Strata Social and Humanities Studies, 2026, Vol. 4, No. 2, 168–182
E-ISSN: 2987-2537 | P-ISSN: 2987-3193
doi: 10.59631/sshs.v4i2.606
Advance Access publication October 31, 2026

STRATA
SOCIAL AND HUMANITIES STUDIES
journals.stratapersada.com/index.php/sshs

Tabayyun as Digital Literacy: *Tafsir Tarbawi* of Surah Al-Hujurat 49:6 and Its Implications for Islamic Education in Society 5.0

Dudung Abdul Rohman[1*], Didi Mustahdi[2], Karjo[3], Irfan Azis[4], Majdudin Nurul Huda[5]

[1*]*Institut Agama Islam Tihamah, Indonesia.* semangatsukses94@gmail.com
[2]*Institut Agama Islam Tihamah, Indonesia.* mustahdididi@gmail.com
[3]*Institut Agama Islam Al Muhammad Cepu, Indonesia.* luthfiiqbal95805@gmail.com
[4]*Institut Agama Islam Tihamah, Indonesia.* irfanazis977@gmail.com
[5]*Institut Agama Islam Tihamah, Indonesia.* majdudin.nuha91@gmail.com

Article History	Submitted	Revised	Accepted
	2026-09-05	2026-10-10 & 2026-10-14 & 2026-10-21	2026-10-28

Abstract

Digital platforms in Society 5.0 heighten misinformation risks, demanding critical and ethical information literacy beyond technical proficiency. Addressing this gap, this study explores the pedagogical implications of Surah Al-Hujurat (49):6 through a Tafsir Tarbawi (educational exegesis) approach to formulate a Qur'anic Information Literacy framework. Utilizing qualitative library research, primary exegetical works by al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, Wahbah al-Zuḥaylī, and M. Quraish Shihab were systematically analyzed alongside secondary literature on digital literacy. The findings reveal a holistic Qur'anic information literacy framework encompassing source verification, critical thinking, objectivity, moral responsibility, and communication ethics. The principal contribution is a five-stage conceptual model of Qur'anic Information Literacy: information reception, verification (tabayyun), critical analysis, moral-ethical deliberation, and responsible dissemination. Theoretically, this study bridges classical exegesis with contemporary digital literacy by integrating epistemic, social, and spiritual dimensions, moving beyond technocratic models. Practically, the framework informs Islamic education curricula to cultivate responsible digital citizens, though future empirical validation remains necessary.

Keywords: Digital literacy, Islamic education, society 5.0, *tabayyun*, *tafsir tarbawi*.

© The Author(s) 2026. Published by CV. Strata Persada Academia.
This is an Open Access article distributed under the terms of the Creative Common Attribution 4.0 International (CC BY 4.0)

INTRODUCTION

Digital platforms have fundamentally transformed how individuals produce, access, evaluate, and distribute information (Aziz, 2025). While these advancements offer significant opportunities for knowledge sharing, they simultaneously heighten the risks of misinformation when content circulates without adequate verification of its accuracy, source, and context (Juditha, 2026). False information damages reputations, reinforces prejudice, and fuels social conflict. In Society 5.0—where digital technologies and artificial intelligence shape information ecosystems—evaluating information demands far more than technical proficiency; it requires critical reasoning, ethical judgment, and communication responsibility (Nurrohmah et al., 2026). Digital information literacy is thus essential for enabling individuals to assess source credibility, interpret context, and communicate responsibly (Hulawa, 2021). These competencies align directly with Islamic education, which emphasizes both intellectual acquisition and moral character (Iwani et al., 2024). Consequently, bridging digital information literacy with Islamic ethical principles represents a crucial response to contemporary informational challenges (Ningrum et al., 2025).

A foundational Qur'anic reference for addressing these challenges is Surah Al-Hujurat (49):6, which instructs believers to verify information from unreliable sources before acting to prevent unintended harm. The principle of *tabayyun*—conceptualized here as active clarification and verification—provides a robust ethical framework for examining information prior to dissemination. However, synthesizing this principle with modern information literacy requires conceptual precision. Modern information literacy emerged from distinct historical and academic contexts and should not be treated as semantically identical to *tabayyun*. Instead, the verse serves as a source of ethical and epistemological principles informing contemporary educational practice. Through a *Tafsir Tarbawi* (educational exegesis) approach, the pedagogical implications of the verse can be explored via linguistic analysis, exegetical commentaries, and underlying ethical values, creating pathways to enrich information-evaluation competencies while respecting the boundary between classical exegesis and modern application.

Prior research has extensively discussed *tabayyun* in relation to hoax prevention, communication ethics, and character building, alongside broader studies on digital literacy within Islamic education (Mahmud et al., 2024; Nasoha et al., 2025). However, further analytical work is needed to systematically connect educational values derived from classical and contemporary interpretations of Surah Al-Hujurat (49):6 with specific information-literacy competencies. A structured comparative analysis of exegetical interpretations helps differentiate principles explicitly articulated by classical commentators from educational frameworks synthesized by modern researchers (E. Harahap et al., 2026). Addressing this gap strengthens the conceptual bridge between Qur'anic interpretation and digital information literacy, avoiding both the reduction of the verse to a mere modern technical tool and the uncritical attribution of modern frameworks to classical exegetes.

