

ISLAMIC JOURNALISM ETHICS IN ADDRESSING THE PHENOMENON OF RELIGIOUS HOAXES ON SOCIAL MEDIA

Desiana^{1✉}, Hafsa Juni Batubara²

Mandailing Natal State Islamic College, North Sumatra, Indonesia^{1,2}
anadesi440@gmail.com^{1,2}

Received: 2026-05-13; Accepted: 2026-06-22; Published: 2026-06-30

Abstract : The phenomenon of religious hoaxes on social media poses a serious threat to the social cohesion of a plural society because it touches the dimension of belief and easily arouses emotion. This study aims to map the phenomenon of religious hoaxes and their causes and impacts, to elaborate the principles of Islamic journalism ethics derived from the Qur'an and hadith, and to formulate their implementation as a strategy for countering religious hoaxes. It employs a qualitative approach with a library research design and a descriptive-analytical content analysis technique. The findings show that Islamic journalism ethics rests on four main principles, namely tabayyun (verification), shidq (truthfulness), 'adl (justice), and mas'uliyah (responsibility). The principle of tabayyun in QS Al-Hujurat verse 6 serves as an epistemological foundation that positions verification as a moral obligation consistent with modern journalism. Countering religious hoaxes requires a layered strategy combining the internalization of values at the individual level, MUI Fatwa No. 24 of 2017 at the normative level, the Journalistic Code of Ethics at the professional level, digital literacy at the community level, and regulation at the state level.

Keywords: Content, Ethics, Islamic Journalism, Religious Hoaxes, Social Media, Tabayyun

Copyright © 2026, Author.

This is an open-access article under the CC BY-NC-SA 4.0



DOI: <https://doi.org/10.47453/>

Introduction

The rapid development of information and communication technology over the past two decades has fundamentally transformed the landscape of information dissemination. The emergence of social media platforms such as Facebook, WhatsApp, Instagram, YouTube, and TikTok has enabled individuals not only to consume information but also to produce and distribute it (Hasmini & Marhamah, 2025). While this transformation has expanded opportunities for public participation, it has simultaneously created new avenues for the circulation of unverified information. One of the most significant challenges arising from this phenomenon is the widespread dissemination of false information or hoaxes, which spread rapidly, extensively, and are increasingly difficult to control (Jenuri et al., 2021).

Indonesia is among the countries with the highest social media penetration rates in the world. Consequently, digital platforms have become the primary arena for information exchange, including the dissemination of misinformation. Various institutions have reported that social, political, and religious issues constitute the most prevalent and rapidly spreading categories of hoaxes, often provoking strong public reactions. As the flow of information increasingly outpaces society's ability to verify its accuracy, the digital public sphere has become fertile ground for disinformation. This condition is commonly described as the post-truth era, in which emotions and personal beliefs exert greater influence on public opinion than objective facts (Marsila & Islamiyah, 2025).

Among the various forms of misinformation, religious hoaxes are particularly sensitive and potentially destructive. Such hoaxes target the fundamental dimension of religious belief, making them highly effective in arousing emotions, fostering prejudice among religious communities, and threatening social harmony within pluralistic societies. Allegations of religious blasphemy, hostility between religious groups, claims of sectarian superiority, and defamatory narratives targeting religious leaders are frequently framed in religious terms to enhance their persuasive appeal. In Indonesia's multicultural context, these forms of misinformation not only harm individuals but also pose serious risks to social stability and national integration (Hakim, 2025).

Addressing this challenge requires an ethical framework rooted in Islamic values, namely Islamic journalism ethics. As a comprehensive religion, Islam provides a set of communication principles grounded in the Qur'an and the Sunnah. Long before the emergence of modern communication theories and professional journalistic codes, the Qur'an established fundamental principles governing the dissemination and reception of information, including verification (*tabayyun*), truthfulness (*ṣidq*), justice (*'adl*), and responsibility (*mas'uliyah*). The command of *tabayyun* in Surah Al-Hujurat (49:6) explicitly instructs believers to verify the truth of information before acting upon it in order to avoid causing harm through ignorance (Solihah et al., 2024). This principle closely corresponds to the processes of verification and fact-checking that constitute the core of modern journalism.

