



Stylistic Study of Surah Al-Hujurat: Acquiring the Meaning of Truth

Nunung Nursyamsiah¹, Hikmah Maulani², Tatang³, Faiz Dzul Fahmi Hamdan⁴

^{1,2,3}Universitas Pendidikan Indonesia Bandung, Indonesia

⁴Universitas Al-Azhar Cairo, Egypt

E-mail: nunungnursyamsiah@upi.edu

Abstract:

Today the dissemination of information is very easy to obtain. This much information is often related to daily life problems, so it is often used as a reference to address or solve a problem, maybe even in deciding something. In today's life, many cases are related to this information issue. This research is to examine more deeply through research on how the meaning of the verses of the Qur'an is related to this information problem in the context we are facing today. This study uses qualitative research to obtain correct and accountable information about humans and God. This research produces alternative strategies in understanding and responding to analyzing data that is still *doxa* in nature to make beliefs the basis for responding to or following up on the contents of the information.

Keywords:

Meaning of Truth; Qur'an; Stylistics

INTRODUCTION

A previous study mentioned that *tabayyun* was essential to minimize negative prejudice towards the news. *Tabayyun* also teaches us to be wiser in using social media. Further, we interpret it as clarification. The information that reaches us must be clear about what the announcement is, according to the explanation or not (Fathoni et al., 2019). In today's life, there has been a rapid spread of information.

Every time people get information that is very much and varied. Not in hours or minutes, but the information comes quickly and torrentially every second. This much information is often related to everyday life problems, so it is often used as a reference to address or solve a problem, maybe even in deciding something. Yet such information does not necessarily have a truth value. In today's life, many cases are related to this information issue. For example, when someone receives information believed to have an actual value, it is disseminated through social media so that it becomes viral and eventually causes chaos or chaos in the community.

This rapid development is very worrying if people cannot respond wisely. It was considered that social media also plays an active role as a medium for distributing various kinds of news or information. So there may be people who deliberately take advantage of this opportunity to commit treason by conveying false news (hoaxes), which may lead to polemics

in the community. As a result of the chaos, there was a back reaction to the problem, and it turned out that one day the information could be proven that it had no actual value (Ermawati & Sirajuddin, 2019) (Syaifullah, 2020). As a result, the person who spreads the information will be punished by law so that it ends up in prison because it is unfounded and harms people.

Meanwhile, in the Qur'an, Allah has given instructions on how to respond to any information obtained. How Islam (in this case, the Al-Qur'an and Al-Hadith) regulates that the delivery of information is effective, does not harm both parties, and does not go out of the corridor of delivering professional and responsible information. We can explore some of the information written by Allah in the Qur'an and the Hadith of the Prophet (Kamilah et al., 2018). The source of Islamic Education material is the Qur'an. At this level, the contents of the Qur'an cover all dimensions of human life, not only related to rituals and beliefs but also science and social society (Lutfi, 2020).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Meaning: O you who believe, if a wicked person comes to you with news, then sift through it so that you do not inflict a disaster on a people without knowing the situation that causes you to regret what you did (QS. Al-Hujurat:6).

Fasiq has a special significance from the point of departure of Islamic thought because this word has a very significant role in theology, as a term that has the definitive meaning of "a person who has committed major sins" or also who commits minor sins continuously (Supriadi & Ag, 2014). Fasiq etymologically means to get out of something. While in terminology, it means someone who witnesses but does not believe and implement it. In Islam, the definition of fasiq is a person who comes out of obedience to Allah and His Messenger.

Some verses explain and relate to the information, and many commentators provide explanations on how to respond to the information. In addition to the commentators who explain and give views so that life can run safely and peacefully with the existence of very intensive information, there are also many theoretical views related to the issue of the truth about the information. However, the studies carried out by commentators and theoretical studies on this truth have not been linked to events that are happening today. That is in terms of the information coming so quickly that people hardly have a chance to think and consider whether the information that comes is accurate or not. For this reason, a more in-depth study is needed through research on how the meaning of the verses of the Qur'an relates to this

information problem needed in the context we face today so that research is carried out. This research reveals that the meaning of the Qur'an in Surah Al-Hujurat studied the interpretation of the literal verse and the study of philosophical theories about the meaning of truth. So that the essence contained in the Qur'anic verse in Surah Al-Hujurat is not only accepted from a religious perspective but also through research. This shows a deeper meaning, namely harmony in behavior in everyday life.

