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QUR'ANIC ETHICS OF VERIFICATION AND FALSEHOOD IN THE POST-TRUTH ERA: A THEMATIC ANALYSIS OF DISINFORMATION

Muhammad Ahmad Mumtaz Muizza[1] , Murnia Andini Permatasari[2] , Hikmatul Luthfi[3]

*Corespondence:
231320013.muhammadahmad@uinbanten.ac.id

Authors Affiliation:
[123]Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

Abstract

This article explores the Qur'an's ethical guidance for responding to disinformation in the post-truth era, which is characterized by accelerated information flows, emotional manipulation, and digital amplification. Although previous studies have generally addressed honesty and verification in broad normative terms, a systematic Qur'an-based framework that distinguishes forms of false information and places Qur'anic principles in the contemporary digital environment is still limited. Using qualitative thematic textual analysis (tafsir maudhu'i) of selected Qur'anic verses about falsehood, fraud, and verification, interpreted through authoritative classical and contemporary interpretations and associated with the study of information ethics. The study identified key categories, including ifk, buhtan, kidhb, taḥrif, and ghurur. These categories correspond to the characteristics that define modern disinformation, such as deliberate deception, contextual manipulation, public dissemination, and social disadvantage. At the heart of this analysis is the principle of tabayyun (verification), which is conceptualized as an epistemic mechanism that includes assessing the credibility of sources, evaluating content, and awareness of potential consequences. Based on these findings, this article proposes a Qur'an-based strategy to address disinformation in digitally mediated public discourse.

INTRODUCTION

The development of information technology has accelerated the flow of information dissemination to go beyond geographical and social boundaries that were previously difficult to penetrate. The world is becoming increasingly open and connected, allowing individuals to access information widely and act more freely. However, this condition also presents serious challenges in information management, especially related to its accuracy and reliability [1] In the post−truth era, personal emotions and beliefs often trump objective facts, so truth and falsehood compete for public trust. As a result, the boundaries between facts and opinions become blurred, and societies tend to seek justification for preconceived views rather than pursue objective truths [2] The *post-truth* phenomenon refers to a condition in which people tend to ignore facts and ethical norms in their opinions, and favor things that are in line with their personal beliefs. In *the post-truth* condition, truth is often directed to satisfy the tastes of a particular group, even if it does not reflect objective truth. This situation poses serious challenges in efforts to understand and disseminate accurate information in society [3] This phenomenon is further exacerbated by the advancement of digital media and social media that

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[1] (Zaluchu, 2020).
[2] (Zamzami et al., 2024).
[3] (Chair & Adzfar, 2021).

allows the dissemination of information without an adequate verification process. Information is often manipulated for specific interests, so that disinformation becomes an effective tool in shaping public opinion and undermining trust in institutions, authorities, and even scientific knowledge. [4] Although the issue of disinformation has been widely studied in communication and media studies, religion－based approaches, especially the Qur'anic perspective, are still relatively limited. Existing studies generally emphasize social ethics in general, but have not specifically addressed disinformation as a contemporary phenomenon [5] This raises many fundamental questions that remain unanswered, such as: does disinformation fall under the category of great sins mentioned in the Quran? How does the Qur'an describe the moral consequences of spreading false news? What approach does the Quran offer to address this issue, especially in today's era where truth is often ignored in favor of more enjoyable stories?

This study aims to examine how the Qur'an addresses disinformation, understood in this article as the *intentional dissemination of false or distorted information to mislead others*, which has become increasingly prevalent in the post－truth era. This definition is analytically distinguished from *misinformation*, which refers to the unintentional spread of inaccurate information, and from the popular term *fake news*, which is used descriptively but lacks conceptual precision. The focus of this research is a textual analysis of selected Qur'anic verses that address deliberate falsehood, slander, and manipulation of information, particularly those associated with intentional deception rather than accidental error. Verses such as al－Ḥujurat: 6 are examined to elucidate the Qur'anic ethical stance on verification and responsibility in information transmission. [6] this study seeks to identify core Qur'anic ethical principles relevant to responding to disinformation, including the conceptual opposition between *al-ḥaqq* (truth) and *al-baṭil* (falsehood), as well as norms governing verification (*tabayyun*) and moral accountability. Rather than proposing a technical digital－literacy model, this article develops a normative Qur'anic ethical framework that outlines preventive and corrective orientations toward disinformation. In doing so, the study contributes a conceptually grounded religious－ethical perspective to contemporary discussions on disinformation in the post－truth context.