Several previous studies have examined the relationship between Islamic values and efforts to combat hoaxes. Research by Parhan, Jenuri, and Islamy investigated students' communication ethics on social media and proposed the application of Islamic communication ethics, particularly the principle of *tabayyun*, as an effective strategy for addressing hoaxes. Another study highlighted the role of prophetic journalism in responding to misinformation, while Walidah discussed the relevance of *tabayyun* for the millennial generation. Other studies on Qur'anic communication ethics have likewise emphasized the central importance of honesty and justice in mass media practices (Hermanto, 2025). Nevertheless, studies that comprehensively integrate the principles of Islamic journalism ethics, the Indonesian Journalistic Code of Ethics, and the Fatwa of the Indonesian Council of Ulama (MUI) into a unified framework for addressing religious hoaxes on social media remain limited. This gap constitutes the primary novelty of the present study (Al-Ayyubi, 2019).

Based on this background, this study aims to: (1) map the phenomenon of religious hoaxes on social media, including their underlying causes and impacts; (2) examine the concepts and principles of Islamic journalism ethics derived from the Qur'an and the Sunnah; and (3) formulate the implementation of Islamic journalism ethics as a strategic framework for addressing religious hoaxes. Accordingly, this research is expected to contribute both conceptually to the development of Islamic communication ethics and practically by providing guidance for journalists, Islamic preachers (*da'i*), and Muslim social media users in promoting a healthy and trustworthy digital information environment.

Research Methodology

This study employs a qualitative approach using a library research design. Library research involves a systematic process of collecting, reading, recording, and analyzing information from published sources without conducting fieldwork. This method was selected because the research focuses on a conceptual and normative examination of Islamic journalism ethics and its relevance to the phenomenon of religious hoaxes on social media (Irhamdi, 2022).

The data sources are divided into primary and secondary sources. The primary sources include Qur'anic verses related to communication ethics, particularly Surah Al-Hujurat (49:6), along with their classical and contemporary exegeses (*tafsir*), relevant hadiths of the Prophet Muhammad (peace be upon him), the Fatwa of the Indonesian Council of Ulama (MUI) No. 24 of 2017 concerning Guidelines for Social Interaction through Social Media, and the Indonesian Journalistic Code of Ethics issued by the Press Council. The secondary sources consist of scholarly books, peer-reviewed journal articles, institutional documents, and official reports discussing hoaxes, Islamic communication ethics, and Islamic journalism.

Data were collected through document analysis, involving the identification, compilation, classification, and examination of literature relevant to the research topic. The collected data were subsequently analyzed using descriptive content analysis,

which enables the systematic interpretation of textual materials to identify themes, concepts, and ethical principles. The analytical process consisted of three stages: data reduction, in which relevant information was selected and organized; data presentation, in which the findings were systematically arranged according to the research objectives; and conclusion drawing through the synthesis and interpretation of the analyzed data. To ensure the credibility and trustworthiness of the findings, interpretations of Qur'anic verses and hadiths were grounded in authoritative works of tafsir and the scholarly opinions of recognized Islamic scholars, thereby ensuring that the analysis remained within an academically and theologically accountable framework.

Results and Discussion

Religious Hoaxes on Social Media: Concepts, Contributing Factors, and Impacts

Etymologically, the term *hoax* refers to fabricated or misleading information deliberately created to conceal the truth or distort facts by presenting seemingly credible information that cannot be verified. Information can be classified as a hoax when its authenticity and source cannot be clearly identified, yet it is disseminated through social media platforms or messaging applications without accountability or verification. Religious hoaxes, in particular, are false or misleading information that incorporates, frames, or exploits religious symbols, teachings, figures, and sentiments to increase their persuasive power and facilitate their dissemination (Khasanah, 2019).

Religious hoaxes take various forms. Some consist of complete fabrications, such as counterfeit religious rulings (*fatwas*) that have never been issued by legitimate religious authorities. Others involve manipulation, in which authentic information, photographs, or videos are edited or presented out of context to create misleading interpretations. For example, images or videos may be selectively cropped or altered to convey meanings that differ significantly from the original events. Another common form is false context, whereby outdated information or content from unrelated incidents is presented as if it were recent and directly relevant to a contemporary religious issue (Zahid et al., 2025). These forms of misinformation are frequently accompanied by emotionally charged narratives, including claims that a particular religious community is being persecuted, allegations of blasphemy against sacred symbols, or calls for hostility disguised as religious defense.

