

The Relevance of Qur'anic Ethics in Overcoming Hoaxes and Cyberbullying: A Study of Al-Munir's Interpretation and Al-Ghazali's Thoughts

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Abstract

Lies and ridicule in digital media exacerbate the spread of hoaxes and cyberbullying, damaging social relations and morals, the purpose of this study is to examine the relevance of the ethics of the Qur'an in overcoming it through Tafsir al-Munir by Wahbah Az-Zuhaili and the thoughts of Imam Al-Ghazali. This type of research is a literature study, with a thematic interpretation approach, the primary data sources are the Qur'an, Tafsir al-Munir, and Ihya 'Ulumuddin and secondary data sourced from books, journal articles and other documents, data collection techniques through documentation techniques and analyzed using descriptive-analytical analysis techniques and content analysis. The results of the study show that Qur'anic ethics are effective in building digital literacy and moral integrity of society to prevent the spread of hoaxes and acts of cyberbullying in the digital era. The integration of Qur'anic ethical values in the thoughts of Wahbah Az-Zuhaili and Al-Ghazali has proven to be a moral foundation in dealing with various deviations in digital communication.

Keyword: Fibber and Teaser, Tafsir Al-Munir, Al- Ghazali

Abstrak

Dusta dan ejekan di media digital memperparah penyebaran hoax dan cyberbullying, merusak relasi sosial serta moral, tujuan dari penelitian ini adalah untuk mengkaji relevansi etika Al-Qur'an dalam mengatasinya melalui Tafsir al-Munir karya Wahbah Az-Zuhaili dan pemikiran Imam Al-Ghazali. Jenis penelitian ini adalah studi pustaka, dengan pendekatan tafsir tematik, Sumber data primernya Al-Qur'an, Tafsir al-Munir, dan Ihya' Ulumuddin dan data sekunder bersumber dari seperti buku, artikel jurnal dan dokumen lainnya, teknik pengumpulan data melalui teknik dokumentasi dan dianalisa dengan teknik dianalisis secara deskriptif-analitis dan analisis isi. Hasil penelitian menunjukkan

bahwa etika Qur'ani efektif dalam membangun literasi digital dan integritas moral masyarakat guna mencegah penyebaran hoaks serta tindakan cyberbullying di era digital. Integrasi nilai-nilai etika Qur'ani dalam pemikiran Wahbah Az-Zuhaili dan Al-Ghazali terbukti mampu menjadi landasan moral dalam menghadapi berbagai penyimpangan komunikasi digital.

Kata Kunci: Pendusta dan Pengejek, Tafsir Al-Munir, Al-Ghazali

A. Introduction

The development of information technology has transformed human communication, with social media becoming the primary public space. However, this ease of sharing information brings two sides: democratic and rapid information flow, but also a flood of hoaxes and cyberbullying. Kominfo data shows hoax reports are increasing, especially before political moments or SARA issues, and spread faster than clarifications. Cyberbullying is also rising, especially among teenagers, with forms such as insulting comments, spreading shame, and virtual threats. The anonymous nature of social media and lack of face-to-face interaction make people bolder in hurting others with words. Hoaxes and cyberbullying have real and layered impacts, from dividing society, damaging social cohesion, to creating an unsafe digital environment. Cyberbullying victims experience anxiety, depression, and decreased self-esteem, even suicidal ideation. Hoax spreaders lose credibility, and society becomes apathetic. Hoaxes and mocking speech also erode honesty, empathy, and *hifzh al-lisan* values, as well as human dignity. Islam views lying as a major sin, thus requiring serious efforts to address this issue and maintain public morality.¹

Islam has always emphasized communication ethics because speech reflects faith. This principle is encapsulated in many verses and hadiths. The Qur'an commands *qaulan sadīdan* (truthful speech), *qaulan ma'rūfan* (good speech), *qaulan layyina* (gentle speech), and *qaulan karīman* (noble speech). Specifically, to prevent hoaxes, QS Al-Hujurat verse 6 commands *tabayyun* (verification) before spreading news from a *fasiq* (untrustworthy source) to avoid oppressing others out of ignorance.²

Al-Ghazali calls the tongue "an instrument that plunges humans into hell," making guarding one's speech part of *tazkiyat al-nafs* (self purification). Tongue-

¹ Khoirus Sahro, "Kajian Tafsir Tematik: Jujur dalam Mu'amalah Perspektif Al-Qur'an dan Hadis," *Muta'allim: Jurnal Pendidikan Agama Islam* 3, no. 4 (Desember 2024): hlm. 211-226, <https://doi.org/10.18860/mjpai.v3i4.10822>.

