



Students' Religious Information Literacy In The Digital Era: Integration Of The Principles Of Qoulan And Tabayyun In The Qur'an

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Abstract

The era of digital information disruption has changed the way students acquire and understand religious knowledge. Students, mostly from the digital generation, now rely more on online lectures, social media, and public figures (viral religious teachers or kiyai) as their primary sources of religious information. This situation presents a serious challenge, namely the tendency to believe religious information based on the popularity of figures without scientific verification (*tabayyun*) and the truth of the message substance. This low level of religious digital information literacy increases the risk of exposure to hoaxes, radicalism, and authority bias. This study aims to analyze the urgency of implementing the concept *prayer* in the Qur'an, as a framework for communication ethics and comprehensive religious information literacy guidelines for students in the digital era. This research uses a library study method (*literature review*) by reviewing various scientific sources in the form of journals, books, and research related to religious digital literacy, the concept of qaulan, and the principle of tabayyun. The results of the study show that the principle *prayer* can be the basis for ethical, polite, and responsible digital communication. Integration of principles *prayer* And *tabayyun* able to form students who are critical, selective, and adaptive to technological developments in receiving and disseminating religious information.

INTRODUCTION

The development of digital technology has transformed communication patterns and the way students acquire religious information. Ease of access through social media and online da'wah platforms allows students to quickly and conveniently acquire Islamic studies. However, this change is not always accompanied by a deep religious understanding, leading to a tendency to rely solely on public figures without considering the validity of their knowledge, the truth of their messages, and the proper methodology of religious knowledge.

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This phenomenon has exposed many students to the risk of religious misinformation, authority bias, and radical content due to their weak religious digital literacy skills. *hoax* and polemics between public figures often blur the line between authentic religious knowledge and sensational religious content. In this context, the greatest challenge lies not in the scarcity of information, but rather in the inability to verify and manage information critically, ethically, and responsibly.

The Qur'an has actually provided an ethical framework for communication through the concept of *prayer*, which includes several communication principles such as: *the price of the goods* (correct speech), *the roof of the house* (good speech), *qaulan layyina* (soft speech), *qaulan karima* (noble speech), and *puberty* (effective speech). These principles are very relevant to apply in digital communication, especially in expressing opinions, discussing, and disseminating religious information wisely and responsibly. In addition, the command *tabayyun* In the Qur'an, it is a fundamental principle to verify the truth of information before believing and spreading it. Integration of the concept *prayer* And *tabayyun* Religious digital literacy is considered crucial for developing students who are not only adaptive to technology but also possess critical thinking skills and good communication ethics in the digital space. Therefore, this study aims to analyze the urgency of implementing the concept of religious digital literacy. *prayer* And *tabayyun* as a framework for religious information literacy for students in the digital era.

METHODS

This research uses an approach/literature *review* (literature study) to study the concept, praying the Qur'an as a guide to religious information literacy for students in the digital era. *Literature review* This research was chosen because the focus of the research lies in exploring, reviewing, and synthesizing ideas from various scientific sources without involving field data collection. The research stages include: (1) identifying problems related to challenges in accepting religious information among students; (2) collecting relevant literature in the form of journal articles, books, proceedings, and scientific documents related to the ethics of Qur'anic communication, religious digital literacy, and concepts *prayer*, And *tabayyun*; (3) literature selection based on relevance, novelty, and credibility of sources; (4) content analysis to examine the relationship between Qur'anic communication values and students' digital literacy needs; and (5) preparation of a synthesis of findings to build a conceptual framework for religious literacy based on Qur'anic communication.

The literature analyzed included national and international research published between 2017 and 2025, addressing the acceptance of religious information in digital media, Quranic communication patterns, and the implementation of Islamic values in strengthening media literacy. All data was analyzed qualitatively, emphasizing deepening meaning, comparing concepts, and their relevance to the phenomenon of digital information disruption among university students. Therefore, the literature review method in this study aims to produce a comprehensive and structured understanding of the urgency of implementing *prayer* And *tabayyun* as a framework for communication ethics and guidelines for religious information literacy for students.