To bridge this research gap, this study introduces Qur'anic Information Literacy as an analytical construct developed by the researcher. This term denotes the integration of core information-evaluation competencies—such as source identification, verification, contextual analysis, and evidence-based judgment—with the ethical duties derived from Surah Al-Hujurat

(49):6 and selected exegetical literature. Through comparative analysis, the study examines five proposed educational values: critical thinking, information verification (*tabayyun*), objectivity, moral responsibility, and communication ethics. These values form the foundation of a proposed Qur'anic Information Literacy Model, which structures responsible information engagement into five pedagogical stages: (1) identifying source credibility, (2) verifying information and context, (3) comparing evidence and forming reasoned judgments, (4) evaluating ethical and social consequences, and (5) deciding whether and how to share information responsibly.

This model represents a conceptual synthesis of Qur'anic exegesis and contemporary educational theory rather than a rigid five-step procedural rule explicitly mandated by the text. Its academic originality lies in rendering the relationship between exegetical interpretation and targeted information-literacy competencies explicit and systematic. By structuring these dimensions, the study demonstrates how traditional exegetical insights can directly inform contemporary pedagogical models designed for digital environments.

Accordingly, this study pursues three primary objectives: (1) to examine the information-evaluation principles derived from Surah Al-Hujurat (49):6; (2) to compare selected classical and contemporary interpretations to uncover their educational implications through a *Tafsir Tarbawi* approach; and (3) to formulate a conceptual framework linking these implications with digital information-literacy competencies. Theoretically, this study contributes a structured synthesis of Qur'anic exegetical values and modern educational competencies. Practically, the resulting framework can guide the design of learning activities centered on source verification, digital report comparison, evidence-based reasoning, and responsible online communication. Because the framework is built through qualitative textual analysis rather than empirical testing, its pedagogical applicability and practical effectiveness warrant further investigation in future educational research.

METHOD

This study employs qualitative library research utilizing a *Tafsir Tarbawi* (educational exegesis) approach to analyze Surah Al-Hujurat (49):6 and formulate its educational implications for digital information literacy. Rather than evaluating pedagogical interventions empirically, the research interprets textual meanings, analyzes reported contexts of revelation (*asbāb al-nuzūl*), and examines ethical-educational dimensions derived from selected commentaries. Primary data sources comprise five seminal exegetical works representing both classical and modern perspectives: *Jāmi' al-Bayān* by al-Ṭabarī, *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr, *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubī, *al-Tafsīr al-Munīr* by Wahbah al-Zuḥaylī, and selected works by M. Quraish Shihab. Secondary sources include peer-reviewed literature on information literacy, digital education, misinformation, and Islamic ethics. Data collection was conducted through document analysis by closely reading selected texts and coding relevant passages related to news verification, source credibility, precautionary action, social harm mitigation, objectivity, and moral responsibility.

Data analysis was carried out through an iterative process combining thematic coding, qualitative content analysis, and comparative interpretation. Initial codes derived from textual evidence were synthesized into broader themes, systematically compared across the selected

commentaries, and subsequently mapped onto contemporary digital information-literacy competencies. To maintain analytical rigor, the process explicitly differentiated between ideas explicitly stated by the exegetes and conceptual competencies synthesized by the researcher, avoiding improper attribution of modern frameworks to classical scholars. The comparative analysis highlighted points of convergence and divergence among the commentaries, using modern literacy frameworks to contextualize potential educational applications without treating textual comparison as empirical validation. As a purely qualitative textual study devoid of human participants, the resulting Qur'anic Information Literacy Model serves as a conceptual synthesis intended to inform theoretical discussions and guide future empirical educational research.

RESULTS AND DISCUSSION

Comparative Exegetical Analysis of *Tabayyun* and Its Educational Implications

The educational significance of Surah Al-Hujurat (49):6 is revealed through the interplay between the divine command to verify information and the potential consequences of acting upon unverified reports. The expression *fatabayyanu* directs immediate attention to the necessity of clarification before accepting any report as a basis for action. Furthermore, the verse highlights the direct consequence of inadequate verification: the infliction of unintentional harm upon others, which ultimately leads to remorse. These elements establish two analytically distinct yet deeply interconnected dimensions: epistemic responsibility in evaluating information reliability and ethical responsibility concerning the consequences of communication.

A comparative examination of selected exegetical works demonstrates how commentators articulate these dimensions, extending the scope of verification beyond mere factual accuracy to include contextual assessment and the social impact of information dissemination. Consequently, the proposed educational synthesis links verification-oriented interpretations with source evaluation and cross-checking protocols, while interpretations addressing harm and regret inform the competencies of ethical judgment and responsible information sharing. This connection represents a conceptual framework developed by the researcher to bridge classical exegesis with modern educational needs rather than a claim that classical exegetes formulated contemporary digital literacy constructs. Its academic value lies in making this interpretive synthesis explicit and systematic for future pedagogical application.

The Concept of Information Literacy from the Perspective of the Qur'an

The rapid evolution of digital technology has fundamentally altered how society acquires, produces, and distributes information (Rahardja, 2026). While traditional information access was largely mediated by official institutions such as schools, libraries, and mass media, the Society 5.0 era empowers every individual to act as an information producer via digital platforms and social media (Qodariyah, 2025). Although this democratization offers vast opportunities for knowledge dissemination, it simultaneously escalates the risks of disinformation, hoaxes, hate speech, and opinion manipulation. In library and information science, information literacy is defined as the capability to recognize information needs, evaluate source credibility, utilize data effectively, and communicate ethically (Safrudin et al., 2026). This competency has evolved into digital literacy,

encompassing critical thinking, problem-solving, and social responsibility within digital environments.

