

## THE CONCEPT OF TABAYYŪN IN THE QUR'ĀN: EFFORTS TO ADDRESS THE SPREAD OF INFORMATION ON SOCIAL MEDIA

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### **Abstract:**

This research discusses the discourse of the concept of tabayyūn contained in the Qur'ān as an effort to address the dissemination of information on social media. This research is included in qualitative study models as well as using thematic interpretation views using descriptive-analytical methods that will be contextualized with today's phenomenon. This research comes down to the findings, namely that discursus tabayyun in the Qur'ān is one way to verify the dissemination of information to find a valid source of information. Contextualization of the understanding of the concept of tabayyūn, requires scholars who are experts in their fields to speak to clarify information that is considered troubling to society with the support of the power of the ruler in a country. This brings up the efforts of tabayyūn concept on social media by collaborating with various models of information literacy in accordance with existing conditions, in order to create harmonious communication in the middle of people's lives.

**Keywords:** *The Qur'ān, Tabayyūn, Information, Social Media*

### **Abstrak:**

Penelitian ini membahas tentang diskursus pemahanan konsep tabayyun yang terdapat dalam al-Qur'ān sebagai upaya menyikapi penyebaran informasi di media sosial. penelitian ini termasuk pada model studi kualitatif serta menggunakan pandangan tafsir tematik dengan menggunakan metode deskriptif-analitis yang akan dikontekstualkan dengan fenomena hari ini. penelitian ini sampai kepada temuan yakni : diskursus tabayyun dalam al-Qur'ān merupakan salah satu cara untuk verifikasi terkait penyebaran informasi hingga menemukan sumber informasi yang valid. Kontekstualisasi pemahaman konsep tabayyun tersebut, menuntut para sarjana yang ahli dalam bidangnya

berbicara untuk mengklarifikasi informasi-informasi yang dianggap meresahkan masyarakat dengan ditopang kekuatan penguasa pada suatu negara. Hal ini memunculkan upaya konsep tabayyun di media sosial dengan mengkolaborasikan dengan berbagai model literasi informasi yang ada sesuai dengan kondisi yang ada, agar terciptanya komunikasi yang harmonis ditengah kehidupan masyarakat.

**Kata Kunci:** *Al-Qur'an, Tabayyun, Informasi, Media Sosial*

## Introduction

The Qur'an, which is the source of religious life, has become the basis for various behaviors. It also impacts attitudes and behaviors in the dissemination of information today. Various forms of information on social media gain legitimacy from the texts of the Qur'an that continue to be communicated through various media.<sup>1</sup> Some of these impacts, the emergence of news confusion, provocation, mutual suspicion and even possible potential hoaxes that cause social rifts (disorganization) and continue to the stage of disintegration (disintegration)<sup>2</sup> In line with what Nur Mahmudah revealed, social media space is a space that represents the religious practices of the community, especially various information about religion.<sup>3</sup>

So far studies on the concept of tabayyun tend to look at three things, *first*, studies that look at the concept of tabayyun within the scope of Islamic law.<sup>4</sup> *Second*, studies that look at the concept of tabayyun as the ethics of communication in Islam.<sup>5</sup> *Third*, studies that look at the concept of tabayyun in terms of linguistic tradition of

<sup>1</sup> Rizal Faturhman Purnama, "The Aesthetic Reception Of The Quran In Instagram: Variations, Factors, and Religious Commodification," *ULUL ALBAB Jurnal Studi Islam* 21, no. 2 (December 29, 2020): 238–39, <https://doi.org/10.18860/ua.v21i2.9528>.

<sup>2</sup> Lihat lebih jauh tentang aturan dan etika panyampaian konten maupun pemuatan berita via media sosial dan komunikasi elektronik dalam Undang-Undang Republik Indonesia Nomor 22 tahun 2008 Tentang Informasi dan Transaksi Elektronik (ITE)

<sup>3</sup> Nur Mahmudah, "Portraying Al-Qur'an In Cyber Media: Portrait In Social Media Facebook Of Indonesian Muslim" (International Conference on Qur'an and Hadith Studies (ICQHS 2017), Atlantis Press, 2017), 197, <https://doi.org/10.2991/icqhs-17.2018.30>.

<sup>4</sup> Nur Aksin and Sunan Baedowi, "Berita Bohong (Hoax) Perspektif Hukum Islam," *Jurnal Informatika Upgris* 6, no. 1 (June 1, 2020), <https://doi.org/10.26877/jiu.v6i1.6792>; Ade Saputra, "Maqashid Syariah: Term Hoaks Dalam Al-Quran Dan Hikmah Untuk Kemaslahatan Manusia," *LORONG: Media Pengkajian Sosial Budaya* 7, no. 1 (December 25, 2018): 41–54.

<sup>5</sup> Takdir Alisyahbana, "Hoax Dalam Perspektif Islam," *El-Ghiroh : Jurnal Studi Keislaman* 17, no. 02 (September 30, 2019): 103–25, <https://doi.org/10.37092/el-ghiroh.v17i02.107>; Luthfi Maulana, "Kitab Suci Dan Hoax: Pandangan Alquran Dalam Menyikapi Berita Bohong," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (December 30, 2017): 209–22, <https://doi.org/10.15575/jw.v2i2.1678>; Akhmad Shunhaji, "Pendidikan Anti Hoaks Era 4.0 Perspektif Al-Qur'an," *Jurnal Studi Al-Qur'an* 16, no. 1 (January 31, 2020): 37–54, <https://doi.org/10.21009/JSQ.016.1.03>; Deni Darmawan, "Perspektif Al-Quran Dalam Menjaga Harmonisasi Dan Toleransi Dari Berita Bohong (Hoax) Di Media Sosial," *Prosiding Seminar Nasional LKK* 1, no. 1 (March 13, 2020), <http://www.openjournal.unpam.ac.id/index.php/psnlkk/article/view/4640>; Abd Mujib, "Pesan Al-Quran dalam Menyikapi Berita Hoax: Perspektif Dakwah di Era New Media," *Jurnal Komunikasi Islam* 7, no. 1 (2017): 42–65, <https://doi.org/10.15642/jki.2017.7.1.42-65>.

interpretation of the Qur'ān.<sup>6</sup> Of these three tendencies, very limited attention is paid to the relationship of the Qur'ān and the development of social media today, specifically the study of a more comprehensive tabayyun concept where information circulating on social media can construct or legitimize people's understanding in the current context.

