

Defining *Tabayyun* as a Psychological Attribute: Study of Thematical Exploration

Aryo Bima Fathoni¹, Azti Verina², Bilqisthi Rahmah³, Nida Paiqotul⁴, Zulmi Ramdani^{5,*}

^{1,2,3,4,5} Faculty of Psychology, Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

Abstract

Purpose: This research aims to explore and develop “Tabayyun” as a psychological concept that can be used to measure and prepare students to be responsive and preventive of all forms of information that come into their lives.

Methodology: This study uses a qualitative approach to thematic analysis methods. Data is collected by distributing questionnaires, interviews and analysis of social media content. The questionnaire was distributed via Google form consisting of 4 questions for 14 days to 31 students of UIN Sunan Gunung Djati Bandung. Interview data collection was carried out for lecturers, police and religious teachers. In the analysis of social media content, researchers analysed the content of 8 video lecturer on Youtube.

Results: Tabayyun is defined as “Behavior of checking, criticising, and clarifying information that is not yet correct and not in a hurry to spread the information.” In this study also found four aspects of Tabayyun; (1) Critical thinking, (2) self-control, (3) open-minded, and (4) information-seeking behaviour.

Applications/Originality/Value: There is no previous research that explores the construct of Tabayyun from a psychological perspective. It is very important considering this construct is an important aspect of understanding the social psychological phenomena received by the subject in the era of globalisation. This research can also be a comprehensive framework for understanding human behaviour in the context of cyberpsychology.

Introduction Section

The media is everywhere in our daily lives. Video tapes that provide easy access to watching movies, the development of the internet, social media and newspapers, as well as 24-hour news and radio programs provide all-time coverage of current events. In many forms, the media has the potential to educate, raise awareness, and shape public attitudes (Kinder, 1998). This shows a strong influence on one’s beliefs, especially when the issues that are politicized are high and become the main focus for someone (Bullock, Wyche, & Williams, 2001).

Modern times like today, to get information is no longer a difficult thing. Rapid technological developments are supported by the birth of new inventions that make it easier for us to receive and search for information (Borden, 2017; Ramdani, Widyastuti, & Ferdian, 2018; Sobol, Cleveland, & Laroche, 2018) antecedents, and consequences of the GCC within the Netherlands, examining how the interplay between the local and global cultures evolves. While we found evidence that the Dutch are increasingly acculturating to the GCC, the global and local cultural forces seem to impact consumption behaviors consistently over time: NEID positively associates with the consumption of products traditionally bounded to local culture (e.g. local food and clothing. Current technological developments also greatly affect the role of mass media, mass media freedom and the support of these technologies can present two conditions, one side is easier access to information for the community, but on the other hand is freedom that is not accompanied by responsibilities will lead to freedom undirected. That is, changes that occur in the media will always be accompanied by changes in the community (Habibie, 2018).

According to Giles & Shaw (2009) argues that any serious study of the psychology of media influence must include a systematic analysis of media material. However, psychology did not have a methodology for doing this that was context sensitive, relying on general methods such as content or discourse analysis. Therefore, Media Framing Analysis (MFA) was developed, a formal procedure for analyzing media texts (especially news). In the study, researchers revealed that the media has an influence on readers and listeners, so an analysis of the content of the news must be done.

Usually, people get information sourced from the internet (social media), watching television or listening to the radio. Information obtained from these sources is not all relevant (Park & Rim, 2019). There are still many people who question the truth of the information, but not a few also people who directly believe the truth of the information (Park & Rim, 2019). The bad impact when people believe in information that is not necessarily true will lead to false perceptions (Arif, 2016; Park & Rim, 2019). The impact will be increasingly detrimental to other communities, especially for those who are laymen and who do not care about the truth of the information they get. Uncertain news is known as hoax news (Visentin, Pizzi, & Pichierri, 2019; Zhang, Gupta, Kauten, Deokar, & Qin, 2019) no marketing study to date has analyzed the effect of fake news on consumers' evaluations of a brand advertised on the same webpage. To fill this gap, this study empirically investigated whether individuals' perceptions of fake news transfer to an adjacent brand advertisement. Specifically, we manipulated news truthfulness and source credibility, observing the change in individuals' responses while distinguishing between objective truthfulness and the perceived credibility of the news. The results confirmed that the news' objective truthfulness exerts no direct effect on behavioral intentions toward the brand (i.e., intention to purchase, spread word-of-mouth, or visit the brand's store. Walidah (2017) says the hoax in the Cambridge Dictionary is a plan to deceive a large group of people; can also be translated as a hoax.

