Vol. 4, No. 4, Desember 2026, pp. 3779-3792
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial | |ISSN 3025-7549

Viral Media In Islamic Education In The Post-Truth Era: An Epistemological Analysis Of Knowledge Integrity

Zainal Arifin Ahmad[1a*], Maytsani Rabi'al Awwali[2b], Ilzaenab Wulan Fauziah[3c]
[123] Universitas Islam Negeri Sunan kalijaga Yogyakarta, Indonesia

[1]zainal.a@uin-suka.ac.id , [2]MaytsaniRA21@gmail.com , [3]ilzaenab09@gmail.com

Article History:
Received:
15-09-2026
Revised:
18-10-2026
Accepted:
12-11-2026

Keywords:
Viral Media, Post-Truth, Islamic Educational Epistemology, Knowledge Integrity, Media Literacy.

***Correspondence Address:**
ilzaenab09@gmail.com

Abstract:
The increasing use of viral media in Islamic education creates to enhance student engagement but also raises epistemological concerns about the accuracy, meaning, and credibility of educational content in the post-truth era. This study aims to examine the pedagogical opportunities and epistemological challenges of viral media in Islamic education and to develop a conceptual framework for preserving knowledge integrity. A systematic literature review (SLR) was conducted using thematic synthesis and philosophical analysis of 20 selected scholarly publications. The findings reveal three key insights. First, viral media can attract students' attention and support learning engagement, but its popularity does not necessarily lead to meaningful understanding. Second, the simplification of religious content may weaken contextual meaning and encourage the acceptance of information without adequate verification. Third, Islamic educational epistemology emphasizes the importance of source credibility, contextual understanding, and intellectual responsibility in evaluating educational content. Based on these findings, the study proposes an evaluative framework consisting of three interconnected dimensions: epistemic accuracy, substantive integrity, and pedagogical appropriateness. This framework contributes to Islamic educational scholarship by integrating principles of knowledge verification, preservation of meaning, and pedagogical relevance into a conceptual approach for evaluating viral media. It also provides practical guidance for educators seeking to incorporate popular digital content without compromising the integrity of Islamic knowledge. Further empirical research is needed to assess the framework's applicability and effectiveness.

This is an open-access article under the CC–BY-SA license.

Introduction (مقدمة)

Social media has made information easier to access, but it has also made it harder to distinguish reliable knowledge from claims that simply attract attention. This problem is especially pressing in the post-truth era, when emotions, personal beliefs, and online popularity can carry more weight than evidence In educational settings, students may encounter misleading information without having the skills to assess its sources or accuracy (Nagel, 2022; Siani et al., 2024). For this reason, Stitzlein (2023) and Towler (2025) stress the need to teach honesty, critical literacy, and careful evaluation of information. The issue is not only whether students can find information, but whether they can explain why it should be trusted.

Viral media are now part of this educational environment. Teachers may draw on popular songs, short videos, memes, or social media posts to make lessons more familiar and engaging. Evans (2022) and Wright et al. (2022) show how popular culture and social media can support learning participation and literacy, while Susanti et al. (2024) discuss the potential of digital media for more contextual Islamic Religious Education. A popular song, for example, might be adapted to introduce the story of the Prophet Muhammad's journey to Ta'if. Yet an appealing format cannot, by itself, guarantee that students understand the historical setting or religious meaning. When complex material is shortened to fit a viral format, important details may be lost. This makes the preservation of context as important as the accuracy of individual facts.

The concern, therefore, is how teachers can use familiar digital content without treating popularity as proof of knowledge. Mohammed et al. (2024) argue for critical pedagogy in response to post-truth conditions, and Greenwood-Hau (2024) and Morris (2024) highlight the value of reflective thinking. Yoon et al. (2023) draw attention to instructional approaches that help learners work through complex issues, while Hajisoteriou (2024) places critical education within broader social change. Read together, these studies suggest that engagement should be followed by opportunities to question claims, examine evidence, and interpret meaning. In Islamic education, those steps are especially important when a brief digital message presents religious teachings without their wider context.

Islamic educational epistemology offers a basis for addressing this problem. It treats knowledge not simply as information to be passed on, but as something connected to truth, adab, and intellectual responsibility. Al-Attas (1980) links education to the formation of persons of adab and the proper recognition of knowledge. Negara (2026) similarly discusses the Islamic worldview as a foundation for education. More recent work considers the difficulty of verifying claims in digital learning (Machdudzoh et al., 2026) and the place of tabayyun, or careful verification, in Islamic epistemology and digital ethics (Mukaromah et al., 2026). Mutha'aliin et al. (2026) also connect the evaluation of educational media with the aims and values of Islamic education. Taken together, these perspectives call for attention to the credibility of sources, the completeness of an explanation, and the purpose for which content is taught

Existing research has addressed the use of popular media for learning (Susanti et al. 2024; Wright et al. 2022), the effects of misinformation and post-truth conditions on education (Glassman et al. 2023; Mohammed et al. 2024), and the verification of knowledge from an

Islamic educational perspective (Machfudzoh et al. 2026; Mukaromah et al. 2026). These strands provide useful insights, but they have generally been discussed separately. Less attention has been given to how they can be brought together to assess whether viral adaptations of Islamic educational material remain accurate, retain their meaning, and serve a clear learning purpose. This study addresses that conceptual gap through three connected dimensions: epistemic accuracy, substantive integrity, and pedagogical appropriateness.