This study integrates Qur'anic textual analysis with contemporary discussions in information ethics to address disinformation as a moral and epistemic problem in the post－truth era. Rather than treating theology and communication studies as separate domains, the article positions Qur'anic ethics as a normative framework that can meaningfully inform debates on intentional information deception in digital contexts. The paper makes three specific contributions. First, it offers a conceptual clarification by distinguishing disinformation from related phenomena such as popular notions of "fake news," and by mapping these distinctions onto Qur'anic ethical categories such as *al-baṭil*, and *al-ifk*. Second, through a thematic tafsir of selected verses (notably Q. al－Ḥujurat 49:6 and Q. an－Nur 24:11), the study formulates a Qur'an－based verification ethics, centering on *tabayyun* as a normative principle governing the reception and transmission of information. Third,

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[4] (Sancho & Dir, 2019).
[5] (Larkin, 2002).
[6] (Kaltsum, 2004).

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the article translates these ethical principles into a normative principles－to－practice orientation, outlining preventive and corrective ethical guidelines for responding to disinformation at the individual and communal levels. By articulating these contributions, the study does not propose a technical digital－literacy model, but rather provides a structured ethical framework that complements existing approaches in information ethics and media studies, demonstrating the continued relevance of Qur'anic moral reasoning in contemporary disinformation discourse [7].

METHOD

This study employs a qualitative textual analysis using a thematic tafsir (tafsir mawḍuʿi) approach to examine Qur'anic ethical principles relevant to disinformation in the post－truth era. The research focuses on *disinformation* as intentional deception, analytically distinguished from unintentional misinformation, and treats post－truth as a socio－discursive context rather than a textual category. The primary data consist of selected Qur'anic verses that address intentional falsehood, slander, and the ethical transmission of information. These verses were identified through a systematic corpus selection process using Qur'anic indices and keyword/root searches, including but not limited to the roots *kadzb* (lying), *ifk* (slander), *bathil* (falsehood), *haqq* (truth), and verses explicitly related to verification (*tabayyun*), such as al－Ḥujurat verse 6. Verses that address accidental error without ethical or epistemic implications were excluded to maintain analytical focus. Secondary data comprise peer－reviewed scholarly literature on Qur'anic ethics, thematic tafsir, and contemporary studies on disinformation and post－truth discourse. These sources are used to contextualize the Qur'anic analysis and to situate the findings within broader discussions in information ethics. The analytical procedure follows four stages. First, the selected verses are examined contextually through classical and contemporary tafsir to identify their semantic and ethical dimensions. Second, recurring ethical themes are categorized. Third, these themes are synthesized into a set of Qur'an－based verification ethics principles that articulate moral norms governing information reception and dissemination. Fourth, the study translates these principles into normative preventive and corrective orientations, outlining ethical guidance at the individual and communal levels rather than technical or policy－based interventions. To enhance analytical rigor, source triangulation is applied by comparing interpretations across multiple tafsir works and aligning the Qur'anic findings with established discussions in contemporary information ethics. This methodological design allows the study to produce a structured and transparent ethical framework, while acknowledging its normative scope and non－empirical nature.

RESULTS AND DISCUSSION

Disinformation as Intentional Falsehood

The Qur'anic analysis in this study shows that deliberate lying and manipulation of information are ethically reprehensible acts and have a conceptual fit with the term *disinformation* in contemporary discourse. The Qur'an does not discuss false information in a descriptive manner, but rather places it within the framework of

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[7] E. Zuckerman, "Digital Cosmopolitans: Why We Think the Internet Connects Us, Why It Doesn't, and How to Rewire It.," in *Norton & Company*, 2014.