Based on the latest data from the Ministry of Communication and Information Republic of Indonesia (KOMINFO), 771 hoaxes have been identified from August 2018 to February 2019. In August 2018, there were only 25 hoaxes identified by the AIS Team for the Content Control Sub Directorate for Informatics Applications. September 2018, rose to 27 hoax content, while October and November 2018 were respectively 53 and 63 hoaxes. December 2018, the number of hoaxes continues to rise in the number 75 content. Increased hoax content in January and February 2019 (Rahman, 2019). From 175 hoax content verified by the AIS KOMINFO team, it doubled in February to 353 hoax content. Of the 771 hoax content that has been verified and validated by the AIS KOMINFO Team, as many as 181 hoax content related to political issues, both the hoaxes that attacked the presidential and vice-presidential candidates participating in the 2019 election and political parties. Following 126 health issues and 119 government issues. Furthermore, hoaxes containing 110 slanders against individuals, related to crime 59, related to religious issues 59, international issues 21, fraud and trafficking each of 19 content, and finally educational issues totalling three content (Rahman, 2019)

In a study, psychologists agreed that hoax news could have a negative impact on mental health, such as post-traumatic stress syndrome (de Calheiros Velozo & Stauder, 2018), which causes anxiety, to violence. Not only that, psychologists believe, people who are exposed to hoax news can also need therapy, because it is shrouded in anxiety, stress, and feeling lonely because of false news. We must not underestimate the negative effects on our mental health because of exposure to hoax news (Kelly, Zilanawala, Booker, & Sacker, 2018). The long-term effects of neglecting these adverse effects are disturbing emotional situations and prolonged mood. People who do not have the desire to confirm or find out the truth of the news source tend to show physical and mental symptoms that are less healthy. Researchers found that people who do not like to look for the truth in the

news have a bad response to misleading information in stressful situations (Coyne, Rogers, Zurcher, & Stockdale, 2019). As a result, stress appears, abnormal heart response and abnormal reading behaviour. People who don't want to find out the truth of a story will feel less confident and like to think of themselves negatively. A person's ability to judge the authenticity of a story can affect his health, both physically and mentally (Coyne et al., 2019; Kelly et al., 2018). Previous research conducted by Rahayu et al., (2019) stated that some students had shown their awareness of hoax news, one of them is by making sure beforehand in a trusted source and not immediately spreading the news before the truth is known. Zhong, Hu, Zheng, Ding, & Luo (2018) mention that nursing students behave well in finding information. Rahadi (2017) mention that hoax recipients are quite critical, and they usually check the veracity of the news.

The impact of the circulation of hoax news is very detrimental to the community (Aldwairi & Alwahedi, 2018; Brigida & Pratt, 2017). Even in the hands of a group of people spreading this hoax news into the business field. Another impact, so that the time the young generation is consumed. It is evidenced by the existence of a study from Stanford University that shows that teenagers or students assess the truth of the news from detailed content such as the number and size of photos, length of articles and others. This study was conducted on 7,840 students from various backgrounds which concluded that young people prioritise the content of articles rather than news sources. Hoax news can also cause divisions, especially if the news is circulating about SARA issues (Mahardikengrat, 2017). News hoaxes also often bring down the reputation of certain parties. With the hoax news, certain parties who are injured will find it difficult to clarify, because the issue of hoaxes is circulating more reliably. Hoax news makes facts unbelievable. The more often the news of hoaxes is spread and viral, then the public perception will judge that the news circulating is a hoax even though the news is true (Mahardikengrat, 2017). CNN Indonesia said the increasingly widespread news of hoaxes in the community the psychological impact experienced by the community would be more pronounced. Hoax news that is spread will cause fears and anxiety. Although initially warned to be careful in receiving news, the reality creates the opposite feeling. Another impact will cause trauma for those who hear or read the news directly on social media. Lack of clarity about the truth of this news will cause excessive anxiety that makes people unable to think clearly and be calm instead arises fear (Setyanti, 2016).

The initial survey that we conducted by distributing online questionnaires to 31 respondents with the subject of UIN Sunan Gunung Djati Bandung students produced several conclusions, namely some students who received hoaxes were ignorant, clarified, looked for trusted sources, and criticised. All respondents' answers are only focused on the answers in general. After our analysis, it turns out that there is one concept in Islam that is already very familiar to the public. Many are even mentioned in various media, but it has not been done much when receiving hoax news, namely Tabayyun. Tabayyun is very closely related to how individuals behave when receiving hoax news.

In a previous study, it was mentioned that Tabayyun was important to minimise the existence of negative prejudice towards the news. Tabayyun also teaches us to be wiser in using social media. Ustadz Auni Mohamed thinks that a Tabayyun, in a nutshell, is asking for an explanation, or asking for an announcement, asking for a view. Further, we interpret it as clarification, the information that reaches us must be clear what the announcement is, according to the explanation or not. In a study entitled Building an Ethical «GREAT» Generation Towards a Gold Indonesia, it is stated that an «Ethical GREAT» generation is an intelligent generation in the face of information exposure so as not to be dragged down by uncertain information flow whereas GREAT stands for getting (received), Read (read) and Tabayyun (confirm). Islam has a guideline in communication called ethics Islamic communication which upholds the values of truth and goodness (Wahyudi &

Kurniasih, 2019). Dr Harjani, Lc, MA explained that in general there are nine main principles in Islamic communication to counter hoax news, first sincerely; both merit and sin; third honesty; fourth said positively; fifth two ears one mouth; sixth supervision; seventh selectivity and validity; the eight influence each other; and the ninth balance of news (Walidah, 2017).