Although the term "information literacy" emerged within modern academic traditions, its core principles of source evaluation and responsible usage find a robust normative foundation in Surah Al-Hujurat (49):6:

"*O you who believe! If a wicked person comes to you with any news, ascertain its truth, lest you harm a people out of ignorance, and then become regretful of what you have done.*" *(Surah Al-Hujurat 49:6)*

This verse serves as a cornerstone of Islamic epistemology for knowledge acquisition, rejecting blind acceptance in favor of *tabayyun*—a structured process of reflection, clarification, investigation, and validity testing (Kholik, 2025). Educationally, this indicates that information literacy within an Islamic framework integrates intellectual rigor (*hard skills*) with character building and moral accountability (*soft skills*) (Hulawa, 2021; Iwani et al., 2024). Consequently, Qur'anic information literacy comprises three fundamental dimensions: (1) the epistemological dimension, focusing on acquiring accurate knowledge through systematic verification; (2) the ethical dimension, emphasizing responsible communication to prevent societal harm; and (3) the spiritual dimension, recognizing communication as a trust (*amānah*) subject to ultimate accountability.

Within Islamic education, these dimensions provide a vital framework for developing digital literacy by guiding learners to distinguish between factual reports and falsehoods, avoid slander, and uphold honesty. The massive spread of hoaxes in the contemporary digital era—where information velocity frequently outpaces verification processes—underscores the urgent relevance of Surah Al-Hujurat (49):6 (Mahmud et al., 2024). Furthermore, the verse utilizes the term *fāsiq* to symbolize individuals deficient in integrity when conveying news, teaching that information quality depends heavily on source credibility (M.I.F. Harahap et al., 2026). In digital settings, this principle translates into evaluating author credentials, media reputations, account credibility, and supporting empirical evidence. Ultimately, Surah Al-Hujurat (49):6 offers a comprehensive framework establishing that information literacy encompasses source verification, critical thinking, objectivity, ethical communication, and moral responsibility (Ningrum et al., 2025).

Initial Analysis and Synthesis of Qur'anic Information Literacy

Based on the textual and thematic examination of Surah Al-Hujurat (49):6, five key indicators of Qur'anic information literacy were identified, as outlined in Table 2 below.

Table 2. Information Literacy Indicators Derived from Surah Al-Hujurat (49):6

Indicator	Qur'anic Textual Meaning	Digital Era Application
Tabayyun (Verification)	Imperative requirement for information verification	Fact-checking content before dissemination
Source Credibility	Assessing the integrity of the news bearer (*fāsiq*)	Evaluating media reputation, author credentials, and account authenticity

Critical Thinking	Rejecting passive or unexamined reception of reports	Conducting content analysis and cross-comparing multiple digital sources
Moral Responsibility	Preventing slander and mitigating harm to others	Adhering to digital communication ethics and social platform responsibility
Epistemic Caution	Avoiding flawed judgments and subsequent regret	Pausing information sharing until content is thoroughly validated

As presented in Table 1, the analytical breakdown bridges classical Qur'anic directives with contemporary digital practices across five core indicators: tabayyun (verification), source credibility, critical thinking, moral responsibility, and epistemic caution. The indicator of tabayyun translates the divine command of systematic verification into practical digital fact-checking protocols prior to content sharing. Similarly, evaluating source credibility addresses the Qur'anic warning against the uncritical acceptance of news from a fāsiq by requiring users to systematically audit media reputations, author credentials, and account track records. Furthermore, critical thinking demands a shift from passive information consumption to active content analysis and cross-comparison across diverse digital platforms, ensuring that incoming data is thoroughly evaluated before acceptance.

Beyond cognitive evaluation, Table 1 highlights the normative and behavioral dimensions essential for digital citizenship through moral responsibility and epistemic caution. Moral responsibility anchors digital communication ethics in the Qur'anic imperative to prevent slander and mitigate social harm, framing online interaction as an act subject to ethical scrutiny (Tampubolon et al., 2025). Complementing this, epistemic caution fosters a disciplined behavioral pause—delaying the dissemination of unvalidated reports to prevent flawed decision-making and subsequent regret. Synthesizing these five indicators demonstrates that Qur'anic Information Literacy extends standard technical literacy into a holistic framework, uniting intellectual discernment with ethical and spiritual accountability in Society 5.0.

Exegetical Perspectives on Surah Al-Hujurat (49):6

Tafsīr al-Ṭabarī

Al-Ṭabarī asserts that the imperative *fatabayyanū* denotes the obligation to conduct rigorous, in-depth research to ascertain the objective truth of a report before accepting it (Teguh, 2022). He observes that human error and unjust outcomes often stem not from deliberate deception alone, but from hasty actions taken prior to establishing factual certainty. Consequently, a believer is religiously prohibited from using unverified news as a basis for decision-making. From an educational perspective (*Tafsir Tarbawi*), al-Ṭabarī's exegesis highlights that learning environments must be built upon systematic verification: students must learn to seek empirical evidence, cross-check multiple sources, and refrain from passive acceptance. This emphasis aligns directly with digital information literacy, which demands critical evaluation of digital content before internalizing or sharing it.

