

Digital Tabayyun in the Age of Deepfakes: A Double Movement Interpretation of QS. Al-Hujurat [49]:6

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Article Info

Article History:

Received: 15 July 2026

Revised: 28 August 2026

Accepted: 01 September 2026

Published: 20 September 2026

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Keywords

Abstract

The proliferation of deepfake technology has blurred the distinction between authentic and fabricated information, creating ethical challenges in evaluating and disseminating digital content. This study examines the ethical principles of *tabayyun* in QS. Al-Hujurat [49]:6 and contextualizes them within the deepfake phenomenon through Fazlur Rahman's *Double Movement* approach. Employing qualitative library research, the study analyzes Qur'anic exegesis, classical and contemporary literature, and scholarly studies on deepfakes, digital misinformation, and information verification. The analysis involves reconstructing the verse's socio-moral context, identifying its underlying ethical principles, and contextualizing them within contemporary digital communication. The findings identify five interconnected dimensions of *tabayyun*: information verification, source-credibility assessment, caution in making consequential judgments, protection of potentially affected parties, and social responsibility in disseminating information. Through the *Double Movement*, these principles are reformulated as a framework for digital information ethics without equating deepfakes or artificial intelligence with Qur'anic categories such as *fāsiq* or *nāba'*. The study proposes Digital *Tabayyun* as a contextual Qur'anic ethical framework for critically receiving, verifying, evaluating, and responsibly sharing digitally mediated information. It extends *tabayyun* beyond interpersonal communication to technologically mediated environments where visual and audio content can be synthetically produced and manipulated.

Deepfake; Digital Information Ethics; Double Movement; Tabayyun.

Abstrak

Perkembangan teknologi deepfake telah mengaburkan perbedaan antara informasi autentik dan informasi yang direkayasa, sehingga menimbulkan tantangan etis dalam mengevaluasi dan menyebarkan konten digital. Penelitian ini mengkaji prinsip-prinsip etis *tabayyun* dalam QS. Al-Hujurat [49]:6 dan mengontekstualisasikannya dalam fenomena deepfake melalui pendekatan *Double Movement* Fazlur Rahman. Dengan menggunakan penelitian kepustakaan kualitatif, penelitian ini menganalisis tafsir Al-Qur'an, literatur klasik dan kontemporer, serta kajian ilmiah mengenai deepfake, misinformasi digital, dan verifikasi informasi. Analisis dilakukan dengan merekonstruksi konteks sosial-moral ayat, mengidentifikasi prinsip-prinsip etis yang mendasarinya, dan mengontekstualisasikan prinsip-prinsip tersebut dalam komunikasi digital kontemporer. Hasil penelitian mengidentifikasi lima dimensi *tabayyun* yang saling berkaitan, yaitu verifikasi informasi, penilaian kredibilitas sumber, kehati-hatian dalam mengambil keputusan yang berdampak, perlindungan terhadap pihak-pihak yang berpotensi dirugikan, dan tanggung jawab sosial dalam menyebarkan informasi. Melalui pendekatan *Double Movement*, prinsip-prinsip tersebut dirumuskan kembali sebagai kerangka etika informasi digital tanpa menyamakan deepfake atau kecerdasan buatan dengan kategori-kategori Qur'ani seperti *fāsiq* atau *nāba'*. Penelitian ini mengusulkan *Digital Tabayyun* sebagai kerangka etika Qur'ani kontekstual untuk menerima, memverifikasi, mengevaluasi, dan membagikan informasi yang dimediasi secara digital secara kritis dan bertanggung jawab. Konsep ini memperluas penerapan *tabayyun* dari komunikasi interpersonal ke lingkungan yang dimediasi teknologi, tempat konten visual dan audio dapat diproduksi serta dimanipulasi secara sintesis.

Kata Kunci: Deepfake; Etika Informasi Digital; Tabayyun; Double Movement.