Until now, there has been no measurement tool that has developed the concept of Tabayyun scientifically. Some previous studies have only developed literature review research. In a study entitled «Assessment of information quality as a form of Tabayyun attitude when receiving information on social media and the internet» explains that in receiving information someone will make an assessment of information, and that assessment is a form of Tabayyun attitude (Noor, 2018). In another study entitled «Tabayyun in the Millennial Generation Era» examines the Tabayyun literature in the Qur'an (Walidah, 2017). Although Tabayyun has not been extensively studied, research Efendi (2019) mentioning Tabayyun is very important in Heuristika's efforts in various aspects of life. A successful tabayyun is a Tabayyun who can reveal facts that can guarantee their accuracy and clear analysis. From this sentence implied the concept of finding out in advance the source of the truth of news and do not immediately believe it let alone immediately disseminate it. The clear analysis produces clear thoughts and will foster calm in behaviour, especially when receiving news that is not yet clear. Before something is given to a third party, the Tabayyun approach focuses on its validity. After ascertaining the validity status will only be given to others (Ramli, Zulkepli, Hamdan, & Jaafar, 2018). From the results of this research, the research that discusses only about Tabayyun relating to information and the meaning of Tabayyun in the Koran, although some studies have touched on the concept of Tabayyun implicitly in the form of behaviour such as searching for news sources and analyzing, but there is no concept Tabayyun in the concept of psychology specifically. Therefore we are here trying to do research that aims to see the concept of Tabayyun in the concept of psychology. Because Tabayyun cannot be measured scientifically, we try to measure Tabayyun through its behavioural aspects.

METHOD

This study uses a qualitative approach to thematic analysis methods. The thematic analysis focuses on identifying themes and behaviour. This thematic analysis looks for a theme that emerges, so it becomes important to describe the phenomenon (Ramdani, 2017). Thematic analysis is one way to analyse data to identify patterns or find themes through data that has been collected by researchers (Braun & Clarke, 2006). This method is very effective if a study intends to explore in detail the qualitative data they have to find the interrelation of patterns in a phenomenon and explain the extent to which a phenomenon occurs through the lens of researchers (Fereday & Muir-Cochrane, 2006). (Holloway & Todres, 2003) said that thematic analysis is the basis or foundation for the interests of analysing qualitative research. (Heriyanto, 2018)

Data is collected by distributing questionnaires, interviews and analysis of social media content. The questionnaire was distributed via Google form consisting of 4 questions for 14 days to 31 students of UIN Sunan Gunung Djati Bandung. Interview data collection was carried out for lecturers, police and religious teachers. In the analysis of social media content, researchers analysed the content of 8 video lectures on Youtube. Next, the researcher reads the whole result of the data retrieval by paying close attention and giving meaning to each data. Researchers need to understand patterns or ideas from the data obtained to understand the contents of the data.

The next step is coding. Coding is the process of reviewing and testing existing raw data by labelling (giving labels) in the form of words, phrases or sentences. Coding consists of three stages,

there are (1) *open coding*, where researchers begin to identify categories of themes that emerge, (2) *axial coding*, where researchers try to see the relationships between categories with one another, and (3) *selective coding*, where the researcher selects the basic categories, systematically linking them with other categories and validating the relationship (Subandi, 2015). The next step, researchers interpret the categories that have been made and build a theoretical concept of the categories related to the theme under study. So that there is no subjectivity from the researcher, each researcher interprets the data collected by other researchers. For the questionnaire data, the data are interpreted simultaneously. For the interview data and content analysis, researcher 1 interpreting the results of interviews and content analysis from researcher 2, researcher 3, and researcher 4. While the results of the interview and content analysis of researcher one are interpreted by researcher 2, researcher three and researcher 4.

RESULTS

The results will be presented here on the HK (hoax questionnaire), RK (response questionnaire), CK (causes Questionnaire), Ch.K (characteristic questionnaire), HI (hoax interview), RI (response interview), CI (causes interview), Ch.I (characteristic interview), T.MS (social media Tabayyun), R.MS (social media response), C.MS (social media causes), and Ch.MS (characteristic social media).

Table 1. Result of hoax questionnaire

Questionnaire	Symbolization	Description	Symbolization	Description
1) What do you know about hoax?	H.K.1	Fake news	H.K.9	News that isn't clarify
	H.K.2	False news	H.K.10	News that spread by purpose or accidentally
	H.K.3	Untrustworthy news	H.K.11	Doubtly news
	H.K.4	The news that has no facts and data	H.K.12	News or information that has not valid
	H.K.5	News or information that is not a fact, usually written to be viral	H.K.13	Unreality information
	H.K.6	Uncertain news	H.K.14	Wrong information
	H.K.7	News that created by irresponsible people	H.K.15	Fictional news
	H.K.8	A news that can't be trusted		

In Table 1, there is a categorisation of subjects opinion about the definition of hoaxes. From the results from the analysis and coding process, 15 categories of understanding about hoaxes have been found.

