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Tabayyun in the Digital Era: A Living Quran Analysis of News Dissemination

Samiullah Adel[1], Muhammad Numan[2], Busmayaril[3]
[1]Universitas Islam Internasional Indonesia (UIII), Indonesia
[2]Abdul Wali Khan University Mardan, Pakistan
[3]Universitas Islam Negeri Raden Intan Lampung, Indonesia
samiullah.adil@uiii.ac.id*

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Abstract

The rapid development of digital technology has transformed the ways individuals receive, access, and disseminate news across contemporary society. While digital platforms facilitate the swift exchange of information, they also contribute to the widespread circulation of misinformation, disinformation, and unverified content. In this context, the Quranic principle of *tabayyun* (verification) serves as a fundamental ethical framework for evaluating and responding to information in the digital era. This article aims to analyze the concept and practice of receiving and disseminating news through the perspective of Living Quran studies in order to understand the actualization of *tabayyun* values within contemporary Muslim society. The article employs a qualitative approach using content analysis as its research design. Data were collected from the Quran, Hadith, classical and contemporary tafsir literature, Living Quran studies, scholarly articles, and relevant previous research. Data analysis was conducted through thematic analysis assisted by NVivo software, involving coding, categorization, and interpretation of themes related to the implementation of *tabayyun* in news consumption and dissemination. The findings reveal that *tabayyun* is manifested through information verification, careful evaluation of information sources, responsible news-sharing practices, and ethical engagement with digital media. These findings demonstrate that the Living Quran approach reflects the practical application of Quranic values in addressing contemporary information challenges. The study contributes to the development of Living Quran scholarship within the fields of Islamic media and communication studies while offering practical guidance for fostering critical, ethical, and responsible digital literacy grounded in Quranic principles.

INTRODUCTION

News is a form of information presented to the general public through various communication channels, including electronic media, print media, and direct communication. In modern society, news plays a strategic role as a means of disseminating information, shaping public opinion, and informing decision-making in various aspects of social, political, economic, and religious life (Effendy et al., 2023).

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Therefore, the process of receiving and disseminating news requires careful consideration to ensure that the information received and conveyed remains accurate, objective, and does not have a negative impact on society.

The development of information and communication technology in the digital age has brought about significant changes in the way people obtain and distribute information. Various digital platforms, such as social media, online news sites, instant messaging apps, and discussion forums, allow information to be disseminated in a matter of seconds, unrestricted by time or space. These technological advancements offer various benefits, including faster communication, expanded access to knowledge, increased efficiency in information dissemination, and strengthened social interactions across regions and countries (Ar et al., 2025; Srg & Usiono, 2024). However, behind these conveniences, the digital age also presents serious challenges in the form of the increasing spread of unverified information, hoaxes, disinformation, and information manipulation that can mislead the public (Samsir, 2024).

The spread of misinformation has become a global issue that cannot be ignored. False information is often packaged in the form of compelling, emotional, and persuasive narratives, making it easy to influence public perception (Ramadhani, 2026). In a very short time, a news story whose veracity has not been verified can go viral, creating social unrest, sparking conflict, reinforcing societal polarization, and even disrupting the stability of national life. This situation demonstrates that the digital world which was originally designed to make human life easier can, in reality, also become a space for the spread of hoaxes, propaganda, and disinformation. Therefore, the public needs ethical guidelines capable of guiding them in receiving, evaluating, and sharing information responsibly.

In this context, Islam as a religion that governs various aspects of human life offers highly relevant ethical principles through the concept of *tabayyun*. Etymologically, the word tabayyun derives from the root *tabayyana-yatabayyanu*, which means to become clear, evident, or distinct. According to Quraish Shihab in Tafsir al-Misbah, the term *fatabayyanu* implies conducting careful and thorough research, examination, and investigation before making a decision or taking action (Shihab, 2002). Thus, tabayyun can be understood as the process of verifying and clarifying information to ensure the truth of a piece of news before it is accepted, believed, or disseminated to others.