INTRODUCTION

The rapid development of digital communication has transformed the way information is produced, accessed, and disseminated in contemporary society. The increasing volume and speed of information circulation provide greater opportunities for people to obtain knowledge and communicate across social boundaries. However, these developments also create challenges concerning the credibility and reliability of information received by the public (Martí-Danés et al., 2024). Information is often presented convincingly despite containing inaccuracies, distortions, or misleading claims. This environment makes it increasingly difficult for the public to discern reliable sources from fabricated content, particularly given the rapid spread of unverified digital materials. (Devi & Rajasekaran, 2026). Consequently, the changing nature of information in the digital era raises an important ethical question concerning how individuals should examine the truthfulness of information before accepting, acting upon, or disseminating it.

One significant challenge in the contemporary information environment is the emergence of Deepfake, which can contribute to the spread of deceptive and misleading information (Vaccari & Chadwick, 2020). Through manipulated videos, images, and audio recordings, Deepfake can create representations that appear credible while presenting events or statements that do not correspond to reality. Such content may be used to discredit individuals, influence public perceptions, or shape judgments based on inaccurate information. Unlike conventional text-based misinformation, manipulated audiovisual content often proves more persuasive by offering seemingly concrete visual and auditory proof of people, events, or situations (Sahebi & Formosa, 2025). This condition makes the distinction between truth and falsehood increasingly difficult and raises concerns about public trust. Therefore, the spread of Deepfake highlights the importance of developing responsible practices for examining information before it is accepted or disseminated.

Given these challenges, information verification has become essential for maintaining social harmony in the digital era. The rapid circulation of information, when not accompanied by critical awareness, increases the risk of hoaxes and misinformation (Nurdin & Nugraha, 2025). The emergence of Deepfake further complicates this situation because manipulated content can appear convincing and influence public judgment. Therefore, information verification requires not only technical examination but also a strong ethical foundation. Examining information before accepting or disseminating it should be understood as both a rational and moral responsibility (Octalia & Librianti, 2025). Without such awareness, individuals may unknowingly contribute to the spread of misleading information and its harmful consequences. This condition highlights the need for an ethical framework that encourages individuals to assess information carefully before using or sharing it.

In the context of seeking an ethical foundation for information verification, QS. Al-Hujurat verse 6 holds strong theological and sociological relevance as a moral guide for addressing contemporary information challenges. The verse instructs believers to examine information carefully and critically (*tabayyun*) when receiving news from individuals whose integrity is questionable, in order to prevent social harm caused by careless acceptance of information (Meerangani et al., 2025). Its normative value establishes an epistemological foundation that information should not be accepted uncritically but examined in terms of source credibility and content accuracy. This principle remains relevant amid the changing forms of information in the

digital era (Neuberger et al., 2023). Therefore, the Qur'anic command should not be understood only in its historical setting but contextualized to address contemporary challenges in information verification.

Therefore, this study focuses on addressing several crucial research questions through a comprehensive methodological approach. First, it seeks to examine the essential meaning of the concept of *tabayyun* in QS. Al-Hujurat verse 6, as well as the specific historical context (*asbab al-nuzul*) underlying the revelation of the verse. Second, this study seeks to formulate a reinterpretation of the concept of *tabayyun* in relation to the phenomenon of Deepfake through the analytical framework of Fazlur Rahman's *Double Movement* theory. Through this framework, the primary objectives of the study are to uncover the historical and normative meaning of *tabayyun*, explain its relevance to the development of Deepfake technology, and formulate an applicable Qur'anic-based ethic of information verification in the era of artificial intelligence. This study is expected to contribute theoretically to contemporary Qur'anic studies while also offering practical solutions to the crisis of digital disinformation (Fazlur, 1982).