intention (*qaṣd*) and moral responsibility, as reflected in the concept *of al-ifk* which refers to the conscious reversal of the truth and *al-kadzib* which affirms lies that are deliberately perpetrated. In this perspective, information becomes morally problematic not only because it is untrue, but because it is produced and disseminated with the intention of misleading others. The Qur'an clearly distinguishes between accidental mistakes and deliberate deception, and imposes only ethical consequences on the latter form, thus providing a normative basis for analyzing information disorder in the modern context. In line with this, communication studies define disinformation as the creation and dissemination of false or misleading information deliberately for certain strategic purposes, such as political influence, economic gain, or social manipulation [8] In contrast to *misinformation* that arises from ignorance or misinformation without the intent to deceive, disinformation inherently presupposes awareness of misinformation and planned dissemination. Recent research has also shown that disinformation often exploits emotional vulnerabilities, such as fear, anger, and moral urges to weaken critical thinking and accelerate the process of dissemination [9], a mechanism that is in line with the Qur'an's attention to the practice of misleading persuasion that obscures rational reasoning. In the digital context, this kind of manipulation is reinforced through coordinated amplification practices, including the use of automated accounts and organized networks, which blur the boundaries between authentic public opinion and fabricated consensus [10].

The phenomenon often referred to as *social engineering* in academic studies is understood as the strategic manipulation of cognitive and emotional processes to influence beliefs and behavior, thus placing them in ethical discourse about deliberate persuasion and moral responsibility. A number of studies have also documented the use of disinformation by state and non−state actors in digital influence operations; although early studies have addressed information warfare in a pre−digital context (Larkin, 2002), the development of digital platforms has been shown to significantly expand the scale, speed, and reach of coordinated disinformation campaigns in the 21st century [11]. Disinformation is used at a global level to achieve various goals, such as winning elections or worsening social conditions in the target country. With the increasing flow of digital information, countering disinformation has become increasingly important. Providing accurate information in advance, or *"pre-bunking,"* is an effective strategy to prepare people for disinformation before exposure [12] These findings confirm that the Qur'anic ethical category provides a strong normative foundation for distinguishing disinformation from other forms of misinformation, emphasizing aspects of intention, accountability, and moral consequences, while the study of communication plays a

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[8] (Galih Orlando, 2023).

[9] Diemas Arya Komara and Shafira Nanda Widjaya, "Memahami Perilaku Informasi Gen-Z Dan Strategi Melawan Disinformasi : Sebuah Tinjauan Literatur Penggunaan Media Sosial," *Jurnal Pustaka Ilmiah* 10, no. 2 (2024): 155–74.

[10] Suardi, "MENINGKATKAN KREDIBILITAS MEDIA DI INDONESIA DALAM ERA DISRUPSI INFORMASI : STRATEGI MENGHADAPI MISINFORMASI," *Jurnal Ilmu Komunikasi UHO* 10, no. 1 (2025): 249–58.

[11] Suardi.

[12] (Salsabila et al., 2024).

role in contextualizing and operationalizing these ethical principles in the realities of the contemporary digital information ecosystem.

Glimpse of the Post-Truth Era

In the *post-truth* era, emotional stories and subjective beliefs precede objective truths. Facts become irrelevant in this situation because public opinion is influenced more by information that supports personal choices or perspectives than facts. Digital technology, especially social media, is very helpful in disseminating information without filters quickly and widely [13] This facilitates the spread of uncertain or even false information, which is often used without an adequate verification process. In addition, due to changes in the way people perceive information, personal and emotional stories are becoming more compelling than fair truths. In the long run, this phenomenon can jeopardize the integrity of public conversation and blur the distinction between reality and fiction [14]

The concept *of post-truth* began to gain widespread attention in 2016, when the two important political events of the British referendum on Brexit and the US presidential election showed how emotions and personal beliefs can dominate political discourse. In both instances, politicians and influential figures often use rhetoric that manipulates public emotions such as fear, anger, and national pride to influence voters [15] They disseminate information designed to elicit an emotional reaction rather than objective facts or data. This method has proven to be successful because many voters are more interested in emotional messages that match their beliefs or fears than reliable information. This shows that many people judge the truth based on their own perspective in the post－truth era [16] This has a significant impact on the democratic process because public discussions that are supposed to be based on facts often turn into narrative wars that are emotional rather than facts. After the truth, trust in entities that were once considered sources of truth, such as conventional media and research institutions, has been destroyed. As trust in objective facts and scientific data declines, the public's decision－making process becomes increasingly manipulated. This phenomenon not only changes the way people think, but also endangers democracy itself because the flood of emotional and misleading information makes logical and fact－based discussions even more difficult [17]