So, the researcher considers this research worth doing; the urgency of this research can be seen in two aspects. Practically, this research examines the concept of the meaning of the Qur'an so that an elaboration of the meaning verse is found. On the other hand, empirically, this research provides a treasure trove of information on acceptance attitudes.

METHOD

Identify Subsections

This qualitative research is related to the process of obtaining correct and accountable information in relation to humans and to God. The main focus of this research is how to respond to information that does not yet have clarity about its truth. Meanwhile, the information at a glance has an essential, crucial nature (needs to be responded to quickly) and can broadly impact people's lives. Because of its essential nature, the information certainly has a high urgency to determine its actual value so that we can respond and follow up in an appropriate and accountable manner. The method approach, through grounded theory, uses a set of systematic procedures to develop an inductive grounded theory derived from a phenomenon. The main goal of grounded theory is to broaden the explanation of phenomena by identifying the key elements of that phenomenon, then categorizing the relationship of these elements to the context and process of the experiment.

(Instrument) Characteristics

The instruments used in data collection include document analysis guidelines and guidelines for conducting Focus Group Discussions. The document analysis results become the basis for mapping the initial findings, which will be discussed further through a Focus Group Discussion so that the results of this study have validity that can be justified theoretically. In this case, it is studied through a pragmatic deepening of the meaning of words in the Alhujurat verse.

The procedure is carried out starting with coding and data categorization. The result of grounded theory research is a theory that explains the phenomenon being studied. The

research report describes the theory supported by examples from the data. The research report is usually a narrative discussion of the research process and findings. The process begins with an open coding process which is part of data analysis, where researchers identify, name, and categorize.

Research Design

The research steps carried out include the following:

First, it relates to perceptual data, which in this case is in the Qur'an, surah al-Hujarat: 7, and other verses that support and relate directly or indirectly to the studied verse. These verses are studied based on their textual meaning, contextual about the background of the emergence of the verse and its relation to the current context, and studies based on commentators' views.

Second, the results of the perceptual data analysis above are then studied in more depth using a perspective sourced from the interpretation of the Qur'an combined with theoretical views related to the meaning of knowledge and truth.

Third, the results of the analysis in a second step are then linked to the context of the current problem described in the background of the research so that alternative strategies are obtained for understanding, responding, and using the information. However, the truth is not certain, so it cannot be believed to be accurate.

To ensure credibility, dependability, transferability, and confirmability in a grounded theory study. A number of a step based on the following questions: (1) does the researcher have reliable data on the subject, process, and context of the research being conducted?; (2) does the researcher have a sufficiently detailed description of the data about the views and actions of the subjects?; (3) does the data obtained contain in-depth information about the context and meaning observed?; (4) is the data sufficient to observe the changes?; (5) do researchers have diverse views about the practical aspects of the research subjects?; (6) has the researcher obtained data that allows for developing analytical categories?; and (7) what comparisons can be made between the data collected? and how do these comparisons produce a conclusion as expected by the researcher? The following descriptions are the answers to these questions based on the steps carried out in this research.

RESULTS AND DISCUSSION

The Stylistic Study of the Theory of Truth implied in QS. Al Hujurat:

Table 1. Demography Reference Theory of Truth

Sentence	Meaning	Theory Approach	Information
يَا أَيُّهَا الَّذِينَ آمَنُوا	O you who believe!	Public Language	Specialization of target speech: namely, people who believe. then the meaning of the following truth that is sought is described in terms of faith, religion, and something related to it
إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ	if someone wicked comes to you with news	Correspondence Theory Between truth and reality.	News validation consists of the relationship between true things—thoughts, beliefs, and statements—and the reality of actual things.
فَتَبَيَّنُوا	then check the truth,	Correspondence Theory	The correspondence theory of truth maintains that a statement is true if and only if it corresponds to the realities of the world. However, the minimalist truth account is consistent with the deflationary version of the corresponding account. Whether the correspondence theory can be maintained in a non-circular form in application to any domain (such as a natural science field) is not at the core of what we need to discuss. What is clear is that the deflationary translation of this theory is well suited to the domain of morality.

