

Article

The Epistemology of *Khabar* Al-Ghazali Verification as A Framework for Digital Information *Fiqh* in The Post-Truth Era

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ABSTRACT

The post-truth era and proliferation of religious misinformation on social media necessitate the development of systematic shari'ah-based information verification frameworks. This research aims to reconstruct and operationalize al-Ghazali's khabar epistemology in *al-Mustashfa* as a digital information verification framework, while analyzing legal implications (*ahkam taklifi-wadh'i*) and *maqashid al-syariah* relevance for constructing digital information fiqh. Employing library research with normative-usuli approach, analysis was conducted through argumentation reconstruction, indicator conceptualization, and *takhrij al-manath* (contextual legal reasoning) techniques. Findings demonstrate that al-Ghazali's tripartite structure (*tasdiq-takdzib-tawaqquf*) with seven verification criteria, four rejection criteria, and epistemic suspension zone can be operationalized into a seven-step Digital Information Verification Procedure (PVID) yielding Publish, Do Not Publish, or Hold & Verify labels. This framework derives *ahkam taklifi*, prohibition of disseminating *takdzib*-category information, gradated makruh-haram rulings for *tawaqquf* category, and conditional *tabayyun* obligations, alongside *ahkam wadh'i* establishing verification as *syarat sihhat*, potential *dharar as mani'*, and proportional responsibility distribution among content producers-curators-distributors. *Maqashid* relevance manifests in protecting five *dharuriyyat* (*hifz al-din, al-nafs, al-'ird, al-'aql, al-mal*), forming the foundation of digital information fiqh as a thematic fiqh branch responsive to contemporary challenges yet rooted in classical *usul al-fiqh* methodology.

Abstrak:

Era post-truth dan proliferasi misinformasi keagamaan di media sosial menuntut pengembangan framework verifikasi informasi yang sistematis dan berbasis syariah. Penelitian ini bertujuan menggali dan mengoperasionalisasi epistemologi khabar al-Ghazali dalam *al-Mustashfa* sebagai framework verifikasi informasi digital, serta menganalisis implikasi hukum (*ahkam taklifi-wadh'i*) dan relevansi *maqashid al-syariah* bagi konstruksi fiqh informasi digital. Menggunakan metode penelitian kepustakaan dengan pendekatan normatif-ushuli, analisis dilakukan melalui interpretasi argumentasi, konseptualisasi indikator, dan *takhrij al-manath* (contextual legal reasoning). Hasil penelitian menunjukkan bahwa struktur tripartit al-Ghazali (*tasdiq-takdzib-tawaqquf*) dengan tujuh kriteria pembenaran, empat kriteria penolakan, dan zona penangguhan epistemik dapat dioperasionalisasikan menjadi Prosedur Verifikasi Informasi Digital (PVID) berbasis tujuh langkah yang menghasilkan label Publish, Do Not Publish, atau Hold

& Verify. Framework ini menurunkan ahkam taklifi, keharaman menyebarkan informasi kategori takdzib, gradasi makruh-haram untuk kategori tawaqquf, dan kewajiban tabayyun bersyarat, serta ahkam wadh'i yang menetapkan verifikasi sebagai syarat sihat, potensi dharar sebagai mani', dan distribusi tanggung jawab proporsional bagi produsen-kurator-distributor konten. Relevansi maqashid termanifestasi dalam perlindungan lima dharuriyyat (hifz al-din, al-nafs, al-'ird, al-'aql, al-mal), membentuk fondasi fiqh informasi digital sebagai cabang fiqh tematik yang responsif terhadap tantangan kontemporer namun berakar pada metodologi ushul al-fiqh klasik.

Kata kunci: Epistemologi Khabar, Al-Ghazali, Verifikasi Informasi Digital, Fiqh Informasi, Misinformasi Keagamaan, Maqashid Al-Syariah

Introduction

The post-truth an adjective defined as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief."¹ The post-truth era has changed the way people understand, judge, and disseminate information. In today's digital ecology, truth is not always accepted because of the strength of the evidence, but is often determined by emotional proximity, identity suitability, speed of virality, and symbolic authority of the party delivering the message. Misinformation, disinformation, and fake news no longer stand as technical problems of communication, but have become epistemological problems because they concern how humans distinguish between right, false, doubtful, and uncertain. Recent studies show that research on misinformation is developing very quickly and across disciplines, but it still needs to be strengthened in social, cultural, religious contexts, as well as more normative and operational truth assessment mechanisms.²

The development of digital technology has opened up almost unlimited space for each individual and the devices they use. This condition simultaneously presents two opposite sides, opportunities that have a positive risk value as well as potentially negative. The decisive point of both lies in the awareness and intelligence of its users, especially when digital technology intersects with the dimensions of human social life. Ironically, this aspect of social behavior is often a loophole that is used by irresponsible parties to carry out various adverse actions. Therefore, awareness of various threats in the digital ecosystem needs to be built and instilled as much as possible.³

In Indonesia, the problem is increasingly complex because social media is intertwined with religious values, communal culture, political expression, and religious authority. Studies on digital ethics in Indonesia and Malaysia show that social media has become an important part of daily life, as well as a space for social, political, and cultural debate that poses a risk of misinformation, hate speech, privacy violations, and moral polarization.⁴ In religious societies such as Indonesia, information that uses religious language often gains legitimacy faster because it is considered to carry moral authority. As a result, unverified religious information is admissible not because of the

¹ Oxford Dictionary, "Word of the Year 2016: Post-Truth" (Oxford University Press, 2016), <https://languages.oup.com/word-of-the-year/2016/>.

² Elena Broda and Jesper Strömbäck, "Misinformation, Disinformation, and Fake News: Lessons from an Interdisciplinary, Systematic Literature Review," *Annals of the International Communication Association* 48, no. 2 (2024): 139–66, <https://doi.org/10.1080/23808985.2024.2323736>.

³ F X Lilik Dwi Mardjianto et al., *Digital Literacy Module for Higher Education* (Jakarta: Alliance of Independent Journalists (AJI), 2022), https://aji.or.id/upload/article_doc/MODUL_Literasi_Digital_untuk_Perguruan_Tinggi-compressed.pdf.

⁴ E A Erman Anom and Saddam Rasanjani, "Digital Ethics, Cultural Values, and Self-Regulation of Social Media Activities in Indonesia and Malaysia," *Frontiers in Communication* 11 (2026): 1745680, <https://doi.org/10.3389/fcomm.2026.1745680>.

strength of the evidence, but because it aligns with emotions, group identities, or figures that are considered to have symbolic authority.

