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TABAYYUN AS AN INFORMATION RESILIENCE SYSTEM FOR URBAN DIGITAL COMMUNITIES: AN ANALYSIS OF SURAH AL-HUJURAT VERSES 6–8

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ABSTRACT: The digital era has intensified information disruption through the proliferation of hoaxes, clickbait practices, and echo chambers, potentially undermining social cohesion and public trust. This study aims to reconstruct the concept of *tabayyun* in Surah Al-Hujurat verses 6–8 as a Qur'anic-based model of information resilience, with particular emphasis on its conceptual applicability to urban digital communities. Employing a qualitative approach through reflexive thematic analysis, the study examines relevant units of meaning from three authoritative Qur'anic commentaries: *Tafsir al-Qurthubi*, *Tafsir Ibn Kathir*, and *Tafsir al-Azhar*, contextualized through contemporary digital communication scholarship. The findings identify six thematic categories integrated into a three-layer protection model: an internal-spiritual layer comprising five ethical control mechanisms, a procedural-empirical layer involving seven information verification procedures, and a structural-governance layer encompassing four data validity rules and four information governance principles. These interconnected layers establish a conceptual framework for mitigating information distortion, strengthening public trust, and preventing socially harmful decisions. The study reconceptualizes *tabayyun* from an individual ethical obligation into an integrated information

resilience system, offering a Qur'anic foundation for strengthening verification practices, ethical communication, and information governance in urban digital communities confronting contemporary disinformation challenges.
Keywords: Tabayyun; Information Resilience; Urban Digital Communities; Disinformation; Surah Al-Hujurat.

ABSTRAK: *Era digital telah memperparah disrupsi informasi melalui penyebaran hoaks, praktik clickbait, dan pembentukan echo chamber yang berpotensi melemahkan kohesi sosial serta kepercayaan publik. Penelitian ini bertujuan merekonstruksi konsep tabayyun dalam Surah Al-Hujurat ayat 6–8 sebagai model ketahanan informasi berbasis Al-Qur'an, dengan penekanan pada potensi penerapannya dalam komunitas digital perkotaan. Penelitian ini menggunakan pendekatan kualitatif melalui analisis tematik reflektif terhadap unit-unit makna dalam tiga kitab tafsir, yaitu Tafsir al-Qurthubi, Tafsir Ibnu Katsir, dan Tafsir Al-Azhar, yang dianalisis secara kontekstual dengan literatur komunikasi digital kontemporer. Hasil penelitian mengidentifikasi enam kategori tematik yang terintegrasi dalam model perlindungan tiga lapis, yaitu lapisan internal-spiritual yang mencakup lima mekanisme pengendalian etis, lapisan prosedural-empiris yang terdiri atas tujuh prosedur verifikasi informasi, serta lapisan struktural-tata kelola yang meliputi empat aturan validitas data dan empat prinsip tata kelola informasi. Integrasi ketiga lapisan tersebut membentuk kerangka konseptual untuk mengurangi distorsi informasi, memperkuat kepercayaan publik, dan mencegah pengambilan keputusan yang merugikan masyarakat. Kebaruan penelitian terletak pada rekonstruksi tabayyun dari kewajiban etis individual menjadi sistem ketahanan informasi yang terintegrasi. Model ini menawarkan landasan Qur'ani untuk memperkuat praktik verifikasi, etika komunikasi, dan tata kelola informasi pada komunitas digital perkotaan dalam menghadapi tantangan disinformasi kontemporer.*
Kata Kunci: *Tabayyun; Ketahanan Informasi; Komunitas Digital Perkotaan; Disinformasi; Surah Al-Hujurat.*

INTRODUCTION

Digital communication platforms have transformed information production and dissemination, enabling users to circulate content without systematic editorial verification.[1] Although this transformation expands public participation, it also facilitates misinformation through emotional engagement, selective exposure, and algorithmically mediated interactions.[2] Vosoughi, Roy, and Aral demonstrate that false news spreads faster and more extensively than truthful information, while Cinelli et al. identify platform-dependent patterns of echo chamber formation.[3]

[1] Abu Bakar et al., "The Concept of Tabayyun in Dissemination of Information Through Mass Media," *International Journal of Academic Research in Business and Social Sciences* 14, no. 1 (2024): 2630–42, https://doi.org/10.6007/IJARBSS/v14-i1/20693.
[2] Samsir and Muhammad Yusril, "The Concept of Tabayyun in the Quran: An Analysis of the Phenomenon of Spreading Hoaxes on Social Media," *TAFASIR: Jurnal Kajian Al-Qur'an* 2, no. 2 (2024): 96–111, https://doi.org/10.62376/tafasir.v2i2.41.
[3] Soroush Vosoughi, Deb Roy, and Sinan Aral, "The Spread of True and False News Online," *Science* 359, no. 6380 (2018): 1146–51, https://doi.org/10.1126/science.aap9559; Matteo Cinelli et al., "The

However, Ecker et al. emphasize that misinformation susceptibility involves interconnected cognitive, social, and affective mechanisms, whereas Budak et al. caution against generalizing its societal consequences without adequate empirical evidence.[4] These findings indicate that disinformation cannot be addressed solely through individual fact-checking but requires a multidimensional framework integrating critical judgment, credible evidence, and responsible information governance.[5]

