:11-20) confirm that protecting religion includes it from narrative distortions and slander that can weaken the faith of the people.²⁸ Fourth, Ḥifẓ al-Dawlah (Preserving the State/Stability). The Prophet's prudent action in sending Khalid bin Walid to verify Al-Walid bin Uqbah's report was the first example of intelligence and national security protocol in Islam. This action shows that the socio-political stability of a “dawlah” is highly vulnerable to the threat of false information. In the modern context, hoaxes can be used as weapons of hybrid warfare to divide nations and disrupt state stability. Therefore, tabayyun is part of national resilience and a civil duty of every Muslim.²⁹

Fifth, Ḥifẓ al-Māl (Preserving Wealth) - as an addition. Although not explicitly mentioned in these two verses, the impact of hoaxes often causes economic damage, such as fraudulent investments, panic buying, or market manipulation. The principle of caution in tabayyun also indirectly protects property (ḥifẓ al-māl) from losses caused by misleading information.³⁰

The Relationship Between Qs. Al-Hujurat [49]:6 And Qs. An-Nur [24]:15

An analysis of QS. Al-Hujurat [49]:6 and QS. An-Nur [24]:15 reveals an integral and hierarchical causal relationship in Islamic information ethics. QS. Al-Hujurat [49]:6 serves as a preventive foundation that establishes the procedural obligation of tabayyun (clarification) as a “first line of defense” before accepting or disseminating information, especially from dubious sources (fāsiq). This verse emphasizes anticipation to avoid loss and regret.

²⁸ A. Y. Firdaus, “Konsep Tabayyun dalam Al-Qur’an (Kajian Tafsir Tematik),” *Al-Dzīkera: Jurnal Studi Ilmu Al-Qur’an dan Tafsir*, 15(1), (2021): 1-24.

²⁹ Sihombing A. A., dan Pramono, D., “Disinformasi sebagai Ancaman Hybrid Warfare pada Masa Pandemi Covid-19 di Indonesia,” *Jurnal Pertahanan & Bela Negara*, 12(3), (2022): 347–66.

³⁰ Septyanto, D., dan Kurniawan, A., “Analisis Dampak Penyebaran Hoaks Terhadap Keputusan Investasi di Pasar Modal Indonesia,” *Jurnal Ekonomi Bisnis dan Kewirausahaan*, 12(2), (2023): 156-170.

However, when this preventive principle is ignored, that is, when people fail to verify information and recklessly spread it, they enter into the scenario described in QS. An-Nur [24]:15 as the destructive consequences and impacts. This verse describes the causal process in which negligence in verification leads to two fatal mistakes: (1) spreading something without knowledge, and (2) underestimating its impact, which is actually a serious violation on the part of.³¹

Thus, these two verses form a complete ethical logic: QS. Al-Hujurat [49]:6 serves as a “vaccine” designed to break the chain of hoaxes at the source, while QS. An-Nur [24]:15 serves as an ‘antidote’ and a warning about moral responsibility when the “vaccine” is not applied.³² In the context of the post-truth era, this causal relationship confirms that hoaxes are not merely misinformation, but rather a collective failure to carry out the epistemological mandate outlined in the Qur'an: verification before dissemination.

The essence of causality: Neglecting the command “fatabayyanū” (preventive) in QS. Al-Hujurat [49]:6 directly causes the realization of the scenario “talaqqawnahū bi alsinatikum” (destructive impact) in QS. An-Nur [24] 15. Therefore, the approach to combating hoaxes must be comprehensive by internalizing these two principles simultaneously.³³

Discussion

a. Definition of Post-Truth

The term post-truth is not actually new. Steve Tesich first used it in 1992 in his article titled *The Government of Lies*, which was published in *The Nation* magazine.³⁴ In the article, he stated that humans as free individuals have the choice to live in a post-truth world. The context raised by Tesich at that time was related to the Gulf War and Iran.