The concept of tabayyun is not merely a moral principle, but also a normative teaching with a strong foundation in the Quran and hadith (Fatmal et al., 2026; Hasibuan & Munandar, 2026). One of the main foundations of this concept is found in Surah Al-Hujurat 6, which commands Muslims to verify the information they receive so as not to suffer harm due to errors in decision-making. This message from the Quran indicates that verifying information is an integral part of Islamic communication ethics, which aims to uphold truth, justice, and the public good. The relevance of this teaching is increasingly evident in the digital age, when the flow of information moves at a rapid pace and the boundaries between facts, opinions, and information manipulation are becoming increasingly blurred.

Nevertheless, applying the principle of *tabayyun* in the digital age faces far more complex challenges than in previous eras (Khairunnisa et al., 2026; Rosman & Rasit, 2021). In the past, information was generally conveyed through face-to-face communication or relatively limited communication channels, making the verification process easier. In contrast, in the digital age, information is produced and disseminated by various parties through a vast network with a high degree of anonymity. A piece of information may originate from an unclear source, be cited by various accounts or media outlets, and then be reproduced repeatedly until its original source becomes difficult to trace. These conditions make the verification

process increasingly important yet increasingly difficult to carry out.

From the perspective of Islamic history, the phenomenon of the spread of false information is nothing new. Since the dawn of human history, misleading information has been part of the dynamics of life. The story of Prophet Adam, peace be upon him, who succumbed to Satan's temptations, is one example of how false information can have far-reaching consequences. During the time of the Prophet Muhammad (peace be upon him), various forms of fake news also occurred, including the slander directed at Sayyidah Aisha (may Allah be pleased with her) in the Hadith al-Ifk incident. These historical facts show that the spread of misinformation is a recurring problem throughout the ages, even though its forms, media, and impacts have changed with the times (Ma'arif et al., 2026).

As contemporary Quranic studies evolve, the living Quran approach offers an intriguing perspective for understanding how the values of the Quran are not only interpreted textually but also actualized in the social practices of Muslim communities (Susanto et al., 2025). Through this approach, the concept of tabayyun can be examined not only as a normative doctrine found in religious texts but also as a living value practiced in the behavior of Muslim communities when receiving and disseminating information in the digital age (Ilah et al., 2026). Such studies are important for assessing the relevance of the Quran's teachings in addressing the increasingly complex challenges of modern communication.

Various previous studies have discussed the concept of tabayyun from the perspectives of Quranic exegesis, hadith, and Islamic communication ethics, as well as its connection to the phenomena of hoaxes and digital literacy (Al-Faqiha & Azzahra, 2026). However, most of these studies remain oriented toward normative and textual analyses that focus on explaining the meaning of *tabayyun* based on Islamic sources (Sa'dullah & Chadziq, 2025). On the other hand, research on the behavior of receiving and disseminating news in the digital age is generally analyzed through the perspectives of communication, media, and digital literacy without deeply linking it to the living Quran perspective (Ratnasari & Rizqi, 2026). This situation indicates a research gap between the ideal concept of tabayyun as a teaching of the Quran and the reality of societal practices, which remain prone to accepting and disseminating information without adequate verification. Furthermore, studies that comprehensively integrate the values of tabayyun, the Living Quran approach, and the phenomenon of digital communication remain relatively limited.

Given this gap, the novelty of this article lies in its effort to examine the practices of news reception and dissemination in the digital age through the living Quran approach, by positioning tabayyun as a living Quranic value that is actualized in the social behavior of Muslim communities. Unlike previous studies, which tend to position tabayyun as a normative concept, this article analyzes the relationship between the Quranic text, religious social practices, and digital media culture using a qualitative method specifically, content analysis conducted through a thematic approach aided by NVivo software. This approach allows for a more systematic identification of themes, patterns, and conceptual interconnections in understanding the implementation of tabayyun in the contemporary digital space.