Accordingly, this study examines the pedagogical opportunities and epistemological challenges of viral media in Islamic education in the post-truth era and develops a conceptual framework for evaluating knowledge integrity. It uses a systematic literature review (SLR), with literature identification, selection, and synthesis reported with reference to PRISMA 2020 (Page et al. 2021), followed by thematic synthesis and philosophical analysis. The intended contribution is a set of considerations that educators can use when deciding whether popular digital material is appropriate for teaching Islamic knowledge. The framework is conceptual and does not claim to establish the classroom effectiveness of viral media.

Method (منهج)

This study used a systematic literature review (SLR) supported by thematic synthesis and philosophical analysis. The review examined three connected areas: the educational use of viral and popular digital media, misinformation and post-truth challenges in learning, and the principles of Islamic educational epistemology. The SLR provided a structured basis for selecting and comparing publications, while thematic synthesis was used to identify recurring issues across the studies. Philosophical analysis then helped interpret these issues in relation to the integrity of knowledge in Islamic education. The identification and screening process was presented in accordance with PRISMA 2020.

The literature was searched in English and Indonesian in October 2026. The search terms were organized into three groups. The first concerned media and learning, including "viral media," "popular media," "social media," and "popular music." The second concerned the post-truth environment, including "post-truth," "misinformation," and "media literacy." The third concerned Islamic education and knowledge verification, including "Islamic education," "Islamic religious education," "Islamic epistemology," and "tabayyun." The terms were used to locate studies at the intersection of these topics and to identify relevant work within each area.

Table 1. Research Corpus

Author and year	Research focus and study type	Relevance to this article
Wright et al. (2022)	Pilot study of media literacy through popular music.	Explains the potential of popular media to foster engagement and media literacy.
Evans (2022)	Case study on social media use to build connected learning experiences for young people in Dreamer Studio.	Provides insights into social media, everyday experiences, and learning engagement.
Nagel (2022)	Study of a news-literacy instrument for assessing attitudes and responses to fake news.	Supports discussion of students' information-evaluation abilities.
Siani et al. (2024)	Survey of 776 secondary students on misinformation susceptibility and	Offers empirical evidence of the need to verify sources and

	news-source credibility.	information.
Susanti et al. (2024)	Qualitative literature study on digital media innovation in Islamic Religious Education.	Connects digital media use with the Islamic Religious Education context.
Mohammed et al. (2024)	Conceptual study proposing critical pedagogy to address post-truth conditions in the classroom.	Supports teaching reasoning and the scrutiny of claims.
Towler (2025)	Synthesis of science education research and proposed pedagogical reforms to address misinformation.	Provides a comparative perspective on educational responses to misleading information.
Machfudzoh et al. (2026)	Philosophical qualitative literature study of truth verification in digital learning and Islamic educational epistemology.	Directly relevant to epistemic accuracy and the Islamic educational foundations of this article.
Mukaromah et al. (2026)	Conceptual study of tabayyun literacy, Islamic epistemology, and digital ethics in the post-truth era.	Supports information verification and ethical responsibility in digital media use.

Publications were eligible if they addressed at least one of these areas and offered a clear connection to education, learning, information verification, or the preservation of meaning. Both empirical studies and scholarly conceptual papers were considered. Records were excluded when they were duplicates, outside the research focus, insufficiently documented for analysis, or non-scholarly. Foundational theoretical works, including Al-Attas's work, were consulted for philosophical interpretation but were treated separately from the 20 publications included in the review synthesis.

Selection proceeded from title and abstract screening to full-text assessment. The identification process yielded 210 records, including 200 database records and 10 records found through reference-list searches. After 35 duplicates were removed, 175 records were screened. Of these, 115 were excluded at the title and abstract stage, and 60 full texts were sought. Eight could not be retrieved, leaving 52 articles for eligibility assessment. A further 32 were excluded because they did not meet the study's relevance or scholarly criteria. The remaining 20 publications formed the corpus for thematic synthesis and philosophical analysis.

The selected publications were entered into a research matrix recording the author and year, research focus, study type, educational context, media type or information problem, main findings, and relevance to the research questions. This matrix was used to compare the scope and contribution of each publication and to avoid treating different kinds of evidence as directly equivalent. The main analytical categories were drawn from the review questions and refined through comparison of the selected studies: (1) the pedagogical appeal of viral media; (2) challenges to evaluating knowledge in the post-truth era; and (3) Islamic educational principles for verifying sources and preserving meaning.

Within each category, the analysis examined points of agreement, differences in research context, and limitations in the evidence. Findings on engagement, for example, were distinguished from claims about the depth or accuracy of learning. The themes were then considered together through a philosophical reading of Islamic educational epistemology, especially its concern with credible sources, contextual understanding, and intellectual responsibility. This combined interpretation informed the three dimensions of the proposed evaluation framework: epistemic accuracy, substantive integrity, and pedagogical

appropriateness. The framework was developed as a conceptual synthesis of the reviewed literature; it was not empirically tested in this study.