Qur'anic Perspectives on Disinformation

The Qur'an does not use a single technical term that is directly synonymous with the concept of disinformation in the modern sense. On the contrary, the Qur'an presents a variety of moral－linguistic concepts to describe various forms of lies, deception, and distortion of meaning. Terms such as *al-ifk, al-kadhib, al-buht n, qaul al-zūr, al-taḥrīf, al-khudʿa, al-ghurūr,* and *al-fitnah* appear in different contexts, each with distinctive ethical and semantic nuances. Therefore, these terms cannot be treated as direct synonyms of disinformation, but rather as interrelated but still

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[13] (Roozenbeek & van der Linden, 2019).
[14] (Siregar et al., 2024).
[15] (Siregar et al., 2024).
[16] (Yusup et al., 2020).
[17] (Sancho & Dir, 2019).

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distinguished ethical categories, which collectively illuminate the various dimensions of misleading communication [18] To relate these Qur'anic concepts analytically to the phenomenon of contemporary disinformation, this study applies explicit criteria derived from thematic interpretation and communication ethics approaches. These criteria include the element of intentionality, namely the conscious production of lies; public dissemination, namely the dissemination of information to the wider social sphere; as well as social impacts, such as reputational damage, injustice, or the collapse of public trust. Only concepts that meet these three elements are seen as having an ethical equivalence with disinformation, which is understood to be deliberate and socially impactful deception. This methodological step is intended to avoid semantic reductionism while maintaining conceptual accuracy [19] In the Qur'an, the case of hoax has been listed in Surah Al−Nūr Verse 11:

اِنَّ الَّذِيْنَ جَاۤءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۗ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ

مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ

"Indeed, those who bring false news are a group among you (as well). Do not think that it is bad for you, but rather that it is good for you. Each of them will be rewarded for his sins. As for the one who takes a big role among them, he gets a very heavy punishment."

Among the Qur'anic terms analyzed, *al-ifk* shows the strongest affinity to the ethical structure of disinformation. Linguistically, the term comes from the word *al-afk* which means reversal or reversal, so *al-ifk* refers to the act of turning truth into a lie deliberately. This concept is clearly illustrated in Surah an−Nur verse 11, which tells the story of the collective spread of false accusations in society. The mention of the perpetrator as ʿ*uṣbah* confirms the public and social dimensions of the lie, while the use of the word *iktasaba* indicates the presence of intentionality and moral responsibility in the act of spreading false information. Classical and contemporary interpretations emphasize that the seriousness of *al-ifk* does not lie solely in factual inaccuracies, but in its destructive power to social beliefs and community cohesion [20] This verse contains profound wisdom and value, which can be used as a precious pearl for future generations. One of the important points that can be taken is that the emergence of hoaxes is often the result of a conspiracy [21] The Qur'an also affirms the ethical consequences of this kind of act by placing moral responsibility on each individual according to his role in spreading lies. Social damage caused by deliberate fraud is understood as a problem that has an impact on both the worldly and ukhrawi realms. Thus, false information in the perspective of the Qur'an is not morally neutral, but rather a serious ethical violation with broad implications [22]

In addition, it is stated in Surah Al−A'raf verses 20−22 about fake news:

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[18] (Setiyanto, 2019).
[19] (Maulana, 2017).
[20] (Aksin & Baedowi, 2020).
[21] (Afrilia et al., 2018).
[22] (Wahyudi, 2014).