These challenges are particularly relevant to urban digital communities, where neighborhood messaging groups, local social networks, and civic communication platforms mediate information exchange and collective decision-making.[6] Oberwittler and Natter demonstrate that participation in digital neighborhood platforms is unevenly distributed across urban populations and associated with existing patterns of social capital.[7] In Indonesia, Wendratama et al. reveal that responses to misinformation in WhatsApp groups vary according to group characteristics and participants' social identities. Similarly, Kalogeropoulos and Rossini identify associations between WhatsApp group dynamics and misinformation exposure, belief, and sharing behaviors in Brazil.[8] Collectively, these studies highlight the importance of examining how interpersonal trust, source credibility, and community interactions shape information-related vulnerabilities.[9] Urban digital communities consequently provide a relevant context for the

Echo Chamber Effect on Social Media," *Proceedings of the National Academy of Sciences* 118, no. 9 (2021): e2023301118, https://doi.org/10.1073/pnas.2023301118.

[4] Ullrich K H Ecker et al., "The Psychological Drivers of Misinformation Belief and Its Resistance to Correction," *Nature Reviews Psychology* 1 (2022): 13–29, https://doi.org/10.1038/s44159-021-00006-y; Ceren Budak et al., "Misunderstanding the Harms of Online Misinformation," *Nature* 630 (2024): 45–53, https://doi.org/10.1038/s41586-024-07417-w.

[5] Supriyadi Ahmad and Husnul Hotimah, "Hoaxes in the Study of Islamic Thought and Positive Law," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 5, no. 3 (2018): 291–306, https://doi.org/10.15408/sjsbs.v5i3.10366.

[6] Isna Quffa Awamira, Ikhwanudin, and Muhammad Nur Amin, "Tabayyun Morals in the Qur'an: Analysis of Maqasidi's Tafsir on Tabayyun Verses," *Al-Afkar: Journal for Islamic Studies* 9, no. 3 (2026): 251–68, https://doi.org/10.31943/afkarjournal.v9i3.3412.

[7] Dietrich Oberwittler and Lisa Natter, "The Unequal Spread of Digital Neighbourhood Platforms in Urban Neighbourhoods: A Multilevel Analysis of Socio-Demographic Predictors and Their Relation to Neighbourhood Social Capital," *Urban Studies* 61, no. 16 (2024): 3187–3210, https://doi.org/10.1177/00420980241286266.

[8] Engelbertus Wendratama et al., "Domesticating WhatsApp Groups: Indonesian Women's Experience with Misinformation and Hate Speech in the 2019 Election," *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 4 (2023): 372–90, https://doi.org/10.17576/JKMJC-2023-3904-20; Antonis Kalogeropoulos and Patrícia Rossini, "Unraveling WhatsApp Group Dynamics to Understand the Threat of Misinformation in Messaging Apps," *New Media & Society* 27, no. 3 (2025): 1625–50, https://doi.org/10.1177/14614448231199247.

[9] R Kelly Garrett and Shannon Poulsen, "Flagging Facebook Falsehoods: Self-Identified Humor Warnings Outperform Fact Checker and Peer Warnings," *Journal of Computer-Mediated Communication* 24, no. 5 (2019): 240–58, https://doi.org/10.1093/jcmc/zmz012.

proposed application of information resilience principles, although they are not examined empirically in the present study.[10]

Contemporary scholarship increasingly recognizes that effective responses to disinformation require coordinated individual, procedural, and institutional safeguards.[11] Dragomir, Rúas-Araújo, and Horowitz emphasize the multidimensional character of information resilience, while Pennycook and Rand demonstrate that accuracy-oriented interventions can improve information-sharing discernment.[12] McGrew further identifies lateral reading as an effective strategy for evaluating online source credibility.[13] Nevertheless, Aslett et al. demonstrate that searching online to verify misleading information may paradoxically reinforce false beliefs when search results contain unreliable sources.[14] These findings expose the limitations of verification practices that prioritize information retrieval without critically assessing evidentiary quality.[15] Accordingly, information resilience requires an integrated approach connecting ethical self-regulation, systematic verification, source evaluation, and accountable decision-making.[16]

Within Islamic scholarship, Surah Al-Hujurat verses 6–8 offers a normative foundation for examining these interconnected responsibilities.[17] Verse 6 emphasizes verification of consequential reports from questionable sources to prevent uninformed judgments and social harm.[18] Al-Qurṭubī, Ibn Kathīr, and Hamka underscore the importance of source credibility, evidentiary caution, and

