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Qur'anic Interpretation of Hoax News: A Sociohistorical Approach and Its Relevance in the Digital Era

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Abstract

The proliferation of hoaxes in the digital era has led to widespread social disruption, including within Muslim communities. This study investigates how the Qur'an addresses the issue of spreading false information through a sociohistorical interpretive approach, aiming to explore its relevance to contemporary digital challenges. The research is guided by two central questions: how does the Qur'an contextualize hoaxes within its historical setting, and how can its messages be actualized in today's information landscape? Employing a qualitative methodology, the study utilizes a literature review and thematic analysis of selected verses—*Al-Hujurat* [49]:6, *An-Nur* [24]:11–16, and *Al-Baqarah* [2]:10—interpreted through *asbab al-nuzul* (circumstances of revelation) and social hermeneutics. The findings reveal that the Qur'an emphasizes core communicative values such as honesty, *tabayyun* (verification), and social responsibility. These principles are highly relevant in shaping ethical responses to misinformation in the post-truth era, particularly in addressing religion-based hoaxes. The study concludes by recommending the integration of Qur'anic interpretive principles into Islamic digital literacy curricula and the development of information governance frameworks rooted in ethical and civilizational values.

Keywords: Digital Information Ethics; Hoaxes; Qur'anic Interpretation; Sociohistorical Analysis; Islamic Digital Literacy

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INTRODUCTION

The way people access, create, and disseminate data has changed due to advances in digital technology (Nurul Husna & Faizah, 2021). However, the increasing spread of fake news, also known as hoaxes, is disrupting social, political, and religious stability. Hoaxes in Muslim communities often manipulate religious symbols and holy verses to justify false stories (Alimi, 2018). This phenomenon poses a significant challenge for spiritual leaders and Muslim scholars to restore the standards of information derived from Islamic teachings, especially the Qur'an.

In terms of Islamic-based communication ethics and digital literacy, several studies have discussed the role of religion in combating hoaxes (Zahro et al., 2024). For example, Siti Saidah (2023) has investigated the function of *tabayyun* values in Islamic education to combat hoaxes. Meanwhile, Nugraha Utama et al. (n.d. have studied the MUI fatwa on false information on social media. However, most research on Qur'anic interpretation remains normative and has not comprehensively examined the dimensions of Qur'anic interpretation within a sociohistorical framework. It is crucial for understanding how Qur'anic verses relate to social realities at the time of revelation and offering a contextual perspective on contemporary issues.

Due to shortcomings in previous studies, this research conducts a topical exegesis supported by a sociohistorical approach to address Qur'anic verses related to false information and communication issues. This approach allows for a deeper understanding of the social and historical context at the time these verses were revealed, thereby clarifying the relevance and application of Qur'anic values in facing contemporary challenges associated with misleading information dissemination. The analysis focuses on QS—Al-Baqarah 2:10 as a primary example, which thematically illustrates the Qur'an's response to disinformation and hoaxes.

Through this study, these verses are understood not merely as religious texts but also as moral and ethical guidelines for communication relevant to today's digital age. Consequently, this research contributes to the development of contextual thematic exegesis. It strengthens the Qur'an's role as a source of motivation to enhance digital literacy, particularly in promoting information verification, honesty, responsibility, and justice. The application of a sociohistorical approach provides a solid scientific dimension while opening space for critical interpretation and adaptation of Qur'anic values within modern social

contexts.

One of the novelties of this research is its attempt to reconstruct the ethical message of the Qur'an regarding hoaxes within the context of sociohistorical interpretation and actualize it in the digital era. This method enables a dialogue between the epistemological needs of modern society and the richness of classical interpretation. Therefore, this paper not only provides a conceptual contribution to thematic interpretation research but also provides practical benefits for the development of Islamic digital literacy and Qur'an-based information ethics.

METHODS

In this descriptive-analytical qualitative study, the researcher employed a thematic interpretation (*mawdu'i*) and sociohistorical approach. The thematic interpretation examines Quranic verses related to the spread of false information (hoaxes). At the same time, the sociohistorical approach explores the social, cultural, and political context behind the revelation of these verses and their relation to the current situation.