² Widodo Dwi Putro, *Etika Profesi Hukum* (Jakarta: Prenada Media, 2023). hlm 60.

related dangers like ghibah (backbiting), namimah (gossip), al-kidzib (lying), and sukhriyah (mockery) are relevant to hoaxes and cyberbullying. Tafsir Al-Munir emphasizes the maqashid syariah dimension in communication ethics, protecting dignity (hifzh al-'irdh) and intellect (hifzh al-'aql). Qur'anic ethics is not just about manners, but a value system that safeguards individual and societal well-being. Referring back to Qur'anic ethics is crucial to making the virtual space a rahmatan lil 'alamin (mercy to the worlds).³

Tafsir Al-Munir and Al-Ghazali were chosen to examine the themes of liars and mockers due to their relevance. Al-Munir emphasizes social and fiqh aspects, while Al-Ghazali discusses tongue-related diseases and their psychological roots. Combining both yields a comprehensive Qur'anic ethical analysis, normative, fiqh-based, and spiritual. This research aims to analyze Qur'anic verses on prohibitions against lying and mocking, and formulate a Qur'anic digital ethics concept with principles of tabayyun, qaulan sadīdan, muḥāsabah, and tongue control as moral-spiritual solutions.

B. Research Methods

This research employs a library research method with a thematic interpretation (maudhu'i) approach. The primary data sources include the Qur'an, Tafsir al-Munir by Wahbah Az-Zuhaili, and Ihya' Ulumuddin by Imam Al-Ghazali, while secondary sources comprise supporting literature on Islamic communication ethics and hoax-cyberbullying phenomena, such as books, journal articles, and other documents. Data collection was conducted through documentation, gathering and inventorying Qur'anic verses related to media ethics along with their interpretations, as well as Al-Ghazali's thoughts on speech etiquette. The data were then analyzed using descriptive-analytical and content analysis methods to interpret the Qur'anic ethical content from both figures. The author used this methodology by first identifying media ethics themes in the Qur'an, then linking them with Wahbah Az-Zuhaili's explanations and Al-Ghazali's ethical framework to formulate practical solutions for building digital literacy and moral integrity.

³ Alvian Hanif Ahsanul Hayat dkk., "Dampak Bullying Terhadap Kesehatan Mental Siswa Sekolah Dasar," BIOCHEPHY: Journal of Science Education 5, no. 1 (Juni 2025): hlm. 333–38, <https://doi.org/10.52562/biochephy.v5i1.1497>.

C. Discussion and Research Results

Prohibition of Lying in the Qur'an and Its Relevance to Hoaxes

The Qur'an places honesty as the main foundation of communication, meaning it emphasizes that honesty is a crucial basis in every human interaction and communication. This shows that, according to the Qur'an, honest communication is key to building trust, harmony, and goodness in society. One of the key verses is QS. Al-Hujurat verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
Meaning: "you who have believed, if there comes to you a disobedient one with news, verify it, lest you harm a people out of ignorance and become, over what you have done, regretful."

In Tafsir Al-Munir, Wahbah Az-Zuhaili explains that QS. Al-Hujurat verse 6 emphasizes the importance of verifying information, especially if the source is not credible. The word *fatabayyanu* (فَتَبَيَّنُوا) indicates a command to ensure the truth of the news before acting, so as not to cause harm to others. This means individuals are required not to immediately believe or spread received information, but to check and verify it first. Az-Zuhaili stresses that this principle is highly relevant to modern journalism, where verification is key to avoiding the spread of false information or hoaxes. In this context, *fatabayyanu* is not just a recommendation, but a command obliging individuals to be cautious in receiving and spreading information, especially if the source is not credible or dubious.⁴

This verse forms the basis of communication ethics prioritizing honesty and responsibility. Az-Zuhaili emphasizes the importance of news verification to prevent great harm, both individual and societal. This is a key principle in maintaining information integrity, especially in the digital era. Another relevant verse: QS. An-Nur verse 15.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ
Meaning: "O When you received it with your tongues and said with your mouths that of which you had no knowledge and you considered it a trivial matter while it was, in the sight of Allah, of great moment."

