

Qaulan Sadida in the Perspective of the Qur'an and Hadith as Communication Ethics in the *Post-Truth* Era of Social Media

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Abstract

This study aims to reconstruct the concept of Qaulan Sadida as the foundation of Islamic communication ethics in facing the post-truth phenomenon and to analyze its implementation in Islamic Religious Education materials to shape students' digital literacy. The method used is a qualitative approach through literature study with primary data sources in the form of Tafsir Al-Mishbah by M. Quraish Shihab, the book Pendidikan Agama Islam dan Budi Pekerti (Islamic Religious Education and Morality), and Post-Truth by Lee McIntyre, supported by various relevant scientific journals. Data analysis was conducted using the Miles and Huberman model through the stages of reduction, presentation, and conclusion drawing. The results of the study show that Qaulan Sadida does not only mean speaking the truth literally, but also includes accuracy, factual honesty, and moral responsibility in communication. The reconstruction of this value is relevant in the face of a post-truth culture that blurs the line between fact and opinion. The integration of Qaulan Sadida into teaching materials has the potential to strengthen students' digital literacy through the habit of critical thinking, the practice of tabayyun, and the application of polite and responsible media ethics. In practical terms, these findings provide a conceptual basis for the development of learning materials and strategies that are contextualized to the digital reality. The values of Qaulan Sadida can be operationalized as a framework for ethical communication in cyberspace, thereby not only equipping students with technical skills, but also shaping their digital character. The contribution of this research lies in strengthening the integration of Qur'anic values in digital literacy to produce a generation of Muslims who are critical, polite, and empowered to break the chain of disinformation in the post-truth era.

Keywords: Qaulan Sadida, Islamic Religious Education, Digital Literacy, Post-Truth, Islamic Communication Ethics.

Introduction

Technological and internet developments have brought humans into a new space, namely the boundless digital world. Through the internet, individuals from different parts of the world who previously did not know each other can now connect using only a computer or mobile phone (Wulandari, 2023). In this process of interaction, the basic nature of humans as social beings is once again apparent, encouraging the emergence of online media, including social media, as a platform for communication and interaction for internet users around the world.

In recent years, post-truth theory has begun to spread throughout the global media and has quickly become a major focus in communication studies. This theory describes a situation in which objective facts are no longer the main basis for shaping public opinion (Daniel, SE. Olympus, 2024). Many experts believe that society has now entered the post-truth era, mainly because the media is filled with fake news, hoaxes, and misinformation. As a result, emotions and personal beliefs often carry more weight than the truth of the facts themselves (Jendric, 2018). Post-truth is not merely an act of lying, but a process of obscuring facts that is carried out continuously until it is finally accepted as truth (Pomerantsev, 2019). For the younger generation, especially students, this situation creates serious vulnerability to hoaxes, slander in the digital space, and social divisions that arise from unverified information.

Islamic Religious Education, especially through the subject of the Qur'an and Hadith, has a very important position in fortifying the morality of students amid the rapid flow of uncertain information (Rahman, A. Nugroho, 2021). The Qur'an itself offers clear principles of communication, one of which is through the concept of Qaulan Sadida (Nurdin, 2014). In terms of meaning, Quraish Shihab states that Qaulan Sadida does not only mean speaking honestly, but also implies speaking appropriately, correctly, and based on strong facts. Quraish Shihab in Tafsir Al-Misbah explains that the word sadid refers to statements that are straightforward and do not deviate from the truth (Shihab, 2009b). Theoretically, this concept can be seen as a relevant solution in dealing with a post-truth culture that tends to prioritize perception and emotion over facts (Aryanti, 2025).

However, the reality on the ground shows that there is a gap between the idealism of Islamic teachings and digital communication practices among students. The teaching of the Qur'an and hadith in schools or madrasas tends to be textual and normative, so that students often find it difficult to contextualize the verses of the Qur'an into their daily digital activities (Zaimina, A. B., & Zahrah, 2024). Other research reveals that Islamic Religious Education material has not been fully

integrated into the media literacy curriculum based on current challenges (Yulastri & Ramadhon, 2025). If the concept of Qaulan Sadida is not reconstructed and implemented practically in learning, then the material will only become memorization without a transformative impact on students' digital character.

This study aims to reconstruct the concept of Qaulan Sadida as the basis of Islamic communication ethics in dealing with the post-truth phenomenon on social media. By examining the Qur'an, Hadith, and the principle of tabayyun, this study explores ways to integrate the value of factual honesty into Islamic Religious Education learning to shape students' digital literacy. A descriptive-analytical approach is used to show that reconstructing Islamic Religious Education material relevant to the times is important for protecting the character of the younger generation from hoaxes and digital slander.