Several studies have developed Qur'anic values in response to contemporary issues concerning information and technology. Aulia et al (2025) examined *critical thinking* in the Qur'an through a thematic interpretation and identified *tabayyun*, information selectivity, and objectivity as important principles in the digital era. Akhtar (2026) subsequently developed *tabayyun* as a Qur'anic digital ethics framework for addressing misinformation and *hate speech*. In the field of AI, Raquib et al (2022) formulated AI ethics based on Islamic values and *maqāṣid al-shari'ah*, emphasizing public benefit, harm prevention, and moral responsibility. Meanwhile, specific studies on Deepfake within Islamic ethics have examined issues of media manipulation and consumer protection but have not yet focused on reconstructing the concept of *tabayyun* as an information verification framework.

From a methodological perspective, Umair & Said (2023) explain *Double Movement* as a method that connects the historical context of revelation with universal moral principles and contemporary realities. Further application was carried out by Ramadhany et al (2026), who employed *Double Movement* to reconstruct the concept of *tawhid* into a framework of psychological resilience in addressing contemporary crises of meaning. These studies demonstrate that *Double Movement* can contextualize Qur'anic values in response to modern problems. However, studies on *tabayyun* and digital ethics have primarily focused on hoaxes and misinformation, while studies on AI and Deepfake have emphasized the ethics of technology use. Meanwhile, *Double Movement* has not yet been directed toward the specific problem of synthetic media verification.

Based on this comparison, the present study highlights the limited literature on the methodological link between the principle of *tabayyun*, the Double Movement framework, and the challenges of verifying AI-based synthetic media. This research seeks to bridge this gap by utilizing the Double Movement approach to extract the moral principles embedded in QS. Al-Hujurat verse 6 and contextualize them within the changing information dynamics of the AI era. This contextualization is proposed as the concept of *Digital Tabayyun*, which connects Qur'anic moral orientation with mechanisms for source, visual, audio, and cross-source verification, alongside the use of synthetic media detection technologies. Consequently, the primary contribution of this

study lies in offering a normative reconstruction of *tabayyun* integrated with digital verification needs, rather than in developing a new technical fact-checking tool.

METHOD

This research employs a qualitative approach using a library research method. The object of this research is the concept of *tabayyun* in QS. Al-Hujurat verse 6 and its contextualization in the phenomenon of Deepfake through Fazlur Rahman's *Double Movement*. The *Double Movement* is a hermeneutical method that moves from the historical context of Qur'anic revelation to the identification of its universal moral principles and then applies these principles to contemporary situations. Primary data were obtained from the Qur'an, *Tafsir Al-Tabari*, Ibn Kathir, Al-Qurthubi, Wahbah al-Zuhaili, *Tafsir Al-Misbah*, and Fazlur Rahman's works, particularly *Islam and Modernity* and *Major Themes of the Qur'an*. Secondary data consisted of relevant scholarly articles and supporting books addressing *tabayyun*, Qur'anic interpretation, Deepfake, information ethics, and digital media (Rahman, 1982).

Data collection was conducted through documentation by identifying, reading, selecting, and recording relevant information from the selected sources. The data were analyzed thematically through several stages. *First*, the data were classified into four categories: the historical context of QS. Al-Hujurat verse 6, the meaning of *tabayyun* and related Qur'anic terms, the underlying socio-moral issues, and universal ethical principles. *Second*, Fazlur Rahman's first movement was applied to reconstruct the Al-Walid–Bani Musthaliq incident and identify its broader moral objectives, including information verification, source credibility, caution, protection of affected parties, and social responsibility. *Third*, the second movement contextualized these principles within contemporary Deepfake and digital information. Finally, the principles were formulated as Digital *Tabayyun* and strengthened through triangulation of Qur'anic exegesis, Fazlur Rahman's framework, and relevant contemporary literature.