The proliferation of religious hoaxes on social media is driven by several interrelated factors. The first is the relatively low level of digital literacy and religious literacy among some users, who often lack the skills or awareness to verify the authenticity of information before sharing it. The second involves psychological characteristics, particularly confirmation bias, whereby individuals are inclined to believe and disseminate information that reinforces their pre-existing beliefs while disregarding its factual validity (Mohiuddin, 2024). The third factor concerns the architecture of social media platforms, which fosters echo chambers and filter bubbles, exposing users primarily to homogeneous information that reinforces existing

assumptions and prejudices. Finally, religious hoaxes are frequently produced for specific purposes, including economic motives to generate online traffic and financial gain, political agendas aimed at shaping public opinion, and ideological objectives intended to spread hostility and polarization. The interaction of these factors makes religious misinformation both easy to produce and difficult to contain.

The consequences of religious hoaxes are multidimensional. At the individual level, they generate confusion, anxiety, and misunderstanding while weakening recipients' critical thinking abilities. At the societal level, religious misinformation has the potential to trigger interreligious conflicts, encourage hate speech, and erode mutual trust within society. Hoaxes may also damage the reputation of individuals or groups through slander and unfounded accusations, actions that are explicitly condemned in Islamic teachings. Over time, the cumulative impact of religious hoaxes threatens social cohesion and undermines the harmony that constitutes a fundamental prerequisite for national unity in a pluralistic society. Consequently, combating religious hoaxes requires a serious, systematic, and value-based response (Musyaffa, 2020).

From an Islamic perspective, these consequences demonstrate that the dissemination of hoaxes is not merely a violation of communication ethics but also a breach of Islamic law (*Sharia*). Spreading false information may constitute *kadzib* (lying), *fitnah* (slander), *ghibah* (backbiting), or *namimah* (malicious gossip intended to create discord), all of which are unequivocally prohibited in both the Qur'an and the Sunnah. Even when individuals unknowingly disseminate false information, they are still considered negligent because they have failed to fulfill the obligation of *tabayyun* (verification). Therefore, recognizing that the spread of misinformation carries both moral and spiritual consequences can serve as an effective form of internal self-regulation, complementing external mechanisms such as legal regulations and social sanctions.

Principles of Islamic Journalism Ethics in the Qur'an and the Sunnah

Islam regards communication as an activity governed by ethical values and moral responsibility. Both the Qur'an and the Sunnah establish fundamental ethical principles that serve as the foundation for the dissemination and reception of information. Within the framework of Islamic journalism ethics, at least four core principles are particularly relevant in addressing religious hoaxes: *tabayyun* (verification), *ṣidq* (truthfulness), *'adl* (justice), and *mas'uliyah* (responsibility) (Radifan et al., 2026). These principles are not merely moral recommendations but constitute binding ethical obligations for every Muslim, especially for those engaged in journalism, media, and public communication.

The principle of *ṣidq* (truthfulness) requires that every piece of information communicated accurately reflects objective reality. The Qur'an, in Surah Al-Ahzab (33:70), commands believers to speak *qaulan sadidan* (truthful and upright words). For journalists and Muslim social media users, this principle serves as a safeguard against distorting facts, fabricating news, or disseminating false information (Abdillah,

2021). Likewise, the principle of *'adl* (justice) requires fairness, balance, and impartiality in presenting information. This obligation is emphasized in Surah Al-Ma'idah (5:8), where believers are instructed to uphold justice even toward those whom they dislike. The principle of *mas'uliyah* (responsibility) further emphasizes that every statement and every piece of information communicated will ultimately be subject to accountability before both humanity and Allah. This principle is reflected in Surah Al-Isra (17:36), which warns believers not to follow matters of which they have no knowledge, as hearing, sight, and the heart will all be held accountable.

The importance of truthfulness is further reinforced by a well-known hadith of the Prophet Muhammad (peace be upon him), which states that truthfulness leads to righteousness, and righteousness leads to Paradise, whereas falsehood leads to wickedness, and wickedness leads to Hellfire. Within the context of journalism, this prophetic teaching establishes that accuracy and factual integrity are not merely professional standards but also spiritual obligations carrying eternal consequences (Putra & Ayyaisy, 2025). Beyond these four foundational principles, the Qur'an also introduces several communication ethics that further strengthen the framework of Islamic journalism. These include *qaulan sadidan* (truthful and upright speech), *qaulan ma'rufan* (kind and appropriate speech), *qaulan balighan* (effective and impactful speech), *qaulan layyinan* (gentle and compassionate speech), and *qaulan kariman* (honorable and respectful speech) (Kholifah, 2025). Collectively, these principles demonstrate that Islam emphasizes not only the accuracy of information but also the ethical manner in which it is communicated. In the context of social media, these Qur'anic guidelines provide ethical boundaries that discourage provocation, insults, and the dissemination of hatred, all of which contradict the objectives of Islamic preaching (*da'wah*) and responsible public communication.