[10] Lena Frischlich et al., "The Complexity of Misinformation Extends Beyond Virus and Warfare Analogies," *Npj Complexity* 2 (2025): 29, https://doi.org/10.1038/s44260-025-00053-z.
[11] G Pennycook and D G Rand, "Accuracy Prompts Are a Replicable and Generalizable Approach for Reducing the Spread of Misinformation," *Nature Communications* 13 (2022), https://doi.org/10.1038/s41467-022-30073-5.
[12] Marius Dragomir, José Rúas-Araújo, and Minna Horowitz, "Beyond Online Disinformation: Assessing National Information Resilience in Four European Countries," *Humanities and Social Sciences Communications* 11 (2024): 101, https://doi.org/10.1057/s41599-024-02605-5; Gordon Pennycook et al., "Inoculation and Accuracy Prompting Increase Accuracy Discernment in Combination but Not Alone," *Nature Human Behaviour* 8 (2024): 2330–41, https://doi.org/10.1038/s41562-024-02023-2.
[13] Sarah McGrew, "Learning to Evaluate: An Intervention in Civic Online Reasoning," *Computers & Education* 145 (2020): 103711, https://doi.org/10.1016/j.compedu.2019.103711.
[14] Sarah McGrew, "Teaching Lateral Reading: Interventions to Help People Read Like Fact Checkers," *Current Opinion in Psychology* 55 (2024): 101737, https://doi.org/10.1016/j.copsyc.2023.101737; Kevin Aslett et al., "Online Searches to Evaluate Misinformation Can Increase Its Perceived Veracity," *Nature* 625 (2024): 548–56, https://doi.org/10.1038/s41586-023-06883-y.
[15] Rico Setyo Nugroho, M Dliya' 'Ulami,' and Agus Edy Laksono, "The Tabayyun Concept for Responding to Social Media in the Study of Islamic Education," *Al Ulya: Jurnal Pendidikan Islam* 7, no. 2 (2022): 128–41, https://doi.org/10.32665/alulya.v7i2.1570.
[16] Samuli Laato et al., "What Drives Unverified Information Sharing and Cyberchondria during the COVID-19 Pandemic?," *European Journal of Information Systems* 29, no. 3 (2020): 288–305, https://doi.org/10.1080/0960085X.2020.1770632.
[17] Femi Olan et al., "Fake News on Social Media: The Impact on Society," *Information Systems Frontiers* 26, no. 2 (2024): 443–58, https://doi.org/10.1007/s10796-022-10242-z.
[18] Gordon Pennycook et al., "Shifting Attention to Accuracy Can Reduce Misinformation Online," *Nature* 592, no. 7855 (2021): 590–95, https://doi.org/10.1038/s41586-021-03344-2.

deliberation before taking action.[19] Verse 7 introduces the relationship between legitimate prophetic authority, collective judgment, and moral orientation, while verse 8 reinforces the spiritual foundations of responsible conduct.[20] Read collectively, these verses provide an interpretive basis for connecting ethical self-regulation, evidentiary judgment, decision-making authority, and social accountability.[21] However, translating these principles into contemporary information governance requires explicit conceptual reconstruction rather than assuming direct equivalence between classical Qur'anic interpretation and modern digital communication systems.[22]

Previous studies have established the contemporary relevance of *tabayyun* in information assessment and communication ethics.[23] Noor conceptualizes *tabayyun* through source reputation, information relevance, and representational accuracy.[24] Astuti and Mustofa examine Muslim adolescents' perceptions of online hoaxes and the importance of critical information evaluation,[25] while Yanuar and Karim extend Qur'anic verification ethics to misleading commercial claims in digital marketplaces.[26] Although these studies demonstrate the applicability of *tabayyun* across communication contexts, the literature examined predominantly emphasizes individual verification and Surah Al-Hujurat verse 6.[27] The systematic integration of verses 6–8 into an information resilience framework connecting spiritual self-regulation, empirical verification, data validity, and institutional governance remains insufficiently articulated. This conceptual limitation constitutes the

[19] Abū 'Abd Allāh Muḥammad ibn Aḥmad Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*, ed. 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī (Beirut: Mu'assasat al-Risālah, 2006); Ismail ibn Umar Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)* (Riyadh: Darussalam, 2003); Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2020).

[20] David M J Lazer et al., "The Science of Fake News," *Science* 359, no. 6380 (2018): 1094–96, https://doi.org/10.1126/science.aao2998.

[21] Tobias Prike, Lisa H Butler, and Ullrich K H Ecker, "Source-Credibility Information and Social Norms Improve Truth Discernment and Reduce Engagement with Misinformation Online," *Scientific Reports* 14 (2024): 6900, https://doi.org/10.1038/s41598-024-57560-7.

[22] Tatang Tatang, Farhan Fuadi, and Shofa Musthofa Khalid, "The Qur'anic Concept of Truth and the Correspondence Theory in Countering Digital News Hoaxes," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab* 8, no. 1 (2025): 71–85, https://doi.org/10.17509/alsuniyat.v8i1.76706.

[23] V Braun and V Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

[24] 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 (2018): 33–40, https://doi.org/10.17977/um008v2i12018p033.

[25] Yanti Dwi Astuti and Mustofa, "Persepsi Remaja Muslim Yogyakarta Terhadap Peredaran Hoaks Di Media Sosial," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (2020): 47–62, https://doi.org/10.24090/komunika.v14i1.2865.

[26] Mutiara Yanuar and Abdul Karim, "Tabayyun in the Digital Marketplace: Quranic Ethics Against Skincare Overclaims," *Journal of Qur'an and Hadith Studies* 14, no. 2 (2025): 360–73, https://doi.org/10.15408/quhas.v14i2.46536.