Furthermore, in 2004 Ralph Keyes reintroduced this term through his work *The Post-Truth Era*. In line with this, comedian Stephen Colbert used the term truthiness to describe something that appears to be true, but is actually not in accordance with the truth. The post-truth phenomenon reached its peak in 2016, marked by two major events: the United Kingdom's exit from the European Union (Brexit) and the election of Donald Trump as President of the United States. In the same year, Oxford Dictionaries named post-truth as Word of the Year, defining it as a condition in which objective facts play less of a role in shaping public opinion than emotions

³¹ Fathiyah Rahmawati, “Mekanisme Penyebaran Hoaks dan Relevansi QS. An-Nur [24]:15: Analisis Psikologi Sosial,” *Jurnal Ilmiah Islam Futura*, Vol. 21, No. 2 (2021): 315-317.

³² Zulia Ilmawati, “Dosa Besar di Era Digital: Tafsir Kontemporer atas ‘Wa Huwa ‘inda Allahi ‘Azhim’ (QS. An-Nur:15),” *Jurnal THEOLOGIA*, Vol. 32, No. 1 (2021): 145-168.

³³ Nur Rofiah dan Abdullah, “Integrasi Prinsip Tabayyun (QS. Al-Hujurat:6) dan Tanggung Jawab Informasi (QS. An-Nur:15) dalam Kurikulum Literasi Media Muslim Milenial,” *Prosiding Konferensi Nasional Pendidikan Agama Islam IV*, 2023, 456-465.

³⁴ Steve Tesich, “A Government of Lies,” *The Nation*, 6 Januari 1992, dikutip dalam Firda Amalia Rahmah dan R. Yuli Ahmad Hambali, “Fenomena Post-Truth dan Disinformasi dalam Komunikasi Politik,” *Jurnal Komunikasi* 15, no. 1 (2021): 12-13.

and personal beliefs.³⁵ Simply put, post-truth can be understood as an era in which lies can be disguised as truth through the manipulation of public emotions and sentiments.

b. Characteristics of digital communication in the post-truth era

Digital communication in the post-truth era is characterized by the rapid spread of information. Through social media and other online platforms, messages can reach a wide audience in seconds, thereby significantly influencing public opinion. Social media is no longer just a space for receiving messages, but also a place where individuals produce information according to their perspectives and interests.³⁶

However, this rapid flow of information is often not accompanied by an adequate verification process. As a result, hoaxes and disinformation easily spread and become widespread in society. This phenomenon is exacerbated by social media algorithms that present information according to user preferences, creating an echo chamber that reinforces information bias and reduces exposure to different points of view.³⁷

In addition, digital communication is characterized by the increasingly dominant use of visual media, such as images, videos, and infographics, which are designed to be more attractive, persuasive, and easily viral. The interactive nature of digital media also allows audiences to respond directly to the messages they receive, either through comments or by reposting the information. This dynamic shows that digital communication is not only a technological phenomenon, but also a social issue that requires ethics-based information literacy to avoid getting caught up in the post-truth era.³⁸

c. The Relevance of Qur'anic Values in Suppressing Hoaxes and Hate Speech in the Post-Truth Era

First, improving religious literacy can be an effective measure to prevent the spread of hoaxes. Religious teachings emphasize honesty and caution in conveying information, because information that is true but harmful to others is considered gossip, while false information is considered slander.³⁹

The Qur'an emphasizes the importance of honesty and prohibits backbiting (ghibah) and spreading slander. In QS. At-Taubah [9]:119, Allah commands believers to be pious and always

³⁵ Rizki Putri Rahayu dan Dwi Weda Hartanto, "Analisis Framing Pemberitaan Hoaks di Media Online dalam Perspektif Post-Truth, (2021)," *Jurnal Ilmu Komunikasi* 19, no. 2 (2021): 152.

³⁶ Situmorang, J. R., "Menghadapi disinformasi konten berita digital di era post-truth.," *Jurnal Ilmiah Manajemen Informasi dan Komunikasi*, 5(2), (2021): 110-122.,.