The data in this research consists of primary and secondary data. The primary data are verses of the Qur'an that are directly related to the theme of hoaxes and information ethics, such as those found in QS. Al-Hujurat [49]:6, QS. An-Nur [24]:11–16, QS. Al-Baqarah [2]:9-10. Meanwhile, the secondary data are: Classical tafsir literature (*Tabari, Ibn Kathir, al-Qurtubi*), contemporary tafsir (Quraish Shihab, Sayyid Qutb), and the latest academic studies from journals relevant to the topics of hoaxes, digital ethics, and Islamic communication. Data collection was carried out through a literature study, which means collecting, analyzing, and classifying verses of the Qur'an and related tafsir works. In addition, the reviewed contextual materials included digital articles, academic journals, and official documents related to digital literacy and the spread of hoaxes in Muslim society.

The analysis was conducted in several stages, namely: Theme identification, which involved selecting verses containing meanings related to false information, lies, slander, and the spread of news. Linguistic and meaning analysis: Study of the wording, wording, and rhetorical structure of the verses in Arabic, as well as their theological meaning. Sociohistorical approach: Tracing the context of the revelation of the verses (*asbab al-nuzul*), the social background of Arab society at that time, and how the values contained in the verses responded to social reality. Contemporary actualization: Linking the messages of the

interpretations to the phenomenon of digital hoaxes in the modern era, especially in the communication practices of Muslims on social media and digital public spaces. To ensure the validity of the data, the researcher used a source triangulation technique, which means comparing the results of interpretations from various academic sources. In addition, the researcher prioritized primary sources of interpretation, which are significant in Islamic scholarship, and critically examined the final interpretations by considering the social and cultural relevance of modern society.

RESULTS

Representation of Hoaxes in the Qur'an: Thematic Study of Key Verses

Hoaxes are not just a current problem; they were once part of social life during the time of the Prophet Muhammad SAW. (Al-Ayyubi, 2018). As a holy book that has guided Muslims throughout the ages, the Qur'an has provided clear answers to this issue. The thematic approach shows that the Qur'an is very concerned about the spread of fake news, especially in moral, social, and legal matters (Rafsanjani, n.d.). In the Qur'an, hoaxes are addressed through the prohibition of spreading fake news and the ethical values of communication, which were established in response to the social damage caused by fake news.

One of the verses most often referred to in this discussion is QS. Al-Hujurat [49]:6, which reads:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝٦

These verses form an essential basis for Islamic information ethics. To avoid actions that could harm others, verification (*tabayyun*) of news from untrustworthy (*fasiq*) sources is required. This verse contains a general principle of caution when consuming and disseminating information, especially given the prevalence of fake news on social media.

This verse (*asbab al-nuzul*) relates to the Prophet's envoy to al-Walid ibn 'Uqbah to collect zakat from a tribe. When a misunderstanding arose, al-Walid returned and declared the tribe rebellious. In fact, they were actually willing to accept the Prophet's envoy. Armed conflict nearly broke out due to misinformation. It is issued as a correction and a reminder that actions based on false information can have fatal consequences. It demonstrates the nature of hoaxes, which are a significant cause of social and political conflict, both in the time

of the Prophet and in the modern era (Rafsanjani, n.d.).

In QS. Al-Hujurat [49]:6, there is also a significant epistemological aspect. The truth of information in Islam is determined by the honesty and credibility rather than the popularity of the source (Siregar, 2021). In this verse, the term *fasiq* indicates that the ethics of the news source influence the quality of the information. In other words, a known source of information may not be morally trustworthy and its credibility may be questionable, even if it appears to be a reliable source (Irianto & Paputungan, 2022). It can be translated into the vital principle of cross-checking sources before disseminating content, including religious news, in the digital world.

In the Qur'an, a clear example of the spread of hoaxes in the form of social stories is found in Surah An-Nur [24]:11–16, also known as the hadith al-ifk. In this story, the Prophet's wife, Aisha r.a., was accused of having an affair with Safwan ibn al-Mu'attal upon returning from an expedition. The accusation quickly spread among the Muslims, causing confusion and chaos in Medina. This case shows how hoaxes can damage the religious environment, even the holiest people in Muslim society (Khusaini & Mafaza, 2025).