The algorithms behind social media platforms, for example, have the potential to form what is known as a *filter bubble*, which is a condition in which users are only exposed to information that aligns with their own beliefs and views, thereby indirectly exacerbating polarization in the digital public space. This mechanism also works by prioritizing content with high interactions to be displayed more often to other users, so that the reach and influence of the content is expanded. On the other hand, social media also functions as an instrument of social control, where people have space to express criticism, provide input, and even openly reject policies that are considered impartial to them.⁵

The hoax phenomenon in Indonesia shows that this problem is not just an academic assumption, but a social reality that continues to recur. Mafindo recorded 2,330 hoaxes throughout 2023, with 1,292 of them politically themed and 645 related to the 2024 election; while the Ministry of Communication and Digital identified 1,923 hoax content throughout 2024.⁶ Although the data is not entirely specific to religious issues, Indonesia's experience shows that issues of politics, ethnicity, religion, and public morality are often intertwined so that hoaxes can move from the information area to the area of social conflict. Thus, the problem of digital information verification needs to be understood not only as a need for media literacy, but also as a need for social ethics and religious law.

In the religious realm, misinformation has a more sensitive destructive power because it touches on beliefs, honor, the authority of scholars, worship practices, and relations between people. A qualitative study by Syaefudin, Handayani, and Handini (2025) on Instagram accounts @jabarsaberhoaks found that religious hoaxes appear in various forms, such as fabricated content, imposter content, manipulated content, misleading content, false context, false connection, and satire/parody. The study also shows that the clarification of religious hoaxes requires fact verification, source evaluation, and categorization of information so that the public not only knows that information is false, but also understands how it is formed.⁷

Other findings suggest that religious hoaxes work not only through message structure, but also through emotion and digital authority. Hasmini and Marhamah (2025) found that religious hoaxes on social media are often built through religious argumentation and aesthetics, the exploitation of fear and guilt, chain logic, and the shift of religious authority towards algorithmic legitimacy and virality. This means that in the digital space, information can be considered true not because it has passed a valid scientific or religious procedure, but because it has received a lot of attention, been shared repeatedly, or conveyed with convincing religious symbols. This situation shows the importance

⁵ Duvalio Adnan Zordi et al., "The Role of Social Media in the Formation of Public Opinion and Government Policy Dynamics in the Digital Era," *Journal of Communication Sciences, Public Administration and State Policy* 3, no. 1 (2026): 154–62, <https://doi.org/10.62383/komunikasi.v3i1.882>.

⁶ Mafindo, "Laporan Hoaks Masyarakat Anti-Fitnah Indonesia Tahun 2023" (Jakarta: Masyarakat Anti-Fitnah Indonesia, 2023), <https://www.mafindo.or.id>; Komdigi, "Komdigi Identifikasi 1.923 Konten Hoaks Sepanjang Tahun 2024," *Siaran Pers*, 2025, <https://www.komdigi.go.id/berita/siaran-pers/detail/komdigi-identifikasi-1923-konten-hoaks-sepanjang-tahun-2024>.

⁷ Mochamad Syaefudin, Amelia Dwi Handayani, and Handini, "Analyzing Religious Hoaxes and Information Literacy: A Qualitative Study of @JabarSaberHoaks," *Profetik: Jurnal Komunikasi* 18, no. 1 (2025): 42–57, <https://doi.org/10.14421/pjk.v18i1.3100>.

of building a verification framework that does not stop at technical fact-checking, but is also able to read the relationship between the claims, sources, authorities, impacts, and moral responsibilities of the information disseminators.⁸

Empirically, Al-Zaman's (2024) research on religious misinformation in Bangladesh shows that social media users can engage in religious misinformation through the topics of discourse, reactions, and the ability to judge information. In the study, 69.3% of users believed in misinformation, only 25.9% were able to identify and reject it, and almost half of users simultaneously talked about radical issues, reacted negatively, and believed misinformation.⁹ Despite the context of Bangladesh, these findings are relevant to the broader digital Muslim community because they show that religious misinformation has cognitive, affective, and communal dimensions. In other words, religious information verification is not enough to teach "don't believe hoaxes," but it must provide an epistemic procedure that helps users distinguish between information that must be accepted, rejected, and suspended.

In the Islamic tradition, the need to verify information has a strong normative basis. The study of the latest hadith formulates Islamic digital ethics through the principles of information integrity, tabayyun, control of digital expression, public communication manners, and social responsibility so that users do not spread harm through destructive content. On the other hand, the study of information law based on maqashid al-shariah shows that misinformation and disinformation threaten the protection of reason and religion, so the principles of tabayyun, accountability, and public responsibility need to be integrated into media ethics and information law.¹⁰ However, these studies still need epistemological reinforcement so that the concept of tabayyun does not only appear as moral advice, but can be operationalized into a systematic verification procedure.

It is at this point that the epistemology of khabar al-Ghazali in al-Mustashfa becomes important to study. Al-Ghazali divides the news into three epistemic positions, namely information that must be justified, information that must be denied, and information that must be deferred. In al-Mustashfa, the discussion of khabar not only serves as a narrative theory, but also as a tool for assessing claims, sources, indicators of truth, and conditions for receiving information. The study of Aprianoro and Muthoifin (2021) confirms that the epistemology of ushul fiqh al-Ghazali in al-Mustashfa is rational-deductive and rejects irrational arguments; This opens up space to re-read khabar theory as a methodology for verifying digital information.¹¹

The relevance of al-Ghazali is also seen when the theory of khabar is read in the context of post-truth. Prihantoro and Mustafid (2023) show that the spread of news in the post-truth era often relies on the content and speed of sharing without testing the source and transmitter of information. They offer a reactivation of qat'i-zanni reason to assess the credibility of sources and the quality of the conveyor of information, and conclude that information in the post-truth era should be treated as presumptive until it is adequately proven. Thus, ushul fiqh thought is not only relevant to

⁸ Hasmuni and Marhamah, "Islamic Communication Strategies in Addressing Religious Hoaxes on Social Media," *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian* 6, no. 4 (2025): 1282–98, <https://doi.org/10.56806/jh.v6i4.352>.

⁹ Md. Sayeed Al-Zaman, "Social Media Users' Engagement with Religious Misinformation: An Exploratory Sequential Mixed-Methods Analysis," *Emerging Media* 2, no. 2 (2024): 181–209, <https://doi.org/10.1177/27523543241257715>.