Methodology

This study uses a qualitative approach with a literature review method. The qualitative paradigm was chosen because the data analyzed consisted of descriptions and interpretations of academic texts. This type of research falls under the category of literature research, in which all data is obtained from literature such as books, scientific journals, and other relevant documents. The approach used includes philosophical and phenomenological studies to gain a deep understanding of the ideas contained in the texts. The primary data sources in this study include: (1) the interpretation of Q.S. Al-Ahzab verse 70 in Tafsir Al-Mishbah by M. Quraish Shihab, (2) the book Pendidikan Agama Islam dan Budi Pekerti (Islamic Religious Education and Morality) as a representation of PAI material in schools, and (3) the book Post-Truth by Lee McIntyre to understand the concept and impact of post-truth culture. Secondary data sources were obtained from various scientific journals and relevant articles. Data collection techniques were carried out through content analysis, while data analysis techniques referred to the Miles and Huberman model, which includes three stages, namely data reduction, data presentation, and conclusion drawing or verification.

Results and Discussion

Reconstructing the Concept of Qaulan Sadida in the Qur'an and Hadith as the Foundation of Communication Ethics in the Post-Truth Era

The term Qaulan Sadida etymologically comes from two words, namely qaulan, which means words or speech, and sadida, which means straight, true, accurate, and in accordance with the truth (Munawwir, 1984). The concept of Qaulan Sadida has a broad scope of meaning, which is not only related to linguistic aspects, but also includes ethical, social, and educational dimensions. Qaulan Sadida teaches that true words are not only literal in meaning, but also contain implied messages and moral responsibilities. Every utterance is viewed as a trust whose truth and impact on others must be safeguarded. Therefore, this concept emphasizes the importance of developing honesty in individuals, especially in their relationships with the public, so that communication is not only factually correct but also ethically and constructively valuable (Djeprin, E & Kasmiati, 2025).

The normative basis for this concept is explicitly stated in Q.S. Al-Ahzab verse 70 (Quran, 2019), which commands believers to fear Allah and speak truthfully (qaulan sadidan). This verse emphasizes that communication in Islam is not only technical in nature, but also contains moral and spiritual dimensions, so that every utterance must be directed towards truth and benefit. In fact, the Qur'an consistently directs humans to reflect, use critical thinking, and consider every issue carefully before determining their stance and actions (Ishaq, Z., & Hamid, 2021).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who believe, fear Allah and speak the truth.”

Quraish Shihab, in his interpretation, explains that words that are conveyed appropriately, whether spoken aloud and heard by many people, or written down so that they can be read by oneself and others, will spread information widely and have a great influence on the human soul and mindset. If the words are good, then the impact they have will also be good. Conversely, if the words are bad, then the influence will also be negative. Therefore, the verse emphasizes that the consequence of true words is the birth of improvement in deeds (Shihab, 2009a).

Ibn Katsir explains that qaulan sadidan is not only interpreted as speaking the truth literally, but also includes ethical dimensions and social responsibility in communication. Truthful speech must contain elements of justice and kindness, and must not hurt others, either directly or indirectly. In character education that is oriented towards shaping attitudes and ethics, students are guided to become accustomed to expressing their opinions and interacting honestly and responsibly in social life (Katsir, 2000). In the context of education, Qaulan Sadida teaches educators to always speak with honesty and integrity. Teachers are required to convey accurate information and avoid any form of factual deviation. The correct words of educators not only serve as a means of imparting knowledge, but also set an example for students in appreciating the truth and getting used to being honest in their daily lives (Dzulhusna et al., 2022).

Continuous advances in knowledge have brought new dynamics to the world of education, requiring teachers to gain a deeper understanding of students' needs and determine the relevant material and values to convey to them (Park, 2019). Therefore, these technological developments have made access to knowledge more open and easier to reach (Pratama, 2025). The development of information technology has given rise to an open communication ecosystem, so that every individual has the same opportunity to produce and disseminate information (Wera, 2021).

This situation has led to the rapid flow of information, but often without adequate verification, so that the truth of a news story is often overlooked. Students in the contemporary era are the group most affected by developments in digital technology and social media in the context of post-truth. They belong to the category of digital natives who have been accustomed to interacting with the internet, social media, and various technological devices from an early age, so that their daily activities are inseparable from the flow of digital information (Dewi et al., 2024).