RESULT AND DISCUSSION

The Phenomenon of Receiving Religious Information by Students

Students, as crucial subjects in the utilization of digital literacy, are now facing an era of information disruption, where information can be obtained quickly through internet applications (Usman et al., 2023). Various digital platforms, such as social media and Islamic learning applications, have become the primary means for students to access religious knowledge (Baen et al., 2025). The phenomenon of

students' acquisition of religious knowledge is currently dominated by online lectures, social media, and viral ustadz or kiyai figures (Rusadi, 2023). Through digital media such as WhatsApp, Facebook, YouTube, Telegram, and Instagram, students gain easy access to deepen their religious understanding anytime and anywhere (Usman et al., 2023). A survey report showed that 84.15% of young respondents use the internet as their primary source of religious understanding. This high interest is also driven by an instant culture and limited access to study classical religious literature (Rusadi, 2023).

However, this reliance on digital media presents a major challenge, namely the tendency to believe religious information based on the popularity or title of a figure, rather than on the scientific merit and truth of the message (Zain, 2017). Digital media has even replaced the role of traditional teachers or clerics as transmitters of religious information (Rusadi, 2023). College students, who generally belong to Generation Z (*digital natives*), tend to want everything instantly and have a low ability to validate information (Hasan, 2024). This causes many students to surf the internet for religious information and simply accept it without making any effort to be selective and verify the information they obtain (Rusadi, 2023). Students often lack the confidence in their knowledge to evaluate the quality of the Islamic information they encounter (Zain, 2017).

A concrete example of this risk is exposure to content that is misleading or inconsistent with true Islamic teachings (Baen et al., 2025). This lack of literacy skills can cause students to easily fall prey to false information (*hoax*) and poor social media ethics (Hasan, 2024). Data shows that radical issues dominate online conversations, and 69.3% of users believe circulating religious misinformation (Fitri et al., 2025). A lack of in-depth understanding of the essence of religion and a purely literalistic understanding of instant content on social media can encourage the emergence of radicalism and fanaticism in religion (Usman et al., 2023).

Therefore, the ability to understand, analyze, evaluate, and utilize religious digital content critically and ethically (*Islamic digital literacy*) becomes a basic need (Baen et al., 2025). The principles of ethical communication in the Qur'an, which are represented by the terminology prayer, offers strong guidelines for addressing this information disruption. One of the main principles emphasized in Islam is to counteract hoax is *Tabayyun*, namely the act of checking and verifying the truth of information before believing or sharing it. This principle is highly relevant for developing a generation of critical and responsible Muslims in the digital space (Hilal Fikri, 2023).

Draft *Cowlan* in the Qur'an as an Ethical Framework for Religious Digital Communication

The challenge of information disruption, especially the spread of fake news (*hoax*) and massive religious disinformation, requiring students to have a strong ethical communication framework (Alfriani & Andriani, 2025). In Islam, this framework is rooted in the Qur'anic terminology regarding speech, namely *al-Qawl* or *Cowlan*. *Cowlan* is a word that comes from *compare-Jacob-fever* which literally means words or utterances (Hasnah, 2025). The Qur'an teaches various principles of civilized, honest, polite, and responsible communication (Alfriani & Andriani, 2025). These principles, which are represented by eight forms (speech), becomes the moral foundation in building a person's personality, especially in social interaction in the digital space (Hasnah, 2025). In short, communication ethics according to the Qur'an can be understood through various forms *Cowlan* the following, namely:

The saddest thing (True and honest speech). *The saddest thing* means correct, straight, on target, and honest speech. *rusû* itself comes from *sad* which means blocking or closing. In the context of communication, *the price of the goods functions* to prevent

unjust attitudes and evil deeds (Masri, 2022). *The saddest thing is* a command that must be obeyed so that believers fear Allah and always speak the truth, as mentioned in QS An-Nisa verse 9 (Hasnah, 2025). Speaking the truth (*Shidqi*) is the leader of goodness, and goodness will lead to paradise (Masri, 2022). This correct speech must include politeness, honesty, and good language. This principle is highly relevant for building relationships based on honesty and openness among members of society (Hasnah, 2025).