¹⁰ Mochamad Riyanto and Ahmad Roihan Firdiansyah, "Reconstructing Information Law Theory in Confronting Fake News: An Analysis of Digital Media Ethics Based on Regulation and Maqāṣid Al-Sharī'Ah," *Syariah: Jurnal Hukum Dan Pemikiran* 25, no. 2 (2025), <https://doi.org/10.18592/sjhp.v25i2.18181>.

¹¹ Muhamad Subhi Aprianoro and Muthoifin, "The Epistemology of Ushul Fiqh Al-Ghazali in His Book Al-Mustashfa Min Ushuf Fiqh," *Profetika: Jurnal Studi Islam* 22, no. 2 (2021), <https://doi.org/10.23917/profetika.v22i2.16668>.

classical legal *istinbath*, but can also be developed as a critical tool for assessing the validity of contemporary information.¹²

Nonetheless, previous studies still leave important gaps. The study of misinformation is generally strong in the aspects of communication, media psychology, algorithms, and digital literacy, but has not developed much verification models based on classical *ushul fiqh* epistemology. On the other hand, Islamic studies on hoaxes, *tabayyun*, and social media ethics often stop at normative formulations without describing operational indicators that can be used to sort out the status of information gradually. The study of digital religion also emphasizes the need for an analysis of the authority, mediation, and governance of the platform, but has not specifically linked it to *ahkam taklifi-wadh'i* as a legal consequence of the act of receiving, rejecting, delaying, or disseminating information.¹³

Based on this emptiness, this research focuses on the study of the epistemology of *khobar al-Ghazali* verification as a framework for digital information *fiqh* in the post-truth era and its operation. The main focus of this study is how the structure of *tasdiq*, *takdzib*, and *tawaqquf* in the epistemology of *khobar al-Ghazali* can be translated into digital information verification procedures; What are the legal implications within the framework of *Ahkam Taklifi* and *Ahkam Wadh'i*; and how the framework relates to *maqashid al-shariah*. With a qualitative approach based on literature research and normative-*ushuli* analysis, this study does not intend to quantitatively measure user behavior, but rather interpret and conceptualize the epistemic-Islamic legal device to respond to digital information problems.

The purpose of this research is to formulate a digital information verification framework based on the epistemology of *khobar al-Ghazali* that is able to produce ethical-legal decisions. Theoretically, this research contributes to the development of contemporary *ushul fiqh* by showing that *khobar* theory can be extended from the study of history to digital information governance. Practically, this study offers a verification procedure that can be used by educators, preachers, Islamic media managers, content curators, and social media users in assessing religious information before it is disseminated. Socially, this research is expected to strengthen the culture of *tabayyun*, reduce the harm of misinformation, and maintain the protection of religion, soul, honor, intellect, and property as part of *maqashid al-shariah* in the digital ecosystem¹⁴.

Method

This research is a library research with a normative-*ushuli* approach that aims to examine the theory of *khobar al-Ghazali* as a framework for digital information verification. The main source of research is *al-Mustashfa min 'Ilm al-Ushul* by Abu Hamid al-Ghazali, especially *al-Bab al-Tshalith fi Taqsim al-Khobar* (The Third Chapter on the Classification of News) which discusses three categories of *khobar*: *ma yajib tashdiquhu* (which should be justified by

¹² Hijrian Angga Prihantoro and Fuad Mustafid, "Hoax from the Perspective of Islamic Legal Thought: Reactivating Qat'i-Zanni in the Post-Truth Era," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 25, no. 2 (2023): 353–86, <https://doi.org/10.22452/afkar.vol25no2.11>.

¹³ Mochamad Syaefudin et al., "Managing the COVID-19 Infodemic: Promoting Healthy Behaviours and Mitigating the Harm from Misinformation and Disinformation," ed. Khaled El-Rouayheb and Sabine Schmidtke, *Profetik: Jurnal Komunikasi* 6, no. 2 (2024): 42–57, <https://doi.org/10.56806/jh.v6i4.352>; Broda and Strömbäck, "Misinformation, Disinformation, and Fake News: Lessons from an Interdisciplinary, Systematic Literature Review."

¹⁴ Noorlila Ahmad et al., "The Islamic Ethical Principles and Maqasid Al-Shariah to Enhance Digital Competency Among Adolescents," *UMRAN: Journal of Islamic and Civilizational Studies* 12, no. 3 (2025): 101–17, <https://doi.org/10.11113/umran2025.12n3.833>; Z Habib, "Ethics of Artificial Intelligence in Maqāṣid Al-Sharīa's Perspective," *KARSA: Jurnal Sosial Dan Budaya Keislaman*, 2025.

seven criteria), *ma yajibu takdzibuhu* (which should be rejected by four criteria), and *ma yajibu al-tawaqquf fihi* (which should be postponed). This chapter is documented on pages 112-116. Secondary sources include the epistemological study of al-Ghazali in contemporary *ushul fiqh* literature, studies on Islamic misinformation and critical epistemology, and literature on digital information verification and digital hadith authentication.

The data analysis technique is carried out through three stages. First, it exposes the argumentation (*tahlil al-hujjah*) by identifying the logical structure, epistemic premise, and normative conclusions in each category of al-Ghazali *khobar*, including the analysis of internal dialectics (*su'al-jawab*) that al-Ghazali uses to anticipate and answer objections to his theory.¹⁵ Second, the conceptualization of indicators by translating classical epistemic criteria, such as '*adad al-tawatur* (number of *mutawatir* narrators), *istihālat al-tawātu'* (conspiracy improbability), *muwāfaqat al-nash al-qath'i* (coherence with authoritative texts), and *tawaffur al-dawā'i 'ala al-naql* (public motivation to report), into operational indicators that can be applied to digital content such as source credibility, cross-platform consistency, community verification, and motive analysis spread. Third, contextual legal reasoning or *takhrij al-manath* (the extraction of legal *illah* and its application in a new context) to transfer the principles of *khobar* verification from the classical oral-written transmission ecosystem to a digital information ecosystem that is multi-modal, algorithmic, and instantaneous, taking into account structural differences such as the speed of virality, anonymity of sources, and audience fragmentation.