The term post-truth became widely known after Oxford Dictionaries named it Word of the Year in 2016. According to Lee McIntyre, post-truth is not merely a form of lies or misinformation, but rather an epistemic condition in which truth is no longer regarded as paramount in the public sphere. In this situation, individuals tend to accept information that aligns with their personal beliefs, even if it contradicts scientific facts or valid data. McIntyre asserts that the emergence of the post-truth era is closely related to various global phenomena, such as identity politics, populism, and the rise of digital disinformation that is produced deliberately and systematically (McIntyre, 2018).

In line with this view, Ralph Keyes in *The Post-Truth Era* explains that society now lives in a situation of truthiness, which is a state where information is considered true not because it is supported by evidence, but because it feels emotionally convincing (Keyes, 2004). Religious misinformation is increasingly rampant on the internet and social media. Students often obtain religious knowledge from unreliable sources, such as lecture videos without a clear scientific basis, quotes from verses taken out of context, and widely circulated hoax articles. This situation is exacerbated by the emergence of "instant religious teachers" whose academic backgrounds are unclear, yet who are able to influence the public through various image-building strategies in the digital space (Najihah, 2025).

The practice of framing, reinforced by the role of buzzers, further solidifies the post-truth reality in the digital space. Messages presented through narrative techniques or storytelling tend to disregard the credibility of information sources and emphasize emotional appeal in order to influence public attention. With the support of buzzers, these framed narratives spread massively and effectively in shaping public opinion, even though they are often not based on objective and verified facts (Kosim, 2024).

The role of teachers as critical thinking facilitators has become increasingly relevant in the development of education over the past five years. In the post-truth era, when emotions often override facts, Islamic Education teachers are required to equip students with critical thinking skills in responding to various religious narratives. Action research at MAN 3 Jakarta shows that the application of the critical Qur'anic reading method effectively reduces students' acceptance of radical content by up to 57% within six months (Nazalia & Lailatul, 2024).

Based on the results of the analysis, efforts to prevent ethical communication problems are not only the responsibility of teachers, but also require the active participation of students. Students need to be accustomed to building a positive social environment, including sharing educational information and reminding each other to do good. In addition, when encountering content or behavior that contradicts religious values, students are expected to have the moral courage to prevent and advise wisely, so as to create a healthy communication culture based on Islamic values.

Implementation of Qaulan Sadida Values in Islamic Religious Education Materials to Develop Students' Digital Literacy

Amidst the rapid development of the digital era, Islamic education needs to transform and actively respond to technological advances as a means of strengthening the learning process (Akhyar, 2022). Paul Gilster (1997) defines digital literacy as an individual's ability to critically understand and utilize information from various digital sources. This concept emphasizes that digital literacy does not stop at technical skills in operating devices or reading digital texts, but requires reflective and evaluative thinking skills in dealing with various media content. Gilster emphasizes that digitally literate individuals must be able to assess the quality, credibility, and meaning of the information they receive, so that they are not merely passive consumers, but active subjects who are aware of the impact of information. Thus, digital literacy encompasses a deep cognitive dimension, particularly in filtering, interpreting, and making decisions based on information circulating in the digital space (Husna, 2017).

Digital literacy does not only focus on technical skills in using technological devices. More than that, digital literacy includes understanding ethics and security in interacting in the digital space. Students are required to be able to use technology wisely, critically, and responsibly. The use of technology must also be directed towards things that are beneficial and do not violate moral values. Thus, digital literacy needs to be developed in line with Islamic principles so that technology becomes a means of goodness, not a source of harm (Nurpriatna et al., 2025).

One of the crucial issues faced by students in the digital age is their low ability to assess the validity of information circulating on social media, which often lacks clear sources. The rapid flow of information makes students prone to accepting and spreading content without verification. This situation requires students to develop the habit of examining and testing the accuracy of information obtained from the internet. In addition, students need to understand that hoaxes and

misinformation have the potential to influence their mindset, including their interpretation of religious teachings. Therefore, critical thinking skills are a fundamental requirement in dealing with the digital reality (Muhammad et al., 2024).

Education needs to equip students with the ability to verify information and recognize hoaxes, especially those related to religious issues. This skill is becoming increasingly urgent in the post-truth era, when hoaxes and disinformation can spread very quickly through social media and various digital platforms. Without these skills, students are at risk of receiving incorrect information and forming distorted religious understandings. Therefore, strengthening critical literacy is an important part of learning (Agustina et al., 2024).

One relevant form of preparation to address these challenges is to shift the paradigm of Islamic Religious Education from an informative approach to a transformative format. Within this framework, students are no longer positioned solely as recipients of teachings, but as subjects who are invited to engage in dialogue with the digital reality they face every day. Through the analysis of hoax cases, information verification simulations, and ethical reflections on social media content, the value of qaulan sadīdan can be brought to life in concrete learning experiences. This process enables students to develop moral sensitivity, critical thinking, and social responsibility as media users, so that Islamic teachings are functionally present in their digital lives.