Tafsīr Ibn Kathīr

Ibn Kathīr interprets this verse as a foundational mandate for exercising extreme caution when receiving reports from individuals of unverified integrity, thereby preventing subsequent remorse (Pratiwi et al., 2024). He contextualizes this principle by referencing Prophetic traditions (*haḍīths*) that explicitly warn against relaying every piece of heard information without prior discernment. This demonstrates that Islamic tradition established structured information-filtering mechanisms centuries before modern communication frameworks. Educationally, Ibn Kathīr's interpretation underscores the cultivation of epistemic prudence: education must extend beyond cognitive skill acquisition to foster moral accountability for the transmission and consequences of information.

Tafsīr al-Qurṭubī

Al-Qurṭubī emphasizes the legal and socio-political ramifications of unverified news, arguing that unexamined reports undermine social justice, destroy interpersonal relationships, and provoke conflict. Thus, *tabayyun* serves as a primary mechanism for preserving the public interest (*maṣlaḥah*) (N. Nasution, 2025). Al-Qurṭubī contends that leaders, judges, educators, and the general public share an equal duty to validate information before relying on it for action or governance (Himmah, 2025). Within Islamic education, this perspective elevates information literacy from a personal cognitive skill to a vital social competence that maintains community harmony.

Tafsīr al-Munīr (Wahbah al-Zuḥaylī)

Wahbah al-Zuḥaylī conceptualizes Surah Al-Hujurat (49):6 as a universal guideline for sustaining a just society. He asserts that *tabayyun* applies not only to reports from corrupt individuals (*fāsiq*), but to any information capable of exerting a significant impact on public welfare (M. Nasution, 2026). Al-Zuḥaylī highlights that rapid technological developments heighten the urgency of verification, as digital information spreads uncontrollably across network environments. From a *Tafsir Tarbawi* standpoint, his work demonstrates that modern Islamic education must integrate technical digital literacy with robust communication ethics.

Tafsīr al-Misbāḥ (M. Quraish Shihab)

M. Quraish Shihab explains that the term *fāsiq* highlights the critical role of source integrity. He notes that while information from an untrustworthy source is not automatically false, it strictly requires verification before acceptance or action (Faizeh, 2026). Shihab positions *tabayyun* as a core element of Islamic communication ethics designed to uphold objectivity, eliminate prejudice, and prevent decisions rooted in false premises. In digital contexts—where unmediated user-generated content bypasses traditional editorial checks—this interpretation reinforces the need to embed information verification into popular digital culture.

Comparative Analysis of Exegetical Interpretations

Although these five commentators emphasize distinct dimensions of Surah Al-Hujurat (49):6, they unanimously converge on the fundamental obligation of information verification

prior to action. Their specific emphases and corresponding educational values are summarized in Table 3 below.

Table 2. Comparative Synthesis of Exegetical Interpretations and Tarbawi Values

Exegete	Primary Analytical Focus	Synthesized Tarbawi Value
Al-Ṭabarī	Rigorous textual research and verification before action	Critical Thinking & Evidence-Based Reasoning
Ibn Kathīr	Epistemic caution and filtering unverified reports	Epistemic Prudence & Moral Accountability
Al-Qurṭubī	Mitigation of social harm and preservation of justice	Social Ethics & Civic Responsibility
Wahbah al-Zuḥaylī	Universal application of *tabayyun* in modern media environments	Digital Literacy & Communication Ethics
M. Quraish Shihab	Source credibility and elimination of communicative bias	Objectivity & Source Evaluation

As demonstrated in Table 2, the exegetical traditions complement one another by addressing both the cognitive and behavioral dimensions of information processing. Classical commentators (al-Ṭabarī, Ibn Kathīr, and al-Qurṭubī) establish the core epistemological, moral, and social imperatives of verification, while contemporary scholars (al-Zuḥaylī and Shihab) extend these principles to modern mediated communication environments. This comparative synthesis demonstrates that Qur'anic guidance offers a cohesive multi-layered framework that connects individual cognitive evaluation with broader social responsibility in the digital age.

Synthesis of *Tarbawi* Interpretation and Pedagogical Values

Based on the comparative exegetical analysis, this study identifies five core educational values derived from Surah Al-Hujurat (49):6 that collectively establish the foundation of Qur'anic Information Literacy:

1. Critical Thinking: Cultivated through the systematic process of *tabayyun* to evaluate incoming reports.
2. Source Verification: Mandating the rigorous examination of information sources before accepting or acting upon news.
3. Objectivity: Assessing information impartially and free from personal prejudice or bias.
4. Moral Responsibility: Cultivating accountability in receiving, processing, and disseminating information.
5. Digital Communication Ethics: Promoting responsible online behavior to safeguard public welfare and social harmony.

These five values are deeply interrelated, forming an information literacy paradigm that integrates cognitive proficiency with affective and spiritual dimensions. This holistic synthesis

distinguishes the Qur'anic information literacy framework from contemporary secular models, which predominantly focus on technical and functional competencies.