Table 2. Result of response hoaxes questionnaire

Questionnaire	Symbolization	Description	Symbolization	Description
2) Tell us your experiences when you received the hoax news!	R.K.1	Didn't bother it	R.K.15	Disappointed
	R.K.2	Clarify the truth	R.K.16	I didn't care
	R.K.3	Feel fooled	R.K.17	Didn't share it
	R.K.4	Not trust it	R.K.18	Check & recheck (crosscheck)
	R.K.5	Searching for the truth	R.K.19	Sceptic
	R.K.6	Check the source	R.K.20	Remind people about the hoax
	R.K.7	Laughing	R.K.21	Report it
	R.K.8	Feel confuse	R.K.22	Search for another news
	R.K.9	Criticise it	R.K.23	Investigate it
	R.K.10	Search and compare it with other news	R.K.24	Asked from another media
	R.K.11	Delete it	R.K.25	No comment
	R.K.12	Feel cheated	R.K.26	Asked to the source
	R.K.13	Angry	R.K.27	Asked for clarifying
	R.K.14	Little angry	R.K.28	Only know

In Table 2, there is a categorisation of subjects opinion about their experience dealing with hoaxes. From the results from the analysis and coding process, 28 categories of understanding about hoaxes have been found.

Table 3. Result of causes hoax questionnaire

Questionnaire	Symbolization	Description	Symbolization	Description
3) What makes people believe in hoax information	C.K.1	Lack of information	C.K.23	Newbie
	C.K.2	Fanatism	C.K.24	Fickle heart
	C.K.3	Generalization impression	C.K.25	Lazy to clarify
	C.K.4	Lack of knowledge	C.K.26	The content
	C.K.5	Public opinion	C.K.27	Hoax maker's skill to trick us
	C.K.6	Ease on receiving information	C.K.28	Didn't clarify
	C.K.7	Even hoax news have data in it	C.K.29	Lazy to check and recheck
	C.K.8	Because the news is phenomenal	C.K.30	Because the news is viral
	C.K.9	The news was widely spread by other people	C.K.31	The news spread out by our family or friend

C.K.10	Can't use the internet properly	C.K.32	Trust too much
C.K.11	Newbie in internet	C.K.33	Sometimes, hoax information is interesting
C.K.12	The news shows us a picture or video	C.K.34	Hyperbola
C.K.13	Careless	C.K.35	The news or information easily to trigger people's rage
C.K.14	Kurang gratis dalam menerima informasi	C.K.36	Have the same thought
C.K.15	Suitable with their agenda	C.K.37	Subjective paradigm
C.K.21	It looks right	C.K.38	Triggered
C.K.22	Less interest to read	C.K.39	Not a good reader
C.K.23	They were too pure		

In Table 3, there is a categorization of subjects opinion about what makes people believe hoaxes. From the results from the analysis and coding process, 39 categories of understanding about hoaxes have been found.

Table 4. Result of characteristic hoax questionnaire

Questionnaire	Symbolization	Description	Symbolization	Description
4) What should people do when they receive some hoax information?	Ch.K.1	Check and re-check	Ch.K.16	Read some book that correlates with the information or news
	Ch.K.2	Seek the truth	Ch.K.17	Ask for the truth
	Ch.K.3	Don't share it	Ch.K.18	Ask to the source
	Ch.K.4	Explore the information	Ch.K.19	Be sceptic
	Ch.K.5	Search for the source	Ch.K.20	Dig down the information
	Ch.K.6	Silent	Ch.K.21	Report it
	Ch.K.7	Don't trust it	Ch.K.22	Investigate it
	Ch.K.8	Clarify	Ch.K.23	Don't post or share it
	Ch.K.9	Be rational and critical	Ch.K.24	Wait for the truth
	Ch.K.10	Cross-check the information	Ch.K.25	Be wise
	Ch.K.11	Do some research	Ch.K.26	Criticize it
	Ch.K.12	Be more careful	Ch.K.27	Don't guess it
	Ch.K.13	Pay attention	Ch.K.28	Re-check
	Ch.K.14	Be conscientious	Ch.K.29	Investigate from the trusted source
	Ch.K.15	Do <i>tabayyun</i>		

In Table, there is a categorization of subjects opinion about the how-to counter hoaxes. From the results from the analysis and coding process, 29 categories of understanding about hoaxes have been found.

Table 5. Result of categorization the interview

Guideline	Symbolization	Description
1) What do you know about the hoax?	H.I.1	Fake information
	H.I.2	News from an unclear source
	H.I.2	Untrustworthy news
	H.I.4	False news
	H.I.5	Misguide information that created by irresponsible people
	H.I.6	Deviate and unrealistic news
	H.I.7	News or information that is not a fact but people share it
	H.I.8	The information that is not true and the impact will harm the community and individuals
2) Tell us your experiences when you received the hoax news!	R.I.1	Check and re-check the source
	R.I.2	Didn't share it
	R.I.3	Ask the expert to confirm the information
	R.I.4	Doing some research
	R.I.5	Check who send this information or news
	R.I.6	Hold the news
	R.I.7	Dig down the information, is it true or false
	R.I.8	Investigate the similar news
	R.I.9	Cross-check it
3) What makes people believe in hoax information	C.I.1	Hoax perceptivity is influenced by cognitive ability. It's also called mentality conspiracy.
	C.I.2	They just receive it without criticise it
	C.I.3	Because of fanaticism
	C.I.4	Too many people share the news
	C.I.5	Can't use technology properly
	C.I.6	Not understand Islamic education
	C.I.7	Have the same perspective
	C.I.8	To gain some profit
	C.I.9	The news or information is very interesting
4) What should people do when they receive some hoax information?	Ch.I.1	You have to seek the truth
	Ch.I.2	Think if you want to share the news or information, and think the impact of your action
	Ch.I.3	Don't share it
	Ch.I.4	Investigate it
	Ch.I.5	Do <i>tabayyun</i>
	Ch.I.6	Do some research, is it true or not
	Ch.I.7	Increase the amount of reading