		Relativism Theory	Science, truth, and morality about culture, society, and historical contexts are not absolute.
		Deflatanosim Theory	Relative truth is not a specific way to be true. The statement of the truth of a statement is not an absolute "truth" attribute for a statement.
		Identity Theory	Thought and matter, however logically distinguishable, are in fact different expressions of single material reality. Namely through empirical verification.
أَنْ تُصِيبُوا قَوْمًا	so that you do not harm a people	Theory of truth conditions	All knowledge is based on presuppositions and is a social product. The truth condition of a sentence must be a function of its elements. only then can we explain one of the crucial properties that make language special as a communication system: its systematics.
بِجَهَالَةٍ	because stupidity (recklessness)	of Linguistic correspondence	The nature of linguistic correspondence is essential because it can be said to be a false but grammatical statement that the constituent expressions still correspond in some way to their established use. Hallett says this conformity must be complete for the statement to be true. Among other things, the state of speech - the total

فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ	in the end you Theory regret what you justification did	context - must be taken into account. of Part of epistemology that tries to understand the justification of propositions and beliefs. Through the truth verification stage, the justification of meaning so that it is concluded correctly will not make the subject feel uneasy with the conclusions he or she derives.
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The theoretical approach (Rasmussen, 2014) illustrates that true things are the leading carriers or examples of truth. Other than the truth, we may recognize falsehood: wrong things. Properties of propositions: they may be sentence tokens, brain states, types of thinking, or whatever. As for reality or it is said that reality is a reality that follows a true proposition consisting of facts. In relative truth, this committee consists of a commitment to drawing a statement that a task is actual for X if and when it has been shown in the evaluation context that X is not valid. Evaluation is carried out in this theoretical approach because the assessment context becomes the standard for believing the claims of the information.

Furthermore, it is concluded that the stages of diagnosing a truth can go through the following: Truthmakers, explain "how" and "why." Characterized as the relate of causal explanation constituents of intentional action identify delusions/hallucinations.

After making a diagnosis, justification is made into a fact: given any related object, these objects in relation form a complex object, which may be called a fact. Another theoretical approach from Correspondence Theory, explaining the concept of obtaining the truth of news or information, can be used in the concept of relativism theory. This theory limits that relativism about truth is different from contextualism about meaning.

Correspondence theory generally responds in one of two ways. They have one recipe for analyzing things according to propositions in terms of substantial parts of reality. Or they think that negative propositions correspond to negative things that cannot be analyzed, such as adversefacts or circumstances.

Furthermore, another theory of truth is. The coherence theory of truth suggests that statements about the world are factual because they cohere with other statements, and that my knowledge of the world hangs together in a coherent bundle of propositions representing beliefs and understandings (Radford, 2008).

Establishing a correlation between theories of rights and theories of truth is a valuable exercise for at least one reason. This correlation challenges the increasingly popular radical anti-foundationalism in moral and political philosophy (Bufacchi, 2008).

Language and Truth Theory Approach

Language is considered one of the most essential means of initiating, synthesizing, and reinforcing ways of thinking, feeling, and behaving that are functionally related to social groups. It does not prevent the expression of specific ideas or limit the individual to a certain level of conceptualization, but specific ideas and generalizations are facilitated over others. This means language facilitates development in one direction rather than inhibiting all other possible directions. Public language does not imply common vocabulary (Bernstein, 1959). A theory of justification attempts to identify several characteristics, perhaps quite complex, that are positive, if imperfectly, correlated with truth and whose possession by truth bearers is relatively easy to determine.

The theory of truth conditions must be compositional: the truth conditions of a sentence must be a function of its elements. Only then can we explain one of the essential properties that make language special as a communication system: its systematics. A sentence has its truth condition, and meaning, partly because of its elements and partly because of how it is constructed from those elements. The elements are words, and the way they are constructed is the syntactic structure.