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فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْءٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا

مِنَ الْخٰلِدِيْنَ ٢٠ وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ٢١ فَدَلّٰهُمَا بِغُرُوْرٍۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ

وَرَقِ الْجَنَّةِ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ٢٢

"So, Satan whispered (evil thoughts) to both of them, which resulted in the appearance of something hidden in both of them. He said, "Your Lord has not forbidden you to approach this tree, unless (because He is not pleased) you both become angels or you are both of the eternal ones. (11). He (Satan) swears to them, "Surely I am for you both of the counsellors. (12). He (Satan) plunges them into deceit. So when they had tasted the tree, it appeared to them and they began to cover it with leaves. Their Lord called out to them, "Have I not forbidden you two from the tree and I have said that Satan is indeed a real enemy to you both? (13)"

Complementary patterns of misleading communication are also seen in al−A'raf verse 20−22, which recounts Satan's persuasive strategy against Adam and Eve. These verses describe the process of deception through *al-ghurur*, which is misleading persuasion, where the truth is covered up by false promises, emotional manipulation, and selective framing. The interpretive literature explains that this form of fraud does not always rely on explicit lies, but on the manipulation of perception and abuse of trust. From an ethical point of view, this narrative shows that misleading can work through persuasive communication that hides its adverse effects, not solely through statements that are blatantly false [23].

Implications of Disinformation

From the perspective of Qur'anic ethics, the spread of disinformation is seen as a form of moral transgression because it involves elements of deliberate deception and betrayal of social beliefs. Disinformation is not understood simply as false information, but as an unethical act of communication when it is consciously produced and disseminated to cause harm to individuals and public spaces. Contemporary studies confirm that this kind of practice undermines ethical responsibility in communication, especially when false information is circulated for a specific purpose with full awareness of its untruthfulness [24] In the Qur'anic discourse, the prohibition against the spread of false or distorted information is mainly based on its potential social impact, such as reputational damage, the emergence of unfair prejudice, and weakening of trust between members of society. These impacts are relational because they disrupt the ethical bonds that sustain social cohesion. Therefore, the responsibility for the accuracy of information is not only inherent in the individual, but also includes institutional actors, such as digital platforms that act as intermediaries in the flow of information distribution. Neglect in carrying out this responsibility has the potential to increase the risk of normalization and amplification of misleading information in public discourse [25] The social consequences of disinformation thus need to be understood contextually and conditionally. Disinformation does not necessarily trigger social conflict, but in certain situations the circulation of misleading information can exacerbate existing

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[23] Wahyudi.
[24] (Sitta Khairunnisa & Tajul Arifin, 2024).
[25] (Roudatus Solihah et al., 2024).

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tensions and deepen mistrust between groups. In these conditions, false narratives have the potential to magnify misunderstandings, trigger moral panic, or weaken the legitimacy of social institutions, thereby indirectly threatening social stability.

Similar concerns are also reflected in contemporary Islamic studies. Muhammad Abdul Lathif Al－Bara'iy assessed that the uncontrolled spread of fake news further disrupts social harmony and collective resilience, especially when targeting moral credibility and public trust. In line with that, Sheikh Nashir bin Muhammad Al－Ahmad views the spread of hoaxes as a form of non－material conflict (*ḥarb maʿnawiyyah*), which is an attack that causes psychological and moral damage, not physical destruction. This view does not assume the inevitable social destruction, but rather emphasizes the accumulation of negative impacts of disinformation as it constantly undermines ethical values, human relations, and communal solidarity [26]

These perspectives suggest that the main implications of disinformation within the ethical framework of the Qur'an lie in its destructive nature of moral responsibility and social beliefs. The danger of disinformation therefore does not need to be understood sensationally, but rather as a gradual erosion of ethical communication norms that, if left unchecked, can weaken the foundations of social harmony.

Strategies to Deal with Disinformation Based on the Qur'an

Within the framework of Islamic information ethics, the Qur'an and Sunnah serve as normative sources that provide basic principles in assessing, receiving, and disseminating information. One of the most frequently referenced Qur'anic foundations in the context of information verification is Surah Al－Ḥujurat verse 6 :

<div dir="rtl">

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ

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"O you who have believed, if a wicked person comes to you with important news, then examine the truth so that you do not harm a people because of (your) ignorance which causes you to regret your deeds."

Which affirms the dangers of acting on unverified information and places *tabayyun* (critical clarification) as a fundamental principle in communication. This verse is widely interpreted, both in classical and contemporary interpretations, as a guideline for preventing the social damage caused by false or misleading information.