The verses issued in response to this incident not only set the facts straight, but also strongly condemned those who continue to spread false news without any basis. In QS. An-Nur [24]:15 stated:

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ هَيِّنًاۖ وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌۚ ﴿١٥﴾

It shows that spreading information without knowledge and verification is a serious offense in the sight of Allah, even though the person doing it may consider it normal. It shows that social media users today often spread fake news without verifying its truth (Istiqomah et al., 2025).

Furthermore, the Hadith Al-Ifk incident demonstrates the psychological and social consequences of hoaxes. This slander tested Aisha's faith. This case created tension, polarization, and distrust in society (Yusuf Al-Haddad, 2021). In this context, the Qur'an not only emphasizes the importance of clarifying information but also regulates social ethics, such as maintaining honor, avoiding prejudice, and avoiding backbiting. These values are crucial for overcoming the challenges of the information society in the digital era, which is vulnerable to public slander.

Surah Al-Baqarah [2]: 10 is another verse related to the theme of hoaxes:

فِيْ قُلُوْبِهِمْ مَّرَضٌۙ فَزَادَهُمُ اللّٰهُ مَرَضًاۚ وَلَهُمْ عَذَابٌ اَلِيْمٌۢ ەۢ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١٠﴾

This verse shows that lying is not just verbal; it is a deep-rooted disease of the heart. This verse indicates that hypocrites hide evil intentions behind their false speech. These kinds of lies and hoaxes stem from psychological and political reasons that are detrimental (Amaliah Syarif, 2014).

Therefore, the Qur'an views hoaxes as a manifestation of moral and spiritual corruption, not simply misinformation. (Muhammad Sandi Rais, 2024). When liver disease causes lying, it shows how damaged a person's inner structure is (Khairin Noor, 2023). Many online hoaxes are created not only out of misunderstanding, but also with the ulterior motive of spreading hatred, inciting conflict, or gaining political advantage. Therefore, preventing hoaxes is not just a matter of technical verification, but also a moral and spiritual one (Simarmata et al., 2019).

Comprised of the principles of verification (QS Al-Hujurat), social effects (QS An-Nur), and psychological and moral roots (QS Al-Baqarah), these three verses demonstrate thematically that the Qur'an offers a robust framework for understanding hoaxes. These verses have the potential to significantly transform the world when used within the context of modern Islamic literacy. Muslims can build a morally and spiritually noble communication ethic by studying the Qur'anic message through thematic and sociohistorical interpretations.

The Sociohistorical Context of the Revelation of the Verses and the Response of the Qur'an to Misleading Information

During the time of the Prophet Muhammad SAW, the people of Medina experienced a significant shift from a tribal system to a society based on divine law and faith (Mukhlis, 2016). However, this situation did not necessarily result in social stability. Instead, Medina's diverse religious backgrounds, political interests, and economic competition made it vulnerable to conflict, propaganda, and disinformation. Quranic verses on false information were revealed in this context to regulate social relations and maintain the integrity of the Muslim community.

The hypocrites are one of the groups most active in spreading disinformation. They claim to believe verbally, but in their hearts, they hate the Prophet and Islam. Before the

advent of Islam, Abdullah ibn Ubay ibn Salul, their leader, nearly became the ruler of Medina. This political dissatisfaction led him to provoke by spreading lies, weakening the Prophet's position, and dividing the Muslim community. According to QS. Al-Hujurat [49]:6 and QS. An-Nur [24]:11–16, their behavior is the basis (Mahsyar, 2022).

QS. Al-Hujurat [49]:6 was revealed in the context of al-Walid bin Uqbah being sent by the Prophet to collect zakat from the Bani al-Mustaliq. He returned with a report that they were rebellious, when in fact they welcomed him well. This one-sided report nearly caused the Prophet to mobilize troops to attack them. This verse was revealed as a correction to the rash act of accepting and acting on unverified information (Mahmud et al., n.d.). It shows that even in early Islamic government structures, verification of information was a vital principle.

This incident demonstrates how misinformation can lead to wrong decisions and even military conflict. The Muslim community would have been plunged into internal strife caused by ignorance if revelation had not come soon. It is true disinformation because it incites collective action based on false beliefs. Through this verse, the Quran not only condemns those who convey news but also advises them to be cautious when receiving it. It demonstrates the importance of *tabayyun* as a means of communication for Muslims.