The concept of making a conclusion statement in drawing the meaning of a sentence, it usually uses an indicative sentence. But there are also non-indicative sentences, usually serving other communicative purposes. This fact has been illuminated by works Jones (1941). They draw attention to other "speech acts," such as questions, requests, and promises. The notion of truth conditions does not apply to other language uses involving these non-indicatives.

There are two ways in which a theory of meaning for non-indicatives might be modeled on a theory of truth conditions, namely:

It has been assumed that while non-indicatives have no truth conditions, at least some have similar conditions. His view is that the conditional theory of imperative obedience, the sentence usually used to ask, will capture the essence of its meaning.

One would say that two imperatives are meaningful, in a meaningful sense, if they have the exact condition of obedience. Suppose the same situation in the world must be brought to comply with them. Conditions of compliance should be described in terms of the imperative syntactic structure and the referential nature of the words that fill that structure. According to this suggestion, the essence of a sentence's meaning is not, strictly speaking, its property of representing some situation that would make it accurate, but instead its property of representing some situation that would make it accurate, obeyed, or whatever. Its meaning is mostly its truth condition or some other analogous condition. These conditions must be described in terms of structures and references along the lines we have drawn for indications.

It has been thought that non-indicatives can be true or false regardless of appearance. This view has been defended in several different ways. One of them is through the paraphrasing technique.

Value of Moral Character in Attitude to Information

Regarding the theory of truth and its correlation with one's attitude towards a piece of information that is still "possibly true," of considerable interest to moral philosophers is another class of meaningful declarative statements with no definite truth value: the class of statements that apply vague predicates, on the boundary phenomenon (Sieroka, 2003). Thus, when we seek to ascertain whether the statements put forward in moral discourse are semantically objective, we must remember that many statements must be excluded from our investigation. We rule out incomprehensible or undeclared statements and meaningful declarative statements of paradoxical or presuppositional (Bufacchi, 2008).

Two conceptions of meaning have dominated the formal semantics of natural languages. The first sees meaning in principle as what determines the conditions of truth. This idea, whose supporters are mostly philosophers and logicians, has inspired the disciplines of truth theory and the semantics of model theory. According to the second conception, meaning is, first and foremost, what a language user catches when he understands the words he hears or reads. This second conception is implicit in much research by computer scientists (especially those involved with artificial intelligence), psychologists, and linguists - studies that have been

concerned with articulating the structures of representation that speakers construct in response to verbal input (Kamp, 2013).

It states that "for a statement of fact, or informative utterance, to be true, it is sufficient that the use of the term is more similar to the established use of those terms than to a rival, incompatible term."

It is concluded that truth is the most crucial notion of science. One of the goals of science is to establish a correct conception of reality. The requirement of truth is demanding because there is no direct way to evaluate the truth of scientific theories (Moilanen). The need to consider the facts answers a further objection: it may seem that we must accept whatever all (or the majority) of speakers claim as accurate. moral identity as a goal does not always necessitate moral action. If action is instrumental in achieving the goal of moral identity maintenance, there might be other means for achieving this goal that is equally effective (Krettenauer, 2020). And finally, education becomes the development of a more critical aspect of this moral agency (Engelen et al., 2018).

Study of the Meaning of "Fasiq"

The need to clarify a piece of news before spreading it to others because the bad news will hurt one's perception and actions. The word "fasiq" means to get out of the corridor of the Shari'a, and the term is more general than the meaning kafir. Contain the meaning of a little and a lot, small and significant according to the effects it causes. That is for people who do not believe in or practice the Shari'a law either in whole or part on Tafsir Ar Razi, 2/147. Meanwhile, according to Sheikh Wahbah Az Zuhaili, the word 'wicked' means: خارج عن حدود الدين أو الشرع (Out of the boundaries of religion or the Shari'a).

أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ أَيْ لَعَلَّكُمْ تَصِيبُوا قَوْمًا وَأَنْتُمْ جَاهِلُونَ حَقِيقَةَ الْأَمْرِ

So that people will not be harmed while you do not know the true nature of things.