Az-Zuhaili explains that QS. An-Nur verse 15 relates to the hadith of *ifki*, an incident where false news about Aisyah, the Prophet Muhammad's wife, was spread without verification, damaging her reputation. This news was spread by

⁴ Erwan Efendi dkk., "Pentingnya Tabayyun dan Manajemen Media Dakwah," *QULUBANA: Jurnal Manajemen Dakwah* 4, no. 1 (November 2023): hlm. 174–90, <https://doi.org/10.54396/qlb.v4i1.982>.

irresponsible people, and it almost caused a great slander in the Muslim community at the time. This is similar to modern hoaxes, where false or unverified information is spread through social media or other digital platforms without adequate verification. People often spread this information without ensuring its truth, considering it trivial, when in fact the impact can be huge, such as damaging someone's reputation, causing conflict, or even triggering violence.⁵

This verse emphasizes that spreading information without knowledge, or without ensuring its truth, is a great sin because it can damage others' reputations. This shows how seriously the Qur'an views issues of honesty and integrity in communication. Az-Zuhaili stresses that this principle should guide Muslims in dealing with information, especially in today's digital era, where information spreads rapidly and widely. The Qur'an reinforces this in Surah Al-Ahzab verse 70 with the command, *qaulan sadīdan*:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: "O you who have believed, fear Allah and speak words of appropriate justice."

According to Al-Munir, *qaulan sadīdan* (قَوْلًا سَدِيدًا) means speech that is truthful, accurate, unambiguous, and not misleading. This means that in communication, one should strive to tell the truth, convey information clearly and without confusion, and not convey something that can mislead others. The three previously mentioned verses in QS. Al-Hujurat verse 6, QS. An-Nur verse 15, and QS. Al-Ahzab verse 70, form an anti-hoax trilogy because they contain important principles for avoiding the spread of false information. First, verify before sharing (QS. Al-Hujurat verse 6). Second, don't speak without knowledge (QS. An-Nur verse 15). Third, ensure speech is truthful (QS. Al-Ahzab verse 70), i.e., speaking words that are honest, relevant, and not misleading.⁶

Hoaxes on social media often occur because these three principles are violated. People spread information without verification, speak without knowledge, and don't ensure the truth of their words. Thus, the Qur'an provides

⁵ Taufiq Hidayatullah, "Etika Komunikasi Dalam Al-Qur'an Menurut Wahbah Az-Zuhaili (Studi Makna Qaulan Dan Bentuknya)," *Jurnal Pustaka Cendekia Pendidikan* 2, no. 2 (Oktober 2024): jlm. 79–87, <https://doi.org/10.70292/jpcp.v2i2.71>.

⁶ Samsir dan Muhammad Yusril, "Konsep Tabayyun dalam Al-Quran: Analisis terhadap Fenomena Penyebaran Hoax di Media Sosial," *TAFASIR: Journal of Quranic Studies* 2, no. 2 (2024): hlm. 96–111.

highly relevant guidance for addressing the phenomenon of hoaxes in today's digital era.⁷

Prohibition of Mockery in the Qur'an and the Phenomenon of Cyberbullying

The Qur'an explicitly prohibits all forms of mockery or ridicule towards others because it can damage human dignity and self-esteem. Mockery, whether in the form of words, gestures, or other actions, is considered contrary to Islamic teachings and can have negative impacts on social relationships. QS. Al-Hujurat verse 11 serves as the main basis in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

Meaning: "O you who have believed, let not a people ridicule another people; perhaps they are better than them; nor let women ridicule other women; perhaps they are better than them."

Az-Zuhaili in Al-Munir explains that sukhriyah (mockery or ridicule) includes various forms, such as verbal mockery (words), gestures (body movements), memes (images or digital content that are mocking), and comments that demean someone's physical appearance, social status, or opinions. This prohibition is absolute because no human knows who is more noble in Allah's sight, so there's no justification for belittling others.⁸

In a modern context, cyberbullying is a form of digital sukhriyah. Examples include body shaming comments, mocking stickers, or thread roasting (creating a thread to mock someone). Cyberbullying tends to be crueler due to its permanent digital footprint and unlimited audience, making its impact broader and longer-lasting for victims. QS. Al-Humazah verse 1 is also highly relevant:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Meaning: "Woe to every scorner and mocker."