In addition, QS. An-Nur [24]:11–16 talks about the incident of the hadith al-ifk, in which the hypocrites spread slander against 'Aisha r.a. After the Prophet and his army returned from the Banu Mustaliq expedition, this incident occurred. Ṣafwan ibn al-Mu‘attal found Aisha after she left the group. The next day, the two returned to Medina, and evil people took advantage of the situation to spread accusations of adultery. These accusations disturbed the social and psychological stability of the Muslim community in Arabia, which was very protective of honor and good name.

This slander damaged the reputation of the Prophet's family and the people's trust in their religious leaders. It spread rapidly by word of mouth, demonstrating how easily people at that time were influenced by false news. The Qur'an responded strongly, calling the accusation a major lie (*ifk 'azim*) and warning that those who spread it would be punished (Khusaini & Mafaza, 2025). It marks the use of a corrective and educational approach to the Quran in communication.

These verses sociologically demonstrate that disinformation is a tool of power used to undermine religious and political authority. In this case, the hypocrites spread hoaxes as a

socio-political strategy to destroy the community's trust in the Prophet's leadership. Therefore, the response of revelation to this event was not merely defensive, but also built a value system that helped the community maintain its identity and strength.

The Qur'an also provides a strong basis for information ethics for Muslims. The Qur'an opposes *ifk* by prohibiting su'udzan, encouraging husnuzan, requiring four witnesses if there is an accusation of *zina*, and asking people to avoid speaking what they do not know. The Qur'an's response to *ifk* is also a moral teaching. It is the ethical basis for a just and healthy society. This ethic is still very relevant today, where social media is often a place for spreading rumors without facts and trials without legal process.

A sociohistorical approach allows us to understand that revelation comes from a real social space and directly addresses the problems of social communication. The Quran does not distinguish religion from social behavior. By examining the verses about hoaxes from a historical perspective, we realize that information management is a component of da'wah, politics, and community development. Therefore, it is essential not only to use a sociohistorical approach to understand the whole meaning of the verses, but also to connect the divine message to the challenges of our time.

In conclusion, the Quran addresses disinformation with moral warnings, social regulations, and ethical education. The Quran not only condemns those who spread false news but also rebukes those around them who easily believe it. It is an essential lesson for Muslims in today's digital age, where they are faced with a rapid flow of information. By examining the sociohistorical context of these verses, we can understand the Quranic values relevant to building a digital ethic for an informed, critical, and responsible Muslim community.

DISCUSSION

Qur'anic Values as the Foundation of Information Ethics

The Quran serves not only as a religious text but also as a guide for society regarding values, actions, and data management. The Quran instills ethical values in the context of information dissemination, which can be used as a primary reference in addressing disinformation and data flooding in the modern era. Quranic principles such as *tabayyun*

(verification), *shidq* (honesty), *amanah* (responsibility), and *'adl* (lawfulness) regulate the relationship between humans and God horizontally (Nurlala Iwani et al., 2024).

The principle of *tabayyun*, as mentioned in QS. Al-Hujurat [49]:6, serves as a basis for verifying data (Siti Saidah, 2023). Allah commands believers to avoid believing news from immoral people without first explaining. It protects society from the negative impact of news whose veracity is unclear. In the digital world, Tabayyun requires internet and social media users to be critical, resist easy influence by problems, and verify sources before sharing (Sinaga & Azhar, 2025).

Shidq, or honesty, is a key value in Quranic communication, alongside verification. Many verses, such as QS. At-Taubah [9]:119, indicates that Allah asks believers to be with the truthful (kunu ma'a as-sadiqin). Honesty in conveying information is the basis of social trust and a reflection of personal integrity (Fadhilah & Hasmunir, 2025). The value of *shidq* in the digital information ecosystem demands that news presenters, influencers, and media platform owners produce content that is non-manipulative and responsible.

In the Qur'an, the importance of trust and responsibility for information is emphasized, particularly in relation to conveying the truth and maintaining secrets. In QS. Al-Ahzab [33]: 72 states that trust is a weighty responsibility that even the heavens, earth, and mountains do not want to bear; however, humans carry it, even though they often act unjustly and stupidly (Hamzah & Mu'tafi, n.d.). From an information perspective, trustworthiness requires everyone to maintain the integrity of information for the common good and avoid the misuse or manipulation of facts. Trustworthiness also involves intellectual and moral obligations for news presenters.