Result and Discussion

a. Foundations of al-Ghazali Theory

1. Tripartite Structure of Newspaper Classification

Al-Ghazali in *al-Mustashfa* builds the epistemology of *khobar* (news/report) with a systematic approach that divides all information into three normative categories based on the epistemic obligations of the recipient: *ma yajibu tashdiqhu* (which must be justified), *ma yajibu takdzibuhu* (which must be denied), and *ma yajibu al-tawaqquf fihi* (whose judgment must be suspended).¹⁶ This tripartite classification is not just a descriptive taxonomy, but a normative framework that is morally and legally binding: every Muslim has an obligation (obligatory) to respond to information according to his or her category. The advantage of al-Ghazali's approach lies in its rejection of the simplistic dichotomy of "right and wrong" and the recognition of a third epistemic zone, *tawaqquf* (suspense of judgment), which allows practical rationality in conditions of uncertainty. This framework anticipates contemporary epistemic problems in which information is present in a credibility gradation, rather than absolute black-and-white.

2. Seven Criteria of Permissible Gossip (Ma Yajibu Tashdiqhu)

Al-Ghazali details seven types of *khobar* that are epistemically and normatively obligatory to be trusted. First, *khobar mutawatir*, news narrated by a large number of narrators who are rationally impossible to conspire to lie, produces knowledge (*niscaya*/self-evident) without the need for external evidence. Al-Ghazali asserts that *mutawatir* is the only type of *khobar* whose truth can be known solely from the process of transmission (*bi mujarrad al-ikhbar*), while the other categories require additional verification through rational or textual evidence. Second, information that comes directly from Allah (*ma akhbara Allahu ta'ala 'anhu*) is certain to be true because it is impossible (*istihālah*) for Allah to lie, both based on the testimony of the Prophet and the theological argument that

¹⁵ A H M Al-Ghazali, *Al-Mustashfā Min 'ilm Al-Ushūl*, ed. M A Al-Shafi, vol. 1 (Dar al-Kutub al-'Ilmiyyah, 1993).

¹⁶ Al-Ghazali.

Allah's kalam is qā'im bi nafsīhi (subsistence in His essence) and therefore cannot be inconsistent with His perfect knowledge.¹⁷

Third, the news of the Prophet (peace be upon him) must be believed because miracles prove his apostleship, and it is impossible for Allah to allow miracles to appear in the hands of liars, because it will make Allah incapable ('ajiz) of justifying His Messenger, while inability to Allah is impossible. Fourth, the reports submitted by the ummah (Muslim community collectively) through consensus (ijma') must be trusted because of the 'ismah (protection from collective error) guaranteed by the words of the Prophet who is ma'shum. This principle is extended to every individual whose keshaduqa is explicitly guaranteed by Allah or His Messenger. Fifth, any khabar that is coherent (muwāfiq) with what has been reported by Allah, the Messenger, the ummah, or that is proven through reason and shari'i evidence, must be accepted, because if the khabar is a lie, then the authoritative source it confirms will also be a lie, and this is a logical contradiction.¹⁸

Sixth, the message delivered before the Prophet (peace be upon him) is in the condition that he hears and is not negligent (lam yakun ghāfilan), but he is silent (sakata 'alayhi), so the silence (al-sukūt) serves as taqrīr (implicit approval), because it is impossible for the Prophet to allow lies related to religion without refuting it. Seventh, the message delivered before a community that is customarily (al-'ādah) should refute if it is a lie, but they are silent, then the collective silence is equivalent to the statement of "shadaqta" (you are right), provided that the community is large enough that it is impossible for a secret conspiracy between them to hide the truth. Al-Ghazali notes that most of the prophetic signs (a'lām) of the Prophet are proven through this mechanism: they are narrated in front of the congregation and no one refutes them even though they are customarily supposed to refute if they are false.¹⁹

3. Four Criteria for Rumors that Must Be Denied (Ma Yajibu Takdzibuhu)

Al-Ghazali identifies four categories of khabar that are epistemically wrong and therefore must be rejected. First, the knowledge that is contrary to knowledge obtained through six epistemic sources (al-madārik al-sittah): a priori intellect (darūrat al-'aql), discursive intellect (nazar al-'aql), sensory experience (al-hiss wa al-mushāhadah), khabar mutawatir, revelation (nash qath'i from the Qur'an and Sunnah mutawatirah), and the consensus of the ummah (ijmā'). Examples are claims about the union of two opposing things (al-jam' bayna al-diddayn), bringing the dead back to life in the present, or claims that "we are on the wings of vultures" when they clearly are not, all of which are contrary to empirical or rational reality. Second, the khabar is expressly contrary to the nash qath'i of the Qur'an, Sunnah mutawatirah, or ijma' ummah, because it implicitly denies Allah, His Messenger, and the community of believers.²⁰

Third, the news is explicitly denied (sarraha bi takdzibihi) by a large number of eyewitnesses who are customarily impossible to lie, for example they state "we were present with him at that time, and the events he recounted did not happen at all". Fourth, news about events that should be massive and striking but are not reported by the people who witnessed them, even though customary customs will definitely be widespread (tawaffur al-dawā'i 'alā naqlihi). Al-Ghazali gives an illustration: if someone claims that the governor of the city was murdered in a crowded market but no market residents are talking about it, the claim must be a lie, since such an event is impossible not to become a public conversation. Through this principle, al-Ghazali rejects claims such as: there was

¹⁷ Al-Ghazali.

¹⁸ Al-Ghazali.

¹⁹ Al-Ghazali.

²⁰ Al-Ghazali.

another prophet after Muhammad, the Prophet had many sons, or the Prophet obliges the fasting of Shawwal and the Dhuha prayer, because all of these are impossible to keep secret if they are true.²¹

4. The Concept of Tawaqquf: The Third Epistemic Zone for Sunday News

The third category in the epistemology of khabar al-Ghazali is *ma lā yu'lamu shidquhu wa lā kazhibuhu* (information that is not known to be true and not false), which includes the majority of khabar on sharia law and worship that do not fall into the previous two categories. Al-Ghazali rejects the argument that "the absence of evidence for the truth of a newspaper proves its falsehood", because the logic can also be reversed: "the absence of evidence for its lies proves its truth". If the first argument is accepted, the consequences are absurd: every witness whose sincerity cannot be definitively proven must be considered a liar, every judge and mufti who cannot prove his qath'i Islam must be considered a kafir and wicked, and any qiyas that are not certain to be valid must be considered null and void, even though these are all absurd.²²