[27] V Braun and V Clarke, "Reflecting on Reflexive Thematic Analysis," *Qualitative Research in Sport, Exercise and Health* 11, no. 4 (2019): 589–97, https://doi.org/10.1080/2159676X.2019.1628806.

principal research gap, particularly regarding the potential translation of Qur'anic information ethics into structured verification and governance practices for urban digital communities.

To address this gap, the study investigates three questions: (1) What information resilience principles can be derived from interpretations of Surah Al-Hujurat verses 6–8? (2) How do these principles establish conceptual relationships among ethical-spiritual control, empirical verification, data validity, and information governance? (3) How might the resulting framework inform responses to disinformation in urban digital communities? Employing reflexive thematic analysis of interpretations by al-Qurṭubī, Ibn Kathīr, and Hamka,[28] the study reconstructs *tabayyun* into a three-layer information resilience model encompassing internal-spiritual safeguards, procedural-empirical verification, and structural-governance mechanisms. Its theoretical contribution lies in extending *tabayyun* beyond individual ethical responsibility toward an integrated Qur'anic framework for information resilience. Practically, the proposed model offers a conceptual foundation for community-oriented digital literacy, verification protocols, and responsible information governance, subject to future empirical validation.

METHOD

This study employed an interpretive qualitative design using reflexive thematic analysis (RTA) to reconstruct *tabayyun* in Surah Al-Hujurat verses 6–8 as a Qur'anic information resilience framework. Following Braun and Clarke, themes were conceptualized as interpretive patterns developed through researchers' engagement with textual evidence rather than predefined categories or statistical frequencies.[29] The primary corpus comprised the Qur'anic verses and their interpretations in *Al-Jāmiʿ li-Aḥkām al-Qurʾān* by al-Qurṭubī, *Tafsīr al-Qurʾān al-ʿAẓīm* by Ibn Kathīr, and *Tafsir al-Azhar* by Hamka.[30] These commentaries were purposively selected for their complementary juridical, narration-based, and socio-contextual approaches, enabling comparative interpretation across historical and intellectual traditions.

The corpus included exegetical passages addressing *asbāb al-nuzūl*, source credibility, verification, prophetic authority, moral responsibility, and the social consequences of uninformed judgments. Particular attention was given to the Qur'anic terms *fāsiq*, *nabaʾ*, *fa-tabayyanū*, *bi-jahālah*, and *nādimīn*. Editorial materials and passages unrelated to the research questions were excluded. Secondary literature published between 2016 and 2026 was identified through Google Scholar and Garuda using combinations of *tabayyun*, misinformation, disinformation, digital literacy, information verification, and information resilience. Relevant

[28] Virginia Braun and Victoria Clarke, "One Size Fits All? What Counts as Quality Practice in (Reflexive) Thematic Analysis?," *Qualitative Research in Psychology* 18, no. 3 (2021): 328–52, https://doi.org/10.1080/14780887.2020.1769238.
[29] Braun and Clarke.
[30] Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*; Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)*; Hamka, *Tafsir Al-Azhar*.

scholarly publications informed conceptual contextualization but were excluded from the primary exegetical coding.

Data were collected through systematic documentation and organized into an extraction matrix recording source identity, edition, relevant passage, textual evidence, provisional codes, and analytical memos. Units of analysis comprised meaningful textual segments expressing distinct interpretive propositions. Analysis followed six recursive phases: familiarization, initial coding, candidate theme development, theme review, thematic refinement, and interpretive synthesis.[31] An inductive-abductive orientation enabled concepts to be developed from the exegetical texts and subsequently examined in dialogue with contemporary information resilience scholarship. Analytical quality was supported through cross-source comparison, documentation of interpretive decisions, and examination of divergent readings. Intercoder agreement coefficients were not employed because RTA prioritizes reflexive interpretation over coding consensus.

Reflexivity Statement. The analysis adopted a contemporary information resilience perspective that could privilege verification and governance concepts when interpreting historically situated Qur'anic commentaries. Reflexive memoing was therefore used to distinguish exegetical propositions from contemporary conceptual extensions, document interpretive assumptions, and preserve alternative readings. This positioning acknowledges that the proposed framework represents an analytical reconstruction rather than an exclusive or definitive interpretation of the verses.[32]

Community Relevance and Application Context. Urban Muslim digital communities were identified as a proposed application context because neighborhood messaging groups, mosque-associated communication networks, and local civic platforms provide settings in which unverified information may influence collective judgments.[33] The reconstructed framework offers a potential three-stage community verification protocol: ethical reflection before sharing, empirical assessment of sources and supporting evidence, and governance procedures for documenting verification outcomes, correcting misinformation, and assigning communication responsibilities. Community administrators could adapt

[31] David Byrne, "A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis," *Quality & Quantity* 56, no. 3 (2022): 1391–1412, https://doi.org/10.1007/s11135-021-01182-y; Virginia Braun and Victoria Clarke, "Supporting Best Practice in Reflexive Thematic Analysis Reporting in Palliative Medicine: A Review of Published Research and Introduction to the Reflexive Thematic Analysis Reporting Guidelines (RTARG)," *Palliative Medicine* 38, no. 6 (2024): 608–16, https://doi.org/10.1177/02692163241234800.