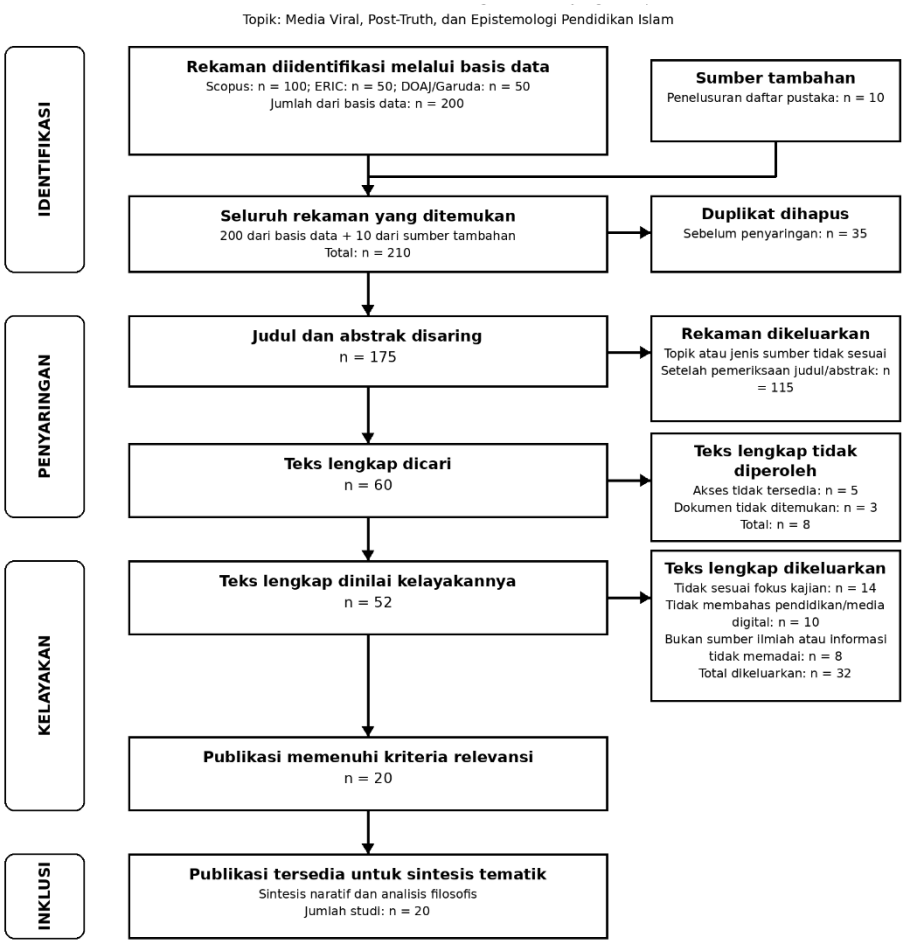

Figure 1. PRISMA Flow Diagram

Results (نتائج)

Pedagogical Potential of Viral Media in Islamic Education

The The thematic synthesis identifies three pedagogical opportunities associated with the use of popular culture and digital media in education: increasing student engagement, connecting learning materials with students' everyday experiences, and supporting contextual learning. Wright et al. (2022) examine the use of popular music in developing media literacy, while Evans (2022) highlights the role of social media in creating learning experiences connected to students' social environments. Erbas, Ture, dan Sapanca (2025) and Yoon et al. (2023) emphasize the importance of instructional technology and learning design in supporting meaning-making and understanding complex issues. Within Islamic Religious Education, Susanti et al. (2024) identify opportunities for digital media to support contextual and innovative learning. Although these studies address different educational settings, their findings suggest that popular media can support student engagement when appropriately integrated into instructional activities.

However, the synthesis also reveals a distinction between media attractiveness and meaningful learning. Ondrušková (2026) explores the potential of gamification in addressing disinformation, while Murcia-Verdú, Ufarte-Ruiz, dan Rodríguez-Pérez (2025) emphasize the importance of critical literacy in responding to information disorder. These studies highlight

the need for learning activities that encourage students to examine and understand information rather than merely respond to its presentation. Based on these findings, the synthesis identifies student engagement, contextual understanding, and critical information evaluation as three interconnected pedagogical concerns. Thus, the educational potential of viral media lies primarily in its capacity to attract students' attention and introduce learning materials, while meaningful understanding requires structured activities that promote interpretation, verification, and critical reflection.

Epistemological Challenges to Knowledge Integrity in the Post-Truth Era

The synthesis of post-truth literature identifies three interconnected epistemological challenges: information credibility, the formation of knowledge authority, and the accuracy of information representation. Glassman et al. (2023), Morris (2024), Nally (2022), and Stitzlein (2023) examine educational responses to changing relationships among truth, knowledge, and public discourse in post-truth conditions. Nøhr, Reis, dan Herborth (2025) address the relationship between expertise and authority in knowledge formation, while Siani et al. (2024) investigate students' susceptibility to misinformation and their perceptions of source credibility. Collectively, these studies indicate that the popularity of a source, repeated exposure to information, and persuasive communication do not provide sufficient grounds for establishing the validity of knowledge claims. Instead, source examination, evidence evaluation, and the distinction between factual information and interpretation emerge as important concerns in digital learning environments.