The famous saying (Good and timely speech). *The famous saying* defined as appropriate speech, easy to understand, containing kindness, and polite to the person you are speaking to. *Ma'ruf* etymologically it means goodness (*al-khair* or *al-ikhsan*), or something that is good according to Islamic teachings, common sense, and customs (*tradition*) (Khairuddin et al., 2023). This principle is emphasized when communicating with the weak or poor. If you cannot help materially, at least provide psychological support with helpful words, enlightening thoughts, and suggesting solutions. When refusing a request for alms, the refusal should be done with kind and polite words to avoid hurting feelings (Khairuddin et al., 2023). *The famous saying mentioned* in QS Al-Baqarah: 235 and QS An-Nisa: 5 (Masri, 2022).

Qaulan layyina (Soft speech). *Qaulan layyina* is a soft speech, which is marked by politeness and does not hurt the heart (Hasnah, 2025). The wordy *line means* to soften (Alfriani & Andriani, 2025). This principle teaches that in interacting, even when facing rebellious or stubborn people like Pharaoh, one must use friendly and pleasant words to touch their hearts so that they can remember or fear (QS Thaha: 44) (Hasnah, 2025).

Qaulan karima (A noble speech). *Qaulan karima* is a noble, polite, gentle speech, and contains respect, exaltation, and appreciation for the other person. This principle is strongly emphasized when communicating with parents or respected people. In the Qur'an, it is specifically ordered not to say the word "ah" or scold elderly parents, but must speak with noble words (QS Al-Isra: 23) (Hasnah, 2025).

The age of puberty (Effective or effective speech). *The age of puberty* is a speech that is clear, eloquent, achieves the target, effective, and has an impact on the soul (Hasnah, 2025). *Puberty* Linguistically, it means to arrive, reach a target, or fulfill an objective (Alfriani & Andriani, 2025). The message conveyed must be accommodating, clear enough, use vocabulary that is easy to understand, and be in accordance with the perspective of the interlocutor so that it leaves an impression on the soul (QS An-Nisa: 63) (Hasnah, 2025).

Qaulan maysura (Simple or rapid speech). *Qaulan maysura* is a word that is easily accepted, light, and not offensive. The word *maysura* comes from the word *century* which means easy. In the context of ethics, *qaulan maysura* is a soft and kind word, which gives hope and optimism (Hasnah, 2025). An example of its application is when refusing someone's request (because you are unable to help), the refusal must be conveyed with pleasant and not disappointing words (QS Al-Isra: 28) (Alfriani & Andriani, 2025).

Qaulan Adzima (A big speech or a sin). This is the form *prayer* What must be avoided is big words that contain sin. *Qaulan adzima* refers to telling a big lie against Allah (Hasnah, 2025).

Qaulan Tsaqila (Heavy or meaningful speech). *Qaulan Tsaqila* is a strong word, which refers to the content of the Quran itself, which contains commands, prohibitions, and limits of Allah's law (QS Al-Muzammil: 5). This is a firm form of communication so that the message can be conveyed well (Hasnah, 2025).

Tabayyun and the Validity of Sources of Religious Knowledge

Amidst the rapid pace of information disruption, students face significant challenges because digital information can be accessed quickly through internet

applications (Usman et al., 2023). This phenomenon, known as instant culture, makes students vulnerable to the spread of fake news (*boax*) and religious misinformation (Hilal Fikri, 2023). Therefore, the ability to verify information is a basic need (Baen et al., 2025.)