The implications of this article are expected to make a theoretical contribution to the development of living Quran studies, particularly in the fields of Islamic communication, information ethics, and digital literacy. On a practical level, the findings of this article can serve as a foundation for the Muslim community to build a media culture that is critical, selective, and responsible through the application of the principle of *tabayyun*. Furthermore, the results of this study can also be utilized by educational institutions to strengthen digital literacy education grounded in Islamic values, by the mass media to reinforce journalistic ethics centered on the truth of information, and by policymakers in formulating strategies to prevent hoaxes,

misinformation, and disinformation. Thus, *tabayyun* serves not only as a moral and religious teaching but also as a practical solution for building a healthy, civilized, and public-interest-oriented information ecosystem in the digital age.

METHODS

The research method is a crucial component of a scientific article because it serves as a systematic guide for collecting, processing, and interpreting data in accordance with the research objectives. In this study, the research method was designed to uncover and understand the manifestation of the value of *tabayyun* in the practice of receiving and disseminating news in the digital age through the perspective of the living Quran (Aryasutha et al., 2025; Engkizar et al., 2023; 2025; 2026; Hamid et al., 2026; Muhafas et al., 2026). The choice of a qualitative method is based on the characteristics of the research subject, which is oriented toward understanding the meanings, values, and socio-religious phenomena that have emerged in Muslim society. Through this approach, the study not only seeks to explain the concept of *tabayyun* normatively based on Islamic sources but also analyzes how this value is implemented in social practices related to digital information and communication culture. To obtain comprehensive and systematic results, this study employs content analysis using NVivo software and analyzes the data through a thematic approach. The following sections detail the research methods and design, data sources, research instruments, data collection techniques, and data analysis techniques.

Methods and Types

This article employs a qualitative research method, specifically content analysis, to examine the concept and practice of *tabayyun* in receiving and disseminating news in the digital age from the perspective of the living Quran. The qualitative method was chosen because it allows researchers to gain an in-depth understanding of the meanings, values, and socio-religious phenomena emerging within society. Meanwhile, content analysis is used to identify, categorize, and interpret the messages, themes, and meanings contained in various data sources related to the concept of *tabayyun* and its implementation in the social life of Muslim communities (Anidar et al., 2026; Engkizar et al., 2026; Hasan et al., 2025; Krippendorff, 2022; Marsila & Islamiyah, 2025; Muhlasin et al., 2026).

This study employs the living Quran approach, which examines how the values of the Quran are received, responded to, practiced, and actualized in the lives of Muslim communities. From the Living Quran perspective, the Quran is understood not only as a normative text but also as a living social phenomenon manifested through the behavior, culture, traditions, and religious practices of the community. Therefore, this approach is considered relevant for explaining how the value of *tabayyun* contained in the Qur'an is manifested in the practices of receiving, verifying, and disseminating news in the digital age.

Data Sources

The research data consists of primary and secondary data. Primary data includes verses from the Quran related to the concept of *tabayyun*, particularly Surah Al-Hujurat, verse 6, as well as hadiths of the Prophet that discuss the ethics of receiving and disseminating information. Meanwhile, secondary data was obtained from classical and contemporary exegetical works, the Living Quran literature, books on Islamic communication, scientific journal articles, conference proceedings, and previous research relevant to the themes of *tabayyun*, information ethics, digital literacy, and Islamic communication.

A diverse selection of data sources was employed to gain a comprehensive understanding of the relationship between the concept of *tabayyun* in Islamic sources and the reality of communication practices among Muslim communities in the digital

age. Thus, the resulting analysis is not merely normative but also capable of explaining the social and contextual aspects of the phenomenon under study.

Instruments

The primary instrument in this study is the researcher (human instrument), who plays a direct role in the process of collecting, selecting, interpreting, and deriving meaning from the analyzed data (Creswell & Clark, 2018; Engkizar et al., 2024). As the primary instrument, the researcher identifies various sources of information, interprets the data, and constructs meaning based on the research objectives.

To support the accuracy and systematization of data analysis, this study also utilized NVivo software as a supporting tool. The use of NVivo helped the researcher manage data, perform coding, build categories, identify relationships between themes, and visualize the results of the analysis in a more systematic and transparent manner.