Az-Zuhaili interprets humazah as slander with words to someone's face, and lumazah as mocking behind someone's back. Both are social diseases that destroy ukhuwah (brotherhood) and human relationships. In a modern context, humazah could be seen as hate comments on live streams or social media, where someone directly insults or attacks others. Meanwhile, lumazah could be creating

⁷ Azharani Filza, *Rasisme di Media Sosial: Studi Tafsir Al-Munir* Karangan Wahbah Az-Zuhaili Q.S. Al-Hujurat Ayat 11-13, 9, no. 2 (2024). hlm. 92.

⁸ Khairul Azhar Meerangani dkk., "Gejala Al-Sukhriyyah Dalam Media Sosial: Analisis Menurut Perspektif Islam: Al-Sukhriyyah in Social Media: An Islamic Perspective," *Sains Insani*, 1 September 2022, hlm. 49–55, <https://doi.org/10.33102/sainsinsani.volno.446>.

gossip content or fake stories about others' flaws, spread without truth and damaging reputations.⁹

Al-Munir emphasizes that this verse shows the motivation behind mockery is often rooted in takabbur (arrogance) and pride in wealth, as mentioned in the continuation of the verse: "who collects wealth and counts it" (QS. Al-Humazah verse 2). This means cyberbullying isn't just a thoughtless act, but reflects a deeper moral crisis. The Qur'an threatens perpetrators of *humazah* and *lumazah* with wail (great calamity), to make humans aware that the impact of these actions isn't trivial and has serious consequences in this world and the hereafter.¹⁰

So, the prohibition of *sukhriyah* (mockery or ridicule) in the Qur'an isn't just about individual ethics, but also a principle protecting human dignity relevant in digital spaces. Verses like QS. Al-Hujurat verse 11 and QS. Al-Humazah verse 1 affirm that belittling or mocking others, whether directly or via social media, is prohibited and harms individuals and society. In the digital era, *sukhriyah* can take forms like cyberbullying, hate speech, or spreading reputation-damaging content. The Qur'an reminds that every individual has dignity to be respected, and *sukhriyah* actions destroy *ukhuwah* and create social harm. Thus, this principle should be the basis for interacting online, making digital spaces safe and respectful of human dignity.

Communication Ethics in the Perspective of Tafsir Al-Munir and Al-Ghazali's Thought

Tafsir Al-Munir formulates communication ethics from verses prohibiting lies and mockery into three fiqhi pillars. First, *shidiq* or truthfulness, taken from QS. Al-Ahzab: 70 about *qaulan sadidan*. Az-Zuhaili states truth is a prerequisite for valid information. Second, *tabayyun* from QS. Al-Hujurat: 6 as a mandatory procedure before spreading news. Third, *mas'uliyah* or responsibility, because QS. An-Nur: 15 affirms spreading without knowledge is "very grave in Allah's sight". Al-Munir's strength is its contemporary language and connection to practical laws. It doesn't stop at linguistic meaning, but directly links to social harm – lies breed chaos, mockery breeds enmity. Az-Zuhaili differs from At-Thabari who focused on historical context and revelation validation, and Ibnu Katsir who

⁹ Khairunnas Jamal, Fauzan Azima Syafiuddin, dan Anisa Cantika, "Kontekstualisasi Surat Al-Humazah Sebagai Upaya Pencegahan Pembullying Di Masyarakat Modern: Studi Tafsir Tematik," *Jurnal Media Ilmu* 3, no. 2 (Desember 2024): hlm. 194–215, <https://doi.org/10.31869/jmi.v3i2.6091>.