Al-Ghazali distinguishes tawaqquf in the prophetic context from tawaqquf in the context of the Sunday khabar of the law. In prophetic claims, the absence of miracles definitely proves a lie, because Allah obliges us to justify the prophet, and to justify without evidence is impossible, so if there is no evidence it means that we are not obliged to justify it and he is not a prophet. But in the Sunday sermon and the testimony of two people, we are not required to tasdiq (epistemically justify) but only to 'amal (charity) based on zann (strong conjecture), and zann is sufficient for 'charity that may be done, so that we remain right (*mushībūn*) even if the narrator is lying. On the other hand, if we claim to have 'ilm (exact knowledge) from the testimony of one person, we are wrong (*mukhtī'ūn*) even though the witness is honest.²³

5. Zann's Principles and Charity: A Probabilistic Epistemology for Practical Law

One of al-Ghazali's most significant contributions is the assertive articulation of the difference between tasdiq (epistemic justification that results in 'ilm) and 'amal (practical action that requires only zann). Al-Ghazali explained that the ummah is not required to practice Sunday khabar based on certainty ('ilm) of its truth, but rather based on a strong suspicion (*ghalabat al-zann*) that the narrator is honest. The analogy used is that the judge decides based on the testimony of two fair witnesses: even though there is a possibility that the witness is lying, the judge is still considered *muhiqq* (righteous in his actions) because he is only instructed to decide on the basis of zann, not 'ilm.

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This principle demonstrates the sophistication of al-Ghazali's epistemology which recognizes that not all domains of life demand the same epistemic certainty. In *ushul al-din* (religious principles), 'ilm *yaqini* (exact knowledge) is necessary and therefore only khabar *mutawatir* or *dalil qath'i* is acceptable. However, in *furu' al-fiqh* (the branches of practical law), *zann ghalib* (strong conjecture) is sufficient for the obligation of 'charity, and a person is not guilty of practicing the Sunday khabar that turns out to be wrong, as long as he has verified it according to the required standards. Al-Ghazali even asserts that the Shari'ah (the maker of the Shari'ah) can divide His Shari'ah into two parts: (1) those who demand 'ilm as well as 'amal (so that it must be *mutawatir*), and (2) those who only demand 'amal without 'ilm (so that it is enough to be zann from the Sunday khabar). Thus, for those who hear

²¹ Al-Ghazali.

²² Al-Ghazali.

²³ Al-Ghazali.

²⁴ Al-Ghazali.

directly from the Messenger, the obligation is 'ilm and 'charity at the same time; As for the generation after which they only receive Sunday news, the obligation is only 'amal based on zann, not 'ilm .²⁵

6. The Theory of Sukut al-Jama'ah: Collective Silence as Epistemic Confirmation

One of the most innovative concepts in the epistemology of khabar al-Ghazali is sukūt al-jamā'ah (community silence) as an indicator of truth. Al-Ghazali argues that if a person delivers the message in front of a large enough community, and the message has significance (waq' fī nufūsihim) and customarily should be refuted if it is wrong, but the community is silent, then their silence serves as a tasdiq (implicit justification) and is equivalent to an explicit statement of "shadaqta" (you are right). The conditions for the application of this principle are: (1) the community must be large enough that it is impossible for a secret conspiracy (tawātu') to occur among those who are undetected, (2) the khabar must have such a psychological or social impact that it is impossible to ignore, and (3) customarily, silence against such false claims is impossible .²⁶

However, al-Ghazali provides an important limitation: if the message is related to the issue of ijtihad and vow (intellectual discourse), silence does not automatically indicate approval, since it is possible that the community has the same intellectual views as a result of their own reasoning, not from witnessing the facts claimed. On the other hand, if the news is based on mushāhadah (direct observation/eyewitnesses) and the community present is people who are rationally impossible to have the same collective motive to be silent about lies, then their silence is tasdiq on their part. This principle of sukūt al-jamā'ah is the epistemic basis for many reports of the prophetic signs (a'lām al-nubuwwah) of the Prophet (a'lām al-nubuwwah) which did not reach the level of mutawatir but were still accepted as sahih because they were narrated in front of the congregation and no one refuted it .²⁷

7. Criticism of Qarinah-Based Verification Methods

Al-Ghazali presents an internal debate in the tradition of ushul fiqh about whether the khabar of a number of narrators who have not yet reached 'adad al-tawātur (the minimum number for mutawatir) can be verified through the analysis of qarā'in (contextual indicators). Qadi Abu Bakr al-Baqqilani, a prominent Ash'ariah figure, rejected this possibility with the argument that: if a group of narrators had reached the number of tawātur in the knowledge of Allah, then their khabar would have produced 'ilm darūrī (knowledge of certainty); But if it does not produce 'ilm darūrī, it proves that their number is not enough, and we should not seek justification through an analysis of their condition (al-nazar fī ahwālihim), but rather we must conclude with certainty that they are lying, or that there are liars or misguided people among them.

Al-Ghazali (1993) then gives a critical note: al-Baqqilani's opinion is consistent (lāzim) only if one rejects the analysis of qarā'in; But for those who accept the importance of qarā'in, it is not impossible (lā yab'udu) to know the truth of their words through a "kind of reasoning" (bi naw' min al-nazar) that takes into account the context and other indicators.²⁸ This debate suggests that al-Ghazali, while upholding strict epistemic standards, still leaves room for a more flexible approach to verification, a position that is particularly relevant for the context of digital information where qarā'in such as metadata, cross-source consistency, and platform credibility are important factors in the assessment of information.

b. Khabar Epistemology as a Digital Verification Framework

²⁵ Al-Ghazali.

²⁶ Al-Ghazali.

²⁷ Al-Ghazali.

²⁸ Al-Ghazali.

The epistemology of khabar al-Ghazali in al-Mustashfa produces a system of information verification that is tripartite, normative, and gradualist, far beyond the dichotomous approach prevalent in contemporary information verification discourse. Al-Ghazali establishes three exhaustive epistemo-normative categories (covering all possible epistemic statuses of information): *ma yajibu tashdiquhu* (which must be justified), *ma yajibu takdzibuhu* (which must be denied), and *ma yajibu al-tawaqquf fihi* (which must be suspended). The fundamental advantage of this tripartite structure lies in its explicit recognition of the third epistemic zone, *tawaqquf* (suspense of judgment), which allows practical rationality in conditions of uncertainty, a crucial need in the face of a probabilistic and fast-moving digital information ecosystem.