One of the causes of the widespread dissemination of this information has an impact on the phenomenon of hoaxes in social media. This is due to the understanding of the social and religious construction of the community towards the information. Research Nasrullah dan M. Khairullah about filtering information and news concluded that, the problem of hoaks has occurred in the time of Prophet Adam until now. Islam through its scriptures and hadith of the Prophet has given way so that Muslims do not get involved in the issue of the prohibited hoaks. Conception to minimize and further eliminate the hoaks by filtering information first, consulting before speaking, and berbabayun in order to get clarity of information.<sup>7</sup> It seems that in some cases, the use of this tabayyun concept is still one of the discourses. For example, in the case of the verse on building tabayyun culture used in the book of *Nahj al-Balaghah* which is leaning towards the ahlul bait states that the activities of intellectual tabayyun as a characteristic of *Ahlussunah wal-jamaah* in receiving information by meeting and learning so that the concept of sanad is established,<sup>8</sup> means tabayyun culture based on meeting information sources.

In addition, tabayyun in journalism expressed in his research Erwan Efendi with the basic concept of tabayyun, this has become one with the world of journalism for a quest for truth. Tabayyun itself, is interpreted as an attempt to reveal a fact that can be guaranteed accuracy and clear analysis, in the sense of the process of revealing facts in accordance with reality.<sup>9</sup> This is already a part of the field of communication. Meanwhile, from the study of mass communication on the concept of tabayyun contains prudence and thoroughness in addressing information and media delivery of information as well as warnings about the impact of the information can be explained

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<sup>6</sup> Danu Aris Setiyanto, "Hoax: Teks dan Konteks dalam Al-Quran," *Indonesian Journal of Religion and Society* 1, no. 1 (May 23, 2019): 1–11, <https://doi.org/10.36256/ijrs.v1i1.5>; Abdul Muiz Amir, "Reinterpretation Of QS. al-A'Râf [7]:11-25 On Hoax: Hermeneutics Study Of Ma'Na-Cum-Maghza," *Jurnal Ushuluddin* 27, no. 2 (December 31, 2019): 209–23, <https://doi.org/10.24014/jush.v27i2.6905>; Chalimatus Sa'diyah, "Respon Al-Quran Dalam Menyikapi Berita Hoax," *Al-Fanar: Jurnal Ilmu Al-Qur'ān Dan Tafsir* 2, no. 2 (September 13, 2019): 71–88; Doli Witro, "Urgency 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>.

<sup>7</sup> Nasrullah Nasrullah and M. Khairullah, "Pesan Al-Qur'ān Dalam Menyaring Informasi Dan Berita," *SYAHADAH: Jurnal Ilmu al-Qur'ān Dan Keislaman* 7, no. 1 (December 3, 2019): 31–50.

<sup>8</sup> Agus Hasan Bashori and Ulil Amri Syafri, "Studi Kritis Konsep Sanad Kitab Nahj Al-Balaghah Sebagai Upaya Membangun Budaya Tabayyun Dalam Keilmuan Islam," *El Harakah* 18, no. 2 (2016): 163.

<sup>9</sup> Erwan Efendi, "Tabayyun Dalam Journalistik," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam* 3, no. 3 (August 1, 2016), <https://doi.org/10.37064/jki.v3i3.1845>.

by the term mass media studies.<sup>10</sup> The concept of tabayyun serves as prudence in receiving information as an effort to maintain harmony between people in accordance with factual sources of information. This shows the difference in interpretation of the concept of tabayyun in addressing the dissemination of information.

Various literatures discussing tabayyun, seen in the order of using it are different. Both in the order of communication, understanding concepts, and using for the community order. From the difference of understanding and application of the concept of tabayyun, the author wants to be involved in the study of this tabayyun by using a different approach and of course interesting to find an interpretation of the verse for the current context with the increasing use of social media, to provide understanding and application for today's context.

This research is in the form of library research, taking into account integration, analysis, and selective synthesis by maintaining text, context and discourse.<sup>11</sup> This study will examine the concept of tabayyun in the Qur'an, a verse specifically examined in surah Al-Hujurat verse 6. The verse will be analyzed using Abdullah Saed contextualization approach, in order to be able to reveal the concept in the present. The collection of themes related to the dissemination of information and interpretation of verses from time to time in order to see the concept of tabayyun in its entirety. These themes are analyzed to show the past, present, and future. The analysis for the material contextualizes into the current phenomenon, which there are three problem formulations in this study. *First*, How is the Discourse of Tabayyun Concept in the Qur'an? *Second*, How is the Contextualization of Tabayyun Concept in the Qur'an? *Third*, How does Tabayyun Concept Efforts address the dissemination of Information on Social Media?

### Tabayyun Concept

According to S. Askar in al-Azhar dictionary that in terms of tabayyun language comes from the word *bana*, *yabinu*, *bayanan*, *tibyanan*, which leads to a clear meaning.<sup>12</sup>

The phrase tabayyun has several meanings as stated in the Qur'an Surah Al-Hujurat Verse 6 :

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰٓى  
مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

<sup>10</sup> Arifin Arifin, "Kajian Komunikasi Massa Pada Surah Al-Hujurat Ayat 6," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 7, no. 1 (January 18, 2018): 35–50, <https://doi.org/10.24090/jimrf.v7i1.2205>.

<sup>11</sup> Mestika Zed, *Metode penelitian kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 71–76.