Researcher Analysis and Pedagogical Implications

Unlike previous studies that generally frame *tabayyun* narrowly as an isolated communication ethic, the synthesis of the five exegetical works reveals that Surah Al-Hujurat (49):6 provides a comprehensive educational framework. This framework spans epistemological dimensions (knowledge verification), pedagogical dimensions (critical thinking cultivation), social dimensions (preserving community harmony), and spiritual dimensions (divine accountability before God). This robust conceptual architecture serves as the direct foundation for the Qur'anic Information Literacy Model developed in this study.

Examining Surah Al-Hujurat (49):6 through a *Tafsir Tarbawi* lens demonstrates that the verse goes far beyond a normative injunction, offering a structured set of pedagogical values (Hayati, 2025). These values encompass cognitive, affective, and psychomotor dimensions that collectively shape students into critical, objective, morally responsible, and ethical digital citizens. Within Islamic education, information processing is treated as an integral component of character formation (*tarbiyah*). Consequently, information literacy transcends basic technical skills in reading, writing, or utilizing digital tools; it represents a formative educational process that actively shapes how individuals perceive, analyze, and transmit information (Annisa, 2024).

Critical Thinking Education

The first core educational value embedded in Surah Al-Hujurat (49):6 is the habituation of critical thinking. The divine imperative *fatabayyanū* signifies that believers are strictly prohibited from accepting reports passively without prior clarification (Zaini, 2021). This teaches that every piece of information must undergo rigorous testing based on evidence, logical coherence, and source reliability.

Pedagogically, critical thinking is recognized as a vital twenty-first-century skill and a core indicator of educational success (Ariyanti et al., 2025); however, Islamic tradition established this epistemological principle centuries prior to modern educational theory. Through *Tafsir Tarbawi*, Islamic learning environments guide students to develop disciplined habits of inquiry, investigation, cross-comparison, and evaluative reasoning before drawing conclusions. In the era of Society 5.0—where learners are constantly inundated with information across digital channels—these critical thinking competencies are indispensable for shielding individuals against disinformation, propaganda, and manipulative narratives.

Information Verification Education

The second value is information verification education. The core concept of *tabayyun* entails actively seeking clarity, fact-checking data, and validating reports prior to belief or dissemination (E. Harahap et al., 2026). While contemporary library and information science defines this competency as fact-checking or source evaluation, the Qur'anic framework expands its scope by embedding verification within a framework of moral and spiritual accountability toward God and humanity (Annisa, 2024).

Consequently, from a *Tafsir Tarbawi* perspective, verification encompasses evaluating source credibility, cross-referencing multiple data points, examining situational contexts, exercising restraint against hasty judgments, and anticipating the potential social consequences of communication. These interconnected steps highlight how *tabayyun* fosters critical thinking, responsible decision-making, and ethical communication in contemporary digital ecosystems. Thus, Qur'anic information literacy education not only imparts technical skills but also fosters a scientific culture grounded in intellectual honesty.

Moral Responsibility Education

Surah Al-Hujurat (49):6 explicitly warns that unverified information can lead to unintended harm and subsequent regret, demonstrating that every act of communication carries profound moral consequences (Mustofa & bin Salman, 2026). Within a *Tafsir Tarbawi* framework, learners are guided to understand that receiving and sharing information constitutes an *amānah* (divine trust) for which they will be held accountable (Hakim, 2024).

In the digital age, this value carries unprecedented urgency, as a single social media post can influence millions of individuals instantaneously. Therefore, embedding digital moral responsibility as an integral component of the Islamic education curriculum is essential for navigating contemporary media environments responsibly.

Objectivity Education

The third foundational value is objectivity. Surah Al-Hujurat (49):6 instructs believers to base their decisions and actions strictly on verified facts rather than emotional reactions or personal prejudices. Within Islamic education, objectivity is manifested through the core ethical principles of justice (*'adl*), truthfulness (*ṣidq*), and the active rejection of factional bias or excessive fanaticism (Mukzizatin, 2024).

Through a *Tafsir Tarbawi* lens, learners are trained to distinguish objective facts from subjective opinions, overcome confirmation bias during information processing, respect diverse perspectives, and formulate judgments grounded in credible evidence. These competencies foster critical thinking, intellectual openness, and responsible decision-making in both academic and digital settings. Furthermore, these skills carry urgent practical relevance in countering the echo chamber and filter bubble phenomena prevalent across modern social media algorithms.

Communication Ethics Education

The final core value is communication ethics. In Islamic tradition, even when a report is verified as factually accurate, its immediate or unrestricted dissemination is not automatically justified. The transmission of information must strictly evaluate utility, public benefit (*maṣlaḥah*), and potential societal impacts (Nasoha et al., 2025). This highlights that Islamic communication balances freedom of expression with social responsibility, requiring digital literacy education to integrate moral integrity, empathy, privacy protection, and respect for human dignity.

In digital environments, communication ethics encompasses avoiding hate speech, refraining from slander and unverified allegations, respecting intellectual property rights, safeguarding

personal privacy, and utilizing social media to promote public welfare. From a *Tafsir Tarbawi* perspective, these practices embody moral accountability and social awareness. By embedding these values into digital literacy curricula, educators can guide students to communicate respectfully, share information responsibly, and foster an ethical digital ecosystem.

Synthesis of Educational Values and Digital Implementation

The educational values derived from Surah Al-Hujurat (49):6 and their corresponding digital literacy implementations are synthesized in Table 4 below.