[32] Byrne, "A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis"; Braun and Clarke, "Supporting Best Practice in Reflexive Thematic Analysis Reporting in Palliative Medicine: A Review of Published Research and Introduction to the Reflexive Thematic Analysis Reporting Guidelines (RTARG)."

[33] Oberwittler and Natter, "The Unequal Spread of Digital Neighbourhood Platforms in Urban Neighbourhoods: A Multilevel Analysis of Socio-Demographic Predictors and Their Relation to Neighbourhood Social Capital"; Wendratama et al., "Domesticating WhatsApp Groups: Indonesian Women's Experience with Misinformation and Hate Speech in the 2019 Election."

these procedures into communication guidelines and digital literacy activities. This proposed application constitutes conceptual translation rather than observed implementation; its feasibility and effectiveness require subsequent community-based empirical evaluation.

RESULTS AND DISCUSSION

Thematic Reconstruction of Qur'anic Information Resilience

Reflexive thematic analysis of Surah Al-Hujurat verses 6–8, drawing on the interpretations of al-Qurṭubī, Ibn Kathīr, and Hamka, identified 35 coded meaning units organized into six thematic categories.[34] These categories encompass information risk triggers, ethical-spiritual safeguards, empirical verification procedures, data validity principles, information governance, and potential consequences for the information ecosystem. Their conceptual relationships form an integrated *Triple-Filter System*, comprising ethical-spiritual, procedural-empirical, and structural-governance layers. Table 1 presents the thematic distribution.

Table 1. Thematic Distribution of Coded Meaning Units

Thematic category	Meaning units	System position
Tabayyun trigger conditions	10	Input
Ethical-spiritual filter	5	Layer 1
Empirical verification procedures	7	Layer 2
Data validity principles	6	Layer 3
Information governance and authority	4	Layer 3
Information ecosystem impacts	3	Output
Total	**35**	

Source: Authors' thematic analysis of the selected Qur'anic commentaries.

These findings indicate that *tabayyun* extends beyond verifying isolated claims. The relationship among verses 6–8 provides an interpretive foundation connecting source credibility, moral responsibility, evidence assessment, decision-making authority, and social consequences. The resulting framework represents the researchers' conceptual synthesis rather than a model explicitly formulated by the classical commentators. Its relevance to contemporary disinformation lies in integrating individual judgment with procedural verification and collective accountability.

[34] Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*; Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)*; Hamka, *Tafsir Al-Azhar*.

Tabayyun *Trigger Conditions*: Identifying Information Risks

Surah Al-Hujurat verse 6 establishes verification as a response to consequential information conveyed by a *fāsiq* (morally unreliable informant). The term *naba'* denotes significant news, while the warning against acting *bi-jahālah* emphasizes the consequences of decisions made without adequate knowledge. Comparative interpretation of al-Qurṭubī, Ibn Kathīr, and Hamka suggests that source reliability, evidentiary uncertainty, and potential harm constitute interconnected considerations in responsible information judgment.[35] The ten coded meaning units were synthesized into four risk dimensions (Table 2).

Table 2. Information Risk Dimensions Triggering Tabayyun

Risk dimension	Interpretive basis	Contemporary application
Source integrity	Reliability and moral accountability of informants	Assessing credibility and conflicts of interest
Source identifiability	Uncertainty concerning the informant	Tracing anonymous or unattributed claims
Message characteristics	Consequential reports requiring examination	Scrutinizing allegations and sensational content
Potential consequences	Risk of harming others through uninformed action	Preventing reputational damage and collective conflict

Source: Authors' interpretive synthesis.

These dimensions distinguish risk identification from the determination of factual truth. An unreliable source does not necessarily produce false information, just as a credible source does not guarantee accuracy. Verification intensity should therefore depend on evidentiary uncertainty and potential consequences rather than source identity alone. This interpretation extends earlier studies emphasizing information quality and source assessment by positioning *tabayyun* as a preventive mechanism activated before uncertain claims influence collective decisions.[36]

The Triple-Filter System of Qur'anic Information Resilience

The four categories connecting information inputs to potential outcomes constitute three interdependent protection layers. The first regulates ethical orientation and self-control; the second establishes procedures for examining evidence; and the third determines the validity and responsible institutional use of verified information. This integration corresponds with multidimensional

[35] Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*; Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)*; Hamka, *Tafsir Al-Azhar*.

[36] Noor, "Penilaian Kualitas Informasi Sebagai Bentuk Sikap Tabayyun Ketika Menerima Informasi Di Sosial Media Dan Internet"; Muhamad Riza, "Information Literacy as an Implementation of Tabayun Concept in Islam," *Tik Ilmeu: Jurnal Ilmu Perpustakaan Dan Informasi* 5, no. 2 (2021): 201–18, https://doi.org/10.29240/tik.v5i2.2866.

approaches to information resilience, which emphasize interactions among individual capabilities, information institutions, and governance structures.[37] Each layer addresses limitations that cannot be resolved independently.

1. First Layer: Ethical-Spiritual Safeguards

The ethical-spiritual layer derives from the relationship between the verification command in verse 6 and the moral orientation emphasized in verses 7–8. These verses associate responsible judgment with faith, rejection of wrongdoing, and *rushd* (right guidance or sound judgment). Within the analytical framework, five mechanisms emerge: commitment to truth, emotional restraint, awareness of prejudice, critical reasoning, and habituation of ethical communication.