RESULTS AND DISCUSSION

History of QS. Al-Hujurat Verse 6 and the Meaning of Tabayyun

QS. Al-Hujurat [49]:6 states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

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

Al-Ṭabarī explains that QS. Al-Hujurat [49]: 6 is related to the incident in which the Prophet Muhammad sent Al-Walid ibn 'Uqbah to Banu Musthaliq to collect zakat after their conversion to Islam. On his journey, Al-Walid saw them approaching and, influenced by pre-Islamic hostility (*jāhiliyyah*), assumed that they intended to attack him. He returned without seeking clarification and reported that they had refused to pay zakat and intended to fight the Muslims. Based on this report, the Prophet was about to send an army against them (Ath-Thabari, 2001). Before any action was taken, however, a delegation arrived and clarified the situation. The revelation consequently emphasized *tabayyun*, demonstrating that unverified information can cause misunderstanding, conflict, and injustice.

Linguistically, *bayān* (البيان) derives from the root ب-ي-ن, denoting clarity and disclosure. Ibn Manzur defines *al-bayān* as the clear expression of an intended meaning, rooted in *al-kashf wa al-zubūr*, or revealing and making something manifest (Ibnu Manzur, 1997). Al-Qurtubi explains *fatabayyanū* and *fatathabbatū* as commands to examine information carefully before making decisions, particularly when it comes from a *fāsiq* (Al-Qurthubi, 2006). Al-Tabari similarly interprets *tabayyun* as verifying information and avoiding hasty acceptance. Wahbah al-Zuhayli emphasizes seeking clarity and distinguishing truth from falsehood. These interpretations establish verification and caution as essential principles before information is accepted or acted upon. The Prophet Muhammad also warned against transmitting unverified information (Wahbah, 2003).

In addition to *tabayyun*, understanding *fisq* (الفسق) is important for explaining the message of this verse. The term derives from the root ف-س-ق (*f-s-q*), meaning to go out or deviate. In *Lisan al-‘Arab*, *fisq* refers to *al-khurīj ‘an al-amr* (deviating from a command) and *al-khurīj ‘an al-haqq* (deviating from the truth). Thus, *fāsiq* denotes a person who departs from the right path and accepted norms. In QS. Al-Hujurat [49]: 6, the term indicates conduct that departs from standards of truth and integrity, potentially threatening social cohesion and moral order (Meerangani et al., 2025). Therefore, information conveyed by a *fāsiq* requires verification through *tabayyun* before acceptance or dissemination to prevent error and harm (Ibnu Manzur, 1998).

This understanding is consistent with Wahbah al-Zuhayli’s explanation that *fāsiq* derives from the root ف-س-ق, meaning to go out or deviate, analogous to a date emerging from its skin. Thus, *fāsiq* refers to a person who departs from boundaries established by religion and Islamic law. However, *tabayyun* is not limited to information conveyed by individuals of questionable credibility; it represents a broader principle of caution applicable to all information, requiring verification of its source and truth before acceptance or dissemination (Sholihah & Idris, 2023). Ibn ‘Uthaymin argues that a report from a *fāsiq* should encourage critical awareness and motivate Muslims to seek evidence. Therefore, *fāsiq* in this verse emphasizes the importance of evaluating the credibility of information providers (Maimanah et al., 2025).

In addition to *fisq*, the term *naba’* is important for understanding the character of information addressed in the verse. *Naba’* (نَبَأٌ) derives from the root ن-ب-أ, whose semantic field includes something that emerges, becomes prominent, or is reported. In the Qur’anic context, *naba’* refers to information that possesses particular importance and consequences, distinguishing it from ordinary information. Such information deserves attention because it may influence human judgment or action (Ibnu Katsir, 2000). Wahbah al-Zuhayli understands *naba’* as information conveyed to another party that may influence decisions and produce social consequences. Quraish Shihab distinguishes *naba’* from *khabar*, emphasizing the greater significance of *naba’*. Therefore, important information from a questionable source requires verification before becoming a basis for action (Shihab, 2005).