The Quranic value of justice extends beyond civil law. Justice in information means not spreading false news, not disproportionately marginalizing certain groups, and not suppressing the truth for ideological, political, or economic reasons (Ridwan & Tajibu, 2025). In QS Al-Ma'idah [5]:8, it is stated that Muslims must act justly even towards their enemies, because justice is closer to piety (Rangkuti, 2017). As a form of moral responsibility to society, information providers must maintain balance and objectivity, according to this principle.

These four values—*tabayyun, shidq, amanah*, and *'adl*—are inseparable. They form a unified principle of civilized communication in Islam. Islamic information ethics is not only about what is factually accurate, but also how to convey it reasonably, responsibly, and

morally. In other words, information ethics in Islam is rooted in Quranic morality, which simultaneously fosters social and spiritual awareness.

Moreover, these values demonstrate that the Qur'an recognizes the fact that information is not a neutral entity. The Qur'an sets high moral standards for those who convey information because information is a force that can connect or divide, build or tear down. Since anyone can now disseminate information through social media and other online platforms, these standards are essential in the digital world.

These Qur'anic values serve as a moral bulwark for building a critical Muslim society while maintaining morality in an era after truth, when opinions often outweigh facts. *Tabayyun* encourages healthy skepticism, *shidq* counters a culture of manipulation, *amanah* demands digital integrity, and '*adl* prevents sectarian bias. Based on the Qur'an, Islamic information ethics is not simply an ideal standard; it is a practical solution to the current global information crisis.

Education and institutions must support the implementation of these principles. By making these principles a central pillar, an Islamic digital literacy curriculum designed for schools and Islamic boarding schools (pesantren) can be created. Digital preachers and religious leaders must also be trained to be role models in conveying accurate and ethical information. The principle of *halal* in food consumption allows for using these values as information filters, even when developing algorithms for Muslim-based digital platforms.

In conclusion, Quranic values such as *tabayyun, shidq, amanah*, and '*adl* are not merely abstract religious principles. Instead, these values serve as crucial practical guidelines for establishing ethical communication and information governance for Muslims in the modern era. Quranic ethics, rooted in revelation and capable of addressing the needs of the times contextually and sustainably, emerge as a normative and solution-oriented alternative as the world faces a tsunami of information and a crisis of trust.

The Sociohistorical Relevance of the Digital Age Information Crisis

In the study of the Qur'an, a sociohistorical approach allows us to see how the messages of revelation emerged in response to the concrete social dynamics that occurred during the prophetic period. In this case, the spread of fake news, or hoaxes, was a problem that also arose during the time of the Prophet Muhammad (peace be upon him), although the methods of dissemination were different. By examining the sociohistorical context of the

Qur'anic verses that address disinformation, we find that the Qur'an has provided a foundation for information ethics that is relevant to this day (Hasani, 2021).

Information was shared orally during the Prophet's time and through the social networks of close-knit communities. News was passed on by word of mouth through an oral communication system, which depended heavily on the transmitter. Through online social networks such as social media, blogs, and chat groups, information spreads more rapidly in the digital era. Although the technologies differ, both eras share structural similarities in terms of the speed and breadth of information reach, as well as the vulnerability of society to the distortion of message content.

The information crisis in Medina, exemplified by the hadith *al ifk* (slander against Aisha r.a.) and the erroneous report of al-Walid bin "Uqbah," indicates that society at that time lacked a formal system to verify the truth of news (Rais, 2024). Early Muslim communities faced difficulties distinguishing between true and manipulated information, just as today's digital society does. The Quran was revealed not only to clarify this information, but also to make everyone aware of the importance of caution and verification.

The fact that the spread of hoaxes in early Islamic societies was often a political strategy is an essential component of the sociohistorical approach. Hypocrites exploited the social environment to spread lies to undermine the Prophet's authority, cause rifts in society, and weaken the internal strength of the Muslim community (Santoso et al., 2025). It is very similar to how politicians in the computer and internet age use disinformation as a tool of propaganda, polarizing and shaping public opinion.