These mechanisms function as internal safeguards against impulsive information-sharing. The exegetical account associated with al-Walīd ibn ʿUqbah and Banū al-Muṣṭaliq illustrates how fear and subjective assumptions may distort information before its consequences are understood. The ethical challenge therefore concerns not only intentional deception but also the transformation of uncertain perceptions into apparently credible reports.

Contemporary research supports the importance of this internal dimension. Pennycook and Rand demonstrate that directing attention toward accuracy can improve discernment in information-sharing decisions.[38] However, the Qur'anic perspective introduces an additional normative foundation: responsible verification is motivated not merely by cognitive accuracy but also by accountability for potential harm. Accordingly, the first layer connects epistemic awareness with moral responsibility without treating religious commitment itself as empirical evidence of information accuracy.

2. Second Layer: Procedural-Empirical Verification

The second layer translates ethical caution into systematic evidentiary examination. The exegetical discussion of *fa-tabayyanū* (seek clarification) and *fa-tathabbatū* (establish certainty through careful examination) indicates complementary orientations: avoiding premature judgment and actively investigating uncertain claims. The seven procedures identified in the corpus are summarized in Table 3.

Table 3. Empirical Verification Procedures

Procedure	Interpretive orientation	Proposed digital application
Defer judgment and action	Avoid premature decisions	Temporary suspension of unverified claims
Establish a deliberative pause	Exercise restraint and caution	Cooling-off period
Assign independent verification	Investigate disputed reports	Designated verification personnel

[37] Dragomir, Rúas-Araújo, and Horowitz, "Beyond Online Disinformation: Assessing National Information Resilience in Four European Countries."
[38] Pennycook et al., "Inoculation and Accuracy Prompting Increase Accuracy Discernment in Combination but Not Alone."

Gather supporting evidence	Examine multiple indicators	Source triangulation
Conduct direct observation	Examine actual circumstances	Primary evidence verification
Clarify with relevant parties	Seek contextual explanations	Direct confirmation
Provide the right of reply	Consider responses before judgment	Procedural fairness

Source: Authors' synthesis of exegetical interpretations and contemporary verification practices.

The procedures distinguish passive restraint from active investigation. Deferring judgment prevents uncertain information from becoming immediate action, whereas independent examination, triangulation, observation, and clarification establish a defensible evidentiary basis. The narration concerning Khālid ibn al-Walīd's investigation of Banū al-Muṣṭaliq illustrates the importance of assessing circumstances independently rather than relying exclusively on an initial report.[39]

Nevertheless, additional information does not necessarily produce greater accuracy. McGrew identifies *lateral reading* as a valuable approach to evaluating source credibility, while Aslett et al. demonstrate that online searches can reinforce misinformation when unreliable sources dominate search results.[40] These findings qualify simplistic interpretations of *tabayyun* as merely searching for corroborating information. Effective verification requires independent, credible, and contextually relevant evidence. The proposed seven procedures consequently represent a contemporary operationalization of exegetical principles, not practices directly prescribed in modern technical terms by the commentators.

3. Third Layer: Data Validity and Information Governance

The third layer addresses the institutional conditions under which information becomes an acceptable basis for judgment and action. The interpretation of al-Qurṭubī and Ibn Kathīr concerning testimony, informant credibility, and evidentiary responsibility informs six principles of data validity.[41] Their contemporary implications are summarized in Table 4.

Table 4. Principles of Data Validity

Principle	Analytical meaning	Contemporary implication
Informant credibility	Reliable testimony carries evidentiary weight	Assess source competence and credibility

[39] Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*; Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)*; Hamka, *Tafsir Al-Azhar*.
[40] McGrew, "Teaching Lateral Reading: Interventions to Help People Read Like Fact Checkers"; Aslett et al., "Online Searches to Evaluate Misinformation Can Increase Its Perceived Veracity."
[41] Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'Ān Wa Al-Mubayyin Li-Mā Taḍammanahu Min Al-Sunnah Wa Āy Al-Furqān*; Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim (Tafsir Ibn Kathir)*; Hamka, *Tafsir Al-Azhar*.

Examination of problematic sources	Questionable reports require additional scrutiny	Require independent corroboration
Context-sensitive evidence	Evidentiary requirements vary by circumstances	Apply proportionate verification standards
Evidence-supported probability	Qualified judgment may rely on sufficient indicators	Disclose evidence and uncertainty
Rejection of uncritical acceptance	Authority or affiliation does not establish factual truth	Evaluate claims independently
Prohibition of uninformed action	Consequential decisions require adequate knowledge	Establish minimum evidentiary thresholds

Source: Authors' interpretive synthesis.

These findings indicate that information validity emerges from the interaction of source credibility, evidentiary quality, claim characteristics, and decision-making consequences. A trustworthy informant may reduce uncertainty but cannot eliminate the need for verification. Conversely, reports from questionable sources are not necessarily false, although their acceptance requires stronger independent evidence. The concept of *khabar al-wāḥid* must therefore be interpreted within its epistemological and juridical context rather than treated as unconditional authorization to accept digital information from reputable individuals.