<sup>12</sup> S Askar, *Kamus Arab-Indonesia: al-Azhar, terlengkap, mudah & praktis* (Kebayoran Baru, Jakarta: Senayan Pub., 2009).

Translation: *“O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”* (QS. Al-Hujurat [49]: 6).

From the verse above the mention uses the phrase *fatabayyanū*. Al-Thabari in his commentary explains that the meaning of *fatabayyanū* is "examine carefully". So the scholars of qiraat differed in reading the sentence *fatabayyanū*. In general, medinan scholars read with *fataṣabbatū*, as stated in the Mushaf Abdullah. And some of the scholars of the Qur'an read it with the letter *ya'* which means wait until you know the truth and do not rush in accepting it.<sup>13</sup>

This assessment of tabayyun has been conducted by several researchers, among them Agus Hasan Bashori dan Ulil Amri Syafri with title *“Studi Kritis Konsep Sanad Kitab Nahj Al-Balaghah Sebagai Upaya Membangun Budaya Tabayyun Dalam Keilmuan Islam”*,<sup>14</sup> in his research revealed that tabayyun seen from the concept of sanad Nahjul Al-Balaghah, this scientific tabayyun activity is expected to be ordinary and cultured. as a characteristic of *Ahlussunnah wa al-Jamaah*. In contrast to research Erwan Efendi<sup>15</sup> which reveals tabayyun viewed in journalism has contributed greatly to the actual fact disclosure process. *“Tabayyun di era generasi millennial”* Works Iffah Al-Walidah<sup>16</sup> tabayyun is one solution to reduce hoaks by verifying the news. Muhammad Usman Noor<sup>17</sup> describing the ability to sort information and assess the quality of information, tabayyun attitude is practiced in practical situations.

Another research that discusses tabayyun, namely by Mohd Anuar Ramli dkk with title *“Aplikasi Al-Tabayyun Dalam Menangani Penularan Maklumat Palsu Berkaitan Produk Halal”*<sup>18</sup> explains that tabayyun is used to ensure the validity of information. Then Thesis by Nur Rohmah with title *“Makna tabayyun dalam Al-Qur'an (studi perbandingan antara Tafsir Al-Muyassar dan Tafsir Al-Misbah)”*<sup>19</sup> Mohamad Zulkifli Abdul dkk which is titled *“Pengurusan Tabayyun Dalam Dakwah”*.<sup>20</sup>

<sup>13</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari et al., *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2007).

<sup>14</sup> Bashori and Syafri, “Studi Kritis Konsep Sanad Kitab Nahj Al-Balaghah Sebagai Upaya Membangun Budaya Tabayyun Dalam Keilmuan Islam.”

<sup>15</sup> Efendi, “Tabayyun Dalam Jurnalistik.”

<sup>16</sup> Iffah Al Walidah, “Tabayyun Di Era Generasi Millennial,” *Jurnal Living Hadis* 2, no. 2 (October 7, 2017): 317–44, <https://doi.org/10.14421/livinghadis.2017.1359>.

<sup>17</sup> Muhammad Usman Noor, “Penilaian kualitas informasi sebagai bentuk sikap tabayyun ketika menerima informasi di sosial media dan internet,” *Bibliotika : Jurnal Kajian Perpustakaan dan Informasi* 2, no. 1 (July 3, 2018): 33–40, <https://doi.org/10.17977/um008v2i12018p033>.

<sup>18</sup> Mohd Anuar Ramli et al., “Aplikasi Al-Tabayyun Dalam Menangani Penularan Maklumat Palsu Berkaitan Produk Halal,” *Albasirahjournal* 8, no. 1 (June 30, 2018): 23–36.

<sup>19</sup> Dina Nasicha, “Makna Tabayyun Dalam Al-Qur'an (Studi Perbandingan Antara Tafsir Al-Muyassar Dan Tafsir Al-Misbah)” (undergraduate, UIN Walisongo, 2016), <http://eprints.walisongo.ac.id/5828/>.

<sup>20</sup> Mohamad Zulkifli Abdul Ghani, Abu Dardaa Mohamad, and Rosmawati Mohamad Rasit, “Pengurusan Tabayyun Dalam Dakwah,” *Al-Hikmah* 11, no. 1 (December 14, 2019): 118–31.

Shelly Sholatan Kamilah dkk in his research entitled “*Tabayyun dengan analisis real*”.<sup>21</sup>

Roslan Umar dkk researching with the title “*Pendekatan Konsep Tabayyun Dalam Isu Falak Kontemporari*”.<sup>22</sup> Thesis “*Makna Tabayyun dalam Konteks Modern, kajian penafsiran al-Hujurat ayat 6 Menurut Mutawalli Al-Sya’wawi Dan Quraish Shihab*” written by Ahmad Fauzi Maldini.<sup>23</sup> “*Tabayyun dalam al-Qur’an (kajian tahlili terhadap QS al-hujurat ayat 6*” works Gunawan,<sup>24</sup> and Yasif Maldani the research is titled “*Makna Tabayyun dalam Al-Qur’an: Studi komparatif antara tafsir Ibnu Katsir dan tafsir Al-Qurthubi*”.<sup>25</sup> However, in contrast to previous researchers regarding the tabayyun issue, the authors will try to examine the tabayyun issue using the thematic interpretation viewpoints taking into account integration, analysis, and selective synthesis by maintaining text, context, and discourse.