Table 3. Educational Values of Surah Al-Hujurat (49):6 and Digital Literacy Implementation

Tarbawi Value	Educational Indicator	Digital Literacy Implementation
Critical Thinking	Analytical information processing	Critically examining digital news before acceptance
Information Verification	*Tabayyun* (Fact-checking)	Systematic fact-checking and cross-referencing sources
Moral Responsibility	*Amānah* (Moral Trust)	Refraining from spreading unverified news or hoaxes
Objectivity	*'Adl* (Justice & Impartiality)	Mitigating confirmation bias and evaluating empirical evidence
Communication Ethics	*Akhlāq* (Moral Conduct)	Engaging in respectful, polite, and constructive online communication

As illustrated in Table 3, the proposed framework directly aligns core Islamic pedagogical concepts with contemporary digital competencies. Critical thinking translates into analytical processing before internalizing content, while *tabayyun* forms the basis for structured digital fact-checking (Adel et al., 2025). Furthermore, moral responsibility (*amānah*) prevents the viral spread of misinformation, objectivity (*'adl*) combats algorithmic bias and prejudice, and communication ethics (*akhlāq*) fosters civility in digital interactions. Together, these indicators demonstrate how Qur'anic values provide a comprehensive model for digital citizenship in Society 5.0.

Conceptual Model of Quranic Information Literacy

Based on the synthesis of Tafsir Tarbawi, this study proposes a conceptual model of Quranic Information Literacy consisting of the following five stages:

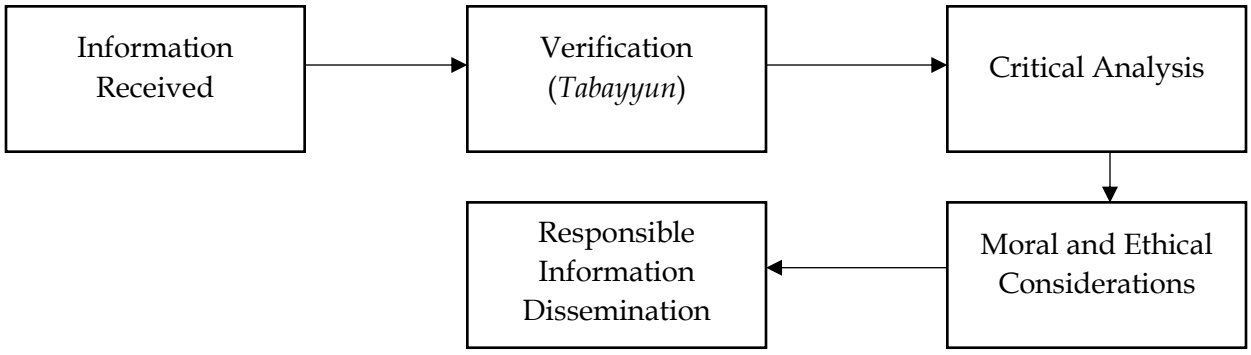


Figure 1. Conceptual Model of Qur'anic Information Literacy Framework

As illustrated in Figure 1, the proposed model structures responsible information engagement into a five-stage sequential workflow derived from the synthesis of *Tafsir Tarbawi*. The process initiates when information is received (*Information Received*), which immediately triggers the mandatory mechanism of verification (*Verification / Tabayyun*) to check source credibility and accuracy. Following verification, the data undergoes rigorous *Critical Analysis* to evaluate its context, evidence, and underlying narratives. This structural progression ensures that incoming digital messages are not blindly accepted, establishing an epistemological filter against misinformation and unverified claims.

The subsequent phases shift focus from cognitive evaluation to ethical decision-making and behavioral output. Before any action or dissemination occurs, the analyzed content is subjected to *Moral and Ethical Considerations*, where potential social harms, individual rights, public benefit (*maṣlaḥah*), and moral accountability are thoroughly weighed. Only after passing through these moral filters does the process culminate in *Responsible Information Dissemination*, determining whether and how the information should be shared. By integrating cognitive analysis with moral responsibility, Figure 1 offers a holistic pedagogical model that transforms traditional *tabayyun* into an actionable digital citizenship framework for Society 5.0.

CONCLUSION

This study finds that the concept of *tabayyun* in QS. Al-Hujurat 49:6, examined through a comparative analysis of the exegetical works of al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, Wahbah al-Zuḥaylī, and M. Quraish Shihab, constitutes a holistic Qur'anic information literacy framework encompassing source verification, critical thinking, objectivity, moral responsibility, and communication ethics. The principal finding is a five-stage conceptual model of Qur'anic Information Literacy: information reception, verification (*tabayyun*), critical analysis, moral and ethical deliberation, and responsible information dissemination. Theoretically, the study bridges classical Qur'anic exegesis with contemporary digital literacy by integrating epistemological, pedagogical, social, and spiritual dimensions, thereby distinguishing the proposed framework from predominantly technocratic secular models. Practically, the model can be incorporated into Islamic education curricula in the Society 5.0 era to cultivate critical, objective, and morally responsible digital citizens.

The study is limited by its conceptual-exegetical nature and the absence of empirical field testing, as well as by the restricted number of tafsīr works analysed, which necessitates caution in generalisation. Future research is recommended to validate the model through empirical investigations (both quantitative and qualitative) in formal and non-formal educational settings, to develop *tabayyun*-based instructional modules, and to expand the inquiry by incorporating additional Qur'anic verses related to information literacy in order to enhance the comprehensiveness and applicability of the proposed framework.