Ch.I.8	Be the open minded person
Ch.I.9	Don't trust too much
Ch.I.10	Filter the information
Ch.I.11	Be wise to use technology and social media
Ch.I.12	Compare it to another news
Ch.I.13	Ask to the source
Ch.I.14	Cross-check it

In Table 5 there is a categorization of subjects opinion about the definition of hoax, the cause of people believe in the hoax, their experience encounter hoax, and what should people do when encountering the hoax. From the results from analysis and coding process, eight categories of the definition of hoax, nine categories the cause of people believe in the hoax, nine categories about their experience encounter hoax, and 11 categories about what should people do when encountering the hoax.

Table 6. Result of categorization on media social

Discussion	Symbolization	Description
1) Definition of Tabayyun	T.MS.1	Cross-checking the information
	T.MS.2	Clarification of doubtful news
	T.MS.3	Tabayyun explains the main problem
	T.MS.4	Attempt to expose the unclear news or information
	T.MS.5	Tabayyun is to investigate the news or information
	T.MS.6	Tabayyun briefly to ask clarification and perspective
	T.MS.7	Clarify
	T.MS.8	Investigate
2) Response when encountering hoax information	R.MS.1	It can be because the information hasn't valid; it makes you accuse.
	R.MS.2	Don't trust it
	R.MS.3	Clarify the news
	R.MS.4	Silent and don't trust the news
	R.MS.5	Don't accuse each other
	R.MS.6	Not respond it
	R.MS.7	Cross-check it and makes it clear
	R.MS.8	Look at the source
	R.MS.9	Don't share it
	R.MS.10	Be careful
3) What makes people believe in hoax information	C.MS.1	The news is made worrisome matters that relating to threats
	C.MS.2	Because the news or information is viral
4) What should people do when they receive some hoax information?	Ch.MS.1	Be wise and be careful to share it
	Ch.MS.2	Be cautions
	Ch.MS.3	Control your self

Ch.MS.4	<i>Falyaqul khoiron au liyashmut, khoiron</i> , Tabayyun, if you have clarified its <i>au liyashmut</i> be silent
Ch.MS.5	Be aware

From the results from analysis and coding process, eight categories of the definition of hoax, two categories the cause of people believe in the hoax, ten categories about their experience encounter hoax, and five categories about what should people do when encountering the hoax

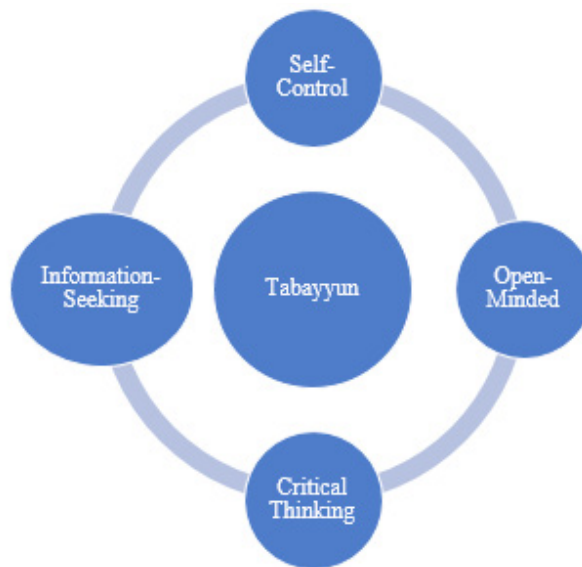


Figure 1. Aspect of Tabayyun

After carrying out the process of interpretation by doing some discussion, it has been found the definition of Tabayyun as a psychological concept, aspects of Tabayyun, and the characteristics of people who are doing *Tabayyun*. Based on the results of the analysis, Tabayyun is defined as: “The behaviour of checking, criticizing, and clarifying information that has not valid and not rushes to spread the information.” From the results of the coding process, we found that there are four aspects to Tabayyun.

1) Critical Thinking

This aspect was lifted from the subject’s responses, like seeking justification, filtering information, not easily believing, and sceptical.

... what I did the first time was to be sceptical of the information. Then look for additional information that is supportive and valid both from the results of literacy and discussion (Subject 18)

... usually, I get confused between believing or not believing, so I look for the truth (Subject 8)

2) Self-Control

This aspect is lifted from the subject’s responses, like not directly spreading information, being careful, not being rash, and holding back information until it knows the truth.

....When receiving any news, especially on social media that is now very easy to get it, someone immediately believes in the news without checking the truth of the news and immediately spread it (Subject 4)

... look for the same news and look for the truth of the news that was informed, and don't immediately spread the news that he just got (Subject 1)

3) Open-Minded

This aspect is lifted from the subject's response, like be open-minded, tolerate, and being wise in receiving information.