### Tabayyun in the Qur’an

Term tabayyun in QS. Al-Hujurat: 6 is directly related to the word *fasīq* (ungodly). Tabayyun is the *masdar* of tabayyana, from the basic word *bana*, bayan which means clearly.<sup>26</sup> Tabayyun is rooted in the letters ba and nun which have a distant basic meaning and seem to be something. In the *Lisan Arab* it is explained that the word *tabayyana* as something real or prevalent. If it becomes *fi’il muta’adi* then it has the meaning of contemplation and looking for a sign.<sup>27</sup> In general tabayyun can be interpreted as a way to seek clarity on something until it gets the truth or clarity from the source.<sup>28</sup>

The word tabayyun in the Qur’an is mentioned twice in sura al-Nisa verse 94 and Al-Hujurat verse 6. This verse has *asbāb an-nuzūl* both mikro and makro. Ibn Kaşir revealed *asbāb an-nuzūl* mikro in interpreting this verse, that it was narrated from Imam Ahmad in his *Musnad*, from the path to the tribe of Bani Mustaliq namely Al-Haris Ibn Dirar al-Khuza’i, his father al-Juwairiyah binti al-Haris Ummul Mukminin<sup>29</sup>.

<sup>21</sup> Shelly Sholatan Kamilah et al., “Tabayyun Dengan Analisis Real,” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1, no. 1 (October 1, 2018): 185–88.

<sup>22</sup> Roslan Umar et al., “Pendekatan Konsep Tabayyun Dalam Isu Falak Kontemporari,” *Bitara International Journal of Civilizational Studies and Human Sciences* 1, no. 2 (2018): 36–43.

<sup>23</sup> Ahmad Fauzi Maldini, “Makna tabayyun dalam konteks modern : Kajian Penafsiran Al-Hujurat Ayat 6 Menurut Mutawalli Al-Sya’rawi dan Quraish Shihab,”.

<sup>24</sup> Gunawan Gunawan, “Tabayyun dalam al-Quran (Kajian Tahlili terhadap QS. al-Hujurat/49: 6)” (diploma, Universitas Islam Negeri Alauddin Makassar, 2016), <http://repositori.uin-alauddin.ac.id/14360/>.

<sup>25</sup> Yasif Maladi, “Makna Tabayyun dalam Al-Qur’an: Studi komparatif antara tafsir Ibnu Katsir dan tafsir Al-Qurthubi” (diploma, UIN Sunan Gunung Djati Bandung, 2019), <http://digilib.uinsgd.ac.id/22403/>.

<sup>26</sup> Muhammad Abd al-Rahman Maşashli, 2, and Muhammad ibn Ya’qub Firuzabadi, *Al-Qamus al-muhit* (Beirut: Dar Ihya’ al-Turath al-‘Arabi, 1997), 1192.

<sup>27</sup> Ibn Manzur, *Lisan Al-Arab* (Beirut: Dar Ihya Turath Arabiy, 1997), 664.

<sup>28</sup> Ahmad Ibn Fāris al-Qazwīnī and ‘Abd al-Salām Muḥammad Hārūn, *Maqāyīs al-lughah. Mu’jam maqāyīs al-lughah*. (Mişr: Muştafā al-Bābī al-Ḥalabī, 1969), 307.

<sup>29</sup> The editorial of the hadith is as follows : "Imam Ahmad also narrated, that Muhammad ibn Sābiq told us, 'Isa ibn Dinnar told us, my father told me, that he had heard al-Hārīs bin Abi Ḍirar al-Khuza’i ra.

*Asbāb an-nuzūl* this verse concerns the coming of Raulullah after Al-Haris collected zakat from those who obeyed it. It turned out that the Messenger of Allah was stuck in the street and could not be found. Al-Haris thought that the wrath of Allah and the Messenger had descended upon him, he hastened to call the leaders of his people and told them: "The Messenger of Allah has set a time for me where he will send a messenger to take the zakat that has been collected, and it is not his custom in reneging on his promise. "And I do not see a sign that resulted in the restraint of his messenger except because of the wrath of Allah, therefore let's meet the Messenger of Allah to be clearer". Then the Messenger of Allah sent al-Walid ibn 'Uqbah to meet al-Haris to take the zakat he had collected. By the time Al-Walid had departed for the journey he was afraid and decided to return home. Then he went to the Messenger of Allah and said, "Messenger of Allaah, al-Haris has refused to give zakat to me, even if he intends to kill me."

So the Messenger of Allah was angry and sent a messenger to Al-Haris. By the time Al-Haris and his companions were getting ready to leave. Those who were sent by the Messenger of Allah had departed from Medina, and in the middle of their path the messengers of the Messenger of Allah met with al-Haris, so al-Haris asked them; "To whom are you sent?" asked al-Haris. The Messenger of Allaah (peace and blessings of Allaah be upon him) replied: "The Messenger of Allah has sent a man named Al-Walid ibn 'Uqbah to you, and he claims that you (al-Haris) refused to give zakat to him and intended to kill him." So al-Haris said, "I will not be of those who do not know." "That is not true, by the Lord who sent the Prophet Muhammad with the truth, I never saw him, nor did he come to me."

Then after al-Haris went to the Messenger of Allah he asked: "Did you refuse to give zakat and intended to kill my messenger?" al-Haris replied: "Not by The Lord who sent you with the truth, I never saw it nor did I come to me. And I did not come to you except when your messenger did not come, and I feared that the wrath of Allah and the Messenger would arise."<sup>30</sup>

And when you say that, this verse comes down. If drawn into the wider realm of Arab society at the time of the Prophet Muhammad experienced differences in several classes both political, economic, social and tribal. This requires the authorities to regulate it, and the occurrence of incorrect information causes divisions. It needs to be clarified by the authorities so as not to make noise between each other. The word

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told me: 'I once came to see the Prophet (s), so he invited me to convert to Islam. So I converted to Islam and made him a pledge. Then he asked me to give zakat, so I gave it and I said: O Messenger of Allaah, I will go home to my people and I will invite them to Islam and give zakat. Whoever accepts my call, I will collect the zakat, and send a messenger to me, O Messenger of Allaah, around this time and this is in order to bring the zakat that I have collected." View in 'Abdullah ibn Muhammad ibn 'Abd al-Rahman ibn Ishaq Al Shaykh and M Abdul Ghoffar, *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Asy-Syafii, 2009), 718.