Regarding the command to verify information, Al-Tabari explains that *fatabayyanū* and *fatathabbatū* in QS. Al-Hujurat [49]: 6 emphasize examining and clarifying information before making decisions. Al-Qurtubi similarly understands both readings as commands to ascertain the truth of information, particularly when it originates from a questionable source. This principle is

reinforced by the term *naba'*, which refers to important information with significant implications, unlike the more general *khabar*. Ibn Kathir further emphasizes that reports should be examined before becoming a basis for action. This principle also relates to assessing narrator credibility in Islamic scholarship. Thus, *tabayyun* represents an ethical principle for maintaining the validity and reliability of information. Take a look at the Table 1 below:

Table 1: Qur'anic Elements of QS. Al-Hujurat Verse 6 and Their Ethical Implications

Element QS. Al-Hujurat: 6	Interpretation	Ethical Implications
<i>Fāsiq</i>	Sources of information whose credibility needs to be checked	Evaluation of source credibility
<i>Naba'</i>	Important information that has consequences for decisions	Risky information must be verified
<i>Fatabayyanū</i>	Checking and clarifying the correctness of information	Verify before receiving/deploying

Table 1 shows that the ethical meaning of QS. Al-Hujurat verse 6 is constructed through three interconnected Qur'anic elements: *fāsiq*, *naba'*, and *fatabayyanū*. The term *fāsiq* highlights the need to consider the credibility of the information bearer, while *naba'* indicates information that carries significance and potential consequences for decision-making. The command *fatabayyanū* establishes the obligation to examine and clarify such information before it is accepted or used as a basis for action. These elements demonstrate that *tabayyun* involves more than simply checking whether information is true. It also requires attention to the source, significance of the information, and potential consequences of acting upon it. Thus, the table provides the normative and exegetical basis for identifying the universal moral principles of information verification in QS. Al-Hujurat verse 6.

Based on these interpretations, the substance of QS. Al-Hujurat [49]: 6 is not limited to the identity of the information provider but emphasizes the obligation to ascertain the truth of information before using it as a basis for action. This principle implicitly establishes a culture of responsible digital literacy, in which individuals are encouraged to verify information in order to prevent disinformation and its harmful effects on social order (Maimanah et al., 2025). Morally, *tabayyun* embodies the principles of verification, caution, and prevention of harm resulting from inaccurate information. These principles subsequently provide the foundation for Fazlur Rahman's Double Movement approach in contextualizing the ethics of information verification in the digital era. Thus, the interpretations of Qur'anic exegetes provide a normative basis for developing the concept of *Digital Tabayyun* as a response to changing information characteristics, including the emergence of AI-based *synthetic media* and Deepfakes.

Contextualizing *Tabayyun* in the Deepfake Era

The emergence of Deepfake has created a contemporary challenge for information verification because manipulated images, videos, and audio can appear highly convincing. The problem becomes more serious when such content is presented as authentic information and disseminated without adequate verification. Recipients may consequently form judgments or make decisions based on representations whose authenticity remains uncertain (Madhav, 2024). From the perspective of *tabayyun*, the central issue is therefore not the existence of digital technology itself, but the acceptance and dissemination of information without sufficient examination.

Verification must consider the credibility of the source, the context of the content, its authenticity, and its potential consequences. This contemporary condition provides a relevant context for applying the ethical principles derived from QS. Al-Hujurat verse 6 (Bakar et al., 2024).

Fazlur Rahman's first movement begins by examining the historical circumstances surrounding QS. Al-Hujurat verse 6 to identify the moral problem addressed by the revelation. The incident involving Al-Walid ibn 'Uqbah and Banu Musthaliq demonstrates how an unverified report could influence judgment and almost lead to harmful collective action. The essential problem was therefore not limited to the particular individuals involved, but concerned the acceptance of information without sufficient examination (Umair & Said, 2023). The historical context reveals that information may become socially dangerous when its credibility is assumed rather than investigated. Through this reconstruction, the verse can be understood as establishing a broader moral orientation toward information: recipients should verify reports, assess their sources, exercise caution, and consider the consequences of acting upon them (Edgerly et al., 2020).