¹⁰ Wahbah Az-Zuhaili, *Tafsir Munir (jilid 15)*, Ringkas (Beirut: Dar Al-Fikr, 2009). hlm. 120-130

emphasized afterlife threats. Az-Zuhaili adds contemporary fiqhi dimensions, like impacts of lies in modern transactions and false testimonies that undermine state justice.¹¹

Al-Ghazali complements with an inner dimension in *Ihya' Ulumuddin*, chapter *Afat al-Lisan*. He details that *al-kidzib* (lying) and *sukhriyah* (mockery) stem from heart diseases: *takabbur* (feeling superior), *ḥasad* (envy of others' blessings), and *ḥubbuddunyā* (love of popularity). For Al-Ghazali, obeying the Qur'an's prohibitions isn't enough legally; they must be cured at the root through *tazkiyat al-nafs* and *mujāhadah*. He prescribes therapies: silence when unsure, *muḥāsabah* before speaking, and remembering Allah's reckoning of every word. If Al-Munir answers "what's the ruling according to the Qur'an", Al-Ghazali answers "why do humans do this and how to cure it". Combining both creates a holistic communication ethic: normative-fiqhi and spiritual-psychological.¹²

For Imam Al-Ghazali, *tazkiyat al-nafs* is the core of *tasawuf* and the main purpose of religion. In *Ihya' Ulumuddin*, he affirms that the human soul is like a mirror that gets dirty with sins, lusts, and despicable traits. If the heart's mirror is dirty, it can't reflect Allah's guidance light. Thus, *tazkiyah* means cleansing the soul from *madzmumah* (blameworthy traits) and adorning it with *mahmudah* (praiseworthy traits). Al-Ghazali calls this the greater *jihād*, the biggest battle against desires. He says humans' success or failure in the hereafter depends on *tazkiyat al-nafs*' success, as per QS. Asy-Syams: 9-10 "Qad aflaha man zakkāhā, wa qad khāba man dassāhā". So this isn't an extra worship, but every Muslim's obligation.¹³

Before discussing methods, Al-Ghazali first maps out the heart diseases that dirty the soul. In *Rub' al-Muhlikāt* in *Ihya'*, he details 10 root diseases, like *takabbur* (pride), *'ujub* (self-admiration), *ḥasad* (envy), *riyā'* (showing off), *ḥubbu d-dunyā* (love of world), *ṭama'* (greed), *ghadab* (anger), *hiqd* (grudge), *hubbul l-jāh* (craze for honor), and *kidzib* (lying). These diseases breed a lying and mocking tongue, like your journal's theme. Al-Ghazali calls them *afat al-lisan* rooted in the

¹¹ Dela Widya Salsa dkk., "Asbabun Nuzul in The Tafsir of Al-Munir Wahbah Azzuhaili," *TOFEDU: The Future of Education Journal* 3, no. 5 (Desember 2024): hlm. 2060–65, <https://doi.org/10.61445/tofedu.v3i5.344>.

¹² Nadir Husayn, "Mengolok Allah dan Rasul: Tafsir At-Taubah 65-66," 15 Desember 2019.

¹³ Al-Ghazali, *Ihya Ulumuddin*, Juz 3. hlm. 108-160.

heart. Thus, tazkiyah isn't just restraining the tongue, but uprooting it from the soul.¹⁴

Al-Ghazali offers a systematic method for tazkiyat al-nafs, cleansing the soul from bad traits. The method includes mujāhadah (struggling against desires), takhallī (emptying oneself of bad traits), and tahallī (filling with good traits). For example, to eliminate lies, get used to silence and speak truthfully. Muhāsabah (self-introspection) is crucial, like counting speech sins before sleep. Riyāḍah (spiritual exercises) like fasting and reducing food also help weaken lusts. Dzikir and muraqabah (feeling watched by Allah) enliven the heart and make lying hard. Having a spiritual guide and realizing one's own flaws are also key to tazkiyat al-nafs. Thus, one can overcome humazah lumazah (mockery and insults) and become better.¹⁵

For Al-Ghazali, the peak of tazkiyat al-nafs is Ma'rifatullāh and mahabbah (love for Allah). A purified soul becomes tranquil (muthma'innah), no longer needing lies to cover weaknesses, no need to mock to feel superior. One with a tazkiyah soul will automatically have safe speech and behavior, because "Inna fil jasadi muḍghatan, idzā ṣalaḥat ṣalaḥa jasadu kulluhu, wa idzā fāsadat fāsada jasadu kulluhu, alā wa hiyal-qalbu". This is its relevance in tackling hoax news and cyberbullying – Al-Ghazali offers a solution from the source, fixing the heart, not just prohibiting at the surface.¹⁶