REFERENCES

Adel, S., Numan, M., & Busmayaril, B. (2025). Tabayyun in the digital era: A Living Quran analysis of news dissemination. *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir, 8*(1), 27–40. https://doi.org/10.33511/alfanar.v8n1.27-40

Annisa, S. (2024). *Implementasi literasi informasi keislaman dalam pembelajaran pendidikan agama Islam kelas VIII di SMP Negeri 1 Kota Agung* [Diploma thesis, UIN Raden Intan Lampung]. Raden Intan Repository. https://repository.radenintan.ac.id/id/eprint/34034

Ariyanti, A., Herlambang, Y. T., & Muhtar, T. (2025). Urgensi kompetensi pedagogik guru dalam pembelajaran abad ke-21: Studi kritis pedagogik futuristik. *Ideguru: Jurnal Karya Ilmiah Guru*, *10*(1), 389–395. https://doi.org/https://doi.org/10.51169/ideguru.v10i1.1417

Aziz, Z. A. (2025). Peran Literasi Media dalam Menangkal Penyebaran Hoaks di Era Digital. *Iqtida: Journal of Da'wah and Communication*, *5*(02), 248–264. https://doi.org/10.28918/iqtida.v5i02.11593

Faizeh, F. (2026). *Prinsip tabayyun dalam cancel culture di X: Analisis double movement Fazlur Rahman terhadap QS. Al-Ḥujurāt ayat 6* [Undergraduate thesis, Universitas Islam Negeri Maulana Malik Ibrahim]. UIN Malang E-Theses. http://etheses.uin-malang.ac.id/88753/

Hakim, M. L. (2024). Konsep Literasi Digital Perspektif Qur'ani (Relevansi Ayat-Ayat Tentang Ilmu dan Etika Informasi terhadap Pendidikan Islam Modern). *PERSPEKTIF: Jurnal Program Studi Pendidikan Islam*, *17*(01), 105–115. Retrieve from https://ejournal.kopertais4.or.id/mataraman/index.php/perspektif/article/view/6409

Harahap, E., Nasution, D. M., Daulay, F. F., & Rafiq, M. (2026). Prinsip Tabayyun Dalam Surah Al-Hujurat Ayat 6: Analisis Multidisipliner Perspektif Tafsir, Komunikasi Dan Literasi Digital. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, *11*(02), 290–303. https://doi.org/10.23969/jp.v11i02.51164

Harahap, M. I. F., Dalimunthe, A. M. M., & Adnir, F. (2026). Literasi Digital dalam Perspektif Al-Qur'an: Analisis QS Al-Hujurat Ayat 6 Perspektif Tafsir Al-Munir dan Relevansinya Terhadap Pendidikan di Era Digital. *Al-Muhajirin: Jurnal Pendidikan Islam*, *3*(1). https://doi.org/https://doi.org/10.63911/5ze8m214

Hayati, F. (2025). Nilai-Nilai Pendidikan Islam Dalam Alquran Surah Al-Hujurat. *Siddiq: Jurnal Pendidikan, Riset Dan Teknologi*, *1*(1), 71–79. Retrieve from https://journal.putramaysa.com/index.php/Siddiq/article/view/145

Himmah, A. (2025). *Peran hakim dalam mencegah kasus perceraian akibat kekerasan dalam rumah tangga perspektif hukum Islam (Studi di Pengadilan Agama Jakarta Selatan)* [Thesis, Universitas Darunnajah]. Repository Universitas Darunnajah. https://repository.darunnajah.ac.id/id/eprint/82/

Hulawa, D. E. (2021). *Literasi abad 21 dalam perspektif Islam dan implikasinya terhadap pembentukan kompetensi dan kualitas karakter peserta didik* [Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau]. Repositori UIN Suska Riau. https://repository.uin-suska.ac.id/48617/

Iwani, F. N., Abubakar, A., & Ilyas, H. (2024). Moralitas Digital dalam Pendidikan: Mengintegrasikan Nilai-Nilai Al-Qur'an di Era Teknologi. *Journal of Instructional and Development Researches*, *4*(6), 551–565. https://doi.org/10.53621/jider.v4i6.419

Juditha, C. (2026). Hoaks, Filter Bubble Dan Echo chambers Di Media Sosial: Kasus Pilkada 2024cial Media: The Case Of The 2024 Regional Election chambers Di Media Sosial: Kasus

Pilkada 2024. *Jurnal Pekommas*, *11*(1), 75–87. https://doi.org/https://doi.org/10.56873/jpkm.v11i1.6061

Kholik, A. (2025). Epistemologi Empiris Qur'ani: Kajian Tafsir Tematik atas QS. Āli'Imrān [3]: 190-191, al-Ḥujurāt [49]: 6, dan al-Mulk [67]: 3-4. *At-Taisir: Journal of Indonesian Tafsir Studies*. https://doi.org/10.51875/kvbtqx21

Mahmud, S. S., Qahi, A., Rhafik, M. N., & Rahmat, N. (2024). Menanggulangi Penyebaran Berita Hoax di Era Tranformasi Digital Perspektif Qur'an Surah Al-Hujurat Ayat 6. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, *7*(12), 13358–13365. https://doi.org/10.54371/jiip.v7i12.6335