³⁷ Yuliana, R., "Peran jaringan media siber dalam mitigasi berita hoaks di media online Bengkulu jelang Pemilu," *Jurnalisa: Jurnal Komunikasi dan Penyiaran Islam*, 9(2), (2023): 150-166.,.

³⁸ Fitria, N., "Hubungan literasi digital dengan perilaku penyebaran hoaks pada kalangan dosen di masa pandemi Covid-19.," *Jurnal Penelitian Komunikasi dan Pembangunan* 23(1), (2022): 45-58.

³⁹ Alisyahbana, "Hoaks Dalam Perspektif Islam," *El-Ghirob*, Vol 17, (2019): 123-125.,.

honest. Similarly, QS. Al-Hujurāt [49]:12 emphasizes that Muslims should avoid bad assumptions and not gossip about each other, because such actions are metaphorically akin to eating the flesh of fellow human beings, while also emphasizing the importance of piety and social awareness. Meanwhile, QS. Al-Baqarah [2]:191 affirms that slander is more dangerous and cruel than murder, so Muslims must be careful in dealing with conflicts and maintaining the integrity of the information they spread.

Second, according to Sheikh Abu Bakar Jabir Al-Jazairi in *Tafsir Al-Aisar*, *fatabayyanu* means “check before speaking, acting, or making a decision.” Al-Qurthubi in *Tafsir Al-Qurthubi* explains that some scholars read Allah's words as *fatsabbitū*, which comes from *at-tatsabut*, while others read it as *fatabayyanū*, which comes from *at-tabyin*. M. Quraish Shihab (*Tafsir Al-Misbah*) interprets *fatabayyanu* as “check or examine thoroughly,” while Ahmad Mushthafa Al-Maraghi (*Tafsir Al-Maraghi*) emphasizes the meaning of *at-tabayyun* as “seeking clarity.”⁴⁰

Third, social media has become an important part of everyday life. When used wisely, social media can not only be beneficial, but also prevent the spread of hoaxes by encouraging caution and accuracy in receiving and conveying information.⁴¹ The wise use of social media can be a source of charity if a person spreads positive messages and advice. This is in line with QS. Al-'Ashr [103]: 1-3, which emphasizes that humans are at a loss, except those who believe, do righteous deeds, advise each other in truth, and advise each other to be patient.

Based on the above description, it can be concluded that *tabayyun* means explaining, understanding, researching, verifying, and checking information. *Tabayyun* is an important practice in consuming information, because by doing *tabayyun*, a person can assess the truth of the information and ensure that it is conveyed to the right party. This is in line with the command in QS. Al-Hujurāt [49]:6, which emphasizes that every piece of information received must first be checked for accuracy before being disseminated, in order to prevent negative impacts on others.

Some of the benefits of internalizing the attitude of *tabayyun* in receiving information include: not rushing to respond to news, avoiding misunderstandings, reducing mutual accusations, preventing bloodshed, and supporting the creation of a harmonious and peaceful society.

Conclusion

The post-truth phenomenon has shifted the paradigm of digital communication, where objective truth is often defeated by emotional and subjective narratives. This challenge demands a comprehensive ethical response from the Muslim community. Through a *maqāṣidī* interpretation of QS. Al-Hujurāt [49]:6 and QS. An-Nūr [24]:15, this study concludes that the Qur'an offers a

⁴⁰ Abdul Rohman, “Konsep *Tabayyun* Dalam Al-Qur'an (Kajian *Tafsir Tematik*,” *Jurnal LAIN Ponorogo*, 2020, 16.

⁴¹ Surani Sari, “Bijaksana Dalam Menggunakan Media Sosial,” *Stifa, Jurnal Pengabdian Masyarakat*, Vol 2, (2021): 60-65.

holistic and visionary ethical framework for communication. The main principles raised are the obligation of verification (tabayyun), moral integrity (ṣidq), and social responsibility as the main pillars in responding to the flow of information. These two verses not only contain prohibitions, but are more of a proactive guideline for building social immunity. QS. Al-Ḥujurāt [49]:6 emphasizes preventive action through clarification, while QS. An-Nūr [24]:15 warns of the fatal consequences of spreading information without scientific basis. Collectively, these two verses affirm that clarity of information is a prerequisite for social harmony. Moreover, maqāṣidī analysis reveals the eternal relevance of the Qur'an's message. The values of ḥifẓ al-nafs (preserving the soul), ḥifẓ al-'aql (preserving reason), ḥifẓ al-dīn (preserving religion), and ḥifẓ al-dawlah (preserving the state) have proven to be a multi-layered defense system against the destructive impact of hoaxes and disinformation. This approach places communication ethics not merely as an individual obligation, but as a strategic social responsibility.