Etymologically, *tabayyun* means seeking clarity, checking, or verifying the truth of information carefully, thoroughly, and without haste. In terminology, *tabayyun* is defined as an effort to research and re-select, not rushing to decide on a problem until it becomes clear (Mira Susanti, 2023). In the context of religious digital literacy, *tabayyun* is a fundamental Islamic principle (Fitri et al., 2025). The application of *tabayyun* in strategic Islamic education to improve social media literacy (Hilal Fikri, 2023). For students, who often have low information validation skills, this principle is essential so they can critically and ethically understand, evaluate, and utilize religious digital content. This can then help them avoid the risk of exposure to content that is misleading or inconsistent with true Islamic teachings (Baen et al., 2025). It can also prevent the spread of false information, as 69.3% of users have been shown to believe circulating misinformation (Fitri et al., 2025).

The Quran explicitly commands Muslims to *tabayyun* when receiving news. This obligation is the foundation of communication ethics and religious digital literacy as stated in the Qur'an, Surah Al-Hujurat, Verse 6: This verse explicitly orders the verification of information, especially if the messenger is a wicked person (*wicked person*), so as not to cause disaster for a people due to ignorance (Abu Bakar et al., 2024). This verse also emphasizes the importance of accuracy and caution when receiving information. *Tabayyun* (*fatabayyanun*) serves to prevent damage to society that may arise due to not verifying news (Mira Susanti, 2023).

Apart from that, in the Qur'an, Surah Al-Isra, Verse 36: which means: "*And do not follow that of which you have no knowledge; indeed, the hearing and the sight and the heart, all of them will be questioned about what they did.*" This verse emphasizes that humans are prohibited from following something they lack knowledge or understanding of (Mira Susanti, 2023). It also demands individual responsibility for the use of their hearing, sight, and heart, especially in decision-making. In the context of religious studies, this means students must ensure that any information they receive is based on valid knowledge and not merely assumptions or conjecture (Hasan, 2024).

Students tend to believe religious information based on the popularity or titles of figures rather than on the scientific merit and truth of the message. This weakness makes them vulnerable to authority *bias* (authority bias) and blind imitation (imitating without a basis in knowledge). So that with the application of *tabayyun* rigorously helps students overcome this tendency in several ways: (a). Developing critical thinking skills: One indicator of social media literacy is the ability to think critically in responding to information (Hilal Fikri, 2023). The Islamic digital literacy program aims to improve critical thinking skills (*critical thinking skills*) (Suryani et al., 2024). Therefore *tabayyun* Training students to analyze and evaluate religious digital content, rather than simply accepting it at face value (Rusadi, 2023). (b) Preventing the spread of misinformation: Research shows that many students still have difficulty distinguishing between false and valid information and tend to believe misinformation (Suryani et al., 2024). By teaching the principles of *tabayyun*, students are trained not to immediately believe or spread information without verifying it first (Hilal Fikri, 2023). This critical attitude helps them filter out disruptive information (Usman et al., 2023). (c). Strengthening the ethics of trust (*Trustworthiness*): Islam emphasizes the concept of *amanah* (trustworthiness/responsibility) and *sidq* (honesty) in disseminating information. *Tabayyun* is a practical embodiment of the mandate, ensuring that every act of sharing information (*sharing*) is carried out with a sense of moral responsibility (Hilal Fikri, 2023).

Thus, *tabayyun* not only functions as a technical filter for information, but also

as an ethical principle derived from the Qur'anic command to seek knowledge, speak honestly (*the price of the goods*), and be responsible for every word or action in public spaces, especially in digital spaces (Alfriani & Andriani, 2025). The Top of Form Attitude Parable *tabayyun* For students, it is like antivirus software that not only scans the popularity or size of the file (the popularity of the ustadz), but also checks the code of ethics and authenticity of the data (scientific and source validity) of every religious message that enters their thinking system, ensuring that they are not infected by viruses. *hoax* or blind imitation.