Mukzizatin, S. (2024). *Inklusivitas dakwah Islam dalam pendidikan kewarganegaraan perspektif Al-Qur'an* [Doctoral dissertation, Universitas PTIQ Jakarta]. Repositori Universitas PTIQ Jakarta. https://repository.ptiq.ac.id/id/eprint/1786/

Mustofa, A., & bin Salman, A. M. (2026). Urgensi Tabayyun Sebagai Upaya Pencegahan Disinformasi (Hoax) Agama Menurut QS Al-Isra Ayat 36 dan QS Al-Hujurat Ayat 6: Analisis Tafsir Maudhu'i. *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits*, *5*(1), 188–203. http://dx.doi.org/10.35931/am.v5i1.5768

Nasoha, A. M. M., Atqiya, A. N., Thohir, H. K., Ramadhani, N. A., & Sabilaa, R. A. (2025). Etika Komunikasi dalam Islam: Analisis terhadap Konsep Tabayyun dalam Media Sosial. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, *3*(2), 224–232. https://doi.org/10.59246/aladalah.v3i2.1315

Nasution, M. (2026). *Konsep Kesejahteraan Sosial Terhadap Prinsip Keadilan Dan Kepedulian Sosial (Studi Kitab Tafsir Al-Munir Karya Wahbah Azzuhaili)*. Fakultas Agama Islam, Universitas Islam Sumatera Utara. https://doi.org/https://doi.org/10.71029/robbayana.v3i1.69

Nasution, N. (2025). *Interpretasi ayat-ayat perang dalam Tafsir Ahkam Al-Qurthubi dan Ash-Shabuni*. UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan.

Ningrum, U. D., Syahdan, M. T., Ritonga, I. W., & Sari, H. P. (2025). Penguatan Pendidikan Islam di Era Post-Truth: Peran Literasi Media dalam Menangkal Distorsi Informasi. *Robbayana: Jurnal Pendidikan Agama Islam*, *3*(1), 1–17. https://doi.org/https://doi.org/10.71029/robbayana.v3i1.69

Nurfadillah, S. A., & Mirza, I. (2026). Pendidikan Karakter Berbasis Tafsir dan Hadits Tarbawi. *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial*, *11*(1), 84–97. https://doi.org/https://doi.org/10.37216/tarbawi.v11i1.3164

Nurrohmah, A., Qibtia, A. H., & Mutmainah, A. M. (2026). Literasi digital dan pencegahan hoaks di kalangan pelajar: Strategi edukasi dan efektivitas literasi digital dalam memerangi penyebaran hoaks. *Jurnal Literasi Digital*, *6*(1), 1–10. https://doi.org/https://doi.org/10.54065/jld.6.1.2026.802

Pratiwi, Y., Adira, N., Alamsyah, R., Ardinata, M. F., & Sofiani, I. K. (2024). Etika Menanggapi Berita dalam Tafsir QS An-Nur Ayat 11-20 Perspektif Ibnu Katsir. *Innovative: Journal Of Social Science Research*, *4*(3), 16043–16057. https://doi.org/https://doi.org/10.31004/innovative.v4i3.12121

Qodariyah, L. (2025). Media Digital dan Pelestarian Informasi Untuk Menjamin Akses Informasi

di Era Teknologi: Digital Media and Information Preservation to Ensure Access to Information in the Technological Era. *Library Archive and Tecnology Journal*, *1*(1), 37–48. https://doi.org/10.32478/rt3j9x46

Rahardja, Y. S. (2026). Transformasi Digital dan Perubahan Pola Komunikasi Publik di Era Media Sosial. *SENADA (Seminar Nasional Manajemen, Desain Dan Aplikasi Bisnis Teknologi)*, *9*, 95–104. Retrieve from https://eprosiding.idbbali.ac.id/index.php/senada/article/view/1054

Safrudin, A., Mahmudah, N., & Rosada, S. A. (2026). Urgensi Literasi Informasi dalam Menjawab Dinamika Kebutuhan Informasi Individu pada Masyarakat Informasi yang Kompetitif. *Tik Ilmeu: Jurnal Ilmu Perpustakaan Dan Informasi*, *10*(1), 73–84. https://doi.org/https://doi.org/10.29240/tik.v10i1.14846

Tampubolon, S., Fernando, D. A., & Ilahi, A. (2025). Reconstructing Qur'an-based digital communication ethics: A thematic tafsir analysis of QS. Al-Hujurat verses 11–13 for strengthening character education. *Multidisciplinary Indonesian Center Journal (MICJO), 2*(4), 5864–5881. https://doi.org/10.62567/micjo.v2i4.3213

Teguh, A. S. (2022). *Prinsip tabayyun dan hoax dalam Al-Quran* [Diploma thesis, UIN Raden Intan Lampung]. Raden Intan Repository. https://repository.radenintan.ac.id/19707/

Zaini, Z. (2021). Antisapasi Hoax Di Era Informasi: Pendidikan Karakter Perspektif Al-Qurán Surah Al-Hujurat Ayat 6: Antisapasi Hoax Di Era Informasi: Pendidikan Karakter Perspektif Al-Qurán Surah Al-Hujurat Ayat 6. *Ngaji: Jurnal Pendidikan Islam*, *1*(1), 1–24. https://doi.org/10.24260/ngaji.v1i1.5