The historical analysis leads to the identification of a moral ideal that transcends the specific circumstances of revelation. Within Fazlur Rahman's framework, the universal value of QS. Al-Hujurat verse 6 lies in the ethical responsibility to verify information before accepting, acting upon, or disseminating it. This moral ideal includes several interconnected principles: verification of information, evaluation of source credibility, caution in decision-making, protection of potentially affected parties, and social responsibility. These principles remain relevant because the forms and channels through which information circulates may change, while the moral consequences of unreliable information persist. Therefore, the historical case should not be reproduced literally in contemporary contexts. Instead, its underlying ethical values provide a normative basis for evaluating new forms of information and their potential effects on individuals and society (Hamid et al., 2025).

The second movement applies these universal principles to contemporary conditions in which information is produced, modified, and distributed through digital media. Although Deepfake differs substantially from the historical form of information addressed in QS. Al-Hujurat verse 6, both contexts involve the possibility that unverified information may influence judgment and produce harm (Kholifah, 2025). Therefore, contextualization should focus on the moral structure of the problem rather than on equating contemporary technology with historical categories. In this context, *tabayyun* requires recipients to examine the source, authenticity, context, purpose, and supporting evidence of digital content before accepting or disseminating it. The application of the moral ideal thus extends the Qur'anic principle of verification to contemporary information environments without reducing *tabayyun* to a technological procedure or equating it exclusively with Deepfake detection (Samsir, 2024).

The contextualization of *naba'* and *fasiq* must preserve their Qur'anic meanings. *Naba'* refers to important information carrying consequences; therefore, not all digital content constitutes *naba'*. Deepfake may function as a contemporary form of *naba'* when it influences decisions or produces significant social consequences. Likewise, AI, *bots*, anonymous accounts, and Deepfake should not be equated with *fasiq* because they differ in nature and moral status (Meerangani et al., 2025). What

can be contextualized is the principle of evaluating the credibility and integrity of information sources. Thus, the second movement extends *tabayyun* to the broader digital information environment and provides a basis for formulating Digital *Tabayyun*.

In QS. Al-Hujurat verse 6, *naba'* refers to important information that carries consequences, distinguishing it from *khabar*, which has a more general meaning. Its significance is determined by its relevance and impact on decision-making rather than by its form of communication. Thus, not all digital information can be categorized as *naba'* (Istiqomah et al., 2025). Information becomes an object of *tabayyun* when it is relevant to decision-making, has social consequences, or may cause harm if accepted without verification. Political news, accusations, recordings, and Deepfake content may possess these characteristics, whereas transparently AI-generated content does not necessarily do so (Said et al., 2026). Within the framework of *Double Movement*, Deepfake can be understood as a contemporary form of *naba'* when it carries significant consequences, but it is not its absolute equivalent. Therefore, *tabayyun* requires examining the source, context, authenticity, and supporting evidence.

The expansion of the meaning of *fāsiq* in the contemporary context must be undertaken carefully to preserve its historical meaning. In QS. Al-Hujurat verse 6, *fāsiq* refers to a bearer of information whose credibility must be examined before the information becomes a basis for action. In contemporary application, the principle concerns evaluating source credibility, authenticity, and context rather than redefining *fāsiq* as a personal category (Putra & Ayyaisy, 2025). Within the digital ecosystem, anonymous accounts, *bots*, AI, and Deepfake have different characteristics and moral statuses. Anonymous accounts may not always disseminate false information, while *bots* are automated systems rather than moral subjects. AI and Deepfake are likewise neutral in themselves (Al-Faqiha & Azzahra, 2026). The practice of *tabayyun* should focus on source credibility, purpose, authenticity, and informational impact rather than on the technology itself.

