



## **Reframing Islamic Education in the Post-Truth Era: Integrating Islamic Epistemology and Digital Ethics through *Tabayyun* Literacy**

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### ***Abstract***

*This article aims to examine how Islamic education can be reframed in response to the epistemic challenges of the post-truth era through the integration of Islamic epistemology and digital ethics via tabayyun literacy. It seeks to conceptualize tabayyun literacy as an epistemological framework for reconstructing digital literacy within the broader project of Islamization of knowledge. The research method used was qualitative library research with a conceptual-analytical approach. Data were derived from primary Islamic sources, particularly relevant Qur'anic verses and classical interpretations, as well as contemporary scholarly literature on Islamic epistemology, digital information ethics, critical media literacy, and post-truth discourse. The data were analyzed through thematic interpretation and integrative conceptual synthesis. The results of the study show that tabayyun literacy functions as an integrative epistemological framework that operationalizes the Islamic synthesis of revelation (wahy), reason ('aql), and empirical verification in digital information practices. The findings indicate that tabayyun literacy extends digital literacy beyond technical verification by embedding moral accountability, epistemic vigilance, and critical reflection into information engagement. The study further demonstrates*

*that integrating Islamic epistemology and digital ethics through tabayyun literacy contributes to reframing Islamic education from a transmissive model of knowledge delivery toward an epistemic-formative model centered on critical inquiry and ethical reasoning. This study concludes that tabayyun literacy provides a coherent conceptual foundation for renewing Islamic education in the post-truth era, enabling it to remain intellectually relevant, ethically grounded, and responsive to the challenges of digitally mediated societies.*

*Keywords: Digital Ethics, Islamic Education, Islamic Epistemology, Islamization of Knowledge, Post-Truth Era, Tabayyun Literacy*

## **A. Introduction**

The development of modernization and the acceleration of digital technology have brought significant changes in the production, distribution, and consumption of knowledge, while also generating new complexities that have contributed to the emergence of the post-truth phenomenon as a challenge to modern epistemology (Panitz & Glückler, 2024). In this context, truth is no longer determined solely by objective facts but is increasingly influenced by emotions, personal beliefs, and persuasive identity narrative (Li, 2023; Walangarei & Sitorus, 2023).

From the perspective of social epistemology, this condition demonstrates that the process of knowledge formation is always shaped by social, psychological, and cultural factors, which in the digital era are further reinforced by algorithms, virality, and the dominance of emotional content over empirical verification (Peters M.A. et al.,; Dietrich & Spiekermann, 2021; Maynard & Barney, 2018; Kunnathully et al., 2025). As a result, the boundaries between fact and representation become increasingly blurred, as reflected in the concept of simulacra, in which the continuous reproduction of information may replace reality itself (Chiracu 2025; Majumder & Khuraijam 2020), thereby triggering an epistemological disruption of the principles of rationality, objectivity, and verification (Cabrera, 2019).

This phenomenon is not limited to Western contexts but is also rapidly expanding in Indonesia, driven by the increasing use of social media, which is characterized by the rise of misinformation, disinformation, and cognitive biases such as confirmation bias and motivated reasoning that intensify social polarization (Amanullah & Dwisusilo, 2018; Kalsoom, 2025). In the religious domain, digitalization has also shifted the authority of knowledge from formal institutions to popularity on social media, as seen in the emergence of “instant ustadz” figures and the increasing consumption of religious content through digital platforms that are

more engaging but often lack proper verification (Abusharif, 2024; Muzayana, 2023). Coupled with technological developments such as AI, deepfakes, and echo chambers, students face epistemic confusion, declining verification abilities, and a growing tendency toward skepticism regarding all sources of knowledge (Kumar et al., 2025; Mubarok et al., 2025).