<sup>30</sup> Al Shaykh and Abdul Ghoffar, 719.

tabayyun also has a term used by the Qur'an in alluding to the issue of finding and finding information to the source.<sup>31</sup>

### Interpretation of Ulama from Generation to Generation

Early generations, one of whom Ibn Abbas said, that *Yā ayyuha al-laḏīna āmanū in jā'akum fāsiq*, It was revealed that al-Walid ibn 'Uqbah had brought false news to the Messenger of Allah. According to Ibn Abbas this verse explains the need to clarify the truth of information before believing because it would be disastrous for society.<sup>32</sup> As for the meaning of tabayyun Ahmad Mustafa in *Tafsir Al-Maragi* explained that tabayyun in QS. Al-Hujurat verse 6 means that there is no persecution with regard to truth sourced from individuals or groups. Regret will be obtained if anyone spreads incorrect information. This will affect the misunderstanding of society.<sup>33</sup>

Mufasir of the middle generation Abu Bakr Muhammad bin Abdullah or often known by the name of Ibn al-Arabi interpreted the letter al-Hujurat in *Tafsir Ahkām Al-Qur'an*, that in the discussion of this verse there are three discussions. *First*, about the nature of the truth, which should be clarified clearly and clearly in accordance with the asbab al-nuzul this verse. *Second*, regarding the fascist, this demands further searches of people not just carrying information or news, but either whatever the person does: whether it is about marrying someone or buying and selling. This is to maintain the comfort of various parties. *Third*, action against the person who *fasiq* who brings information. This is explained not to be judged arbitrarily, but to follow the rules and regulations that exist in a certain place. This shows that the importance of having the highest authority in a place to follow up information circulating to the public, in order to remain conducive in public life, does not cause noise.<sup>34</sup>

According to Muhammad The fate of al-Rifa'i in Ibn Katsir in his book Tafsir Ibn Katsir, Allah has forbidden receiving information from the *fasiq* in order to be aware that no one gives decisions based on the words of the *fasiq*. This is because, at that time, the *fasiq* was considered a liar and always made a mistake, so Allah forbade following the words of the person. Starting from this also, some scholars argue that it is forbidden to narrate obtained from an unknown person or in other words his identity is not clear, because it allows the person *fasiq*. However, there are some scholars who also argue to accept the history of the person just to ensure the certainty of the news brought by the fascist, This has been summarized in the discussion of *al-'ilmu* in the book of *Syarah al-Bukhori*.<sup>35</sup> Did Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi *In*

<sup>31</sup> Askin Wijaya, *Sejarah Kenabian: Dalam Perspektif Tafsir Nuzuli Izzat Darwazah* (Bandung: Mizan, 2016), 193–96.

<sup>32</sup> Ali bin Abi Thalhah, *Tafsir Ibnu Abbas* (Jakarta: Pustaka Azzam, 2009), 548.

<sup>33</sup> Ahmad Muṣṭafā Marāghī, *Tafsīr al-Marāghī* (Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, 1985).

<sup>34</sup> Abu Bakar Ibnu al-Arabi, *Ahkām Al-Qur'an*, vol. VI (Libanon: Dar al-Kattab al-Ilmiyah, 2008), 146–148.

<sup>35</sup> Muhammad Nasib Ar-Rifa'i and Syihabuddin, *Kemudahan dari Allah: ringkasan tafsir Ibnu Katsir* (Jakarta: Gema Insani, 2000), 423.

*tafsir Jalalain*<sup>36</sup> the word of God *Yā ayyuha al-lažīna āmanū in jā'akum fāsiqum binabāin fa tabayyanū*, the intention is to check the truth of the news, whether the person who brought the news is true or lying. *fatašabbatū* derived from the word *atsabaa* which means teilitah first truth, the sentence becomes maf'ul of *fa tabayyanū* that means it is feared that it will be a disaster to a people.<sup>37</sup>

Hamzah and al-Kisa'i contained in the *Tafsir al-Qurtubi* interpreting this piece of tabayyun verse is intended to explain or provide clarity on a matter before conducting further debate. Meanwhile, aidh al-Qani's commentary on Al-Muyassar asserts that a thorough examination of the truth avoids disaster.<sup>38</sup> *Yā ayyuhāadalah 'adāt al-nida* used in sura al-hujurat verse 6 is used to call a person or man as a whole. As for this honorable call given to the believers, it is different if only using the word *yā*, for example when the Children of Irrail called Moses using the word *yā*. This indicates that they do not respect the Prophet. So the Children of Israel were known as the killers of the Prophet.<sup>39</sup>

Did Sayyid Quthb In *Tafsir fi Zilal al-Qur'an*, surat Al-Hujurat verse 6 explains the mechanism of praksis in dealing with disputes, both in the form of slander, gossip, and turmoil in the world. This needs to be addressed with a praxis mechanism based on the spirit of brotherhood. In the sense of the principles of brotherhood that are upheld in order to create the essence of justice and harmony.<sup>40</sup> *Āmanūialah fi'il mādl* at once as a *šilah al-maušul*. As for al-Ragib al-Asfahani interprets *amana* with *uma'ninah al-Nafsi wa zawāl al-Khauf* which means peace of mind and fear.<sup>41</sup> This verse is also interpreted as a belief in man, another meaning of this verse *'i'fāu al-Amānah* giving a mandate. It is from this meaning that it gives birth to a sentence *al- amānatu* opponent of the word *al-khiyānat*.

M. Quraysh Shihab in interpreting verse pieces *in jā'akum* entered letter *in* which is used for something in doubt or something that rarely happens. This indicates that when a fascist comes to the believers, it is doubtful or rare. This is because the *fasiq* know that the believers are not easy to lie to and they will examine the truth of various

<sup>36</sup> Tafsir Jalalain was written by Jalaluddin al-Mahali (d. 864 AH) and Jalaluddin as-Suyuthi (d. 911 H). Jalaluddin al-Mahalli in his commentary concerns the beginning with sura al-Kahfi until the end of the Qur'an. then he began to interpret the letter of al-Fatihah and after he completed it, ie passed away. the rest of the interpretation up to even 30 Juz continued by Jalaluddin as-Suyuthi with the methodology used in accordance with the previous author. View Thameem Ushama, Hasan Basri, and Amroeni, *Metodologi tafsir al-Qur'an: kajian kritis, objektif & komprehensif* (Jakarta: Riora Cipta, 2000), 77.