The reviewed literature also identifies challenges related to the representation and preservation of knowledge in digital media. Broinowski and Martin (2026) examine authenticity concerns associated with generative audiovisual technologies, while Saliu (2024) discusses media literacy challenges in the age of artificial intelligence. Mohammed et al. (2024) and Towler (2025) emphasize the importance of critical approaches to information evaluation. Based on these findings, the present synthesis distinguishes three aspects of knowledge evaluation: *information validity*, *representational accuracy*, and *integrity of meaning*. Information validity concerns the evidential basis of knowledge claims, representational accuracy refers to the correspondence between presented information and its original sources, and integrity of meaning concerns the preservation of context and relationships among ideas. These aspects indicate that epistemological challenges in digital media extend beyond factual correctness to include how knowledge is represented, contextualized, and understood.

Islamic Educational Epistemology and Knowledge Verification

Within The literature on Islamic educational epistemology identifies revelation, reason, experience, and intellectual responsibility as interconnected foundations for acquiring and communicating knowledge. Al-Attas (1980) emphasizes the central role of *adab* in education, while Lidia and Sopingi (2024) and Negara (2026) discuss the philosophical and epistemological foundations of Islamic education. These studies indicate that knowledge involves not only the acquisition of information but also its justification, interpretation, and responsible application. Within this framework, revelation serves as a normative source of religious knowledge, reason supports critical examination and interpretation, and experience contributes to understanding empirical realities. Together, these foundations provide a conceptual basis for examining the validity and meaning of knowledge communicated in Islamic educational contexts.

In digital educational environments, the reviewed studies identify two related principles: information verification and responsibility for preserving the integrity of knowledge. Machfudzoh et al. (2026) discuss challenges of knowledge verification, while Mukaromah et al. (2026) examine the relationship between *tabayyun*, Islamic epistemology,

and digital ethics. Isnaini and Khoirunnisa (2026) and Mutha'aliin et al. (2026) further address the integration of Islamic epistemological values with educational technology. The synthesis indicates that *tabayyun* provides a basis for examining information sources and knowledge claims, while *adab* emphasizes responsibility in interpreting and communicating knowledge. However, the reviewed literature does not present an integrated evaluation framework specifically combining information accuracy, preservation of substantive meaning, and pedagogical relevance for viral media in Islamic education

Synthesis of a Three-Dimensional Epistemological Evaluation Framework

Based Integrating the findings from the three preceding thematic areas, this study develops a conceptual evaluation framework consisting of three dimensions: *epistemic accuracy*, *substantive integrity*, and *pedagogical appropriateness*. Epistemic accuracy is derived from concerns regarding source credibility, information validity, and knowledge verification (Machfudzoh et al. 2026; Nagel 2022; Siani et al. 2024) Substantive integrity addresses the accuracy of information representation and the preservation of essential meaning when educational materials are simplified or adapted into digital formats (Broinowski and Martin 2026; Negara 2026). Pedagogical appropriateness emerges from studies emphasizing popular media, instructional design, and critical learning (Mohammed et al., 2024; Susanti et al., 2024; Wright et al., 2022). These dimensions represent the authors' conceptual integration of the reviewed literature rather than an established evaluation instrument consistently employed in previous studies. The relationship between the thematic findings and the proposed evaluation indicators is summarized in Table 2.

Table 2. Thematic Synthesis and the Proposed Epistemological Evaluation Framework for Viral Media in Islamic Education

Main thematic findings	Evaluation dimensions	Proposed indicators
Information credibility, validity of knowledge claims, and the need for verification	**Epistemic accuracy**	Source traceability, clarity of claims, adequacy of evidence, distinction between fact and interpretation
Accuracy of information representation and preservation of knowledge context	**Substantive integrity**	Fidelity to original sources, preservation of context, chronology, relationships among ideas, and essential meaning
Pedagogical potential of popular media and the importance of meaningful and critical learning	**Pedagogical appropriateness**	Alignment with learning objectives, learner characteristics, verification activities, and critical reflection

The proposed framework distinguishes three complementary aspects of evaluating viral media in Islamic education. Epistemic accuracy focuses on the validity and justification of information, substantive integrity examines the preservation of context and meaning, and pedagogical appropriateness assesses the relevance of media to instructional objectives and learning processes. The integration of these dimensions constitutes the principal conceptual finding of this study, linking knowledge verification, preservation of substantive meaning, and pedagogical considerations within a unified evaluation framework. Nevertheless, the framework remains a theoretical proposal derived from the literature synthesis and has not undergone empirical testing or validation. Its indicators therefore require further examination before they can be adopted as a standardized assessment instrument.