Religious Hoaxes on Social Media: Concepts, Determinants, and Implications

Etymologically, the term hoax refers to fabricated or deceptive information intentionally created to conceal the truth or distort factual reality by presenting seemingly credible claims that cannot be objectively verified (Law No. 19 of 2016 concerning the Amendment to Law No. 11 of 2008 on Electronic Information and Transactions, 2016). Information is generally categorized as a hoax when its authenticity and source cannot be clearly established, yet it is disseminated through social media platforms or instant messaging applications without verification or accountability (Satriani, 2020). Religious hoaxes, in particular, are forms of misinformation that exploit religious symbols, doctrines, figures, and sentiments to enhance their persuasive appeal and accelerate their dissemination (Reza, 2021).

Religious hoaxes manifest in several forms. Some consist of entirely fabricated content, such as counterfeit religious rulings (*fatwas*) purportedly issued by legitimate religious authorities. Others involve content manipulation, in which authentic photographs, videos, or textual information are edited or presented out of context to produce misleading interpretations. For instance, images or videos may be selectively cropped or altered to convey meanings substantially different from the original events.

Another common form is false context, whereby outdated information or materials originating from unrelated events are presented as recent and directly relevant to current religious controversies. These forms of misinformation are frequently accompanied by emotionally charged narratives, including allegations of religious persecution, accusations of blasphemy, or calls for hostility disguised as efforts to defend religious values.

The widespread circulation of religious hoaxes on social media is influenced by several interrelated factors. First, limited digital literacy and religious literacy prevent many users from critically evaluating the credibility of information before sharing it. Second, psychological mechanisms, particularly confirmation bias, encourage individuals to accept and disseminate information that aligns with their pre-existing beliefs while disregarding contradictory evidence (Muhja & Shahnaz, 2021). Third, the architecture of social media platforms creates echo chambers and filter bubbles, exposing users predominantly to homogeneous information that reinforces existing assumptions and prejudices. Finally, religious hoaxes are often produced to serve specific objectives, including economic incentives through click-based revenue generation, political interests aimed at shaping public opinion, and ideological agendas intended to promote polarization and social hostility. The convergence of these factors makes religious misinformation both highly reproducible and exceptionally difficult to contain.

The impacts of religious hoaxes are multidimensional. At the individual level, they generate confusion, anxiety, and misunderstanding while weakening critical thinking and information evaluation skills. At the societal level, religious misinformation has the potential to provoke interreligious conflict, encourage hate speech, and erode social trust. Moreover, hoaxes frequently damage the reputation of individuals and communities through slander and unfounded accusations, practices that are explicitly condemned in Islamic teachings. Over the long term, the cumulative effects of religious misinformation threaten social cohesion and weaken the foundations of harmony that are essential for peaceful coexistence in a pluralistic society. Consequently, addressing religious hoaxes requires a comprehensive, systematic, and value-based approach.

From an Islamic perspective, these consequences indicate that the dissemination of hoaxes constitutes not only a violation of communication ethics but also a transgression of Islamic law (Sharia). Disseminating false information may fall within the categories of *kadzib* (lying), *fitnah* (slander), *ghibah* (backbiting), and *namimah* (malicious tale-bearing intended to create discord), all of which are unequivocally prohibited in both the Qur'an and the Sunnah. Even individuals who unknowingly disseminate false information may still be regarded as negligent because they have failed to fulfill the Islamic obligation of *tabayyun* (verification) before sharing information. Accordingly, awareness that the dissemination of misinformation carries both ethical and spiritual consequences may function as an effective mechanism of

internal self-regulation, complementing external controls such as legal frameworks and social sanctions.