In addition, research results (Fatimah et al., 2025), show that self-awareness has a positive and significant influence on the learning environment. These findings indicate that the higher the level of self-awareness of students, the better the quality of the learning environment that is formed. Thus, self-awareness is an important factor in creating a conducive learning atmosphere and supporting the optimal development of students. This phenomenon is getting stronger with the rapid flow of digital information that often doesn't go through a verification process. Social media has become a fertile ground for spreading hoaxes, misinformation, and propaganda that are packaged in a persuasive way. As a result, people tend to believe information that matches their emotions, identity, or beliefs without considering the objective truth. In social psychology, this tendency is known as confirmation bias, which is the tendency to accept information that aligns with one's personal views and reject information that contradicts them (Ningrum et al., 2025).

In implementing Islamic digital literacy values, understanding the impact of post-truth culture on people's media behavior is very important, including in the context of religious issues. The post-truth phenomenon does not only occur in the political sphere, but also extends to social and religious areas. One relevant example is the controversy surrounding a Trans TV broadcast that linked the existence of a "feudal culture" in the Lirboyo Islamic boarding school. The broadcast immediately sparked widespread responses, especially from students and the boarding school community. The reactions that emerged were dominated by emotional responses and spread rapidly on social media, even before clarification from the relevant parties. This condition shows that public opinion and perception in the digital space are often shaped by fragmented narratives, rather than by fully verified information (Febriana & Khasanah, 2025).

The fragmentation of Islamic values and identity is increasingly apparent among the younger generation, who find themselves caught between two opposing currents. On the one hand, they have a desire to remain religious, but on the other hand, they are exposed to lifestyles and value systems that are not always in line with Islamic teachings. This situation has given rise to a tendency to separate religious values from everyday practices (compartmentalization). In this context, Islamic education is required to serve as a space that can bridge this gap through an inclusive and dialogical approach, rather than a judgmental one. In this way, the younger generation is guided to rediscover their Islamic identity in a way that is holistic and relevant to the realities of contemporary life (Rasiani et al., 2025).

Given the various challenges in the digital age, the application of Qaulan Sadida values in Islamic Religious Education materials has become both a theological and practical necessity. These values not only serve as a moral foundation, but also as a verifiable framework that guides students to build communication based on truthful information and sincere intentions. The integration of the Qaulan Sadida principle into the Islamic Religious Education curriculum means that the process of developing digital literacy is not solely oriented towards technical skills, but has evolved into an effort to maintain human dignity and religious values in cyberspace. This is in line with Value Transformation Theory, which emphasizes that values are not enough to be conveyed as normative knowledge, but must be internalized to form reflective awareness and manifest in the mindset and real behavior of students. Thus, the internalization of these values is expected to give rise to a generation of digital Muslims who are critical, polite, and empowered to break the chain of disinformation in order to realize a beneficial information society.

Conclusion

The post-truth phenomenon, characterized by the dominance of emotions, subjective opinions, and massive disinformation in the digital space, poses a serious challenge to the character building of the younger generation, especially in the religious sphere. In this context, the concept of Qaulan Sadida, which is derived from the Qur'an and Hadith, offers a relevant and contextual ethical foundation as a principle of Islamic communication that emphasizes honesty, accuracy, and moral responsibility in speaking and conveying information.

The results of the study show that Qaulan Sadida does not only mean speaking the truth literally, but also encompasses ethical, social, and spiritual dimensions. This principle emphasizes that every spoken or written word has consequences

for individuals and society. Therefore, Qaulan Sadida can be reconstructed as a framework for ethical communication that is in line with the needs of the digital age, especially in dealing with post-truth culture, which tends to blur the line between fact and opinion.

In the field of education, particularly Islamic Religious Education, the value of Qaulan Sadida has the potential to become the basis for strengthening students' digital literacy. Integrating this value into the Qur'an and Hadith material not only equips students with normative understanding, but also trains them to be critical, verify information, and be responsible in using media. Thus, Islamic Religious Education learning does not stop at the cognitive aspect and memorization of texts, but transforms into a process of shaping digital character based on honesty and Islamic ethics.

The implementation of Qaulan Sadida in the Islamic Education curriculum is expected to produce a generation of digital Muslims who are not only technically competent, but also have moral integrity in communication. This generation is expected to be able to critically assess the flow of information, be polite in their speech, and play an active role in breaking the chain of hoaxes and disinformation. Ultimately, the reconstruction and internalization of Qaulan Sadida values is a strategic effort to build a more civilized, dignified, and beneficial information society.

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