The contextualization of *tabayyun* through Fazlur Rahman's *Double Movement* demonstrates that the moral objective of QS. Al-Hujurat verse 6 remains relevant despite changes in the forms and channels of information. The first movement identifies verification, source credibility, caution, protection, and social responsibility as universal principles derived from the historical context of the verse. The second movement applies these principles to contemporary digital information, particularly Deepfake, without reducing the Qur'anic concepts to technological categories. This approach shows that *tabayyun* can respond to contemporary forms of information manipulation while maintaining its original ethical orientation. The resulting principles provide a foundation for developing Digital *Tabayyun* as an ethical framework for verifying and responsibly disseminating consequential digital information.

Universal Moral Principles of *Tabayyun* for Digital Deepfake Verification

The contextualization of *tabayyun* through Fazlur Rahman's *Double Movement* produces several universal moral principles that can be applied to contemporary information practices. These principles are derived from the historical and normative meaning of QS. Al-Hujurat verse 6 and contextualized according to the characteristics of digital information. They include information verification, source credibility, caution in decision-making, protection of potentially harmed parties, and social responsibility (Badrudin, 2025). These principles do not transform *tabayyun* into

a technical procedure for detecting Deepfake, but establish an ethical framework for determining how consequential digital information should be received, examined, evaluated, and disseminated. Their application provides a basis for developing Digital *Tabayyun* as a contextualized Qur'anic approach to information verification while maintaining the moral orientation of the original verse (Samsir, 2024).

Based on historical reconstruction and exegetical analysis of QS. Al-Hujurat verse 6, the first moral principle is information verification. The verse establishes an obligation to verify information before accepting or disseminating it. The word *fatabayyanū* indicates that the truth of information should not be assumed simply because it has been received. Instead, information must undergo a clarification process so that decisions are based on facts. In Fazlur Rahman's perspective, this principle represents the moral objective of the verse and remains relevant even when the forms and media of communication change (Putra & Ayyaisy, 2025). The second principle is the critique of information sources. The use of *fāsiq* demonstrates the importance of evaluating source credibility, although information from a *fāsiq* is not necessarily always false.

The second principle also emphasizes that the integrity of the information carrier determines the level of caution required when receiving information. Information cannot be separated from the credibility of its source, making source evaluation an integral part of the *tabayyun* process. The third principle is caution in decision-making. QS. Al-Hujurat verse 6 emphasizes that social decisions should not be made hastily. The regret (*nadimin*) mentioned at the end of the verse indicates that actions based on unverified information may result in mistaken decisions. Caution (*tathabbut*) therefore constitutes an important foundation of decision-making ethics in Islam (Maimanah et al., 2025). These principles demonstrate that *tabayyun* involves not only examining information but also considering the reliability of its source and the consequences of actions based on such information.

The fourth principle is the protection of potentially harmed parties. The main purpose of *tabayyun* is not merely to obtain accurate information, but also to prevent injustice against others. In the Bani Musthaliq case, the group almost became victims of military action because of erroneous information, demonstrating the preventive function of verification in protecting the rights, honor, and safety of individuals or groups from misinformation. The fifth principle is social responsibility in spreading information. QS. Al-Hujurat verse 6 frames receiving news not merely as a private activity, but as a social act with consequences for the public. Every individual therefore bears a moral responsibility to ensure that information being shared meets standards of truth and does not cause social harm.