Principles of Islamic Journalism Ethics in the Qur'an and the Sunnah

Islam views communication as a moral endeavor governed by ethical values and accountability. The Qur'an and the Sunnah establish a comprehensive ethical framework that regulates both the dissemination and reception of information. Within the context of Islamic journalism ethics, four fundamental principles are particularly relevant to addressing religious misinformation: *tabayyun* (verification), *ṣidq* (truthfulness), *'adl* (justice), and *mas'uliyah* (accountability). These principles represent not merely moral ideals but normative obligations that bind every Muslim, especially those involved in journalism, media, and public communication.

The principle of *ṣidq* (truthfulness) requires that all communicated information accurately reflect objective reality. The Qur'an instructs believers in Surah Al-Ahzab (33:70) to speak *qaulan sadidan*, that is, truthful and upright speech. For journalists and Muslim social media users, this principle functions as an ethical safeguard against factual distortion, fabrication, and the dissemination of misinformation. Equally important is the principle of *'adl* (justice), which requires fairness, balance, and impartiality in presenting information. This obligation is emphasized in Surah Al-Ma'idah (5:8), where believers are instructed to uphold justice even toward those with whom they have differences. The principle of *mas'uliyah* (accountability) further emphasizes that every statement and every piece of information communicated will ultimately be subject to accountability before both humanity and Allah. This principle is reflected in Surah Al-Isra (17:36), which cautions believers against pursuing matters without knowledge because hearing, sight, and the heart will all be called to account.

The centrality of truthfulness is further reinforced by a well-known prophetic tradition stating that truthfulness leads to righteousness, and righteousness leads to Paradise, whereas falsehood leads to wickedness, and wickedness leads to Hellfire. Within the context of journalism, this hadith underscores that factual accuracy and integrity are not merely professional obligations but also spiritual responsibilities with profound ethical consequences. In addition to these four foundational principles, the Qur'an outlines several complementary norms of ethical communication that further strengthen the framework of Islamic journalism. These include *qaulan sadidan* (truthful and straightforward speech), *qaulan ma'rufan* (kind and appropriate speech), *qaulan balighan* (effective and persuasive speech), *qaulan layyinan* (gentle and compassionate speech), and *qaulan kariman* (honorable and respectful speech). Collectively, these principles demonstrate that Islam emphasizes not only the accuracy of information but also the ethical manner in which it is communicated. Within the contemporary social media environment, these Qur'anic principles provide normative guidance that discourages provocation, verbal abuse, and the dissemination of hatred, all of which contradict the ethical objectives of *da'wah* and responsible public communication.

Conclusion

This study concludes that the phenomenon of religious hoaxes on social media constitutes a serious structural challenge because it directly affects religious beliefs, easily provokes emotional responses, and has the potential to undermine social cohesion within pluralistic societies. Islamic journalism ethics, grounded in the Qur'an and the Sunnah, provides a robust ethical framework for addressing this challenge through four fundamental principles: *tabayyun* (verification), *ṣidq* (truthfulness), *'adl* (justice), and *mas'uliyah* (accountability). Among these, the principle of *tabayyun*, as articulated in Surah Al-Hujurat (49:6), serves as the epistemological foundation of Islamic journalism ethics by establishing information verification as both a moral obligation and a principle that closely aligns with the fact-checking and verification processes of modern journalism.

The findings further indicate that combating religious hoaxes cannot rely on a single intervention. Rather, it requires a multi-layered strategy that integrates the internalization of Islamic journalism ethics at the individual level, the ethical guidance provided by the Fatwa of the Indonesian Council of Ulama (MUI) No. 24 of 2017, adherence to the Indonesian Journalistic Code of Ethics at the professional level, the promotion of Islamic values-based digital literacy within society, and effective regulatory enforcement by the state. Accordingly, this study recommends that Islamic educational institutions incorporate the principle of *tabayyun* into digital literacy curricula, that religious organizations intensify the production of credible counter-narratives to combat religious misinformation, and that Muslim journalists uphold Islamic ethical principles as an integral component of professional journalistic practice in safeguarding the integrity of the digital information ecosystem. Future research is encouraged to examine empirically the effectiveness of implementing these ethical principles among different social groups and digital communities.