Although previous studies have examined post-truth in the contexts of political communication, media, and social psychology (Capilla, 2021; Harsin, 2018; Vaquero et al., 2020), research that specifically links it to digital Islamic religious education remains limited and tends to be fragmented. Existing studies generally focus only on aspects of digital literacy or information ethics separately, and position the concept of *tabayyun* merely within the moral and practical domains without integrating it into a comprehensive Islamic epistemological framework (Adima et al., 2025; Al Rozi, 2025; Haq, 2022). In fact, from an Islamic epistemological perspective, knowledge is constructed through the integration of revelation, reason, and experience, with *tabayyun* serving as a verification principle that is not only methodological but also ethical in nature (Nasution et al., 2023; Sayyid, 2006). The lack of integration between *tabayyun* literacy and digital information ethics indicates a significant research gap, particularly in responding to the complexity of the post-truth era, which is characterized by the separation of knowledge from ethical dimensions (Abrori & Nurkholis, 2019; Majid & Aljunied, 2023). Therefore, this study is urgent in formulating a conceptual model that integrates *tabayyun* literacy and digital information ethics based on Islamic epistemology as a bridge between religious texts, digital experience, and students' critical reasoning. This model is expected not only to strengthen information verification skills but also to restore the meaning of truth within a digitally saturated space filled with bias, so that Islamic religious education can function as both a moral foundation and an epistemological safeguard in the post-truth era.

Based on this condition, the main problem that emerges is not only the proliferation of misinformation but also an epistemological crisis experienced by students in understanding, verifying, and interpreting truth in digital spaces. When religious information is consumed instantaneously without adequate validation processes, while scholarly authority shifts toward popularity on social media (Abusharif, 2024; Muzayana, 2023), Islamic religious education faces serious challenges in maintaining its epistemological and moral functions. This phenomenon is further exacerbated by the influence of algorithms, virality, and cognitive biases such as confirmation bias and motivated reasoning, which

encourage the acceptance of information without critical verification (Abu Bakar et al., 2024; Kalsoom, 2025). On the other hand, technological developments such as AI, deepfakes, and echo chambers also intensify epistemic confusion and weaken students' capacity for self-verification (Kumar et al., 2025; Mubarok et al., 2025; Prima et al., 2025). In the long term, this condition has the potential to generate skepticism toward all sources of knowledge as well as intellectual apathy, ultimately threatening the sustainability of education's role as a guardian of truth (Cabrera, 2019) (Cabrera, 2019).

This situation raises several fundamental questions that have not been extensively addressed in the literature. How can students distinguish between truth and information manipulation in a post-truth landscape that is saturated with emotional narratives (Li, 2023)? To what extent can the concept of *tabayyun* be reconstructed not merely as a normative ethical teaching, but as an epistemological framework capable of validating knowledge claims in digital contexts (Al Rozi, 2025; Nasution et al., 2023)? And how can the integration of *tabayyun* literacy and digital information ethics be formulated into a model that bridges revelation, reason, and experience as sources of knowledge in Islam (Sayyid, 2006), while also responding to epistemological disruption caused by the post-truth phenomenon?

Based on these questions, this study aims to develop a conceptual model that integrates *tabayyun* literacy with digital information ethics within the framework of Islamic epistemology as a response to the challenges of the post-truth era. Specifically, this study aims to: (1) analyze the forms of epistemological disruption caused by the post-truth phenomenon in the context of digital Islamic religious education (Cabrera, 2019; Chiracu, 2025; Majumder & Khurajam, 2020); (2) reconstruct the concept of *tabayyun* as an epistemological literacy that is not only normative but also critical, reflective, and applicable (Abu Bakar et al., 2024; Asran & Amaluddin, 2025); and (3) formulate an integrative model that connects the dimensions of faith, reason, and ethics in students' digital literacy practices as an effort to address the limitations of previous studies, which remain fragmented (Adima et al., 2025; Gultom et al., 2025; Haq, 2022).