Student Religious Literacy Based on Qur'anic Communication

Religious digital literacy among college students now goes beyond mere technical skills in using digital media (Baen et al., 2025). The paradigm of religious literacy based on Qur'anic communication requires students to not only verify sources (*tabayyun*), but also evaluate the suitability of the message content with the principles (speech ethics) taught by the Qur'an (Muhammad Rizkon et al., 2025). This communication ethics functions as a moral guide that shapes a person's personality in social interactions, including in the digital space (Hasnah, 2025). Integration of Islamic values into digital literacy (*Islamic digital literacy*) aims to shape Muslim characters who are adaptive to technology, have critical awareness, and are responsible in managing digital religious information (Baen et al., 2025). Students who master religious literacy based on Qur'anic communication, which includes the principles prayer And *tabayyun*, will show the following characteristics:

Selective towards information. Literate students will demonstrate the ability to select and filter information obtained from various internet features (Rusadi, 2023). Principle: the *price of the goods* (truthful and honest speech) requires students to ensure that the information they receive and disseminate is honest, factual, and free from falsehood (Masri, 2022). Islamic digital literacy is the ability to critically and ethically understand, evaluate, and utilize religious digital content (Baen et al., 2025). This skill includes the ability to manage information, integrate it with existing knowledge, and disseminate it effectively (Solihin, 2024). Therefore, students must also be able to search for information thoroughly and selectively to avoid misinformation. *hoax* (Rusadi, 2023).

Critical of the opinions of figures. Students who have Qur'anic literacy will not easily fall into authority *bias* or the tendency to believe information solely based on the popularity or title of a figure (Hilal Fikri, 2023). They have the ability to think critically and evaluate (*critical thinking and evaluation*). These critical thinking skills are essential cognitive abilities that enable individuals to intelligently analyze and interpret digital content. The integration of Islamic values into digital literacy training has been shown to improve students' critical thinking skills (Suryani et al., 2024). Furthermore, the command *tabayyun* in the Quran, Surah Al-Hujurat verse 6 and the prohibition of following something without knowledge in the Quran, Surah Al-Isra verse 36 directly combats blind *imitation* (imitating without a scientific basis) (Hilal Fikri, 2023) and requires students to always test the truth and credibility of sources before believing or spreading them (Fitri et al., 2025).

Politeness in differing opinions. Quranic communication ethics fundamentally demands politeness, especially when dealing with differences or debates. Several principle *sprayer* what is relevant in this case is: (a). *Qaulan layyina* (Gentle speech): Teaching the use of friendly and pleasant words, even when dealing with opponents, with the aim of touching their hearts (Masri, 2022). This principle is very appropriate for the approach of religious tolerance to achieve harmony (Muhammad Rizkon et al., 2025). (b). *Qaulan karima* (Noble speech): Demands the use of words that are noble, polite, gentle, and contain respect and appreciation for the person being spoken to (Masri, 2022). (c). *The famous saying* (Good

speech): Emphasizing words that are appropriate, polite, and easy to understand, so as not to hurt other people's feelings (Hasnah, 2025).

Implementation *prayer* this in the digital space creates ethical communication, avoids hate speech, and maintains peace. Discussions are based on evidence, not fanaticism toward figures. Quranic religious literacy shifts the focus from fanaticism toward figures (ustadz or viral kiyai) to the authority of knowledge and evidence (Rusadi, 2023). Students are encouraged to use wisdom and conduct debates in a more effective manner (*man'izhab hasanah*) in spreading the teachings of Islam (Muhammad Rizkon et al., 2025). The principal *price of the goods requires* the delivery of information supported by substantive truth (Masri, 2022). This is in line with the teachings of amanah (responsibility) and *sidq* (honesty) in Islam, which forms the basis of strong digital ethics. Thus, discussions are based on knowledge and not mere claims or fanatical attitudes that can undermine social cohesion (Hilal Fikri, 2023).