..... yes, so the first is to read more, the second, you have to open yourself to different opinion and perspective (Subject 3)

... you accept everything is certainly not wise, rejecting everything is also certainly not right (Subject 17)

4) Information Seeking Behavior

This aspect is lifted from the subject's responses, like clarification, find out, ask the experts, and explore the information that has been received.

... look for the source first, where did the information first appear, what is the cause, you can ask directly to the main source (Subject 27)

..... Trying to find the facts that happened, if you know the person directly asking for clarification (Subject 30)

Also, we found several characteristics of people who bertabayyun: careful, always be careful when getting information. Sceptic, not easy to believe in information that they get. Critical, doing some analysis of the information. Objective, search for information based on facts and data. Selective, trying to filter information. Conscientious, examine information carefully, whether the news is true or false. Wise, not rush in spreading the information.

DISCUSSION

The development of mass media is now a supporter of the needs of community activities. In the era of globalization, developing technology can make it easier for people to get information practically and effectively by following the times. In theory, the mass media aims to convey information correctly effectively and efficiently to every audience. The mass media and various forms of media they use will affect the behavior or culture of a society (Habibie, 2018).

The use of social media as a means to disseminate information must be done wisely and correctly and to guarantee the authenticity of the information disseminated. However, the ease of communication offered by social media cannot guarantee that all news or information disseminated is true. That is, it takes an action that must be done by someone in order to find or sort news that is guaranteed truth. Based on this research, Tabayyun's behavior can be done by someone to check about the truth of information.

Based on the results of data analysis obtained from questionnaires, interviews, and social media, there are some similar ideas in defining Tabayyun as a psychological concept. From some of these ideas can be grouped into four categories that include the definition of Tabayyun. The first category is that Tabayyun is interpreted as checking and criticising behaviour. In this theme expressed with the word "checking and criticising the news". This theme appears quite a lot, with a variety of expressions. The psychological concept that is very close to this theme is the concept of critical thinking. According to Scriven & Paul (1987) critical thinking, which is a disciplined process in conceptualising, implementing, analysing, synthesising, or evaluating information collected from observations, experiences, reflections, reasons, or communication as guidelines for trust and action (Utami, Saputro, Masykuri, & Widoretno, 2017). Critical thinking can be seen from the response

of the subject, which is looking for justification, filtering information, not easy to believe, and sceptical.

Furthermore, another theme that appears is 'restraint'. Included here are 'not spreading information', 'being careful', 'not being rash', and 'holding back information until knowing the truth'. That is, it shows that the Tabayyun is by a concept that has been widely studied in psychology, namely self-control, which is part of the personality aspect. The definition of self-control that best suits this Tabayyun is the ability to guide one's behavior, the ability to suppress or block impulses or impulsive behaviour (Chaplin, 2002). Another theme that can be used as a category in the Tabayyun concept is not shutting down and being wise in receiving information. In the research, it is expressed as 'exploring deeper the truth of the news', 'reading from other sources', and 'wiser in digesting any information received'. The concept of psychology that is close to not closing down and being wise in receiving this information is open-minded. In the context of Tabayyun, one needs to find solutions or answers, as well as information that can be used to evaluate each of these possibilities (Barzilai & Chinn, 2018; Aditomo, 2019).

The final category is clarifying information or news. This category appears the most in this research with various expressions that vary, including 'clarification', 'find out', 'ask the expert', and 'explore the information received'. Psychological concepts that are close to this category are information-seeking behaviour. According to Wilson (2000) information-seeking behaviour is the deliberate search for information as a consequence of the need to fulfil objectives (Zhong et al., 2018). Wilson also explained about the information search model that, information users exist because of information needs, so that the information search was carried out. Information can be found in information systems and other sources. If the search is successful and satisfies the user, the information will be passed on to others. This model shows that information-seeking behaviour involves other people to exchange information, and that information is used for one's own or others' interests. However, in the context of Tabayyun, if the information circulating turns out to be wrong, then the action a person must take is to keep quiet and not spread it (Siregar, 2017).

Furthermore, this study obtained the results of the characteristics of married people who emerged from the responses of the subjects. The first characteristic is alert. In this case, someone who is married will always be careful when getting information. Second, namely sceptics, people who have this character will not immediately be easy to believe in information that he might just get. Through this character, people will seek the truth of information first before believing it. Third, namely critical, through this character, a person is encouraged to analyze information, can try to find the truth or error of information. Fourth is the objective; the objective person will always see or look for information based on facts and data. The fifth is selective, that is someone tries to sort and select information properly, meaning that not every information he gets is disseminated again. Sixth, namely conscientious, conscientious people will examine information carefully, whether the news is true or false. The last characteristic is wise; people with these characteristics will always digest every information well.

As for the opposite, people who are lazy to do Tabayyun have subjective characteristics, namely looking at information based on self-assessment (regardless of whether the news is true or not). The second is indifferent; people who are lazy to do Tabayyun will only be silent without wanting to know the truth of the contents of the news. The third is not careful (careless), people with these characters are not careful in reading information, so it is possible for someone with this character to disseminate information without knowing its contents are true or false. The last characteristic is easy to believe, someone who is easy to believe certainly not important for him to re-examine the information he got.