The governance category further comprises four principles: decision-making independence, knowledge-based leadership, institutionalized verification, and responsible communication ethics.[42] Verse 7 provides a normative foundation for resisting unexamined collective pressure, although prophetic authority cannot be equated with contemporary institutional leadership. In digital settings, these principles may inform evidence-based decisions, transparent verification responsibilities, documentation procedures, and mechanisms for correcting erroneous information.

The ethical dimension of governance can also be contextualized through *qawlan sadīdan* (truthful speech; Q. 33:70) and *qawlan maʿrūfan* (appropriate speech; Q. 4:5). These principles complement *tabayyun* by addressing how information should be communicated after verification. Their inclusion constitutes broader Qur'anic ethical contextualization rather than direct findings from Surah Al-Hujurat verses 6–8. This distinction is essential because factual accuracy alone does not eliminate the possibility of disproportionate disclosure, reputational harm, or socially irresponsible communication. Contemporary misinformation governance scholarship similarly emphasizes coordinated responsibilities across individuals, institutions, and communication platforms.[43]

[42] Zulfikar Zulfikar et al., "Maqāṣidī Interpretation of Environmental Verses as a Solution to the Ecological Crisis and Global Climate Change," *Ibn Abbas* 9, no. 1 (2026): 89–105.
[43] Neha Chaudhuri et al., "Misinformation on Social Platforms: A Review and Research Agenda," *Technology in Society* 78 (2024): 102654, https://doi.org/10.1016/j.techsoc.2024.102654.

Synthesis of the Triple-Filter System Model

The six thematic categories form an interconnected information resilience process. Information risk triggers initiate ethical-spiritual assessment, followed by empirical verification and structural evaluation of evidence and authority. The resulting decisions may generate psychological, social, and institutional consequences.[44] Figure 1 summarizes these relationships.

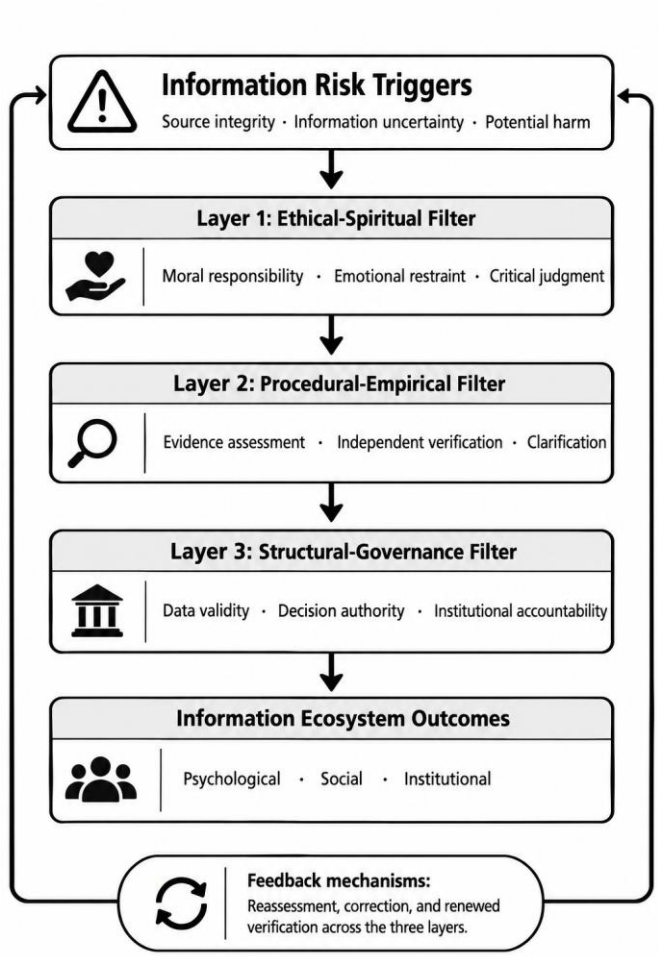


Figure 1. Triple-Filter System Model of Qur'anic Information Resilience
Source: Authors' conceptual reconstruction of Surah Al-Hujurat verses 6–8.

The model is recursive rather than strictly linear. New evidence may require reconsideration of source reliability, while institutional correction can initiate renewed verification.[45] Its distinctive contribution lies in integrating three analytically separate but mutually dependent functions: the moral disposition of

[44] Zulfikar Fikar et al., "Interreligious Citizenship Dalam Tafsir Qur'an Surah Al-Mumtahanah Ayat 8: Rekonstruksi Relasi Muslim Dan Non-Muslim Pada Masyarakat Multikeyakinan," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 6, no. 1 (2026): 91–102, https://doi.org/10.47498/bashair.v6i1.6462.
[45] Baso Muh Wahidin, Ahmad Nurrohim, and Zulfikar, "The Concept of Tawāzun in Hamka's Tafsir Al-Azhar and Its Relevance to the Phenomenon of Hustle Culture," *Community: Jurnal Hasil Penelitian Dan Pengabdian Masyarakat* 5, no. 1 (2026): 1009–26, https://doi.org/10.61166/community.v5i1.264.

information recipients, the evidentiary examination of claims, and the accountable use of information in collective decisions. Nevertheless, the model remains a conceptual proposition rather than an empirically validated system.