As for practical examples of application, for example when a student finds a post on social media that spreads a literalistic and radical interpretation of religion (*boax*), the student will do the following things: (a). *Dotabayyun*: The student will check the validity and correctness of the message (according to the *price of the goods*) (Fitri et al., 2025). (b). Rejecting messages with *qaulan layyina* And *qaulan karima*: Rather than directly attacking the message spreader, the student will respond or create counter-content using gentle and respectful language. The corrective message is delivered in words that are easy to accept, light, and non-offensive (*qaulan maysura*), which aims to touch the hearts of the audience so that they can remember or fear (Allah) (Hasnah, 2025). (c). Using puberty: Corrections are delivered clearly, fluently, to the point, and leave a lasting impression (Hasnah, 2025), so that the correct message is conveyed without causing hostility or division. The ability to reject misinformation respectfully and without damaging relationships is the highest manifestation of Qur'anic communication-based religious literacy in the digital era (Muhammad Rizkon et al., 2025). This enables students to become responsible producers of positive content, not just passive, vulnerable consumers (Baen et al., 2025).

Implications of Education and Da'wah in the Campus Environment

Implementation of the concept *prayer* And *tabayyun* Within the framework of religious information literacy, it has profound and strategic implications for the education and da'wah ecosystem within higher education institutions (HEIs). Integrating Islamic values into the use of technology significantly contributes to the development of Muslim character that is adaptive to technological developments (Baen et al., 2025).

Religious study activity units (UKM) must teach standards *go* And *tabayyun*: Students at Islamic Religious Colleges (PTKIN) are considered crucial subjects in the utilization of digital literacy (Usman et al., 2023). Student organizations, such as the Da'wah Unit or Religious Activity Unit, play a key role in instilling ethical standards in communication and verifying information. This can be implemented through: (a) Establishing an Islamic digital community: Establishing an Islamic digital community on campus can encourage students to share knowledge, engage in religious discussions, and share their views (Baen et al., 2025). (b) *Tabayyun* as a basic curriculum: Targeted digital literacy programs should emphasize *tabayyun* (verification) as a critical tool for evaluating digital information (Hilal Fikri, 2023). Research shows that digital literacy training integrated with Islamic values, such as *tabayyun*, trust (*trust*), and honesty (*sidq*), can improve critical thinking skills (*critical thinking skills*) and risk perceptions of harmful online behavior (Suryani et al., 2024). (c). Critical literacy: SMEs can teach that religious literacy includes the ability to understand, analyze, evaluate, and utilize religious digital content critically and

ethically (Baen et al., 2025). This is important for developing a generation that is wise, critical, and responsible in using social media (Hilal Fikri, 2023). It is recommended that religious digital literacy programs on campus become an annual routine.

Lecturers and campus preachers need to convey material with principles go: Lecturers and preachers (da'i) on campus hold a key role in conveying religious narratives and providing a deep understanding of digital literacy (Usman et al., 2023). In delivering material, lecturers and preachers must apply the principles of *prayer* consistently, which includes; (a). *The saddest thing* (Correct speech): Messages must be honest, factual, and in accordance with the substance of the continent (Hasnah, 2025). This is relevant considering that students need correct and accurate information to avoid misunderstandings (Rusadi, 2023). (b). *Qanlan layyina* (Soft speech): In da'wah or teaching interactions, words that are friendly and pleasant, and do not hurt feelings, should be used. This approach is suitable for a tolerance approach to create harmony (Hasnah, 2025). (c). *The age of puberty* (Effective speech): The message must be delivered clearly, eloquently, achieves the target, and is effective, so that it can leave a deep impression on the students' souls (Hasnah, 2025). In addition, lecturers and preachers must be role models of good character. Prophet Muhammad Shallallahu 'Alaihi Wa Sallam, for example, is known to be successful in his preaching because he understood psychology. *mad'u* (audience) being faced. Thus, the material presented must be tailored to the needs and conditions of the students (Khairuddin et al., 2023).