CONCLUSION

Based on the results of the analysis, tabayyun is defined as the behaviour of checking, criticising, and clarifying information that has not valid and not rushes to spread the information. There are four aspects of tabayyun, critical thinking, self-control, open-minded, and information-seeking behaviour. Careful, always be careful when getting information. Sceptic, not easy to believe in information that they get. Critical, doing some analysis of the information. Objective, search for information based on facts and data. Selective, trying to filter information. Conscientious, examine information carefully, whether the news is true or false. Wise, not rush in spreading the information

ACKNOWLEDGEMENT

Thank you very much to the Faculty of Psychology of UIN Sunan Gunung Djati Bandung for allowing us to conduct this research. This research is a form of collaboration conducted by the faculty academic community through collaboration between lecturers and students.

REFERENCES

- Aditomo, A. (2019). *Disposisi Berpikir Terbuka secara Aktif: Definisi, Pengukuran, dan Kaitannya dengan Prestasi Akademik Disposisi Berpikir Terbuka secara Aktif: Definisi, Pengukuran, dan Kaitannya dengan Prestasi Akademik komputer dan robot. Di sisi lain, perkembangan.* (December 2018), 1–14. <https://doi.org/10.31234/osf.io/ye5x4>
- Aldwairi, M., & Alwahedi, A. (2018). Detecting fake news in social media networks. *Procedia Computer Science, 141*, 215–222. <https://doi.org/10.1016/j.procs.2018.10.171>
- Arif, R. (2016). Internet as a hope or a hoax for emerging democracies : revisiting the concept of citizenship in the digital age. *Procedia - Social and Behavioral Sciences, 236*(December 2015), 4–8. <https://doi.org/10.1016/j.sbspro.2016.12.002>
- Barzilai, S., & Chinn, C. A. (2018). On the goals of epistemic education: Promoting apt epistemic performance. *Journal of the Learning Sciences, 27*(3), 353–389. <https://doi.org/10.1080/10508406.2017.1392968>
- Borden, R. J. (2017). Psychological dimensions of sustainability: minding the future from a human-ecological perspective. *Current Opinion in Environmental Sustainability, 25*, 45–49. <https://doi.org/10.1016/j.cosust.2017.07.006>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Journal of Chemical Information and Modeling, 53*(9), 1689–1699. <https://doi.org/10.1017/CBO9781107415324.004>
- Brigida, M., & Pratt, W. R. (2017). Fake news. *North American Journal of Economics and Finance, 42*, 564–573. <https://doi.org/10.1016/j.najef.2017.08.012>
- Bullock, H. E., Wyche, K. F., & Williams, W. R. (2001). Media Images of the Poor. *Journal of Social Issues, 57*(2), 229–246. Retrieved from <http://web.b.ebscohost.com/resources.library.brandeis.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=44f2416f-3ec2-478c-be45-f5e086901bd8%40sessionmgr103>
- Coyne, S. M., Rogers, A. A., Zurcher, J. D., & Stockdale, L. (2019). Does time spent using social media impact mental health?: An eight year longitudinal study. *Computers in Human Behavior, 106*160. <https://doi.org/10.1016/j.chb.2019.106160>
- de Calheiros Velozo, J., & Stauder, J. E. A. (2018). Exploring social media use as a composite construct to understand its relation to mental health: A pilot study on adolescents. *Children and Youth*