Data Collection Methods

Data collection was conducted through documentation by reviewing various written sources relevant to the research focus. These sources include the Quran, hadith, exegetical works, scholarly books, journal articles, and various academic publications discussing *tabayyun*, the living Quran, Islamic communication ethics, and the phenomenon of news dissemination in the digital age. The documentation technique was chosen because it aligns with the characteristics of qualitative research based on content analysis, which relies on documents as the primary source for obtaining research data.

Data Analysis Technique

Data analysis was conducted using thematic analysis developed by (Braun & Clarke, 2012). This technique was chosen because it is capable of systematically identifying and explaining patterns of meaning that emerge from various data sources. The analysis process began with a thorough reading and understanding of the entire dataset (data familiarization).

The next step was to conduct initial coding using NVivo software to identify units of meaning related to the themes of *tabayyun*, news acceptance, information dissemination, fact-checking, communication ethics, and digital literacy. Codes with related meanings were then grouped into broader categories.

Following the categorization process, the researcher identified and developed key themes that illustrate the actualization of the value of *tabayyun* in the digital communication practices of the Muslim community. The resulting themes were then reviewed, verified, and interpreted using the living Quran perspective to explain the relationship between the text of the Quran and the social practices of the community. The final stage involves compiling a narrative of the findings that connects the Quranic concept of *tabayyun* with the phenomenon of news reception and dissemination in the digital age.

Data Validity

Data validity was ensured through source triangulation by comparing information obtained from various references, such as the Quran, hadith, exegetical texts, the living Quran literature, and the results of previous research. This triangulation aims to enhance the credibility, consistency, and validity of the findings so that the resulting interpretations have a strong academic foundation and are scientifically accountable (Merriam & Tissdell, 2015). Through this process, the research findings are expected to provide a comprehensive picture of the actualization of the value of *tabayyun* as a form of the living Quran in the practice of receiving and disseminating news in the digital age.

RESULT AND DISCUSSION

In this modern era, the flow of information is so rapid, especially with advances in communication technology and social media. Every individual has access to receive and disseminate information in a matter of seconds. However, amid this convenience lies a major challenge: how can we ensure that the information received and disseminated is accurate? Islamic teachings have provided very clear guidance on the ethics of receiving and disseminating news. These ethics are divided into two main stages: verification before believing and caution in sharing news. To make this easier to understand, the author presents findings revealing that *tabayyun* is realized through the verification of information, careful evaluation of information sources, responsible news-sharing practices, and ethical interaction with digital media.

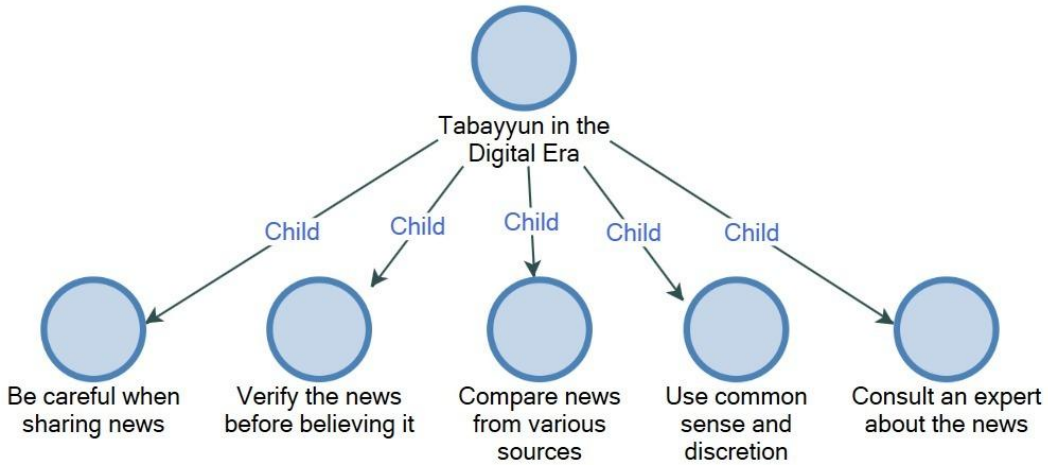


Fig 2. *Tabayyun* in the Digital Era

First, be cautious when sharing news. Islam also teaches that not all news we receive should be shared. In Surah An-Nisa, verse 83, Allah SWT says:

وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ۗ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَاِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا

Meaning: *And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.*

This verse teaches that spreading news without considering its impact can cause confusion and fear among the public. Instead, Allah advises that such news be referred to those with the authority or expertise to verify it. Regarding news, the Prophet Muhammad (peace be upon him) said:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا جُوَيْرِيَةُ قَالَ ذَكَرَ نَافِعٌ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ (روه البخارى)

Meaning: *Musa bin Isma'il narrated to us; Juwairiyah narrated to us, saying: Nafi' reported from 'Abdullah, may Allah be pleased with him, that the Prophet said, "Whoever takes an oath should swear by Allah; otherwise, it is better to remain silent."* (Narrated by al-Bukhari)

This hadith reminds us that our words including the news we share must bring about good. If the truth of the news cannot be verified or if it has the potential to cause slander, it is better to remain silent.

In everyday practice, exercising caution when sharing news is a moral responsibility that requires awareness and empathy (Herman et al., 2026; Neva et al., 2026; Putri et al., 2025). Before sharing information, it is important to take a moment

to evaluate its impact. Ask yourself, "*Is this news truly beneficial to others, or does it have the potential to cause harm?*" For example, news about a specific tragedy may evoke empathy and solidarity, but if shared without consideration, it can exacerbate the trauma experienced by the victims or their families. Additionally, avoid spreading provocative information, such as hate speech, slander, or content that could spark conflict. As a communicator, you have a responsibility to ensure that what you share is not only accurate but also conveyed with positive intent and great care. Practicing this is a small yet impactful step toward building a wiser and more harmonious society.

Second is verification before belief. The first principle taught by Islam is the importance of verifying the truth of a report before believing it (Alifi et al., 2024; Hermanto, 2025). This is reflected in the words of Allah SWT in Surah Al-Hujurat, verse 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ

Meaning: *O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.*

This verse teaches that accepting information without verifying it can lead to great harm, both to individuals and to society. In this verse, the term "*fasik*" refers to someone who is untrustworthy or who frequently strays from the truth. Allah SWT reminds us to always verify the truth of a piece of news before taking action or spreading it.

According to Ibn Kathir, the phrase فَتَبَيَّنُوٓا means "so examine it carefully." Allah, the Exalted, commands the believers to carefully examine the news conveyed by the wicked and to exercise caution in accepting it. This verse also forbids the believers from hastily accepting information from the wicked without first verifying and investigating its truthfulness. Those who simply accept news from them are effectively following in their footsteps. Yet Allah SWT has forbidden the believers from following the path of the wicked. This is because those who do not care about their own wickedness will certainly not care about the falsehood of the news they convey. Therefore, caution must be prioritized when receiving news to avoid false information that leads to regret. Such regret can be avoided by adopting a cautious attitude and by verifying and investigating the news received before spreading it. According to Al-Maraghi, (1946), the phrase فَتَبَيَّنُو means to seek clarity.

The Prophet Muhammad (peace be upon him) also emphasized the importance of caution in receiving news. In a hadith, it is stated:

و حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي ح و حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ (روه مسلم)

Meaning: *And Ubaidullah bin Mu'adz al-Anbari narrated to us; my father narrated to us (as mentioned in another version), And Muhammad bin al-Mutsanna narrated to us, and Abdurrahman bin Mahdi narrated to us both of them said Syu'bah narrated to us from Khubaib bin Abdurrahman from Hafsh bin Ashim, who said, "The Messenger of Allah said, 'It is enough for a person to be considered a liar if he recounts everything he hears.'" Abu Bakr bin Abu Shaybah narrated to us; Ali bin Hafsh narrated to us; Shu'bah narrated to us from Khubaib bin 'Abdurrahman from Hafsh bin 'Ashim from Abu Hurayrah from the Prophet, with a chain of transmission similar to that of the aforementioned hadith.* (Narrated by Muslim)