The sociohistorical relevance of the Qur'an becomes increasingly apparent when we realize that social media has now become a field of narrative conflict, just as markets and gatherings in the time of the Prophet functioned as centers for the distribution of information (Santoso et al., 2025). While it used to be tribal people, traders, and poets who conveyed information, now it's people like influencers, content creators, and anonymous accounts who do. Both situations involve the spread of fake news and slander, heavily influenced by emotions and a lack of verification.

Using a sociohistorical approach also helps us understand the prevailing mass psychology of the past and present. In Surah An-Nur [24]:15, Allah rebukes those who "convey news with their mouths" without knowing what they are doing, and consider it small, even though it is essential in the sight of Allah. It shows that the Qur'an has recognized the

phenomenon of virality and the banalization of sin from the beginning, namely, the tendency of people to spread information simply because they follow the trend without considering the social and moral consequences.

Moreover, a sociohistorical approach demonstrates how the Quran plays a role in shaping a culture of information literacy based on divine values. The verses on *tabayyun*, *ifk*, and *shidq* are not only spiritual warnings but also interventions into society's flawed communication systems. It emphasizes that revelation is a correction to a damaged social structure and therefore retains transformative power for a digital society currently experiencing a crisis of information trust.

The verses revealed to address hoaxes during the Prophet's time provide essential lessons for today's polarized digital world. QS Al-Hujurat [49]:6 urges against acting on unclear knowledge. QS An-Nur, verse 24, verse 12, states that people should cultivate goodwill and avoid spreading bad news. According to QS Al-Baqarah [2]:10, heart disease leads to lying. When read from a sociohistorical perspective, these messages are highly relevant for navigating a post-truth era filled with emotions, identities, and interests.

The sociohistorical method does not limit the Qur'an to earlier times. Instead, it provides an opportunity for ijtihad to actualize Qur'anic principles within specific contexts. By understanding that hoaxes during the Prophet's time were a complex socio-political phenomenon, we can adopt Qur'anic principles as modern ethics, such as caution in disseminating content, media literacy, and the importance of moral rules in the digital world of the Muslim community.

Finally, the sociohistorical approach argues that the Quran is not only a holy book for humans; it also provides us with rules for communicating with others effectively. Digital disinformation is not just a technological issue; it is also a moral and social issue. By examining the Quran from the perspective of its social history, we find that its message remains relevant and can guide Muslims in building a digital civilization that is moral, ethical, and resilient to data manipulation.

Actualization of Qur'anic Interpretation in Muslim Digital Literacy

Amid the global information crisis, it is crucial to actualize Quranic values in the digital space. The Quran not only provides Muslims with moral guidance but also provides them with epistemological awareness to navigate the rapid flow of information in the modern era (Nasir & Sunardi, 2025). Developing Islamic-based digital literacy is one of the most

strategic ways to implement values such as *tabayyun, shidq, amanah,* and *'adl.* This literacy encompasses more than just technical skills in media use; it also encompasses moral and spiritual awareness about how to interact and disseminate information (Jafar et al., 2025).

In Islamic educational institutions, Islamic digital literacy must be integrated into a holistic learning context. Islamic information ethics lessons should be part of the Quran and its interpretation, as well as morals lessons in Islamic schools and Islamic boarding schools. This approach helps students understand Islamic jurisprudence (*fiqh*) concerning the spread of hoaxes and the depth of the Quranic message, which prohibits such spread for the sake of honor, social peace, and Islamic brotherhood.

Encouraging contextual thematic interpretations, especially those related to contemporary issues like disinformation, hate speech, and digital slander, is an effective way to actualize Quranic interpretation in the digital world. Such thematic interpretations help teachers, media activists, and students understand Islam's position on the challenges of our time. Social-themed digital interpretations are crucial for young Muslims to gain an applicable, not merely symbolic, understanding of the Quran (Nurmayani et al., n.d.).

Preachers and scholars are crucial in spreading Quranic values in the digital space. They must not only conduct conventional preaching but also act as agents of information literacy, promoting *tabayyun* (religious guidance) on social media (Abdillah, n.d.). Digital da'wah based on Qur'anic interpretation can achieve two goals simultaneously: increasing trust and fostering critical awareness of knowledge. Da'is perform two functions: conveying revelation and educating the community.