References

- Abdillah, N. (2021). Hukum Dan Etika Berinteraksi Melalui Media Sosial Menurut Islam. *Fatawa: Jurnal Pendidikan Agama Islam*. <https://doi.org/10.37812/Fatawa.V1i2.275>
- Al-Ayyubi, M. (2019). Etika Bermedia Sosial Dalam Menyikapi Pemberitaan Bohong (Hoax) Perspektif Hadis. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*. <https://doi.org/10.14421/Qh.2018.1902-02>
- Hakim, N. (2025). Hoaxes On Social Media In The Perspective Of Hadith. *International Journal Of Islamic Studies Issues*. <https://doi.org/10.59966/Y4rbay28>
- Hasmuni, H., & Marhamah, M. (2025). Islamic Communication Strategies In Addressing Religious Hoaxes On Social Media. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian*. <https://doi.org/10.56806/Jh.V6i4.352>
- Hermanto, E. (2025). Menangkal Berita Hoax Menurut Al-Quran Surah An-Nur Ayat 11. *Diterbitkan Oleh Fakultas Ushuluddin Dan Studi Islam Universitas Islam*

- Negeri Sumatera Utara Medan.
<https://doi.org/10.51900/Ushuluddin.V24i1.26273>
- Irhamdi, M. (2022). Etika Komunikasi Perspektif Al-Qur'an: Telaah Kritis Solusi Mengatasi Problematika Hoax Di Media Sosial. *Al-Idzaah: Jurnal Dakwah Dan Komunikasi*. <https://doi.org/10.24127/Al-Idzaah.V4i01.2222>
- Jenuri, J., Suwarma, D. M., Parhan, M., Sartika, A., Ramdani, A., & Rahmah, F. A. (2021). Islamic Communication Ethics Towards Hoax Phenomenon On Social Media. *Dialogia*. <https://doi.org/10.21154/Dialogia.V19i2.3446>
- Khasanah, F. (2019). The Qur'anic Communication Ethics In Social Media. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*. <https://doi.org/10.21274/Epis.2019.14.1.151-167>
- Kholifah, S. N. (2025). Qur'anic Interpretation Of Hoax News: A Sociohistorical Approach And Its Relevance In The Digital Era. *Alsysis*. <https://doi.org/10.58578/Alsysis.V5i6.7642>
- Marsila, & Islamiyah. (2025). Implementasi Nilai-Nilai Al-Qur'an Dalam Mencegah Penyebaran Berita Bohong Di Era Digital. *At-Ta'wil: Jurnal Pengkajian Al-Qur'an Dan At-Turats*. <https://doi.org/10.62490/Tawil.V3i01.1322>
- Mohiuddin, M. (2024). Unverified Information In Social Networks: Analysis From An Islamic Perspective. *International Journal Of Law, Government And Communication*. <https://doi.org/10.35631/Ijlgc.935002>
- Muhja, Z. A., & Shahnaz, L. (2021). Etika Jurnalistik Dalam Perspektif Hukum Islam. *Jurnal Akta Yudisia*. <https://doi.org/10.35334/Ay.V5i2.1914>
- Musyaffa, M. (2020). Berita Hoaks Vs Berita Layak: Tipologi Khalayak Media Sosial Perspektif Fikih Jurnalistik. *Jurnal Ilmiah Syi'ar*. <https://doi.org/10.29300/Syr.V20i2.3541>
- Putra, D. H. A., & Ayyaisy, H. I. (2025). Optimizing Digital Technology In Progressive Islamic Education To Enhance Public Literacy And Combat Hoaxes. *Multicultural Islamic Education Review*. <https://doi.org/10.23917/Mier.V3i1.9915>
- Radifan, A., Rahmawati, A., Furqon, F. A., Lesmana, M. F. A., Aini, N., Ramadhania, R., & Suresman, E. (2026). Implementasi Etika Politik Islam Dalam Menghadapi Fenomena Post-Truth Dan Disinformasi Di Media Sosial: Sebuah Studi Literatur. *Terang: Jurnal Kajian Ilmu Sosial, Politik Dan Hukum*. <https://doi.org/10.62383/Terang.V3i1.1651>
- Reza, I. F. (2021). Counteracting Hoax In Social Media Through Tabayyun By Islamic Student Community. *Ta'dib*. <https://doi.org/10.31958/Jt.V24i2.4740>
- Solihah, R., Millah, M., & Nuralisah, S. (2024). Hoaks Di Media Sosial Dalam Perspektif Hadis. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*. <https://doi.org/10.59059/Al-Tarbiyah.V2i4.1437>
- Zahid, A., Sari, E. K., & Hakim, L. (2025). Etika Media Sosial Dalam Tinjauan Hadis. *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*. <https://doi.org/10.19105/Meyarsa.V6i2.20914>