This hadith highlights the danger of passing on information without first filtering or verifying it. The Prophet (peace be upon him) warned that carelessly spreading news can lead to sin, as such information is often not entirely true. Ibn Kathir's commentary emphasizes that this verse was revealed as a warning regarding a specific incident during the time of the Prophet Muhammad (peace be upon him), in which false news nearly caused a major conflict (Aulia et al., 2025). However, the lesson from this verse is universally applicable. Ibn Kathir explains that verifying information is a crucial step in preventing strife and destruction.

In the digital age, where information can spread widely in a matter of seconds, the principle of verification has become increasingly relevant. Fake news is often designed to cause chaos, manipulate public opinion, or even damage an individual's reputation. A study by Munawarah, (2021) shows that communities accustomed to verifying information before believing or sharing it tend to be more socially and emotionally stable. This study also highlights that hoaxes can trigger intergroup conflict, damage relationships, and foster distrust.

To apply this principle more deeply and authentically, you can take a more humanistic and reflective approach through the following steps: First, carefully examine the source of the information. When you come across a news story, ask who published it. Does it come from an institution with a good track record of conveying information? For example, news from media outlets known for their objectivity is more trustworthy than unknown sources or those that frequently spread sensationalism. Also check whether the information includes clear references.

Third, compare it with other facts don't rely on just one source. Look for similar information from several different sources, especially those offering diverse perspectives. By comparing information, you can identify patterns or commonalities that reinforce the news story's validity. It's like hearing accounts from multiple eyewitnesses to gain a more complete picture.

Furthermore, comparing information from various sources allows one to identify patterns, similarities, and differences in news coverage. When several different sources provide relatively similar accounts, the level of trust in that information becomes stronger. Conversely, if significant differences are found, one has the opportunity to conduct a more in-depth analysis before taking a stance. This practice can be likened to hearing testimony from several eyewitnesses to an event; the more perspectives one obtains, the more complete the picture becomes. In the context of the living Quran, this approach demonstrates how the values of the Quran are transformed into a culture of literacy and information verification within Muslim communities.

In the digital age, the practice of cross-checking information from various sources also contributes to efforts to prevent the spread of hoaxes, disinformation, and slander that have the potential to undermine social harmony (Ma'arif et al., 2026; Sinaga & Azhar, 2025). The ease of technology often encourages people to immediately share information without verifying it first. In fact, Islam emphasizes that every individual has a moral responsibility regarding the information conveyed to others. Therefore, the tradition of verifying and comparing information from various reliable sources can be viewed as a manifestation of the living values of the Quran in the digital space. Thus, the practice of *tabayyun* is not merely a religious concept but also serves as a relevant digital communication ethic for building a society that is more critical, wise, and responsible in both receiving and disseminating information.

From the perspective of the living Quran, this phenomenon demonstrates that the message of the Quran continues to adapt and find new forms of implementation in line with the changing times. Whereas in the past, information verification was conducted by directly checking with news sources or eyewitnesses, in the digital age

this practice has evolved through the use of various information platforms, credible mass media, fact-checking organizations, and official sources that can be accessed quickly. Thus, the value of *tabayyun* taught by the Quran remains alive and relevant as an ethical foundation for addressing the challenges of information overload in the digital age, while also serving as a guide for Muslims in maintaining the accuracy and truthfulness of information received and disseminated.

Fourth, use common sense and wisdom. Consider whether the news makes sense within the given context. Sometimes, news that seems too extreme can serve as a warning sign. Additionally, consider its impact: does this news provoke excessive negative emotions, or does it actually provide useful information?