In addition to religious scholars, Muslim influencers now significantly influence public opinion, especially among young people. Therefore, Muslim digital content creators and commentators must collaborate in creating educational content that grounds Quranic values in interactive, visual, and narrative formats. This method makes principles such as information honesty and media responsibility a daily practice in the digital interactions of the Muslim community.

Developing information policies based on ethical interpretation is an additional need that must be addressed. Countries with Muslim majorities should establish communication and media regulations by involving experts in interpretation, Islamic ethics, and information technology (Uswatusolihah et al., 2023). For example, it is possible to establish a censorship agency or an Islamic Broadcasting Commission to assess digital content based on positive

law and Qur'anic principles. *Maqasid*-oriented interpretation can be used as a normative basis for determining the limits of freedom of information that do not violate social security, honor, and truth.

Furthermore, the curricula of Islamic schools and Islamic boarding schools (*pesantren*) should be updated to prepare them better to face the challenges of digital information. In addition to teaching classical *tafsir*, the curriculum should be supplemented with modern *tafsir* and digital case studies. One example is the discussion of the interpretation of QS. Al-Hujurat [49]:6 regarding political hoaxes or QS. An-Nur [24]:11–16 regarding online harassment and abuse. This kind of learning will make students more sensitive to social issues. They will also have a strong Qur'anic foundation to adapt to the dynamics of the situation.

The application of Quranic principles in digital literacy also requires technological support. Visual interpretations, digital Quranic comics, thematic interpretation podcasts, and interactive e-learning based on Quranic values are all examples of Islamic digital platforms that can be developed. These media are more effective and can reach a wider audience than conventional lectures. This strategy allows for the internalization of *tabayyun* and *shidq* values in a light, popular, yet profound way among Generation Z and millennial Muslims.

However, many challenges remain to actualizing Quranic values in the digital world. The principles of *tabayyun* (reconciliation) and caution often conflict with the viral mentality, algorithmic pressure, and the share-first-verify-later culture. Therefore, to create a fair, healthy, and Quranic-compliant information ecosystem, academics, religious scholars, governments, and digital communities must collaborate across all sectors. It is a modern type of information *jihad*: safeguarding the truth amidst a flood of lies. In conclusion, actualizing Qur'anic interpretation in digital literacy is an effort of understanding and civilization. In this regard, synergy between text and context, as well as tradition and technology, is necessary. When Muslims use Qur'anic values as a moral guide in their media use, they not only avoid hoaxes and slander but also become pioneers in building a more divine, humane, and ethical digital world. Therefore, revelation is not merely read; it is brought to life in the clicks, typing, and interactions we engage in every day.

CONCLUSION

This study demonstrates that the Qur'an addresses the issue of false information or hoaxes through direct prohibitions and the establishment of communicative ethical values

both contextually and thematically. The sociohistorical method reveals that verses such as QS. Al-Hujurat [49:6], QS. An-Nur [24:11–16], and QS. Al-Baqarah [2:10] was revealed during times when disinformation, both individual and systemic, had caused a severe information crisis. This situation closely resembles the social reality of Medina, characterized by the rapid spread of information, lack of verification systems, and the substantial social impact of fake news. The exegesis of these verses asserts that the Qur'an provides essential moral values, including *tabayyun* (verification), *shidq* (truthfulness), *amanah* (responsibility), and *adl* (justice). These values serve as ethical and spiritual principles, as well as practical guidelines for managing information to create a healthy informational environment. These Qur'anic values can form the foundation for developing digital literacy that is intelligent, critical, and responsible in a digital era full of polarization, manipulation, and unchecked virality. The study also emphasizes the necessity of applying Qur'anic exegesis educationally and collaboratively across contexts such as pesantren, Islamic schools, and digital public spaces. It aims to strengthen Islam-based digital literacy education through cooperation among scholars, preachers, influencers, and information regulators. The Qur'anic interpretation functions as a transformative energy in Muslim digital interactions rather than merely an academic discussion. Overall, the sociohistorical approach to understanding these verses on hoaxes elucidates the historical meaning of the revelation while making the Qur'an relevant to addressing modern world challenges. By positioning the Qur'an as a moral guide amid the digital information crisis, this article strengthens contextual thematic interpretations and enables progressive social *ijtihad*.

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