The significance of this study covers two main aspects. Theoretically, this research is expected to enrich contemporary Islamic epistemology by contextualizing the concept of *tabayyun* within digital dynamics and the post-truth era, while also filling a gap in the literature that has largely focused on political and social communication without deeply engaging with Islamic education (Capilla,

2021; Harsin, 2018; Vaquero et al., 2020). In addition, this study contributes to integrating Islamic epistemology with the discourse of the Islamization knowledge as a response to the separation of knowledge from ethics in the modern era (Abrori & Nurkholis, 2019; Majid & Aljunied, 2023). Practically, this research is expected to serve as a foundation for developing Islamic religious education learning strategies that are adaptive to digital challenges, particularly in enhancing information verification skills, epistemic literacy, and students' ethical awareness (Peters M.A. et al., n.d.). Thus, Islamic religious education does not merely function as a medium for value transmission, but also as an epistemological transformation instrument capable of shaping a generation that is critical, rational, and responsible in facing the complexity of information in the post-truth era.

The research design adopted by this study was qualitative conceptual research based on library research. The purpose of this research is to create an integrative theoretical framework that situates *tabayyun* literacy as an Islamization of knowledge paradigm within the framework of Islamic epistemology and digital information ethics about the post-truth era. This particular study did not focus on the analysis of actual human behaviors but on the analysis and synthesis of ideas, theories, and discourses (Fitri & Haryanti, 2020) associated with post-truth, Islamic epistemology, *tabayyun*, and digital ethics.

The concept of population and sample has been applied differently in conceptual research as compared to empirical research. Thus, the population within this research comprised scholarly literature, Islamic authority literature, and scholarly literature (Rahmatullah, 2021) on the topic of post-truth phenomena, digital literacy, information ethics, Islamic education, and Islamization of knowledge. The sample population comprised selected scholarly literature and secondary literature that satisfy particular inclusion criteria, namely their relevance to the topic, scholarly acceptability, and their usefulness within epistemological or ethical debates. Such literature comprised peer-reviewed scholarly literature, Islamic literature, both classical and contemporary, as well as reputable online literature (Adlini et al., 2022).

The data collection procedure was done through the systematic review of the literature available on the relevant sources (Darmalaksana, 2020) that could be aligned with the theme of Islamic epistemology, *tabayyun* literacy, and the discourse of digital ethics and post-truth culture. The primary sources of the data would be the foundational texts available on the theme of Islamic epistemology, *tabayyun*, and the Islamization of knowledge, and the secondary sources would be the studies

available on the theme of post-truth culture and the use of digital media and information ethics. The literature selection procedure in this study was conducted through several systematic stages. First, the researchers identified relevant scholarly sources using academic databases such as Google Scholar, Scopus, and other reputable online repositories with keywords including *tabayyun* literacy, Islamic epistemology, digital ethics, post-truth, and Islamization of knowledge. Second, the screening process was carried out by examining the titles, abstracts, and relevance of the literature to the objectives of the study. Third, the inclusion criteria covered scholarly works discussing Islamic epistemology, *tabayyun*, digital information ethics, post-truth discourse, and Islamic education, particularly those published in peer-reviewed journals, books, and authoritative academic sources. Meanwhile, literature that was not directly related to the research focus, duplicated sources, or lacked academic credibility was excluded. Finally, the selected literature was analyzed critically and comparatively to identify conceptual patterns, theoretical relationships, and epistemological frameworks relevant to the development of *tabayyun* literacy in Islamic education.

The data were analyzed using meta-ethnography, a qualitative meta-synthesis which entails line-of-argument synthesis through translation of themes and conceptualization (Ravindran, 2019). Synthesis is the merging of major ideas in theories or concepts from various sources, leading to the development of a new understanding or an integrated perspective on the challenges of post-truth issues in the light of Islam and modernity. The comparative process was a matter of contrasting similarities and differences between key tenets in the epistemology of Islam and those of modern-day digital ethics as relating to the validation of information, the notion of truth, and the notion of responsibility. In the conceptualization stage, we developed a holistic model of *tabayyun* literacy as an epistemology-based approach to literacy by drawing from the epistemology of Islam and contemporary digital ethics. The framework was elaborated as a kind of Islamization of Knowledge framework for the analysis of post-truth issues in the area of Islamic education. The result of this study would be expected to assist in offering a conceptual lens to inform epistemological and ethical practices in Islamic education for all who participate in the provision of education, including educators, students, and online forums. Based on the promotion of *tabayyun* literacy as a lens for knowledge validation and ethical practices, this study aims to contribute to the development of a critical and ethical information culture in the digital post-truth era.