<sup>37</sup> Jalaluddin al-Mahalli and Suyūfī, *Terjemah tafsir jalalain berikut asbaabun nuzul* (Bandung: Sinar Baru, 1990), 329.

<sup>38</sup> Muḥammad ibn Aḥmad Qurṭubī et al., *Tafsir Al Qurṭhubi* (Jakarta: Pustaka Azzam, 2010), 27.

<sup>39</sup> Ibrāhīm ibn 'Umar Biqā'ī, *Nazm al-durar fi tanāsub al-āyāt wa-al-suwar* (Bayrūt: Dār al-Kutub al-Ilmīyah, 2006), 412.

<sup>40</sup> Sayyid Quthb et al., *Tafsir fi zhalil Qur'an: di bawah naungan al-Qur'an Jil. 10, Jil. 10*, (Jakarta [etc.: Gema Insani, 2004), 408.

<sup>41</sup> Rāğib al-Iṣfahānī, *al- Mufradāt fi ġarīb al-qurān liš-šaiḥ Abīl-Qāsim al-Ḥusain Ibn-Muḥammad Ibn-al-Faḍl ar-Rāğib al-Iṣfahānī* . (Kairo, 1324).

information so that the *fasiq* people can be humiliated by the information they send lies have brought.<sup>42</sup>

Verse pieces *fāsiq* because it comes from the word *fisq* which means 'out' or out of bounds. In tafsir al-Maraghi *fāsiq* interpreted as a person who is out of bounds of religion.<sup>43</sup> The meaning of the interpretation can be taken from several expressions, such as: *al-fasaqa al-Rutabu*, when the 'date palm seed peels off' or 'comes out of its skin', *fasaqa al-fa'ru* means 'rat out of his hole'.<sup>44</sup> Ibn 'Arabi stated that *fisq* as quoted by M. Quraish Shihab in the book of Ensiklopedi Al-Qur'an mentions that the notion of reprehensible acts or transgressions is unpopular in the poems of the Arabs. It is popular after the revelation of the Qur'an.<sup>45</sup>

M. Quraysh Shihab interprets this verse that the truth needs to be sought and examined, as the meaning of tabayyun and differentiation is mentioned 17 times in the Qur'an which signifies the meaning of clear and seek clarity.<sup>46</sup> It's just that tabayyun here is mentioned with verbs (*fi'il*) not with nouns or properties, such as tabayyun in QS. Al-Baqarah: 109, using tabayyana also in QS. Ali 'Imran: 187 uses *latabayyinunnahu*.<sup>47</sup> However, the mention of tabayyun explicitly in the Qur'an is only mentioned 2 times recorded in sura al-Nisa: 94 and surah Al-Hujurat: 6. From various meanings tabayyun. This indicates that this is an order that must be done in seeking clarity of the truth.<sup>48</sup>

The Classical mufasirs in interpreting this verse on tabayyun emphasize prudence in receiving information. As revealed in Tafsir Al-Maraghi interprets tabayyun not to commit persecution first or blind beliefs related to information sourced from individuals or groups. This is so as not to cause misunderstandings if the information has not found clarity.<sup>49</sup> This is in line with what is in tafsir al-Qurtubi interpreting tabayyun with the intention of clearing or providing clarity before doing something,<sup>50</sup> either debate or act before getting clarity. Therefore, the effort to find the truth so as not to cause misunderstandings becomes the main before acting something.

Similar to modern commentators in interpreting this, as in Tafsir Mutawalli Al-Sha'raqi interprets with focus on the wicked who must be carefully addressed when carrying information. Tabayyun also protects against various information lies, because spreading information without tabayyun first will get regrets and spread ignorance. In other words, according to Mutawalli al-Sya'rawi, the root of tabayyun is recommended in all news information. Meanwhile, in Tafsir Quraysh Shihab asserts that the news

<sup>42</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an Volume 1* (Lentera Hati, 2012), 588.

<sup>43</sup> Ahmad Muṣṭafā Marāghī, *Tafsīr al-Maraghī* (Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, 1970), 209.

<sup>44</sup> Lihat dalam, Sahabuddin, M. Quraish Shihab, and Sahabuddin, *Ensiklopedia Al-Qur'an: kajian kosakata* (Jakarta: Lentera Hati, 2007), 219.

<sup>45</sup> Sahabuddin, Shihab, and Sahabuddin, 219.

<sup>46</sup> Sahabuddin, Shihab, and Sahabuddin, 769.

<sup>47</sup> Shihab, *Tafsir Al-Mishbah*, 679.

<sup>48</sup> Sahabuddin, Shihab, and Sahabuddin, *Ensiklopedia Al-Qur'an*, 769.

<sup>49</sup> Marāghī, *Tafsīr al-Marāghī*, 209.

<sup>50</sup> Qurṭubī et al., *Tafsir Al Qurṭhubi*, 27.

that must require tabayyun process is true news. Whereas if fake news is required not to be followed and not disseminated. The tabayyun process itself must present several parties involved in the dissemination of such news or information.

### **Contextualization of Tabayyun Concept in the Qur'ān**

The final stage of the application of Abdullah Saeed contextual method, akni relates to the current context. He stated that if you want to do a contextualization study of a verse it is necessary to also look at the understanding of a text and associate it with a different context.<sup>51</sup> In this section the determination of current problems, problems, and needs concerning tabayyun. The social context at the time of this tabayyun verse is derived which is related to how to deal with a problem. It is not on whose side individuals or communals are most entitled to address the issue. In sura al-Hujurat verse 6 is clear, the presentation of this verse is focused on the disclosure of a problem faced by the Messenger of Allah and Muslims, either formally or nonformally.