Higher education can prevent radicalism, fanaticism of figures, and conflict: Higher education (PT) has an important role in building religious awareness (*religious awareness*) students (Baen et al., 2025). By strengthening religious literacy based on prayer And *tabayyun*, PT can effectively counter the threat of information disruption and extremism, thereby preventing the following: (a). Preventing radicalism and fanaticism: *Religious digital literacy* Functions as a vitamin to maintain students' resilience against the threat of the radicalism virus. This is done through the dissemination of narratives of religious moderation. A lack of in-depth understanding of the essence of religion and a literalistic, textual understanding of instant content on social media can encourage the emergence of radicalism and fanaticism (Usman et al., 2023). (b) Overcoming authority *bias* and blind imitation: *Tabayyun* Helping students avoid believing information solely based on a figure's popularity or title (Hilal Fikri, 2023). Lecturers and campuses hold a key role in providing understanding to students who are concerned about the threat of radicalism, so they can ask experts to confirm news (Usman et al., 2023). (c). Creating polite and harmonious communication: Principles *prayer* (like; *the roof of the house, my line, And hospitality*) emphasizes politeness and respect. Internalization of the principles *prayer* This will prevent conflicts caused by verbal radicalism (hate speech) and differences of opinion between student groups, and help maintain social harmony (Alfriani & Andriani, 2025). Students are also taught to filter content, avoiding content containing violence or hate speech that contradicts Islamic teachings on good character (Hilal Fikri, 2023).

Quranic communication is a practical solution for a healthy da'wah ecosystem: Quranic communication, which is reflected in the principal prayer, is not just a linguistic theory, but an ethics that is indispensable in the process of education And *correction* (character formation) (Hasnah, 2025). Application of the principles/prayer aims to: (a). Formation of Islamic character: Communication in accordance with the Qur'an is very necessary to form Islamic character values (Hasnah, 2025). Students are encouraged to become quality and responsible digital content producers (Baen et al., 2025). (b). Practical solutions in the digital era: Principles *prayer* And *tabayyun* offers practical solutions to address information disruption. *Tabayyun* and ethics *prayer* (honesty, propriety, and gentleness) increase

society's resilience to disinformation (Fitri et al., 2025). It is hoped that this holistic approach will produce a generation that is literate, critical, and responsible in utilizing social media (Hilal Fikri, 2023).

Principle *prayer ensuring* that the delivery of messages on campus, both in teaching and preaching, is carried out with good manners, morality, and responsibility (Hasan, 2024), so that the campus preaching ecosystem becomes healthy, peaceful, and truth-oriented (*the price of the goods*) and the common good (*the roof of the house*) (Alfriani & Andriani, 2025).

CONCLUSION

The era of digital information disruption brings both opportunities and threats to the development of students' religious literacy. Access to Islamic studies through social media and online lectures facilitates religious understanding, but reliance on them without verification makes students vulnerable to misinformation, *hoax*, authority bias, and radicalism. To face these conditions, the values of Qur'anic communication through the principles *prayer* offers speaking ethics that uphold truth, politeness, and the effectiveness of message delivery as the foundation of religious literacy in the digital space.

The principle of *tabayyun* is a key aspect in filtering religious information, encouraging students to check the validity of messages before believing and spreading them. *prayer* And *tabayyun* proven to strengthen critical thinking skills, prevent blind imitation, and build healthy communication ethics, especially when dealing with differences in religious views.

By implementing Quranic communication-based religious literacy on campus, through religious activities, lecturer mentoring, and the practice of verifying information, students are expected to become digitally literate individuals, polite in their interactions, and responsible as both producers and consumers of religious information. This way, the campus *da'wah* ecosystem can grow in a moderate, peaceful manner, and oriented toward truth and the common good.

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