Relevance of Qur'anic Ethics in Building Digital Literacy and Moral Integrity

The value of tabayyun from QS. Al-Hujurat verse 6 is a strong foundation for digital literacy. This verse teaches a verification framework including checking who's bringing the news, examining the content, and thinking of the impact before sharing. If tabayyun culture thrives, hoaxes die before going viral. The principle of qaulan sadīdan from QS. Al-Ahzab verse 70 demands content creators and netizens be truthful, accurate, and non-clickbait. Content can be creative but shouldn't twist facts. This trains moral integrity, daring to say no to content that gains views but harms. The sukhriyah ban in QS. Al-Hujurat verse 11 and wail threat for humazah lumazah in QS. Al-Humazah verse 1 serve as a moral brake for

¹⁴ Taufiqurrahman Efendi dan Radea Yuli A. Hambali, "Relevansi Konsep Filsafat Jiwa Tazkiyyatun Nafs Imam Al Ghazali terhadap Degradasi Moral Generasi Hari Ini," *Gunung Djati Conference Series* 19 (2023): hlm. 530.

¹⁵ M. Hafidz Khusnadi, Muhammad Yusuf, dan Dedi Setiawan, "Konsep Tazkiyat Al-Nafs Al Ghazali Sebagai Metode Dalam Pendidikan Akhlak," *Indonesian Journal of Instructional Technology* 3 (Februari 2022): hlm. 19–26.

¹⁶ Abu Hamid Al-Ghazali, *Risalat Ayyuha Al-Walad* (Jakarta: Pustaka Hati, 505). hlm 25-30

cyberbullying. When someone understands digital mockery is haram and condemned by Allah, they'll think twice before typing..¹⁷

Al-Ghazali adds, integrity isn't enough with external rules, but needs muraqabah or feeling watched by Allah. Thus, Qur'anic ethics create two protection layers: the fiqhi layer from Al-Munir with tabayyun and qaulan sadīdan rules, and the sufistic layer from Al-Ghazali with tazkiyah and shame before Allah. However, modern digital literacy challenges like social media algorithms prioritizing viral content, viral culture often ignoring truth, and digital anonymity accelerating hoax and cyberbullying spread, make applying Qur'anic ethics increasingly crucial. An Islamic digital literacy model can be formulated with elements like tabayyun (info verification), qaulan sadīdan (truthful communication), muraqabah (Allah's oversight awareness), and tazkiyat al-naḥs (soul purification). Thus, discussion isn't just normative, but offers applicable conceptual contributions tackling contemporary digital communication issues. Result: a healthy digital ecosystem, netizens literate and virtuous. Hoaxes and cyberbullying aren't the new normal, but deviations recognized together.¹⁸

Analysis of Tafsir Al-Munir and Imam Al-Ghazali's Thought on Qur'anic Verses in Tackling Hoaxes and Cyberbullying

Tafsir Al-Munir and Al-Ghazali's thought complement each other in addressing hoaxes and cyberbullying. Al-Munir provides a normative-fiqhi foundation, while Al-Ghazali strengthens it with a moral-spiritual approach. On QS. Al-Hujurat verse 6 "fatabayyanu", Az-Zuhaili in Al-Munir affirms tabayyun as a legal obligation to verify news to avoid oppressing others. Al-Ghazali adds an inner dimension – lies stem from a heart not doing muraqabah or feeling watched by Allah. Without tazkiyat al-naḥs, humans easily spread hoaxes for popularity or ḥubbu d-dunyā. Thus, controlling speech starts with heart purification.¹⁹

Regarding QS. Al-Humazah verse 1 "wailul likulli humazatil lumazah", Al-Munir interprets humazah-lumazah as a social disease of mockery and insults damaging ukhuwah. This is exactly what cyberbullying looks like today. Al-Ghazali in Ihya' Ulumuddin chapter Afat al-Lisan uncovers its roots: takabbur, ḥasad, and love of world. Digital mockery happens because the heart isn't

¹⁷ Az-Zuhaili, *Tafsir Munir (jilid 15)*.