From the perspective of the living Quran, the concept of *tabayyun* is understood not only as a normative command found in the Quran, but also as a social practice that continues to thrive and evolve with the changing times. In the digital age, when information can be produced and disseminated in a matter of seconds through social media, online news platforms, and instant messaging apps, the value of *tabayyun* has become increasingly important to apply (Putricia, 2026). One way to implement this is by using common sense and wisdom before believing or sharing a news story. This attitude demonstrates that the teachings of the Qur'an do not stop at the textual level but are manifested in the critical behavior of the Muslim community as they interact with various forms of digital information.

The use of common sense in the process of *tabayyun* requires individuals to make a rational assessment of the content of a news report (Kholthy, 2026). Information received must be examined to determine whether it aligns with known facts, has a logical basis, and does not contradict existing reality. In many cases, news presented in an exaggerated, sensational, or overly extreme manner often indicates that the information requires further verification. Therefore, a Muslim is not advised to immediately accept a piece of news simply because it has gone viral or been widely shared by other users. Instead, they must consider the logic behind the information before deciding whether to believe or share it.

In the living Quran study, this critical attitude reflects the internalization of the values of the Quran in daily life. The value of *tabayyun* is not only applied by checking the sources of information but also by utilizing the ability to think that Allah has bestowed upon humanity (Fahmi & Saddad, 2026). Reason serves as a vital tool for distinguishing between beneficial information and information that has the potential to mislead. Thus, the process of verifying information is not merely technical but also involves ethical and intellectual considerations rooted in Quranic values.

In addition to considering the truthfulness of information, *tabayyun* also teaches the importance of paying attention to the potential impact of a piece of information (Muhammad et al., 2026). Before sharing news, one must reflect on whether the information benefits society or, conversely, fuels unrest, hatred, and social conflict. In the digital age, much information is designed to evoke negative emotions such as anger, fear, or hatred in order to garner high levels of attention and engagement. From an Islamic perspective, the dissemination of such information must be approached with caution because it can cause harm to both individuals and society at large. Therefore, *tabayyun* is not only oriented toward the pursuit of truth but also toward efforts to preserve the common good.

Fifth, consult with experts. If the news involves complex issues, such as science, health, or religion, do not hesitate to ask those with expertise in those fields (Zahro et al., 2024). For example, if the topic relates to Islamic law, consult with reputable scholars who have a deep understanding of the subject, rather than relying solely on opinions circulating on social media.

This approach not only ensures the accuracy of information but also trains you to be more critical, wise, and empathetic toward the impact of the information you

share or consume. If applied consistently, this principle will help foster a healthier information culture within society.

CONCLUSION

This article has successfully achieved its objective, which is to analyze the concepts and practices of news reception and dissemination in Islam through the perspective of the living Quran in the digital age. The results of the analysis show that *tabayyun* is a fundamental principle in Islamic communication ethics that emphasizes the verification of information, the assessment of source credibility, and responsibility in conveying news. From the living Quran perspective, the value of *tabayyun* is not only understood as a normative teaching found in the Quran but is also actualized in the behavior of Muslim communities who strive to be critical, selective, and prudent in both receiving and disseminating information amid the rapid flow of digital communication. These findings affirm that the values of the Quran remain relevant as an ethical guide in addressing the challenges of hoaxes, misinformation, and disinformation in the digital age.

The novelty of this article lies in the integration of the concept of *tabayyun* with the living Quran approach to explain the practice of news reception and dissemination as a vibrant socio-religious phenomenon in contemporary Muslim societies. Unlike previous studies, which were more oriented toward normative and textual aspects, this article demonstrates how these Quranic values are implemented in digital media culture. The implications of this research not only contribute to the development of studies on the living Quran, Islamic communication, and information ethics but also provide a practical foundation for strengthening digital literacy based on Quranic values. Thus, *tabayyun* can be positioned as an ethical instrument capable of fostering a critical, responsible, and community-oriented information culture in the digital age.

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Author contribution

Samiullah Adel: data curation, writing-original draft preparation, analysis, **Muhammad Numan:** conceptualization, methodology, **Busmayaril**: visualization, and editing.

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