## B. Results and Discussion

### 1. Results

#### a. The Limited Operationalization of *Tabayyun* in Contemporary Islamic Education

The analysis indicates that although *tabayyun* is firmly established within Islamic epistemological tradition, its operationalization within contemporary Islamic education remains limited, particularly in addressing digital information challenges in the post-truth era.

This limitation is evident in the tendency of Islamic educational practices to position *tabayyun* primarily as a theological or moral injunction rather than as a structured epistemic methodology for digital verification. Qur'anic guidance explicitly frames verification as an obligatory intellectual practice, as reflected in Surah Al-Hujurat verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لُدْمِينَ. (الحجرات  
6 :

which means, “O you who believe! If a wicked person comes to you with news, verify it carefully.”

Al-Maraghi interprets *tabayyun* as “seeking clarity” (al-Maraghi, 1986), while Shihab defines it as “examining with a sincere and earnest heart” (Shihab, 2002). These interpretations suggest that *tabayyun* is not merely reactive information checking but a reflective epistemic discipline.

A parallel command appears in Surah An-Nisa verse 94, which reinforces clarification and investigation before judgment. The analysis finds that these scriptural principles provide a strong normative foundation for verification-based learning. However, they remain insufficiently translated into pedagogical strategies for digital literacy instruction. This finding suggests a disconnect between Islamic epistemological resources and their practical educational implementation in digital contexts.

#### b. *Tabayyun* Literacy as a Convergence Point between Islamic Epistemology and Critical Digital Reasoning

The analysis identifies *tabayyun* literacy as an emerging conceptual framework that bridges classical Islamic epistemology and contemporary critical

digital reasoning. The findings show that *tabayyun* shares substantial conceptual alignment with critical thinking frameworks. Ennis defines critical thinking as reflective and rational judgment concerning what to believe or do (Ennis, 1989), while *tabayyun* similarly requires reflective evaluation before accepting or disseminating information.

This alignment is further supported by Surah Al-Isra' verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

which means, "And do not pursue that of which you do not know. Indeed, the hearing, the sight, and the heart will each be questioned." This verse establishes epistemic accountability as an integral component of knowledge practice. The analysis also identifies strong convergence between *tabayyun* literacy and Potter's critical media literacy framework, particularly regarding critical autonomy in evaluating and reproducing information (Potter, 2004). However, *tabayyun* literacy extends this framework by embedding verification within moral and spiritual accountability (Nasoha et al., 2025). In digital environments shaped by algorithmic filtering and AI-driven echo chambers (Putri & Jannah, 2024), this integration positions *tabayyun* literacy as a distinctive model of ethically grounded digital reasoning.

### **c. The Need for Ethical Reconstruction of Digital Literacy in Islamic Educational Contexts**

A central finding of this study is that contemporary digital literacy frameworks alone are insufficient for Islamic educational contexts without explicit ethical reconstruction. Current information ecosystems expose learners to misinformation, emotional manipulation, and biased algorithmic amplification. While digital literacy often emphasizes technical verification skills, the analysis finds that Islamic educational contexts require a complementary ethical dimension rooted in accountability and truthfulness. This ethical foundation is reflected in Surah Al-Ahzab, verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

meaning, "O you who believe! Be mindful of Allah and speak words of truth."

This principle aligns closely with contemporary information ethics frameworks. Mason's PAPA principles (Privacy, Accuracy, Property, and Accessibility) provide practical ethical standards for digital engagement (Brown 2018), while Floridi's conception of digital actors as moral agents reinforces the

ethical responsibilities of information participation. The analysis further confirms concerns regarding digital manipulation raised by Zuboff (2020), particularly the risk that unethical information architectures may shape public consciousness. These findings suggest that Islamic education must move beyond technical digital competence toward ethical digital agency. Islamic education also plays a strategic role in fostering ethical awareness, tolerance, and social responsibility in contemporary society. Fitriani (2023) argues that value-based Islamic education can strengthen learners' moral perspectives and encourage responsible social interaction. In the digital era, this ethical orientation is increasingly relevant for developing learners' ability to evaluate information critically and avoid the spread of misinformation and intolerance in online environments.

