

The Post-Truth Phenomenon On Social Media In The Perspective Of The Qur'an: A Study Of Tafsir Al-Kasysyaf By Az-Zamakhshari

Musholli^{1,*}, Abdul Karim²

^{1,2}Nurul Jadid University

¹musholliready@unuja.ac.id, ²karimkamil2205199@gmail.com

*Correspondent Author; musholliready@unuja.ac.id

ARTICLE INFO

Article history

Received:

30-05-2026

Revised:

14-06-2026

Accepted:

07-07-2026

Keywords:

Post-Truth; Social Media;

Al-Kasysyaf; Digital

Literacy; Tabayyun.

ABSTRACT

This study examines the post-truth phenomenon on social media from the Qur'anic perspective using Al-Kasysyaf by Az-Zamakhshari as the primary interpretive framework. Unlike previous studies that mainly discuss post-truth from the perspectives of communication, politics, or normative Islamic ethics, this study highlights the novelty of Al-Kasysyaf as an epistemological framework for interpreting contemporary digital information disorders. A qualitative library research approach combined with digital content analysis was employed to analyze the relationship between post-truth practices and Qur'anic principles of information ethics. The findings reveal three main points. First, there is a significant gap between the Qur'anic principle of tabayyun and digital practices that prioritize virality over factual verification. Second, the Qur'an promotes critical reasoning and epistemic responsibility in receiving and disseminating information. Third, Qur'an-based digital literacy, interpreted through Al-Kasysyaf, provides an ethical framework for preventing hoaxes and disinformation while maintaining social integrity. This study contributes theoretically by extending the application of classical Qur'anic exegesis to contemporary digital communication and practically by providing a conceptual foundation for educators, digital media users, and policymakers in promoting ethical and responsible digital communication.

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



Introduction

The digital age has given birth to a serious crisis of truth in public life. Information is no longer judged based on the validity of facts, but on how strongly it evokes emotions, group beliefs, and ideological interests (Kusnadi et al., 2021). This phenomenon is known as post-truth, which is evident in the rampant hoaxes, disinformation, and manipulation of narratives on social media (Unde & Hasan, 2024). Digital algorithms reinforce human cognitive biases by presenting information that matches the user's preferences, so that public spaces are transformed into echo spaces. This condition shows that the community does not experience a lack of information, but rather a crisis of reason and ethics of truth (Arifianto et al., 2025).

The post-truth phenomenon not only has an impact on the political and social realms,

but also extends to the realm of religion (Rasiani et al., 2025). Islamic lectures, verse clippings, and narratives on digital platforms are often cut out of context, twisted in meaning, or used as legitimacy for specific interests (Sulaiman, 2024). Religious authority no longer rests on the depth of knowledge, but on virality, the number of followers, and the power of rhetorical persuasion. As a result, religious truth risks being reduced to subjective opinions subject to the logic of popularity (Unde & Hasan, 2024).

The Qur'an as the main source of Islamic teachings is actually present as a guide to truth (al-ḥaqq) in the midst of human confusion (Arifianto et al., 2025). However, in the post-truth reality, the verses of the Qur'an are often used as a tool of justification (برریتا) rather than a source of enlightenment. This phenomenon shows that there is a tension between the normative message of the Qur'an about honesty, tabayyun, and justice, as well as the practice of religious communication in the digital space. Thus, a critical reading of the Qur'an is necessary to respond to post-truth epistemological and ethical challenges (khaisa et.al, 2025).

Post-truth studies are more discussed in the perspective of Western philosophy, political communication, and media studies (Rizqi, 2025) (Prianto, et al, 2025). Meanwhile, Islamic discourse tends to be normative preaching without a systematic analytical framework (Meilya et al, 2022). In fact, the Qur'an has key concepts about truth, lies, information manipulation, and the corruption of social reason. Therefore, post-truth studies in the perspective of the Qur'an become a relevant and contextual academic urgency (Zwesty, 2025).

A number of previous studies have examined post-truth from the perspectives of the philosophy of knowledge, mass communication, and contemporary politics (Fail, 2022) (Meitty, 2024). Several Islamic studies also discuss the themes of honesty, hoaxes, and communication ethics in Islam (Hasan, 2025) (Patria, 2025). However, such studies are generally partial: post-truth is discussed without a deep basis in the interpretation of the Qur'an, or the Qur'an is discussed normatively without dialogue with contemporary post-truth phenomena. The existing literature has not fully integrated the phenomenon of post-truth as a social reality with the epistemological framework of the Qur'an.

There is a gap between the complex post-truth social reality and the approach to Qur'an study which is still largely normative and fragmented. The phenomenon of truth manipulation is growing rapidly in the digital space, while the study of interpretation has not seriously made it an object of contextual analysis. The absence of dialogue between modern post-truth theory and the Qur'anic concepts of truth, falsehood, and verification of information causes the Qur'an to appear separate from the actual problems of the ummah. This gap opens up space for the birth of scientific novelty in this study (Gustin et al., 2024).