Discussion (مناقشة)

Viral Media and the Requirements of Meaningful Learning

The findings of this study indicate that the pedagogical potential of viral media in Islamic education lies primarily in its ability to attract students' attention and connect learning materials with their everyday experiences. However, student engagement should not be equated with meaningful learning. As suggested by Evans (2022) and Wright et al. (2022), popular culture and social media can provide accessible entry points for educational activities, particularly when learning content reflects students' interests and social environments. Nevertheless, the educational value of these media depends on how they are integrated into instructional processes. This distinction is particularly important in Islamic education, where learning involves not only acquiring information but also understanding religious teachings, interpreting historical events, and reflecting on the values embedded in the material. Therefore, the effectiveness of viral media should be considered in relation to students' understanding rather than the popularity or attractiveness of the content alone.

From a pedagogical perspective, meaningful learning requires students to connect new information with relevant knowledge, examine its context, and develop reasoned interpretations. Erbas, Ture, dan Sapanca (2025) emphasize the role of instructional technology in supporting meaning-making, while Yoon et al. (2023) highlight the importance of learning design in understanding complex issues. These perspectives suggest that the use of viral media should be accompanied by activities that encourage students to explain, compare, and critically examine the information presented. For example, a short video or popular song may help introduce an Islamic historical event, but its educational contribution remains limited if students only memorize the content without understanding the historical background or relationships among events. Consequently, viral media should function as an introductory learning resource rather than a substitute for comprehensive instructional materials.

The relationship between media attractiveness and meaningful learning also raises questions about the responsibilities of educators. Susanti et al. (2024) identify opportunities for digital innovation in Islamic Religious Education, while Murcia-Verdú, Ufarte-Ruiz, dan Rodríguez-Pérez (2025) emphasize the importance of critical literacy in responding to information disorder. Drawing on these perspectives, this study argues that teachers should evaluate viral content not only according to its relevance to students' interests but also according to its capacity to support interpretation, verification, and reflection. The pedagogical value of viral media therefore emerges through the interaction between media content, instructional design, and students' cognitive engagement. This interpretation extends the findings of previous studies by emphasizing that the integration of popular media into Islamic education requires attention to the quality of knowledge communicated and the learning processes through which that knowledge is understood.

Preserving Knowledge Integrity amid Post-Truth Challenges

The epistemological challenges identified in the results demonstrate that the use of viral media in education cannot be separated from broader concerns about knowledge credibility in the post-truth era. Glassman et al. (2023), Morris (2024) and Stitzlein (2023)highlight the importance of educational responses to environments in which the authority of knowledge is increasingly contested. In such conditions, information may gain public acceptance through repetition, emotional appeal, or the perceived authority of its communicator rather than through sufficient evidence. This situation presents a particular challenge for Islamic education because religious information is often associated with normative authority and

moral guidance. When educational content is communicated through viral formats, its popularity may influence students' perceptions of credibility even when the sources and interpretations supporting the content have not been examined. The central issue is therefore not whether viral media should be accepted or rejected, but how their knowledge claims can be evaluated responsibly.

The findings concerning information validity, representational accuracy, and integrity of meaning provide a basis for distinguishing different forms of epistemological risk. Information validity concerns whether a claim is supported by credible sources, while representational accuracy concerns whether the claim is presented faithfully and without misleading alteration. Integrity of meaning extends the evaluation to the preservation of context and relationships among ideas. This distinction is significant because information can be factually correct yet remain educationally misleading when essential explanations are omitted. Broinowski and Martin (2026) raise concerns about authenticity in audiovisual technologies, while Saliu (2024) emphasizes the need for media literacy in increasingly complex digital environments. Although these studies address broader technological developments, their insights support the argument that evaluating educational media requires attention to both the reliability of information and the accuracy of its presentation.

In Islamic education, preserving knowledge integrity becomes especially important when religious teachings or historical narratives are simplified to accommodate the characteristics of viral media. Short videos, adapted songs, and other popular formats often require selective presentation, which may reduce the explanation of chronology, historical circumstances, or relationships between events. Simplification itself is not necessarily problematic because educational materials must be adapted to students' developmental levels. However, simplification becomes an epistemological concern when it changes essential meaning or encourages interpretations unsupported by the original sources. In line with Mohammed et al. 2024 and Towler (2025), critical information evaluation should therefore include examining the evidence, context, and reasoning behind educational content. This study extends that concern by emphasizing that preserving knowledge integrity requires more than identifying factual errors; it also requires maintaining the relationships and explanations necessary for students to understand the material accurately.

Adab and Tabayyun as Foundations of Epistemic Responsibility

The findings concerning Islamic educational epistemology suggest that the evaluation of viral media requires a foundation that integrates knowledge verification with ethical responsibility. In Islamic education, revelation, reason, and experience contribute to the acquisition and interpretation of knowledge through different but interconnected functions. Revelation provides normative guidance for religious claims, reason supports the examination of arguments and interpretations, and experience contributes to understanding empirical circumstances. These foundations are consistent with the epistemological discussions presented by Lidia and Sopingi (2024) and Negara (2026). Their relevance to digital education lies in the need to distinguish between information that is merely accessible and knowledge that has been examined, understood, and responsibly communicated. Consequently, the use of viral media should not separate the presentation of religious information from the epistemological foundations through which its meaning and validity are established.