Therefore, the internalization of these Qur'anic values must move from discourse to concrete action. Three strategic steps that can be implemented are: (1) Integration of maqāṣidī-based digital literacy curriculum in Islamic educational institutions; (2) Strengthening the role of communities (such as Islamic boarding schools and majelis taklim) as agents of verification and producers of positive content; and (3) Development of a digital communication ethics model that can be adopted by various stakeholders. Thus, Muslims are not only critical consumers, but also architects of a civilized digital ecosystem, which truly embodies the mission of the Qur'an as raḥmatan lil-'ālamīn in the digital space.

Bibliography

- A. Y. Firdaus,. “Konsep Tabayyun dalam Al-Qur’an (Kajian Tafsir Tematik).” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an dan Tafsir*, 15(1), (2021): 1-24.
- Abdul Mustaqim. “Epistemologi Tafsir Maqashidi; Revitalisasi Tafsir Al-Qur’an di Tengah Peradaban Yang Berubah.” *SUHUF: Jurnal Pengkajian Al-Qur’an dan Tafsir*, 13 (2020): 185-206.
- Abdul Rohman,. “Konsep Tabayyun Dalam Al-Qur’an (Kajian Tafsir Tematik.” *Jurnal LAIN Ponorogo*, 2020, 16.
- Alisyahbana,. “Hoaks Dalam Perspektif Islam,.” *El-Ghirob*, Vol 17, (2019): 123-125,.
- Al-Qurthubi. *Tafsir Al-Qurthubi*. Jilid 17 (t.t.): 26.
- Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) dalam Libat juga Suara Surabaya*, “221 Juta Penduduk Indonesia Sudah Melek Internet” dalam *Akun Instagram suarasurabaya media Instagram*. t.t. Diakses 27 September 2025. <https://survei.apjii.or.id/>.