So far there has been a debate about what to do in the tabayyun process. Various scholars revealed in the form of false information that must be done tabayyun process. Meanwhile, according to modern scholars such as Quraysh Shihab revealed that, it is precisely the correct information that must do the tabayyun process in order to find clarity in a bright light. If false information is duly not followed and not disseminated. Similarly, in how to find clarity in the tabayyun process by meeting with the first source in order to find clarity of the information.

Similarly, in today's context in social media, the process of conveying and receiving information is very easy and quickly experienced the tabayyun process becomes difficult to do because of the limitations of finding the first source to encounter. This requires social media users to be wise and selective in receiving and conveying information on social media, by analyzing traces of information contained in social media. Well, this also requires scientists to clarify it with qualified knowledge and in accordance with the appropriate tone of information, not limited to the first source. Today's scientists need to take part in various information circulating on social media, in order to maintain clarity in information. In accordance with the historical meaning of tabayyun, those who have the power and capacity of science are qualified.

### **Tabayyun Concept Efforts to Address the Dissemination of Information on Social Media**

Dailey reveals that social media is online content that is very accessible from publishing technology. The important thing about this technology is the shift in the way people know information and news.<sup>52</sup> One of the most popular social media nowadays is Instagram. Instagram is one of those social media that makes it easy to

<sup>51</sup> Abdullah Saeed, *Al-Qur'ān Abad 21: Tafsir Kontekstual* (Bandung: Mizan Pustaka, 2016), 178.

<sup>52</sup> Suardi Suardi, "Antara Media Sosial Dalam Komunikasi Politik," *Jurnal Dakwah Risalah* 27, no. 2 (December 1, 2016): 83–84, <https://doi.org/10.24014/jdr.v27i2.2516>.

share online photos, videos, and social networking services for its users to take and share with their fellow users.<sup>53</sup>

This Instagram app was founded by Kevin Sysfrom and Mike Krieger. The application was released in October 2010. Instagram is an app to share photos or videos with fellow users. The photos that are on Instagram can be used as memories to be seen in the future, can access the situation that is happening and has happened. Instagram users expect a response from their users' friends to comments and likes from uploaded photos or videos. From this explanation, Instagram is a social network that is used as a place to spread and share information, interact with people, and get to know more closely with fellow Instagram users through photos, videos uploaded. On April 9, 2012, it was announced that it had agreed to take over Instagram for about \$1 billion. Judging from the type of social media, Instagram belongs to the type of social media sharing (media sharing), which is a social media site that allows members to save and share images, podcasts, videos online.<sup>54</sup>

The data above shows the large number of social media users, which makes it a place to absorb various information on social media is very wide. In relation to the concept of tabayyun in the Qur'an on social media can be taken an outline that Indonesian social media users in absorbing information even learn more referring to social media than by referring to the scholars directly or to primary sources.<sup>55</sup> It also stalks the Indonesian community in digital literacy efforts amid the lack of awareness of literacy as revealed in Fadli Lukman's research, that social media helps to learn thoroughly in the wider realm.<sup>56</sup>

Today's media has become one of the main places for people to obtain various information, both religious information and the like. This makes its existence an important role. The high interest of the public in consuming various information or knowledge through social media, causing a challenge for a number of people, especially in selecting existing information. Furthermore, social media is also considered as a strategic social pillar, so it has a central role in human life.<sup>57</sup> That means, utilizing the existence of the media is an inevitability, and this inevitability also makes the emergence of various information that can not even be verified the truth, the need to be selective in absorbing information that exists through a certain number of media spaces. Therefore, the need to increase the interest in digital literacy in order to filter information that makes rowdy to the disunity of the people.

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<sup>53</sup> Dian Budiargo, *Berkomunikasi Ala Net Generation* (Jakarta: Elex Media Komputindo, 2015), 48.

<sup>54</sup> Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, Dan Sositoteknologi* (Bandung: Simbiosis Rekatama Media, 2016), 44.

<sup>55</sup> Fadli Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesia's Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (June 14, 2018): 99, <https://doi.org/10.14421/ajis.2018.561.95-120>.

<sup>56</sup> Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary."

<sup>57</sup> Ropingi El Ishaq, "Dakwah Di Tengah Industrialisasi Media," *Jurnal Komunikasi Islam* 3, no. 1 (2013): 44-46.

Based on its development Paul Zurkowski first came up with the term information literacy. The term is understood as a person's knowledge of the information that becomes the need and is able to identify, organize, find, evaluate, effectively create, use, and communicate information to be able to overcome the problems encountered.<sup>58</sup> While information literacy according to the Association of Collage and Research Libraries (ACRL) is a set of capabilities for the information is needed and has the ability to search, evaluate, and use the information effectively.<sup>59</sup> Thus a person is said to have the ability to literacy of information not only by being able to know when to need information, but must be able to find the source of that information and use it in an appropriate and effective way.

Literacy is one of the important things in order to participate effectively in the digital world with a variety of information. Information literacy is also said to be one of the human rights for provision and basis in learning in living life.<sup>60</sup> Information literacy is also formulated in various models, but in its use is adapted to existing conditions. One of the models of information literacy as follows: first, the big 6 model<sup>61</sup>, seven pilar<sup>62</sup>, and empowering 8<sup>63</sup>. These models of information literacy are quite helpful in differentiating existing information under certain conditions.

### **The concept of tabayyun in the dissemination of information**

Information can be interpreted as information, notifications, news or news related to something.<sup>64</sup> Information is one of human needs since it was first created. This is due to the instinct of curiosity in human beings.<sup>65</sup> In today's digital age, there are many information facilities that have made it easy to send, receive, process, and store information quickly. Therefore, with the various conveniences that exist, information can be used to influence the attitude of others. Either in the form of psychological support to people in need, even able to influence the change or formation of the character and habits of others. From some of these things, it can be known that

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<sup>58</sup> Rahmi Yunita and Rilci Kurnia Illahi, "Identifikasi Model Literasi Informasi Dalam Al-Quran," *Murabby: Jurnal Pendidikan Islam* 3, no. 2 (2020): 229–38.