**d. *Tabayyun* Literacy as a Framework for Reframing Islamic Education**

The most significant finding of this study is that *tabayyun* literacy offers a coherent framework for reframing Islamic education in response to post-truth challenges. The analysis demonstrates that *tabayyun* literacy integrates revelation (wahy), reason ('aql), and empirical verification as interconnected epistemic sources (S. W. Nurdin & Nugraha, 2025). This integration directly challenges post-truth epistemologies that privilege emotional resonance over verifiable truth. Islamic education fundamentally functions not only as a medium for knowledge transmission but also as a system for shaping moral character and ethical consciousness. Hosaini (2024) explains that the dynamics of Islamic education involve the integration of spiritual, intellectual, and social dimensions in developing learners' character. In the context of the post-truth era, this role becomes increasingly important as Islamic education is expected to cultivate critical, responsible, and ethically aware individuals in responding to the complexity of digital information.

Educationally, this framework shifts Islamic education from knowledge transmission toward epistemic formation. It repositions learners not as passive recipients of religious knowledge but as active evaluators of information who exercise critical, reflective, and ethical judgment (Ritonga, 2021).

The analysis also finds that this framework is compatible with broader Islamization of knowledge initiatives by contextualizing digital literacy within Islamic epistemological and ethical paradigms (Khairuddin, 2025).

This positions *tabayyun* literacy not simply as a supplementary digital skill, but as a transformative epistemological framework for reconstructing Islamic education in digitally mediated societies.

## **2. Integrating Islamic Epistemology and Digital Ethics through *Tabayyun* Literacy: Reframing Islamic Education as an Islamization of Knowledge Framework**

The findings suggest that reframing Islamic education in the post-truth era requires a fundamental epistemological reconstruction, one that integrates Islamic truth-concepts with contemporary digital ethical practices through *tabayyun* literacy. In this regard, *tabayyun* literacy should not be understood merely as a mediating practice between religious teachings and digital media engagement. Rather, it constitutes an integrative epistemological framework through which Islamic education can respond to the epistemic disruptions of digitally mediated societies.

This framework reflects the broader project of Islamization of knowledge by reconstructing contemporary digital literacy practices within an Islamic epistemological and ethical worldview. It offers a conceptual response to one of the central problems identified in this study: the limited operationalization of Islamic verification principles within contemporary educational practice. Although Islamic intellectual tradition provides strong scriptural and philosophical foundations for verification, clarification, and epistemic accountability, these principles have not yet been systematically translated into pedagogical strategies capable of addressing misinformation, algorithmic manipulation, and truth relativism in the digital age.

At the conceptual level, *tabayyun* literacy positions Islamic epistemology as the foundational framework through which truth is understood as both objective and morally grounded in divine revelation. Within this perspective, truth is not treated as a negotiable construct shaped by emotional preference, ideological attachment, or algorithmic amplification, as often occurs in post-truth environments. Rather, truth is understood as a verifiable and ethically consequential reality that requires disciplined inquiry and responsible judgment.

This perspective directly addresses the epistemic challenges generated by post-truth culture. In digitally mediated environments, information is frequently detached from standards of verification and increasingly shaped by emotional resonance, virality, and ideological affirmation. Such conditions challenge

educational institutions, including Islamic education, to move beyond normative moral instruction toward epistemologically grounded verification practices. *Tabayyun* literacy provides the conceptual mechanism for this transition.

From an epistemological standpoint, *tabayyun* literacy reflects the classical Islamic integration of revelation (wahy), reason ('aql), and empirical experience as complementary sources of knowledge (Handayani, 2025; A. Nurdin et al., 2019). This triadic epistemology offers a direct counterpoint to post-truth tendencies that privilege subjective conviction over objective verification.