¹⁸ Wahbah Az-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, Jilid 2 (Damaskus: Dar al-Fikr, 1991). hlm. 50-65

¹⁹ Muhammad Aldi, "Penafsiran Klasik tentang Hoax dan Relevansinya di Era Kontemporer," *Borneo: Journal of Islamic Studies* 6, no. 1 (Desember 2025): hlm. 251-57, <https://doi.org/10.37567/borneo.v6i1.4456>.

tazkiyah. The cure is muḥāsabah, counting speech sins before typing, and remembering the reckoning of every word. In QS. Al-Ahzab verse 70 commanding qaulan sadīdan or truthful speech, Al-Munir interprets this as a public communication standard: honest, accurate, and responsible. Al-Ghazali affirms qaulan sadīdan only comes from a controlled tongue. Controlling speech, he says, must be trained through riyāḍah or self-restraint exercises, silence when angry, and speaking only if beneficial.²⁰

The difference in their approaches is significant – Az-Zuhaili emphasizes normative-fiqhi and social aspects, while Al-Ghazali focuses on ethical and spiritual psychology. Combining Al-Munir and Al-Ghazali yields a comprehensive digital ethics. Al-Munir provides fiqhi guidelines like tabayyun, shidq, and mas’uliyah. Al-Ghazali gives the spirit of tazkiyat al-nafs, muḥāsabah, and speech control. Heart diseases like pride and ḥasad are the roots of hoaxes and cyberbullying. Thus, a Qur’anic solution isn’t enough with just legal rules, but must build ethical-spiritual awareness so social media users feel ashamed before Allah rather than netizens.²¹

The writer found two hadiths strengthening Wahbah Az-Zuhaili and Imam Al-Ghazali’s views. The hadith on hypocrisy traits (HR. Bukhari-Muslim) shows lying as a trait damaging faith, reinforcing Az-Zuhaili’s interpretation of tabayyun and qaulan sadīdan. The hadith on the heart as the center of good and evil (HR. Muslim) affirms Al-Ghazali’s thesis that hoaxes and cyberbullying stem from heart diseases like takabbur and ḥasad. The solution to hoaxes and cyberbullying isn’t enough with external tabayyun, but must include heart improvement as the center of digital behavior control.²²

The conceptual synthesis offers a "Qur’anic Digital Ethics" model with four main principles: tabayyun (info verification), qaulan sadīdan (truthful and responsible communication), muḥāsabah (self-reflection before social media use), and tazkiyat al-nafs (soul purification). This model integrates normative-fiqhi (Al-Munir) and sufistic (Al-Ghazali) approaches to tackle hoaxes and cyberbullying. With tabayyun, users avoid spreading false info; qaulan sadīdan ensures honest communication; muḥāsabah trains self-control; and tazkiyat al-

²⁰ Efendi dan Hambali, "Relevansi Konsep Filsafat Jiwa Tazkiyyatun Nafs Imam Al Ghazali terhadap Degradasi Moral Generasi Hari Ini."

²¹ Purnama dan Santalia, "Metode Penyucian Jiwa Imam Al-Ghazali."

²² Nur Rohmatul Azka dan Udin Supriadi, "Analisis Karakter Manusia Munafik Melalui Pendekatan Tematik Digital Quran," *ZAD Al-Mufasssir* 2, no. 1 (Juni 2020): hlm. 17, <https://doi.org/10.55759/zam.v2i1.29>.

nafs cleanses the heart of diseases like takabbur and ḥasad. Implementing this model is expected to create a healthy digital ecosystem where netizens are literate and virtuous, and hoaxes and cyberbullying are recognized deviations.

D. Conclusion

Based on Tafsir Al-Munir analysis and Al-Ghazali's thought, this article offers a Qur'anic digital ethics model integrating normative and sufistic approaches. Hoaxes and cyberbullying aren't just legal violations, but manifestations of heart diseases. Combining tabayyun, qaulan sadīdan, and muraqabah yields comprehensive Qur'anic ethics, normative-fiqhi and moral-spiritual. Digital challenges aren't enough addressed with regulations, but need social media users' moral transformation. Further research is suggested to empirically examine this ethics' implementation and develop a tazkiyah-based digital literacy model applicable in the artificial intelligence and deepfake era.

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