- Claire Wardle dan Hossein Derakhshan. "Information Disorder: Toward an Interdisciplinary Framework for Research and Policymaking." *Strasbourg: Council of Europe.*, 2017.
- Fathiyah Rahmawati, "Mekanisme Penyebaran Hoaks dan Relevansi QS. An-Nur [24]:15: Analisis Psikologi Sosial," *Jurnal Ilmiah Islam Futura*, Vol. 21, No. 2 (2021): 315-317.
- Fitria, N. "Hubungan literasi digital dengan perilaku penyebaran hoaks pada kalangan dosen di masa pandemi Covid-19. .," *Jurnal Penelitian Komunikasi dan Pembangunan* 23(1), (2022): 45-58.
- H.A.A Dhahlan K.H.Q Shaleh. "Asbabun Nuzul(Latar Belakang Historis Turunya al-Qur'an)." (*Bandung: CV Penerbit Diponegoro*), t.t., 514.
- Hamka. *Tafsir Al-Azhar*. Jilid 9. (Singapura: Pustaka Nasional PTE LTD Singapura, 2019).
- Ibnu Katsir, Tafsir Ibnu Katsir, Jilid 6 (bogor: pustaka, 2009), 24. "Tafsir Ibnu Katsir." *bogor: pustaka*, Jilid 6 (2009): 24.
- "Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda's Thought | Justicia Islamica," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial*19, 1 (2022): 8. <https://jurnal.iainponorogo.ac.id/index.php/justicia>.
- McIntyre, Lee. "Post-Truth." *Cambridge: MIT Press.*, 2018.
- Muhammad Qurais Shihab, "Tafsir Al-Misbah." (*Tangerang : Lentera Hati*). Jilid 9 (t.t.): 294.
- Muhammad Thae'f Ashshiddiqi, "Hoax Dalam Al-Qur'an." Skripsi, Universitas Islam Negeri Sumatera Utara, 2019.
- Nur Faizah. "Konsep Laktasi Dalam Al-Qur'an Perspektif Tafsir Maqāshidi." *diploma, LAIN Ponorogo*, 2022, 8.
- Nur Rofiah dan Abdullah, "Integrasi Prinsip Tabayyun (QS. Al-Hujurat:6) dan Tanggung Jawab Informasi (QS. An-Nur:15) dalam Kurikulum Literasi Media Muslim Milenial," *Prosiding Konferensi Nasional Pendidikan Agama Islam IV*, 2023, 456-465.
- Oxford Dictionaries. *Word of the Year 2016*. 2016. <https://languages.oup.com/word-of-the-year/2016/>.
- Rizki Putri Rahayu dan Dwi Weda Hartanto, "Analisis Framing Pemberitaan Hoaks di Media Online dalam Perspektif Post-Truth, (2021)." *Jurnal Ilmu Komunikasi* 19, no. 2 (2021): 152.
- Septyanto, D., dan Kurniawan, A. "Analisis Dampak Penyebaran Hoaks Terhadap Keputusan Investasi di Pasar Modal Indonesia." *Jurnal Ekonomi Bisnis dan Kewirausahaan*, 12(2), (2023): 156-170.
- Sihombing A. A., dan Pramono, D. "Disinformasi sebagai Ancaman Hybrid Warfare pada Masa Pandemi Covid-19 di Indonesia." *Jurnal Pertahanan & Bela Negara*, 12(3), (2022): 347-66.

- Situmorang, J. R. "Menghadapi disinformasi konten berita digital di era post-truth." *Jurnal Ilmiah Manajemen Informasi dan Komunikasi*, 5(2), (2021): 110-122.,.
- Steve Tesich, "A Government of Lies," *The Nation*, 6 Januari 1992, dikutip dalam Firda Amalia Rahmah dan R. Yuli Ahmad Hambali, "Fenomena Post-Truth dan Disinformasi dalam Komunikasi Politik," *Jurnal Komunikasi* 15, no. 1 (2021): 12-13.,
- Sulaiman edy. "PENERAPAN METODE TERJEMAH DALAM PEMBELAJARAN BAHASA ARAB DI MADRAH ALIYAH SUKOREJO SITUBONDO." *Ulumuna: Jurnal Studi Keislaman*, 3(1), 2017, 98-117.
- Surani Sari, "Bijaksana Dalam Menggunakan Media Sosial," *Stifa, Jurnal Pengabdian Masyarakat*, Vol 2, (2021): 60-65.,
- Wahbah Zuhaili. *Tafsir Al Munir*. Jilid 9 (t.t.): 455.
- Yakhsyallah, ""Bahaya Penyebaran Hoaks: Studi Kasus QS. Al-Nūr [24]: 11 Dan QS. Al Hujurāt [49]: 6," *ULIL ALBAB : Jurnal Ilmiah Multidisiplin 2*, no. 12 (2023): 5796.
- Yuliana, R. "Peran jaringan media siber dalam mitigasi berita hoaks di media online Bengkulu jelang Pemilu." *Jurnalisa: Jurnal Komunikasi dan Penyiaran Islam*, 9(2), (2023): 150-166.,.
- Zaini, ""Antisipasi Hoax Di Era Informasi: Pendidikan Karakter Perspektif Al-Qurán Surah Al Hujurat Ayat 6." *Ngaji: Jurnal Pendidikan Islam 1* no. 1 (2021): 24.
- Zulia Ilmawati, "Dosa Besar di Era Digital: Tafsir Kontemporer atas 'Wa Huwa 'inda Allahi 'Azhim' (QS. An-Nur:15)." *Jurnal THEOLOGIA*, Vol. 32, No. 1 (2021): 145-168.