The concept of *adab* provides an ethical dimension to this responsibility. Al-Attas (1980) emphasizes the proper recognition and placement of knowledge within the educational process. Applied to digital learning, this perspective suggests that educators should consider not only whether information is correct but also whether it is communicated in a manner appropriate to its meaning, context, and educational purpose. For instance, adapting an

Islamic historical narrative into an entertaining format may increase its accessibility, but the adaptation should not trivialize important events or obscure the values conveyed through the narrative. In this sense, *adab* provides a conceptual basis for preserving substantive integrity by encouraging careful interpretation, proportionate simplification, and responsible communication. This application represents the present study's philosophical interpretation of *adab*, rather than an empirically established effect of the concept on viral-media learning.

The principle of *tabayyun* further strengthens this framework by emphasizing the verification of information before it is accepted or disseminated. Qur'an 49:6 provides a normative basis for examining received information, while Qur'an 17:36 cautions against following claims without knowledge. Mukaromah et al. (2026) discuss the relevance of *tabayyun* to Islamic epistemology and digital ethics, particularly in responding to contemporary challenges surrounding information credibility. Within the framework developed in this study, *tabayyun* can be translated into four analytical activities: identifying the source of information, clarifying the claims being communicated, examining supporting evidence and context, and considering the possibility of misinterpretation. These activities connect Islamic epistemological principles with the practical requirements of digital information evaluation. Accordingly, *adab* and *tabayyun* serve complementary functions: the former emphasizes responsibility for the meaning and appropriate communication of knowledge, while the latter emphasizes the examination of its sources and claims. Together, they provide a philosophical foundation for evaluating the integrity of Islamic knowledge presented through viral media.

Application and Pedagogical Implications of the Evaluation Framework

The three-dimensional evaluation framework developed in this study integrates epistemic accuracy, substantive integrity, and pedagogical appropriateness into a unified approach to assessing viral media in Islamic education. Each dimension addresses a different question. Epistemic accuracy examines whether the information is supported by credible sources and sufficient evidence. Substantive integrity considers whether the essential meaning and context of knowledge are preserved during adaptation. Pedagogical appropriateness evaluates whether the media and associated learning activities support educational objectives and students' understanding. These dimensions are complementary because accurate information does not automatically produce meaningful learning, while engaging instructional activities cannot compensate for misleading or incomplete knowledge. The framework therefore offers a conceptual contribution by connecting information verification, preservation of meaning, and instructional considerations within a single evaluative approach.

An illustration of this framework can be found in the adaptation of the viral song *MMG (My Mine Gueh)* into learning material about Prophet Muhammad's preaching journey to Ta'if, as presented in the Instagram content titled *Kisah Hijrah Nabi ke Thaif* (Hadi Saputra, 2026). From the perspective of epistemic accuracy, the historical information communicated through the adapted lyrics should be examined against relevant historical sources, including the circumstances of the Prophet's journey, the rejection he encountered, and his response to those events. Substantive integrity requires attention to whether the simplified lyrics preserve the historical context and relationships among events. For example, explaining the journey merely as a consequence of opposition from the Quraysh would provide an incomplete account without further discussion of the pressures faced in Mecca and the purpose of the mission to Ta'if. Pedagogical appropriateness, meanwhile, concerns whether the adapted song is accompanied by activities that help students compare the lyrics with historical references, reconstruct the sequence of events, and reflect on the values demonstrated by the Prophet. This illustration demonstrates how the proposed dimensions may be applied analytically; it

does not constitute empirical evidence of the song's effectiveness in classroom learning.

The framework also has implications for the preparation, implementation, and assessment of Islamic educational activities. During lesson preparation, teachers can examine the credibility of information sources, identify essential content that must be preserved, and determine whether the selected media align with learning objectives. During implementation, students can be encouraged to compare viral content with reference materials, identify omitted information, and discuss the relationships among ideas or historical events. During assessment, teachers can evaluate students' ability to justify information, explain its context, and demonstrate critical understanding through written reflections, discussions, or analytical assignments. These activities translate the framework into a proposed instructional sequence while maintaining the distinction between conceptual recommendations and empirically established practices. Although the framework offers a structured basis for evaluating viral media, its indicators have not yet been validated through expert assessment or classroom research. Further studies are therefore needed to examine their validity, practical feasibility, and usefulness across different Islamic educational subjects and learning contexts.

Conclusion (خاتمة)

This study shows that viral media can make Islamic education more engaging, but their appeal alone does not ensure that students understand the material accurately or in context. The literature reviewed points to a particular risk in the post-truth era: religious information may be accepted because it is familiar, widely shared, or emotionally persuasive rather than because its sources and meanings have been carefully examined. For this reason, the use of viral content in teaching needs to be guided by source verification, attention to context, and opportunities for students to question and interpret what they encounter.

The main contribution of this study is a conceptual evaluation framework built around three related dimensions: epistemic accuracy, substantive integrity, and pedagogical appropriateness. Epistemic accuracy concerns the credibility of sources and the justification of claims. Substantive integrity asks whether essential context and meaning are preserved when material is shortened or adapted. Pedagogical appropriateness considers whether the media and the activities surrounding them support the intended learning objectives. Taken together, these dimensions connect the Islamic educational principles of tabayyun, adab, and intellectual responsibility with the practical demands of digital instruction.