Through practices of verification, clarification, and epistemic vigilance, *tabayyun* literacy operationalizes this epistemological integration within contemporary digital environments. It enables learners to critically assess information credibility, identify distortive narratives, recognize ideological framing, and resist algorithmically amplified misinformation. In this way, *tabayyun* literacy transforms Islamic epistemology from an abstract philosophical foundation into an applied epistemic practice relevant to modern information ecosystems.

At the level of digital ethics, the findings indicate that *tabayyun* literacy provides an important ethical reconstruction of digital literacy. Contemporary digital literacy frameworks often emphasize technical competencies such as source evaluation, fact-checking, and information filtering, while these competencies remain essential, they are insufficient when detached from ethical responsibility.

*Tabayyun* literacy addresses this limitation by embedding verification practices within Islamic moral accountability (Fikri, 2023). Information is therefore understood not as neutral or value-free content, but as morally consequential knowledge carrying social implications. The acts of source criticism, fact-checking, purpose identification, and bias detection are not merely technical exercises; they become ethical obligations rooted in Islamic principles of truthfulness, responsibility, and justice.

This ethical dimension is particularly significant given the structural conditions of post-truth digital environments. Algorithmic bias, AI-driven echo chambers, emotional amplification, and disinformation networks create informational conditions that shape public consciousness in subtle but powerful ways. In such contexts, digital literacy requires not only technical competence but also moral intentionality. *Tabayyun* literacy transforms digital engagement into ethical digital agency by integrating verification with accountability.

From an educational perspective, this integration implies a substantial paradigm shift in Islamic education. Traditionally, Islamic education has often prioritized textual transmission, memorization, and doctrinal mastery, while these remain important, the findings suggest that they are insufficient for preparing learners to navigate contemporary digital information ecologies.

Reframing Islamic education requires a shift from a transmission-centered paradigm toward an epistemic-formative model. This reframing involves three interconnected transformations. First, it moves Islamic education from content transmission toward epistemic inquiry, where learners are trained not merely to receive knowledge but to critically examine its validity and context. Second, it repositions digital literacy from technical competence to ethical-intellectual responsibility, emphasizing accountability in information engagement. Third, it reconstructs learners' roles from passive recipients of religious knowledge into active interpreters and evaluators of information within increasingly complex digital environments.

Within this framework, education is no longer limited to the delivery of religious texts or doctrinal concepts. Rather, it becomes a process of cultivating epistemologically responsible learners who demonstrate critical, reflective, and ethical reasoning capacities (Ritola, 2012). Learners are equipped not only to understand religious knowledge but also to critically navigate digital information systems shaped by competing truth claims.

This shift is especially relevant in post-truth contexts, where the ability to distinguish verified knowledge from manipulated narratives has become one of the defining educational challenges of the twenty-first century. Through *tabayyun* literacy, Islamic education can become a strategic site for cultivating resilience against misinformation, ideological polarization, and algorithmic manipulation. As part of the broader Islamization of knowledge project, *tabayyun* literacy does not reject contemporary digital literacy frameworks. Rather, it critically appropriates and reconstructs them within an Islamic epistemological and ethical paradigm (Drammeh, 2022).

This reconstruction is particularly significant because it demonstrates that Islamic educational reform does not require the rejection of modern informational practices. Instead, it requires their ethical and epistemological reorientation. Verification, accountability, transparency, and critical evaluation remain central

digital literacy competencies, but they are recontextualized within an Islamic framework of moral responsibility and truth-seeking.

This synthesis represents the primary conceptual contribution of this study: *tabayyun* literacy emerges as a transformative framework through which Islamic education can maintain its intellectual authenticity while responding effectively to contemporary epistemic challenges.