<sup>59</sup> Djoko Prasetyo et al., "Keterampilan Literasi Informasi Mahasiswa Menurut Standar Kompetensi Literasi Informasi Association Of College & Research Libraries (Acrl)," *Baca: Jurnal Dokumentasi Dan Informasi* 39, no. 1 (June 30, 2018): 37–49, <https://doi.org/10.14203/j.baca.v0i0.346>.

<sup>60</sup> Yunita and Illahi, "Identifikasi Model Literasi Informasi Dalam Al-Quran," 230.

<sup>61</sup> The big 6 model was developed by Michael B. Eisenberg and Robert E. Berkowitz in 198. This model solves information problems by emitted the information with several steps: (1) problem formulation, (2) information search strategy, (3) location and access, (4) utilization of information, (5) synthesis, and (6) evaluation. Yunita and Illahi, "Identification of Information Literacy Model in the Quran."

<sup>62</sup> This seven pillar model was developed by the Standing Conference of National and University Libraries (SCONUL). this model is gathered into two skills, namely knowing how to determine the location of information and knowing how to use information. View Yunita and Illahi, 321.

<sup>63</sup> This model provides 8 information literacy capabilities, namely identify, explore, select, organize, create, present, assess, and apply. View Yunita and Illahi, 321.

<sup>64</sup> H. Mafri Amir, *Etika komunikasi massa dalam pandangan Islam* (Jakarta: Logos, 1999), 103–4.

<sup>65</sup> M. Quraish Shihab, *Lentera Al-Quran kisah dan hikmah kehidupan* (Bandung: Mizan, 2008), 257.

the information media has great power in today's digital age, in influencing its recipients.<sup>66</sup>

In research conducted by *We Are Social and Hootsuite*, it was revealed that Indonesians love to use social media. There are about 130 million Indonesians active on various social media, ranging from facebook, instagram, twitter, and others.<sup>67</sup> Therefore, the importance of information for today's life has the power in influencing a person. The Qur'an provides an overview of the concept of receiving information to remain selective and do tabayyun (conscientious) in order to be able to get the correct information in its entirety and not trigger falsehoods in the community. The concept of tabayyun in response to the dissemination of information on social media is important. Information on social media is a staple as well as one of the characteristics of social media itself. the amount of information circulating due to social media is increasing rapidly so that people experience *spill over of communication* (smelting information).<sup>68</sup> The information on social media varies, ranging from misinformation (some are pranked and some are accidental), in addition there is information that is nonsense no content. From this can be seen that the amount of information circulating on social media makes the need to be ditabayyunkan every information.

The source of information on social media itself comes from people who have accounts on those social media. account owners can produce content (information) through social media. in addition, the identity of the owner's account that can be found on social media is fluid, so the identity of the account owner may be different from the original identity. Therefore it is important to add a source of information and seek clarity first. On social media there are also a variety of crimes committed by its users. Whether it be the spread of viruses, site plagiarizing, data tampering, the use of other people's networks and so on. This could lead to information circulating even though it is valid, but it becomes misinformation because it is possible that someone has corrupted the data that has been stored on social media. as well as the source of information can be duplicated, so there are several accounts that are the same but different users.

L'une des caractéristiques des médias sociaux est la diffusion (partage) de contenu (information). Cela montre que la diffusion de l'information se fait souvent sur les médias sociaux si rapidement. Il a été examiné que l'information est une grande force pour influencer le destinataire. Par conséquent, si l'information diffusée, y compris l'information correcte sera en mesure d'avoir un impact positif sur ses lecteurs sur les médias sociaux. Toutefois, s'il s'agit de désinformation, elle aura un impact négatif pour ses lecteurs qui continue d'être propagé par ses utilisateurs sur les médias

<sup>66</sup> Agus Sofyandi Kahfi, "Informasi dalam Perspektif Islam," *Mediator: Jurnal Komunikasi* 7, no. 2 (December 20, 2006): 321, <https://doi.org/10.29313/mediator.v7i2.1274>.

<sup>67</sup>Okezone, "Ini Jumlah Total Pengguna Media Sosial di Indonesia: Okezone techno," <https://techno.okezone.com/>, March 13, 2018, <https://techno.okezone.com/read/2018/03/13/207/1872093/ini-jumlah-total-pengguna-media-sosial-di-indonesia>.

<sup>68</sup> Nurudin Nurudin, "Media Sosial Baru Dan Munculnya Revolusi Proses Komunikasi," *Komunikator* 5, no. 02 (2013): 91–92, <https://journal.umy.ac.id/index.php/jkm/article/view/207>.

sociaux. de là, il semble si important de diffuser des informations valides en utilisant le concept de tabayyun en prêtant attention aux modèles de littératie de l'information qui existent. Afin d'avoir un impact positif sur ses utilisateurs et d'éroder l'impact négatif de la diffusion de l'information sur les médias sociaux.

### Conclusion

The impact of the dissemination of information on social media can affect the behavior of its users, especially to the behavior of the character even to religious understanding. The Qur'ān as a guide to the life of mankind has given an understanding of the rampant information circulating, summarized in the concept of tabayyun. In this digital era the concept of tabayyun on social media with various information needs to be combined with various models of information literacy in accordance with existing conditions. It also requires scientists to continue contributing to social media, to be able to clarify the issue of information available to the source or experts in their field. This is in order to filter the information circulating according to its capacity. This study also provides an overview of the importance of information literacy in today's digital age with the understanding described by the Qur'ān. Studies on this issue need to be developed further in order to maintain harmony in social media as the main source of information today in the digital age.

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