Through the presentation of argumentation (*tahlil al-hujjah*) it is shown that the al-Ghazali system is built on four epistemic foundations that are interrelated and form internal coherence. First, there is a sharp distinction between *'ilm* (exact knowledge) and *zann* (strong conjecture): al-Ghazali explicitly distinguishes khabar that produces *'ilm yaqini*, such as khabar mutawatir that gives birth to *'ilm daruri* without the need for external evidence, and khabar that only produces *zann ghalib* but is still sufficient to be used as the basis of *'amal* (practical action). This distinction is crucial because it sets different epistemic standards for different domains of life: *ushul al-din* (religious principles) demands *'ilm yaqini*, while *furu' al-fiqh* (branch of practical law) is sufficient for *zann ghalib*. Second, the distinction between *daruri* (niscaya/self-evident) and *nazari* (discursive/acquired through reasoning) knowledge: khabar mutawatir produces *daruri* knowledge that does not require additional verification (*lam yadull 'alayhi dalilun akhar*), while other categories of khabar require verification through rational, textual, or empirical evidence.²⁹

Third, the principle of *ta'addud al-turuq* (multiplicity of verification paths): al-Ghazali integrates six epistemic sources (*al-madarik al-sittah*), *a priori* reason, discursive reason, sensory experience, khabar mutawatir, *nash qath'i*, and *ijma'*, as the standard for testing the truth of khabar. This multi-criteria approach provides robustness to the verification system: information that passes one criterion but fails another can still be rejected, preventing the acceptance of information that only appears credible from one perspective. Fourth, the principle of *al-'amal bi al-zann* (action based on strong conjecture): al-Ghazali asserts that in the domain of practical law, Muslims are not required to have *'ilm yaqini* towards every khabar, but rather a sufficient *zann ghalib* that allows *'amal*, and a person is still considered a *mushib* (right in his actions) even if it turns out that the narrator is lying, as long as he has verified according to the required standards. This principle anticipates a contemporary epistemic reality where decisions must be made with limited information and limited time, yet still demand due diligence in verification.

With the *takhrij al-manath* method (extraction of basic principles and their application in a new context), this study operationalizes seven criteria of khabar that must be justified (*ma yajibu tashdiquhu*) into concrete and measurable digital verification indicators. The first criterion, khabar mutawatir, whose basic principle is "the multiplicity of independent sources that is impossible to collude with", translates into indicators: (1) at least 5-7 independent credible sources report the same facts; (2) high factual detail consistency (>80%) among the reports; (3) diversity of information paths (not just aggregations of one wire service); and (4) there is no reasonable common motive for collective fabrication. Concrete application: major earthquake events reported by BMKG, BBC, Reuters, Al Jazeera, and local media with consistent data (magnitude, location, time) as well as photos/videos from various angles meet these criteria.

The second and third criteria, information from Allah (*nash qath'i Al-Qur'an*) and the messenger of the Prophet who is guaranteed miracles, the basic principle of which is "the absolute authority of the source is guaranteed to be

²⁹ Al-Ghazali.

ma'shum". In the digital context, this translates into: (1) for religious claims, the text of the Qur'an in mushaf mu'tabar or sahih hadith with a verified sanad mutawatir/fame through an accredited digital hadith application; (2) for official policy, a statement of an authoritative institution with authentic documents (SK, decision letter) published on the official website of a verified .go.id or .org domain. The fourth criterion, the consensus of the ummah (ijma'), is in principle "the agreement of a representative community of experts". The operationalization: joint fatwas from at least three independent and reputable fatwa institutions (MUI, Al-Azhar, IIFM), or scientific consensus from globally reputable bodies (WHO, IPCC).

The fifth criterion, coherence with authoritative sources, is "internal consistency with established knowledge". The digital indicators: (1) religious claims do not contradict the Qur'an, authentic hadith, or ijma' qath'i; (2) factual claims are aligned with established science and documented historical data; (3) there is no internal logical contradiction in the claim. The sixth criterion, taqir (the Prophet's implicit approval through silence), is "validation through the absence of authority refutations". In the digital ecosystem: a public statement by a credible figure or institution that is not refuted by the authorities in a reasonable time (24-72 hours for urgent issues, up to 1 week for non-urgent issues) can be considered an implicit confirmation. The seventh criterion, sukut al-jama'ah (silence of the expert community), is "confirmation through the silent consensus of a competent community". The operationalization: claims submitted in expert forums (international conferences, peer-reviewed journals) with a large number of experts (>30) and not received substantial rebuttals, accompanied by "public traces" that are difficult to falsify (video conferences, official transcripts, indexed publications).

The four criteria for khabar that must be denied (ma yajibu takdzibuhu) are also operationalized systematically. The first criterion, contrary to al-Ghazali's (1993) epistemic sources, translates into: claims that contradict the laws of basic physics, clear visual/audio facts, or strong scientific consensus, such as the "flat earth" hoax that contradicts observations, physics, and satellite photos. The second criterion, contrary to nash qath'i or ijma', is operationalized as: explicit religious claims against muhkamat, mutawatir hadith, or ijma' qath'i, such as the hoax "fasting is only obligatory for those who can afford to pay fidyah" which is contrary to QS. al-Baqarah: 183. The third criterion, denied by many credible witnesses, translates into: a minimum of three independent fact-checkers (Mafindo, Cekfakta, Snopes) verify as false, or the original source refutes the claimed quote with evidence.

The fourth criterion, major events without reasonable public transmission, argument from silence, is operationalized as: claims of spectacular events for which there is no local media coverage, no citizen uploads on social media, and no reports from the police/related agencies, even though it is logically impossible that the event would not have been reported if it had actually happened. For example: the hoax "big riot at Monas" but there are no tweets from Jakarta residents, there is no news in the mainstream media, and the police have no report, this meets the criteria of takdzib because such an event is impossible not to go viral if it is true. The tawaqquf category (which must be suspended) includes Sunday khabar without supporting evidence, information that requires specific expertise to be assessed, and information with high dharar potential if disseminated. Its operational indicators: (1) only one source without independent confirmation; (2) technical claims (medical, theological, legal) that require expert judgment; (3) information that if mistaken could damage reputation, trigger panic, or endanger life.

Based on the operationalization of the above criteria, this study developed the Digital Information Verification Procedure (PVID), a systematic decision procedure consisting of seven verification steps, resulting in three final labels: Publish (may be disseminated), Do Not Publish (must not be disseminated), or Hold & Verify (must be suspended until further verification). This procedure is a transformation from the normative appeal of tabayyun

(QS. al-Hujurat: 6) into an operational standard that can be taught, measured, and evaluated, meeting the needs of sharia-based digital literacy.