The interpretation of the mufasir shows that there are several ethical dimensions that are interrelated in the verse. First, attention to the credibility of information sources is shown through the use of the term *fasiq*. Sayyid Qutb interpreted this term as an indicator of potential unreliability, thus demanding an attitude of caution and critical testing, rather than direct acceptance. This verse does not command the absolute rejection of information from dubious sources, but rather emphasizes the importance of evaluation before such information is received or disseminated.

Second, the Qur'an distinguishes the types of information through the use *of the term naba'*, which in *Tafsir al-Misbah* is understood as important and impactful news, different from *khabar* which means information in general. Quraish Shihab further classifies information into three categories, namely true information, whether pleasant or not false information, whether intentional or not, and information that

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has no value or benefit. This classification confirms that ethical responsibility is not only related to the accuracy of information, but also to its relevance and potential impact before it is circulated.

Third, *the order of fatabayyanu* is interpreted in the Ministry of Religious Affairs' Tafsir as an instruction to conduct careful examination and clarification. This command places verification as an active process that must precede an assessment or action, especially when the information has social implications. Thus, verification serves as a preventive mechanism to avoid injustice and losses stemming from misinformation and disinformation.

Fourth, the verse explicitly warns of the ethical consequences of neglecting verification through the term *nadimin* (regret). Hamka interprets this concept as a warning against the haste in responding to untested information, while asserting that moral responsibility does not only arise from malicious intent, but also from negligence in accepting dubious claims [27]

Based on the synthesis of these interpretations, this study formulates a Qur'an－based strategic framework in dealing with disinformation that operates on three interrelated levels. First, the preventive dimension that focuses on critical literacy and the evaluation of information sources to minimize vulnerability to disinformation. Second, the corrective dimension based on *the principle of tabayyun* and contextual analysis to stop or correct misleading information when it has been circulated. Third, the institutional dimension emphasizes collective responsibility, so that ethical accountability is not only imposed on individuals, but also on communication structures such as media institutions and information platforms. Overall, these principles show that the Qur'an's approach to disinformation does not stop at moral appeals, but rather offers a systematic and relevant ethical model to be applied in the contemporary information ecosystem.

CONCLUSION

This study examines Qur'anic ethical principles relevant to the phenomenon of disinformation through thematic textual analysis of verses related to truth, lies, information verification, and their social impact, and interprets them in dialogue with contemporary information ethics discourse in the post－truth era. The results of the study show that the Qur'an does not view false information as a single, homogeneous phenomenon, but rather articulates it through various moral－linguistic categories, such as *ifk*, *buhtan*, *kidzb*, *taḥrif*, and *ghurur*. Each represents a different dimension of deliberate deception, context manipulation, and social consequences. When associated with modern disinformation concepts, these categories are in line with key criteria such as intentionality, public dissemination, distortion of meaning, and production of social harm. Analysis of key verses, especially Al－Ḥujurat verse 6 and An－Nur verse 11, shows that the Qur'an not only condemns the practice of morally misleading communication, but also offers a structured ethical response. The *tabayyun* principle emerged as a central normative mechanism that integrates assessment of the credibility of sources, evaluation of information content, and awareness of its social impact. Thus, *tabayyun* does not

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[27] (Zaini, 2021).

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function solely as a moral appeal, but rather as an epistemic safeguard designed to prevent losses due to the rapid circulation of unverified information.

Based on a synthesis of classical and contemporary interpretations, this study formulates a strategic framework based on the Qur'an in dealing with disinformation consisting of three main layers. First, a preventive dimension that emphasizes critical literacy and early verification to reduce vulnerability to emotional and algorithmically amplified content. Second, a corrective dimension that focuses on contextual checks and clarifications to stop the spread of misleading information after entering the public space. Third, an institutional dimension that affirms collective responsibility by expanding ethical accountability not only to individuals, but also to media actors and information platforms that play a role in regulating visibility, virality, and amplification through digital infrastructure. By placing Qur'anic ethical principles in the context of contemporary digital dynamics, this study shows that the Qur'an provides a coherent ethical framework and remains relevant to the modern information ecosystem. The Qur'anic approach formulated in this study does not stop at abstract moral advice, but offers a principled ethical model for dealing with disinformation in the post－truth era, when speed, emotion, and technological mediation increasingly determine the formation of public understanding and social trust.

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