Table 2: Contextualizing QS. Al-Hujurat [49]:6 through Fazlur Rahman's Double Movement

Double Movement Phase	Analysis Results	Historical Context	Contextualizing the Deepfake Era
First move	Verify information	Al-Walid's report should be checked before action	Source check and digital evidence
First move	Source credibility	The status of the news anchor affects the level of caution	Account, identity, provenance, and source checks

First move	Caution	Actions without clarification can lead to conflict	Don't immediately trust audiovisual content
First move	Protection of affected parties	Bani Musthaliq almost became a victim of wrongdoing	Prevent defamation, manipulation, and reputational loss
Second movement	Social responsibility	Information has social consequences	Not spreading Deepfake before being verified
Second movement	Digital Tabayyun	Moral principles transformed into a new context	Source, visual, audio, cross-source, and synthetic media detection

Table 2 demonstrates how the universal moral principles derived from QS. Al-Hujurat verse 6 are translated into ethical practices within the digital information environment. These principles are interconnected rather than functioning as separate procedures. Information verification requires attention to source credibility, while caution in decision-making allows sufficient time for examination. Protection of potentially affected parties directs verification toward preventing harm, whereas social responsibility governs the decision to disseminate information (Sari et al., 2024). In the context of Deepfake, their application requires attention to the source, content, context, authenticity, supporting evidence, and potential consequences of information.

These principles establish Digital *Tabayyun* as an ethical framework that extends responsible information practices beyond individual judgment to the wider community. Individuals have an ethical obligation not only to verify information they receive but also to consider the consequences of transmitting it to others. Accordingly, Digital *Tabayyun* can be formulated as an ethical framework for receiving, verifying, evaluating, and disseminating consequential digital information based on verification, source credibility, caution, protection from harm, and social responsibility. Its application does not require rejecting AI-generated or synthetic content merely because of its technological origin. Rather, it requires distinguishing transparent and legitimate uses from misleading representations that conceal their nature and may cause harm. This formulation positions Digital *Tabayyun* as a Qur'anic-based ethical response to contemporary information challenges.

CONCLUSION

This study demonstrates that *tabayyun* in QS. Al-Hujurat [49]:6 constitutes a Qur'anic ethical principle for critically assessing consequential information before accepting, acting upon, or disseminating it. The historical context of the verse highlights the potential social harm of acting on unverified reports, while the exegetical analysis identifies five interconnected moral principles: information verification, source credibility, caution in decision-making, protection of potentially affected parties, and social responsibility. Through Fazlur Rahman's *Double Movement* approach, these principles can be contextualized for contemporary digital environments, including the deepfake phenomenon, without directly equating artificial intelligence or deepfakes with the Qur'anic categories of *fāsiq* and *naba'*. This contextualization extends the ethical scope of *tabayyun* to digitally mediated information in which authenticity, credibility, and potential social consequences are increasingly difficult to assess.

On this basis, the study conceptualizes Digital *Tabayyun* as a Qur'anic ethical framework for

receiving, verifying, evaluating, and responsibly disseminating consequential digital information. The framework connects Qur'anic moral principles with contemporary practices of information verification while emphasizing that technological authenticity and ethical responsibility are distinct but related concerns. Its contribution is therefore normative and conceptual rather than technical: it does not propose a new deepfake-detection mechanism or empirically establish the effectiveness of *tabayyun* in reducing misinformation.

This study is limited by its reliance on textual and interpretive sources and by the absence of empirical investigation into how Digital *Tabayyun* is understood or practiced by users of digital media. Future research should examine the framework through empirical studies involving different user groups and digital contexts, as well as investigate how its five principles can be translated into practical media-literacy, education, and digital-ethics initiatives. Such research could further assess the relevance and applicability of Qur'anic information ethics in responding to increasingly sophisticated forms of synthetic and manipulated digital content.

ACKNOWLEDGMENT

The authors would like to express sincere gratitude to all parties who provided guidance, support, and valuable contributions throughout the research and preparation of this article. The author also appreciates the academic support that facilitated the completion of this study.

DECLARATION OF USING AI

The authors used ChatGPT to assist in improving the language, readability, academic writing style, and organization of the manuscript. The AI tool was also used to support drafting and editing during the writing process. All interpretations, analyses, arguments, and conclusions were critically reviewed, revised, and verified by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the content presented in this manuscript.

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