Step 1: Identify the Claim Type. Determine whether the information includes empirical factual claims, religious normative claims, or opinions/analysis; if the opinion is without a factual truth claim, skip to the communication ethics evaluation (adab), if the factual/normative claim continues to Step 2. Step 2: Verify the Primary Source. Check whether the original source is clear and traceable, and whether the source has credibility in its field; if the source is unclear/not credible, categorize it as Hold & Verify or Do Not Publish if it has a high potential for publication. Step 3: Test Coherence with Established Knowledge. Ask whether the claim contradicts established rational/scientific knowledge, nash qath'i, or ijma' ulama; if YES, categorize it as Do Not Publish (takdzib) based on the criteria of al-Ghazali (1993).

Step 4: Check the Multiplicity and Consistency of Sources. Verify whether the claim is confirmed by at least 3-5 independent and credible sources with high consistency; if YES and there are no indicators of a conspiracy, categorize it as Publish (close to mutawatir); if it's only 1-2 sources, proceed to Step 5. Step 5: Community Confirmation/Rebuttal Analysis. Evaluate whether there are rebuttals from the community of credible experts/witnesses, and for major events whether there is a reasonable "public footprint"; if there is widespread rebuttal or absence of expected evidence, categorize it as Do Not Publish. Step 6: Evaluate Dharar Potential and Urgency. Weigh how much risk dharar is if the information is wrong and whether there is a public urgency; If the potential for high exposure and verification is not enough, categorize it as Hold & Verify. Step 7: Final Decision and Documentation. Set a final label and document the reason for the decision for accountability.

This procedure offers two main advantages: first, it provides concrete steps that non-specialists can follow, not just the abstract principle of "research before believing"; Second, it produces auditable decisions because each step has objective criteria that can be evaluated by a third party, allowing the development of a rubric of digital literacy assessment or even a sharia-based fact-checking algorithm.

c. Legal Implications, Maqashid, and the Construction of Fiqh of Digital Information

Based on the khabar al-Ghazali verification framework, this study lowers the ahkam taklifi (law that requires/prohibits actions) that applies to digital information actors. First, the prohibition of disseminating information in the category of takdzib, al-Ghazali emphasized that news that is contrary to the nash qath'i, intellect, senses, or is lied to by many credible witnesses is a definite lie. Spreading information in this category, even without malicious intent, is still haram based on: (a) tahrim al-kidzb (haram of lying) in QS. al-Hajj: 30; (b) tahrim al-ifsat (haram destructive) because misinformation damages the public information ecosystem; (c) La Dharar wa la Dhirar (prohibition of harm), misinformation can endanger the soul, honor, and social stability. It is haram even if the spreader "only" continues without adding, because he is the cause (cause) of the spread, and al-mutasabbib ka al-mubasyir (the cause is punished like the direct perpetrator) if he knows or should know that the information is wrong.

Second, the gradation of the law in disseminating information in the tawaqquf category, al-Ghazali explained that unverified Sunday khabar is not automatically haram, but depends on the context and consequences. This study formulates three levels: (a) Haram if the potential of dharar is very high and the urgency is low (criminal accusations without evidence, rumors of an outbreak without confirmation), including gharar and the potential for buhtan or faza' (panic); (b) Makruh if the potential for dharar is moderate (policy rumors have not been confirmed), polluting the information ecosystem with noise; (c) Amend with a disclaimer if there is a value of public information but the verification is incomplete (early warning from semi-credible sources), it may be with a note "not verified" to

fulfill the mandate. Third, the obligation of tabayyun (verification) as a conditional fardh 'ain, based on the principle of al-Ghazali that not all khabar demands the same level of verification, the obligation of tabayyun is gradual depending on: (a) the initial epistemic status of the information; (b) the potential of the Dhar; (c) the verification capacity of the perpetrator. For the information of tawaqquf with high dharar, tabayyun becomes fardh 'ain before spreading; For low dharar, mustahabb but if ignored, it has the status of makruh.

In the dimension of ahkam wadh'i (the law that makes something a cause/condition/obstacle), this study establishes three structural principles. First, verification (tabayyun) as a condition of sihhat (condition of validity) of informational actions that have legal consequences, as al-Ghazali emphasized that witnesses must have 'ilm or at least zann ghalib based on observation, not wahm. This applies to: (a) Testimony (shahadah) in court; (b) Fatwa (ifta') which must be based on verified evidence; (c) Journalistic reporting that is the basis of public opinion. If the verification conditions are not met, the action is invalid (ghayr sahih) according to shari'i even though it happens that the information is correct, analogous to prayer without ablution which is still invalid.

Second, the potential for dharar as a mani' (barrier) to the ability to disseminate information has not been verified, mani' is something whose existence hinders the enactment of the law that should exist. This principle is rooted in the principle of "dar'u al-mafasid muqaddam 'ala jalb al-masalih" (preventing harm takes precedence over gaining benefits).³⁰ Application: if there is unverified information about potential public danger, there are two risks, (a) if it is spread incorrectly it will result in panic and losses; (b) if it is not disseminated even though it is true, it will result in health hazards. Mani' potential dharar demands caution: information should not be disseminated to the public directly, but rather reported to authorities for verification and measurable response. Third, intentionality ('amd) or negligence (tafrīt) as the cause of mas'uliyah (the cause of responsibility), the intentionality of spreading information that is known to be false, or negligence in the verification that should be carried out, are the causes of legal liability for negative impacts. Responsibilities include: (a) Moral (mas'uliyah akhlaqiyyah), being held accountable in the hereafter; (b) Legal-shari'i, obligatory ta'zir (disciplinary sanctions); (c) Compensatory (dhaman), obligatory ta'widh (compensation) to the aggrieved party based on the principle of "al-kharaj bi al-dhaman".³¹

The digital information ecosystem involves multiple actors with different roles, so responsibilities need to be distributed proportionally. Content producers have a primary responsibility (mas'uliyah ashliyyah), are obliged to ensure the veracity of claims, completeness of context, no distortions before publication, with the highest verification standards (close to 'ilm or at least zann ghalib qawi). The curator/moderator of the platform has a secondary responsibility (mas'uliyah taba'iyyah) if he has the ability and authority to prevent content that is clearly takdizib, based on amr bi al-ma'ruf wa nahy 'an al-munkar, if the platform knows or should know that the content is misinformation but does not act, he is also responsible. The distributor/spreader has a graded tertiary responsibility (mas'uliyah far'iyyah), if it is simply forwarded without endorsement and without knowing the lies, the responsibility is minimal; However, if it continues with an endorsement or should know, the responsibility increases to the same as the producer.