For educators, the framework offers a way to assess viral materials before using them in class and to design follow-up activities that move beyond attention and recall. Teachers can check the original sources, identify what has been simplified, and ask students to compare claims with reliable references and explain their understanding. These are proposed applications rather than proven outcomes. Because the framework was developed through literature synthesis and philosophical analysis, its indicators have not yet been empirically validated. Further research should examine their clarity and reliability, as well as the framework's usefulness in classroom practice.

The authors would like to express their sincere gratitude to Universitas Islam Negeri Sunan Kalijaga Yogyakarta for providing an academic environment that supports scholarly inquiry and intellectual development. Appreciation is also extended to the scholars and researchers whose published works contributed to the theoretical foundation and literature synthesis of this study. The authors hope that this research will contribute to ongoing academic discussions on Islamic education, digital media literacy, and epistemological challenges in the post-truth era.

Bibliography (مراجع)

Broinowski, Anna, dan Fiona R. Martin. 2026. "Beyond the Deepfake Problem: Benefits, Risks and Regulation of Generative AI Screen Technologies." *Media International Australia* 200(1):126–42. doi:10.1177/1329878X241288034.

Erbas, Cagdas, Ersin Ture, dan Hamza Fatih Sapanca. 2025. "Exploring Meaning-Making in Instructional Technology: A Phenomenological Study of English Language Teaching Students." *Education and Information Technologies* 30(12):17289–322. doi:10.1007/s10639-025-13450-7.

Evans, Jabari M. 2022. "Exploring Social Media Contexts for Cultivating Connected Learning with Black Youth in Urban Communities: The Case of Dreamer Studio." *Qualitative Sociology* 45(3):393–411. doi:10.1007/s11133-022-09514-6.

Glassman, M., S. Tilak, dan M. J. Kang. 2023. "Transcending post-truth: Open educational practices in the information age." *Distance Education* 44(4):637–54. doi:10.1080/01587919.2023.2267468.

Greenwood-Hau, Joe. 2024. "Teaching facts or teaching thinking? The potential of hooks' 'engaged pedagogy' for teaching politics in a 'post-truth' moment." *Teaching in Higher Education* 29(1):75–92. doi:10.1080/13562517.2021.1965567.

Hadi Saputra | Belajar Bahasa Arab di Instagram: "Alhamdulillah, ternyata metode membuat rangkuman materi SKI ke dalam irama lagu viral 'MMG – Naykilla' cukup efektif untuk membantu siswa mengingat dan memahami materi sejarah dengan cara yang lebih menyenangkan. Bukan sekadar ikut tren, tapi bagaimana sesuatu yang dekat. Semoga cara sederhana ini bisa menjadi inspirasi bagi guru-guru lainnya untuk terus berkreasi dalam menghadirkan pembelajaran yang relevan dengan generasi sekarang. Baarakallaahu fiikum. #madrasahhebat #kemenag #gurugenz #genalpha #viralvideos." 2026. https://www.instagram.com/arabiyahtalks/reel/Dc0dU71T8UZ/.

Hajisoteriou, Christina. 2024. "Rethinking Education in the Light of Post-Truth 'New' Racism and Xenophobia: The Need for Critical Intercultural Media and News Literacy." *Frontiers in Education* 9. doi:10.3389/feduc.2024.1349846.

Isnaini, Isnaini, dan Jundan Niswa Khoirunnisa. 2026. "An Integrative Epistemological Model of Islamic Education in the Society 5.0 Era." *TADIB: Jurnal Pendidikan Agama Islam* 4(1):195–208. doi:10.69768/jt.v4i1.114.

Lidia, Fika Sofiatul, dan Imam Sopingi. 2024. "Kontribusi Filsafat Ilmu Dalam Pengembangan Metodologi Penelitian Pendidikan Islam Menurut Syed Naquib Al-Attas." *Tazkiya: Jurnal Pendidikan Islam* 13(2):55–65. doi:10.30821/taz.v13i2.4114.

Machfudzoh, Nuruna Hidayatul, Nabila Umayrah, dan Zainal Arifin Ahmad. 2026. "The epistemology of Islamic education in the post-truth era the challenge of verifying truth in digital learning." *Tawazun: Jurnal Pendidikan Islam* 19(2):637–50. doi:10.32832/tawazun.v19i2.23653.

Mohammed, Shan, Quinn Grundy, dan Jessica Bytautas. 2024. "Addressing Post-Truth in the Classroom: Towards a Critical Pedagogy." *Teaching and Learning Inquiry* 12:1–16. doi:10.20343/teachlearninqu.12.24.

Morris, Charlotte. 2024. "Working with critical reflective pedagogies at a moment of post-truth populist authoritarianism." *Teaching in Higher Education* 29(1):93–110. doi:10.1080/13562517.2021.1965568.

Mukaromah, Muhimmatul, Septa Miftakul Janah, dan Muhammad Anwar Bin Ahmad. 2026. "Reframing Islamic Education in the Post-Truth Era: Integrating Islamic Epistemology and Digital Ethics through Tabayyun Literacy." *Edukasia : Jurnal Penelitian Pendidikan Islam* 21(1):65–84. doi:10.21043/edukasia.v21i1.36098.