Table 1. *Tabayyun* Literacy as an Integration of Islamic Epistemology and Digital Information Ethics in the Post-Truth Era

<b>Dimension</b>	<b>Islamic Epistemology</b>	<b><i>Tabayyun</i> Literacy</b>	<b>Digital Information Ethics</b>
Ontological basis	Truth (ḥaqq) as a divine and moral reality grounded in revelation ( <i>wahy</i> )	Truth as an object that must be verified before acceptance and dissemination	Information as a moral entity with social consequences
Epistemological source	Integration of revelation ( <i>wahy</i> ), reason ( <i>'aql</i> ), and experience	Verification, clarification, and epistemic vigilance	Rational evaluation, transparency, and accountability
Core principle	Knowledge is inseparable from moral responsibility	Verification ( <i>tabayyun</i> ) as an ethical obligation	Accuracy, fairness, and responsibility in information practices
Epistemic function	Validation of truth and meaning	Critical filtering, source criticism, and layered verification	Ethical regulation of information, production, and dissemination
Operational mechanism	Interpretation ( <i>tafsir</i> ), reasoning ( <i>ijtihad</i> ), and contextual understanding	Cross-checking sources, questioning credibility, and bias awareness	Privacy protection, accuracy control, and ethical communication

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<b>Dimension</b>	<b>Islamic Epistemology</b>	<b><i>Tabayyun</i> Literacy</b>	<b>Digital Information Ethics</b>
Response to post-truth	Rejection of relativized claims	Resistance to emotional manipulation and misinformation	Prevention of disinformation, hoaxes, and algorithmic bias
Educational implication	Formation of epistemically responsible learners	Development of critical, reflective, and ethical thinking	Cultivation of ethical digital behavior and media responsibility
Contribution to Islamic education	Moral-epistemic foundation of learning	Practical epistemology for digital literacy	Ethical framework for digital engagement
Integrative role	Foundational worldview	Epistemological bridge	Applied ethical framework

Table 1 illustrates that *tabayyun literacy* functions as the central integrative hub connecting Islamic epistemology and digital information ethics.

Islamic epistemology provides the ontological and moral foundation by establishing truth as objective, divinely grounded, and ethically binding. Digital information ethics contributes the operational standards necessary for responsible engagement in contemporary digital environments. *Tabayyun* literacy connects these domains by translating abstract epistemological commitments into practical verification-oriented literacy practices. The significance of this integration lies in its expansion of digital literacy beyond technical competence. It introduces moral sensibility, epistemic accountability, and reflective judgment as essential educational outcomes.

In the context of Islamic education, this framework supports the formation of learners capable of resisting misinformation, recognizing manipulation, and exercising ethical responsibility within increasingly complex digital ecosystems. Ultimately, this study argues that reframing Islamic education in the post-truth era is not merely a matter of curricular adjustment, but of epistemological transformation. Through *tabayyun* literacy, Islamic education can integrate its

classical epistemic foundations with contemporary digital ethics, enabling it to remain intellectually relevant, ethically grounded, and socially responsive within digitally mediated societies.

### C. Conclusion

This research argues that *tabayyun* literacy functions as an integrative epistemological framework for reframing Islamic education in response to the challenges of the post-truth era. More than a procedural act of information verification, *tabayyun* literacy integrates revelation (wahy), reason ('aql), and empirical verification as interconnected sources of knowledge that enable learners to critically and ethically engage with misinformation, algorithmic manipulation, and emotionally driven truth claims in digital environments. Within the framework of Islamization of knowledge, *tabayyun* literacy reconceptualizes digital literacy not merely as technical competence, but as an epistemic-ethical practice grounded in moral accountability, critical inquiry, and reflective judgment. This reconceptualization shifts the orientation of Islamic education from transmissive knowledge delivery toward epistemic formation, where learners are cultivated as critical evaluators of information and ethically responsible participants in digital knowledge environments. Consequently, this study demonstrates that addressing post-truth challenges requires not only curricular adaptation but also an epistemological transformation in how truth is understood, verified, and practiced within Islamic education while maintaining its ethical and spiritual foundations. Nevertheless, this study is limited by its conceptual and literature-based approach, which does not yet empirically examine the practical implementation of *tabayyun* literacy in diverse Islamic educational contexts. Therefore, future research is recommended to explore its pedagogical application through curriculum development, classroom-based interventions, and comparative studies across Islamic educational institutions to evaluate its effectiveness in strengthening critical digital reasoning and ethical information engagement.

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