The relevance of maqashid al-sharia in this framework is very clear and operational. First, hifz al-din (protection of religion) is realized through the prevention of distortion of religious texts, false hadiths, and fictitious fatwas that undermine aqidah and sharia, al-Ghazali stated that the contrary message of nash qath'i is "denying Allah and His Messenger". Second, hifz al-nafs (protection of life) and hifz al-'ird (protection of honor) are maintained through strict verification of information that has the potential to cause panic, communal violence, or individual slander,

³⁰ Jalāl al-Dīn Al-Suyūṭī, *Al-Ashbāh Wa Al-Nazā'ir* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983).

³¹ Al-Suyūṭī.

information that damages reputations without strong evidence of discrepancies. Third, *hifz al-'aql* (protection of reason) is realized through the construction of a rational information ecosystem where truth can be distinguished from lies through clear epistemic criteria, not emotions or confirmation biases. Fourth, *hifz al-mal* (asset protection) is relevant in the context of economic information, misinformation can cause financial losses (bank bankruptcy hoaxes trigger bank runs). Fifth, *hifz al-nasl* (protection of descendants) related to the protection of children and young people from destructive content (extremists, pornography wrapped in religious narratives).

The integration of the epistemological framework of *khavar al-Ghazali*, the derivation of *ahkam taklifi* and *wadh'i*, as well as the articulation of the relevance of *maqashid* crystallized in the concept of digital information *fiqh* (*fiqh al-ma'lumat al-raqmīyyah*), a branch of thematic *fiqh* that utilizes the classical *ushul al-fiqh* methodology to regulate normatively and operationally the entire life cycle of digital information: production, verification, curation, distribution, to evaluation and accountability. This digital information *fiqh* offers three levels of contribution: (1) Theoretical-epistemic, providing a systematic framework to distinguish credible, non-credible, and deferral information based on objective criteria; (2) Normative-legal, establishing clear standards for the behavior of information actors with a fair and proportionate distribution of responsibilities; (3) Practical-applicative, producing decision procedures that can be taught, measured, and evaluated, so that they can be used as the basis for Islamic digital literacy guidelines, media education curriculum for madrasas and Islamic boarding schools, and SOPs for fatwa institutions and Islamic media.

Thus, this study shows that through the normative-*ushuli* approach with the techniques of argumentative interpretation analysis, indicator conceptualization, and contextual legal reasoning (*takhrij al-manath*), the theory of *khavar al-Ghazali* has not only been successfully explored as a systematic and coherent epistemological framework, but also operationalized into an audit-able and teachable verification standard. At the same time, from this framework, *ahkam taklifi* and *wadh'i* can be derived that are firm on the behavior of information actors, as well as coupled with the great goals of *sharia* (*maqashid*) to build a digital information ecosystem that is fair, trustworthy, and benefit-oriented.

The relevance of *maqashid al-sharia* in this framework is very clear and operational. First, *hifz al-din* (religious protection) is realized through the prevention of distortion of religious texts, false hadiths, and fictitious fatwas that can damage the *aqidah* and *sharia* of the *ummah*.³² *Al-Ghazali* explicitly states that the news that is contrary to *nash qath'i* is "denying Allah and His Messenger" (*warada mukadzdziban lillāhi ta'ālā wa li rasūlihi*), so that its spread includes *ifsat fi al-din* (destroying religion). Second, *hifz al-nafs* (protection of life) and *hifz al-'ird* (protection of honor) are maintained through strict verification of information that has the potential to cause mass panic, communal violence, or individual slander. *Al-Ghazali* emphasized that information that can damage a person's reputation without strong evidence is categorized as prohibited (false accusations). Third, *hifz al-'aql* (protection of reason) is realized through the development of a rational information ecosystem, where truth can be distinguished from lies through clear epistemic criteria, not based on emotions or confirmation bias (*ta'assub*). Fourth, *hifz al-mal* (asset protection) is relevant in the context of economic information and digital transactions, where misinformation can cause financial losses (e.g., hoaxes about bank bankruptcy that trigger bank runs). Fifth, *hifz al-nasl* (protection of posterity) is related to the protection of children and young people from exposure to damaging information (e.g., extremist content, pornography wrapped in religious narratives).

³² *Al-Syatibi, Al-Muawâfaqat Fi Ushul Al-Syari'ah* (Bairut: Dar al-Kutub al-Ilmiyah, 2003).

Conclusion

This research seeks to explore the epistemology of khabar al-Ghazali in al-Mustashfa as a systematic, coherent, and operational digital information verification framework. A tripartite structure (tasdiq-takdzib-tawaqquf) with seven justification criteria, four rejection criteria, and epistemic suspension zones proved to translate into concrete digital verification indicators through the takhrij al-manath method, resulting in a seven-step Digital Information Verification Procedure (PVID) that classifies content into Publish, Do Not Publish, or Hold & Verify labels. The framework addresses the weaknesses of conventional dichotomous approaches by acknowledging the gradation of information credibility and accommodating probabilistic epistemic realities in digital ecosisomes, while maintaining strict normative standards based on the principle of 'ilm (exact knowledge) versus zann ghalib (strong conjecture) sufficient for 'charity (practical action).

From this framework, this study reveals the strict ahkam taklifi, the haram of disseminating information in the takdzib category, the gradation of makruh-haram law for the tawaqquf category depending on the potential of dharar, and the obligation of conditional tabayyun, as well as ahkam wadh'i which stipulates verification as a condition of sihhat, the potential of dharar as mani', and intentionality/negligence as a cause of mas'uliyah with a proportionate distribution of responsibilities for content producers, curators, and distributors. The relevance of maqashid al-sharia is manifested in the protection of the five dharuriyyat, hifz al-din from distortion of teachings, hifz al-nafs and hifz al-'ird from slander and violence, hifz al-'aql through rational information ecosystems, and hifz al-mal from financial losses due to misinformation, which as a whole form the foundation of digital information fiqh (fiqh al-ma'lumat al-raqmīyyah) as a thematic branch of fiqh that is responsive to contemporary challenges but still rooted in the methodology of ushul Classical al-Fiqh.

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