Then, you will eventually regret your actions so that you do not harm people because of stupidity (carelessness). People who do not obey the teachings of Islam are known as ungodly. In Islam, the wicked are divided into two groups, namely people who do not obey because they do not believe in Allah SWT or who have faith but still violate the commands and prohibitions of Islam.

Imam Ghazali divides the *fasiq* (wicked) into two categories: the unbelievers who do not believe in Allah and the Messenger of Allah. This type of wicked person is considered to have deviated from the path of truth, disobeyed Allah, and entered into error. These ungodly disbelievers are non-Muslims whose sins are not forgiven, except through the declaration of the creed, converting to Islam, and believing in Allah SWT. If not, he is threatened with hell and eternal life. Second, the wicked *fajir* who have converted to Islam but do not obey the orders and prohibitions of religion.

Even though he has faith in Allah SWT, he still follows his lust and lust. These wicked people may eat unclean food, drink alcohol, commit adultery, and commit other disobedience. He has committed a significant sin but believes that his actions are wrong and is aware of the disobedience. If a wicked person does not repent or repent of his wickedness until he dies, he will go to hell, but not eternally in it. If his sins and mistakes have been redeemed through the torment of hell, then he will be forgiven and enter heaven, according to the grace and mercy of Allah SWT. Therefore, Islam invites its people to repent before death picks up, as the word of Allah SWT in Surah As-Shura verse 25: "He is the one who accepts the repentance of his servants, forgives mistakes, and knows what you do."

Responding to the Meaning of Fasiq

Fasiq is defined as a person who commits a lot of disobedience, leaves Allah's commandments, and goes out of the way of righteousness and religion. Wicked is also defined as a person who commits major sins or frequently commits minor sins. Meanwhile, according to al-Jurjani, the wicked are people who witness but do not believe and carry out (Hafizzullah et al., 2020).

Shaykh Salih Al Munajjid, when asked about the difference between Fasiq, Fasiq, and Impotent, replied, "The word al this is often used to express significant sins, such as adultery, usury, stealing, and the like. Major sins include *liwath* (sodomy), adultery with his mahram, perjury, and the like. Meanwhile, Ibn Taymiyyah mentioned the meaning of *Fajir*:

اسم جامع لكل متجاهر بمعصية ، أو كلام قبيح يدل السامع له

A common name for anyone who commits open disobedience or bad words heard by people on Majmu' Fatawa, 15/286. Then the values contained *tabayyun* (clarification) on the news received. Second, avoid *fasiq*, *fajir*, and immoral behavior.

According to Quraish Shihab, Q.S Al-Hujurat verse 6 is one of the foundations established by religion in social life and a very logical guide for receiving and experiencing news. Reception and experience of news in the context of this research involve the media. The media functions as a transmitter of news that occurs in certain areas, and then the news is consumed by the public. In its development, the media has become one of society's essential institutions.

Looking for clarity or the truth of a fact that happened is the meaning of *tabayyun*. In social life, of course, you will find many and even experience various events; it cannot be separated from news or information. In this millennial era, all news or information is easily obtained; it is the sophistication of information tools that has made news or information widespread throughout the world.

This verse guides believers to be careful in receiving news or information, especially if it comes from a wicked person. The purpose of this verse is that it is necessary to conduct research first on the truth of the news. Believing a news story without investigating the truth is likely to lead to the loss of life and property in vain and only to mere regret. As an intelligent society, we must be more critical and perform *tabayyun* on the information obtained. As the Arabic proverb says, "al-Khabar ka al-ghubar," which means that information is like dust whose truth is not clear.

In Islamic law, the word wicked is confronted with the word 'all or just, which is the opposite. An unjust person can also be called a wicked person. Some scholars of the Shafi'i school state that a person can be said to be not wicked if his good is more significant than his evil, and it is not proven that he often lies.