- Services Review*, 91(February), 398–402. <https://doi.org/10.1016/j.childyouth.2018.06.039>
- Efendi, E. (2019). Tabayyun dalam Jurnalistik. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699. <https://doi.org/10.1017/CBO9781107415324.004>
- Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development. *International Journal of Qualitative Methods*, 5(1), 80–92. <https://doi.org/10.1177/160940690600500107>
- Giles, D., & Shaw, R. L. (2009). The Psychology of News Influence and the Development of Media Framing Analysis. *Social and Personality Psychology Compass*, 3(4), 375–393. <https://doi.org/10.1111/j.1751-9004.2009.00180.x>
- Habibie, D. K. (2018). Dwi Fungsi Media Massa. *Interaksi: Jurnal Ilmu Komunikasi*, 7(2), 79. <https://doi.org/10.14710/interaksi.7.2.79-86>
- Heriyanto. (2018). Thematic Analysis sebagai Metode Menganalisa Data untuk Penelitian Kualitatif. *ANUVA*, 2(3), 317–324.
- Holloway, I., & Todres, L. (2003). The Status of Method: Flexibility, Consistency and Coherence. *Qualitative Research*, 3(3), 345–357. <https://doi.org/10.1177/1468794103033004>
- Kelly, Y., Zilanawala, A., Booker, C., & Sacker, A. (2018). Social Media Use and Adolescent Mental Health: Findings From the UK Millennium Cohort Study. *EClinicalMedicine*, 6(xxxx), 59–68. <https://doi.org/10.1016/j.eclinm.2018.12.005>
- Kinder, D. R. (1998). *Opinion and action in the realm of politics*. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed.). Boston: McGraw-Hill.
- Mahardikengrat, L. (2017). Hoax dan ujaran kebencian jadi bisnis, ini 5 dampak paling mengerikan. Retrieved September 29, 2019, from Blirio.net website: <https://www.brilio.net/serius/hoax-dan-ujaran-kebencian-jadi-bisnis-ini-5-dampak-paling-mengerikan-170825g.html>
- Noor, M. U. (2018). Penilaian kualitas informasi sebagai bentuk sikap tabayyun ketika menerima informasi di sosial media dan internet. *Jurnal Kajian Perpustakaan Dan Informasi*, 2, 33–40.
- Park, K., & Rim, H. (2019). Social media hoaxes, political ideology, and the role of issue confidence. *Telematics and Informatics*, 36(November), 1–11. <https://doi.org/10.1016/j.tele.2018.11.001>
- Rahadi, D. R. (2017). Perilaku Pengguna Dan Informasi Hoax Di Media Sosial. *Jurnal Manajemen Dan Kewirausahaan*, 5(1), 58–70. <https://doi.org/10.26905/jmdk.v5i1.1342>
- Rahayu, F. S., Rischo, S., Kurniawan, S., Kurniaji, D., Reza, A. W., Studi, P., ... Yogyakarta, J. (2019). *Analisis perilaku mahasiswa fti uajy dalam menanggapi penyebaran berita hoax di media sosial*. 2019(Sentika), 13–14.
- Rahman, A. F. (2019). 771 Hoax Berhasil diidentifikasi Kominfo. Retrieved September 29, 2019, from Kementrian Komunikasi dan Informasi website: https://www.kominfo.go.id/content/detail/16922/771-hoax-berhasil-diidentifikasikominfo/0/sorotan_media/
- Ramdani, Z. (2017). Forgiving is not only forgetting (Phenomenological study on forgiveness in individual who experiences a friendship conflict). *IJASOS-International E-Journal of Advances in Social Sciences*, III(9), 829–839. <https://doi.org/10.18769/ijasos.366853>
- Ramdani, Z., Widyastuti, T., & Ferdian, F. R. (2018). Penerapan Analisis Teori Klasik, Model Rasch, dan Computer Based Test Moodle: Sebuah Pilot Studi. In *Indonesian Journal of Educational Assessment* (Vol. 2). <https://doi.org/10.26499/ijea.v1i2.9>
- Ramli, M. A., Zulkepli, M. I. S., Hamdan, M. N., & Jaafar, S. M. J. S. (2018). Aplikasi al-Tabayyun dalam Menangani Penularan Maklumat Palsu Berkaitan Produk Halal. *Al-Basirah*,

- 8(1), 23–36. Retrieved from <http://e-journal.um.edu.my/publish/albasirah/>
- Scriven, M., & Paul, R. (2007). *Defining Critical Thinking A Brief Conceptualization of Critical Thinking Why Critical Thinking?* Retrieved from <http://www.criticalthinking.org/pages/defining-critical-thinking/410>. 2007
- Setyanti, C. A. (2016). Psikolog: Penyebaran Info Hoax Bisa Buat Orang Trauma. Retrieved October 12, 2019, from CNN Indonesia website: <https://www.cnnindonesia.com/gaya-hidup/20160114165130-255-104364/psikolog-penyebaran-info-hoax-bisa-buat-orang-trauma>
- Sobol, K., Cleveland, M., & Laroche, M. (2018). Globalization, national identity, biculturalism and consumer behavior: A longitudinal study of Dutch consumers. *Journal of Business Research*, 82(April 2015), 340–353. <https://doi.org/10.1016/j.jbusres.2016.02.044>
- Subandi. (2015). Sabar: Sebuah Konsep Psikologi. *Jurnal Psikologi*, 38(2), 215–227. <https://doi.org/10.22146/jpsi.7654>
- Visentin, M., Pizzi, G., & Pichierri, M. (2019). Fake news, real problems for brands: The impact of content truthfulness and source credibility on consumers' behavioral intentions toward the advertised brands. *Journal of Interactive Marketing*, 45, 99–112. <https://doi.org/10.1016/j.intmar.2018.09.001>
- Wahyudi, D., & Kurniasih, N. (2019). Membangun Generasi “Great” Beretika Menuju Indonesia Emas. *Jurnal Ilmiah Pendidikan*, 03, 46–72.
- Walidah, I. A. (2017). Tabayyun di era generasi millennial. *LIVING HADIS*, 2, 317–344.
- Wilson, T. D. (2000). Human information behavior. *Informing Science*, 3(2), 49–55. <https://doi.org/10.1007/s12599-016-0458-9>
- Zhang, C., Gupta, A., Kauten, C., Deokar, A. V., & Qin, X. (2019). Detecting fake news for reducing misinformation risks using analytics approaches. *European Journal of Operational Research*, (xxxx). <https://doi.org/10.1016/j.ejor.2019.06.022>
- Zhong, Z., Hu, D., Zheng, F., Ding, S., & Luo, A. (2018). Nurse Education Today Relationship between information-seeking behavior and innovative behavior in Chinese nursing students. *Nurse Education Today*, 63(December 2016), 1–5. <https://doi.org/10.1016/j.nedt.2018.01.004>