Potential Impacts on the Information Ecosystem

The final three meaning units concern psychological, social, and institutional consequences. Verse 6 warns against regret (*nādimīn*) arising from uninformed actions, while verses 7–8 emphasize sound moral orientation. These interpretations provide a normative basis for evaluating potential consequences rather than demonstrating observed intervention outcomes (Table 5).

Table 5. Potential Outcomes of the Triple-Filter System

Dimension	Potential risks	Intended outcomes
Psychological-epistemic	Impulsivity, prejudice, and misplaced confidence	Critical judgment and openness to correction
Social	False accusations, reputational harm, and polarization	Responsible communication and interpersonal trust
Institutional	Rumor-based decisions and weak accountability	Evidence-based governance and transparent correction

Source: Authors' conceptual interpretation; outcomes have not been empirically validated.

The distinction between potential and demonstrated outcomes is particularly important. Budak et al. caution against overstating the societal harms of misinformation without contextually appropriate empirical evidence.[46] Accordingly, the present findings identify plausible mechanisms through which *tabayyun* may support information resilience but do not establish causal improvements in community behavior.[47]

Implications for Urban Muslim Digital Communities

The proposed framework is relevant to urban Muslim digital communities, particularly mosque-associated communication networks, neighborhood WhatsApp groups, and local civic platforms. Research on digital neighborhood participation and Indonesian WhatsApp groups indicates that interpersonal relationships, group characteristics, and social identities influence digital information exchange.[48] These findings support urban Muslim communities as a

[46] Budak et al., "Misunderstanding the Harms of Online Misinformation."
[47] Zulfikar Fikar, Nashrul Mu'minin, and Mila Kamelia Putri, "Rekonstruksi Fikih Informasi Terhadap Deepfake Keagamaan Di Era Artificial Intelligence: Pendekatan Maqāṣid Al-Syarī 'Ah," *Syariah: Journal of Fiqh Studies* 4, no. 1 (2026): 73–98.
[48] Oberwittler and Natter, "The Unequal Spread of Digital Neighbourhood Platforms in Urban Neighbourhoods: A Multilevel Analysis of Socio-Demographic Predictors and Their Relation to Neighbourhood Social Capital"; Wendratama et al., "Domesticating WhatsApp Groups: Indonesian Women's Experience with Misinformation and Hate Speech in the 2019 Election"; Kalogeropoulos and Rossini, "Unraveling WhatsApp Group Dynamics to Understand the Threat of Misinformation in Messaging Apps."

potential application context without implying that the present study has investigated them empirically.

At the individual level, the ethical-spiritual filter may inform digital literacy activities emphasizing emotional restraint, bias awareness, and responsibility before sharing consequential information. At the procedural level, group administrators could introduce verification guidelines requiring source identification, independent corroboration, and clarification from affected parties. At the structural level, mosque committees and neighborhood communication coordinators could establish transparent moderation procedures, designate verification responsibilities, and document corrections to inaccurate information.

For example, an unverified allegation concerning community assistance distribution could be temporarily withheld from wider circulation while administrators examine relevant records and consult responsible parties. This hypothetical application illustrates how ethical restraint, empirical verification, and accountable governance might operate collectively. Its feasibility depends on community trust, digital literacy, institutional capacity, and safeguards against arbitrary moderation.

Theoretical Contribution and Research Limitations

The principal contribution of this study lies in reconstructing *tabayyun* from an individual ethical obligation into a multidimensional information resilience framework. By integrating Surah Al-Hujurat verses 6–8, the model connects moral responsibility, the epistemology of testimony, empirical verification, and information governance. Its normative implications may also be considered within *maqāṣid al-sharīʿah*, particularly the prevention of harm and protection of human welfare. However, this constitutes a secondary ethical interpretation rather than an independent theme generated from the primary corpus.

The findings remain limited by the selection of three Qur'anic commentaries and the interpretive nature of reflexive thematic analysis. The 35 coded meaning units represent an analytical structure rather than statistical generalizability. Furthermore, the proposed framework has not been implemented in urban Muslim digital communities. Future research should examine its feasibility through community-based case studies, participatory implementation, and measurable verification practices. Indicators such as compliance with verification procedures, correction responsiveness, and the circulation of unverified claims could support subsequent empirical evaluation.

CONCLUSION

This study reconceptualizes *tabayyun* in Surah Al-Hujurat verses 6–8 as an integrated information resilience framework connecting ethical self-regulation, empirical verification, and accountable information governance. Its principal contribution lies in extending *tabayyun* beyond individual fact-checking toward a community-oriented system integrating moral responsibility, evidentiary judgment, and institutional accountability. This reconstruction aligns with

multidimensional perspectives on information resilience that emphasize the interdependence of individual capacities and institutional structures. For urban Muslim digital communities, particularly mosque-associated communication networks and neighborhood WhatsApp groups, the proposed framework offers practical guidance for establishing verification protocols, assigning information management responsibilities, and implementing transparent clarification and correction procedures. These measures may strengthen responsible information-sharing practices and reduce the risks associated with unverified claims. However, the framework remains conceptually derived from three Qur'anic commentaries and has not undergone empirical validation. Future community-based research should assess its feasibility and effectiveness through measurable indicators, including verification compliance, correction responsiveness, and the circulation of unverified information.

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