In the Qur'an also, Allah SWT has clearly stated the characteristics of a wicked person. It is found in Surah Al-Baqarah verses 26-28, which means:

"Indeed, Allah does not hesitate to make an example of a mosquito or something lower than that. As for those who believe, then they believe that the parable is true from their Lord, but those who disbelieve say: "What is the purpose of Allah making this a parable?". With this parable, Allah has misled many people, and with this parable (also), many people He has guided. And Allah has led none astray except those who are wicked (i.e.) those who break the covenant of Allah after it has been established and decide what Allah has commanded (to them) to connect them and cause mischief on earth. They are the ones who lose. Why do you disbelieve in Allah, when you were dead, then Allah gave you life, then He caused you to die, and He brought you back to life, then to Him you will be returned?"

The translation verse explains that the first characteristic of wickedness is breaking their promise to God. The promise in question is monotheism. They promise to worship only Allah SWT, but they worship other than Him. Allah SWT says in QS. Yasin verse 60 which means: " Have I not commanded you, O Children of Adam, that you should not worship Satan? Verily, Satan is a real enemy for you."

The second characteristic is deciding something Allah has ordered to be joined. It means breaking ties of kinship and depriving people of their rights. Then the third is people who like to do evil and create mischief on earth.

Seeing these characteristics, it can be concluded that fluent are those who always forget themselves. For that, don't be negligent and always obey the commands or rules that apply in Islam. Ibn Khaldun shows an example of dedication to moral education in his long and intellectual journey, proving that Ibn Khaldun was a "wanderer" figure who was theoretically and practically rich in knowledge. A genius figure who has a broad pure mind. He not only served as a teacher or lecturer but also as a judge who was firm and brave enough to oppose all crimes and injustices. So he is known as a historian and the father of sociology, an expert in Islamic politics, the father of Islamic economics, and an expert in Islamic education. They memorized the Qur'an from an early age (Rasyid, 2020).

This essential element of the new society is supported by real virtuality, a system in which a person's symbolic/material existence is realistically captured and immersed in an imaginary world in a virtual image setting. Its appearance is not only on the screen through which experience is communicated, but also that appearance becomes a real experience (Dulkiah & Setia, 2020). In life, humans are not only individual beings, but humans are also social beings. Role as individual beings, humans need to eat, drink, rest, shelter, and other needs. While in their role as social beings, humans need other people to carry out their needs. A group of people who live and interact with one another and form a living arrangement system in a place of residence or area later called a community (Anwar, 2018). The first function of social communication is carried out because humans are in a social environment where it is essential for them to build self-concept and self-actualization for survival, obtain happiness, and avoid stress through entertaining communication (Syarifudin, 2019).

The existence of information or news that is considered untrue has been surveyed by (Mastel, 2017) on the 2017 national hoax outbreak survey page, with results stating that of 1,146 respondents, 44.3% of them received hoax news every day, and 17.2% received more

than once a day (Rahmawati & Salim, 2021). One of the causes of the widespread dissemination of this information impacts the phenomenon of hoaxes in social media. This is due to the understanding of the social and religious construction of the community towards the information. Research by Nasrullah and M. Khairullah about filtering information and news concluded that the problem of hoaxes has occurred from the time of Prophet Adam until now. Islam, through scriptures and the hadith of the Prophet, has given way so that Muslims do not get involved in the issue of the prohibited hoax (Purnama, 2021). In Islamic Psychology, Allah SWT is ordered to check and re-examine; in Islam, it is called *tabayyun* (Reza, 2021).

CONCLUSION

Surah Alhujurat explains how news can not be believed to be the truth without going through the line of justification for the truth of the news. The rest of the Surah Al-Hujurat explains that believing in an unclear truth will lead to chaos in life. This research produces alternative strategies in understanding and responding to analyzing information that is still *doxa* in nature to produce beliefs to be the basis for responding to or following up on the contents of the information. In today's life, many cases are related to this information issue. For example, when someone receives information believed to have an actual value, it is disseminated through social media so that it becomes viral and eventually causes chaos or commotion in the community. Several scholars forbid us to receive news (history) from people who are not known because perhaps he is a wicked person. But some other scholars agreed to accept it because we were only ordered to examine the truth of the news of the *fasiq*.

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