Murcia-Verdú, Francisco-José, María-José Ufarte-Ruiz, dan Carlos Rodríguez-Pérez. 2025. "La enseñanza universitaria de los desórdenes informativos en los Grados en Periodismo en España." *Revista Mediterránea de Comunicación* 16(1):e27852–e27852. doi:10.14198/MEDCOM.27852.

Mutha'aliin, Ahmad Hikam, Abdullah Thalib, Muhammad Luthfi Dzulfikar, Nurhilal Ahmad Fathin Abdurrasyid, dan Irsad Dulanam. 2026. "Reconstructing The Essence Of Methods, Tools, And Media In Islamic Education In The Digital Era: A Ta'dib And Spiritual Education Perspective." *Atta'dib Jurnal Pendidikan Agama Islam* 7(1):188–214. doi:10.30863/attadib.v7i1.11589.

Nagel. 2022. "Measuring fake news news media literacy instrument." *Journal of Media Literacy Education* 14(1):29–42. doi:https://doi.org/10.23860/JMLE-2022-14-1-3.

Nally, D. 2022. "Theorising post-truth in the COVID era." *Journal of Educational Change* 23(2):277–89. doi:10.1007/s10833-022-09457-3.

Negara, Achmad Husaen Sastra. 2026. "The Islamic Worldview as The Epistemological Foundation of Islamic Educational Philosophy." *Journal of Islamic Education and Ethics* 4(1):35–49. doi:10.18196/jiee.v4i1.129.

Nøhr, Andreas Aagaard, Filipe dos Reis, dan Benjamin Herborth. 2025. "After Post-Truth: Revisiting the Lippmann–Dewey Debate." *Politics and Governance* 13(0). doi:10.17645/pag.9735.

Ondrušková, Dana. 2026. "A Gamified Strategy to Resist Migration Disinformation in Adolescents." *International Migration* 64(5):e70214. doi:10.1111/imig.70214.

Page, Matthew J., Joanne E. McKenzie, Patrick M. Bossuyt, Isabelle Boutron, Tammy C. Hoffmann, Cynthia D. Mulrow, Larissa Shamseer, Jennifer M. Tetzlaff, Elie A. Akl, Sue E. Brennan, Roger Chou, Julie Glanville, Jeremy M. Grimshaw, Asbjørn Hróbjartsson, Manoj M. Lalu, Tianjing Li, Elizabeth W. Loder, Evan Mayo-Wilson, Steve McDonald, Luke A. McGuinness, Lesley A. Stewart, James Thomas, Andrea C. Tricco, Vivian A. Welch, Penny Whiting, dan David Moher. 2021. "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews." *BMJ* 372:n71. doi:10.1136/bmj.n71.

Saliu, Hasan. 2024. "Navigating Media Literacy in the AI Era: Analyzing Gaps in Two Classic Media Literacy Books." *Journal of Applied Learning and Teaching* 7(2):98–109. doi:10.37074/jalt.2024.7.2.25.

Siani, Alessandro, Maria Joseph, dan Claudiu Dacin. 2024. "Susceptibility to Scientific Misinformation and Perception of News Source Reliability in Secondary School Students." *Discover Education* 3(1):93. doi:10.1007/s44217-024-00194-8.

Stitzlein, Sarah. 2023. "Teaching Honesty and Improving Democracy in the Post-Truth Era." *Educational Theory* 73(1):51–73. doi:10.1111/edth.12565.

Susanti, Septiani Selly, Laila Nursafitri, Iri Hamzah, Rita Zunarti, Darmanto, Fitriyah, Bima Fandi Asy'arie, dan Muhammad Syihab As'ad. 2024. "Innovative Digital Media in Islamic Religious Education Learning." *Jurnal Pendidikan Agama Islam* 21(1):40–59. doi:10.14421/jpai.v21i1.7553.

The Concept Of Education In Islam - Syed Muhammad Naquib al-Attas. t.t.

Towler, Owen. 2025. "Pedagogical Reforms in School Science Education for Mitigating Damaging Misinformation in a 'Post-Truth' World." *Educational Theory* 75(5):865–90. doi:10.1111/edth.70040.

Wright, Chrysalis, Reilly Branch, Lesley-anne Ey, K. Hopper, dan Wayne Warburton. 2022. "Popular music media literacy: A pilot study." *Journal of Media Literacy Education* 14(3):29–38. doi:https://doi.org/10.23860/JMLE-2022-14-3-3.

Yoon, Susan A., Clark Chinn, Noora Noushad, Thomas Richman, Huma Hussain-Abidi, Kyle Hunkar, Amanda Cottone, Jacqueline Katz, Erika Mitkus, dan Daniel Wendel. 2023. "Seven Design Principles for Teaching Complex Socioscientific Issues: The Design of a Complex Systems Agent-Based Disease Epidemic Model and the Application of Epistemic Practices in High School Biology." *Frontiers in Education* 8. doi:10.3389/feduc.2023.1210153.