Although several Qur'anic studies have discussed information ethics, honesty, and tabayyun, most of them employ a normative approach that emphasizes moral instruction rather than epistemological analysis of contemporary digital communication. In contrast, Al-Kasysyaf by Az-Zamakhshari offers a distinctive interpretive perspective through its rational, linguistic, and argumentative approach, enabling a more critical examination of how truth, evidence, and verification are constructed within the Qur'anic discourse. This characteristic makes Al-Kasysyaf particularly relevant for interpreting the post-truth phenomenon, where emotional narratives frequently outweigh factual verification. Therefore, employing Al-Kasysyaf not only fills the existing research gap but also extends the application of classical Qur'anic exegesis to contemporary digital information challenges.

This research offers novelty by positioning the phenomenon of post-truth as an epistemological problem studied through the perspective of Al-Kasysyaf Az-Zamakhshari.

The Qur'an is understood not only as a source of moral norms, but as a conceptual framework for reading the crisis of modern truth. By examining the verses about ḥaqq, bāṭil, ifk, kadhib, and tabayyun, this study aims to analyze the message of the Qur'an in maintaining the truth of information in the midst of the dominance of emotions and public opinion in the post-truth era. This novelty is expected to enrich the treasure trove of Qur'anic study while offering a theological-critical response to post-truth challenges.

Method

This study uses a qualitative approach with a type of literature research combined with digital content analysis. This approach was chosen because the phenomenon of post-truth, which is an issue related to meaning, truth construction, and discourse practice, cannot be understood through statistical measurement alone. (Pramanan, 2022). The purpose of this study is to understand the relationship between contemporary social reality and the normative perspective of the Qur'an, focusing on Az-Zamakhshari's interpretation of Al-Kashshaf, in depth and critically (Nazhifah, 2021).

The main data of this study comes from two domains, namely the text of the Qur'an and digital content. In this case, the text of the Qur'an that will be analyzed are verses related to the concepts of truth (ḥaqq), lies (kadhib), information manipulation (ifk), and information verification (tabayyun). Az-Zamakhshari's Tafsir Al-Kashshaf was chosen for its rational and in-depth approach to interpreting the verses, especially in terms of language and logic. (Taufik & Aam, 2022). Meanwhile, digital content in the form of YouTube videos with religious and social themes is used as an empirical representation of the phenomenon of post-truth in digital public spaces, especially those featuring the use of emotional narratives, verse cutting, and truth claims without verification (Nazar, 2025).

Data collection is carried out through documentation and text search techniques. Researchers identified Qur'anic verses that were relevant to issues of truth and communication, then collected and selected YouTube content that had a broad reach and thematic relevance to post-truth practices. The collected data is recorded and classified based on the theme, context, and pattern of message presentation that emerges (Rokim & Triana, 2024).

Data analysis was carried out thematically and contextually. Qur'anic verses are analyzed using a thematic interpretation approach (maudhū'i) to discover the Qur'anic principles of truth and information ethics (Yusuf et al., 2021). Furthermore, the findings were dialogued with the results of digital content analysis to reveal the conformity and deviation between contemporary communication practices and the values of the Qur'an. This process of analysis does not stop at description, but is directed at a critical reading to explain the epistemological roots of post-truth phenomena.

The validity of the data is maintained through cross-source comparisons, namely between Qur'anic texts, classical and contemporary interpretations, and scientific literature that discusses post-truth and digital communication. In this way, the resulting interpretation is not subjective, but rather constructed through a dialogue between text, context and theory. This research is limited to conceptual and analytical studies of the post-truth phenomenon in the digital space, specifically YouTube, and is not intended to measure the quantitative impact or behavior of audiences. The focus of the research is directed at how the Qur'an provides an ethical and epistemological framework in dealing with the crisis of truth in the post-truth era (Pramanan, 2022).

Results

The Gap Between Qur'anic Norms and Digital Practices

This study shows that there is a significant gap between the Qur'anic principles regarding information verification and contemporary social media use practices. On digital

platforms, information—whether news, opinions, or entertainment content—is often received and shared without tabulation procedures or factual verification. The dissemination of information tends to be driven by virality and emotional resonance, so truth claims are considered legitimate only because they are popular or attention-grabbing, not because of factual validity. This condition deviates from the norms of the Qur'an which emphasizes epistemological responsibility and information verification. Allah SWT. says: QS. Al-Hujurat [6]: Teachings to Verify the Truth

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

"O you who have believed, if the wicked bring you news, then check the truth."

Tafsir Al-Kasasyaf QS. Al-Hujurat [49]:6

يأمر الله تعالى المؤمنين بالتحقق من الأخبار الواردة من الفاسقين، لأن الأخبار غير الموثوقة قد تؤدي إلى الفساد والفتنة، والتثبت منها واجب على كل عاقل

"Allah commands the believers to check the truth of the news of the wicked, because unverified information can cause social damage and slander. Research and verification of information is the epistemological obligation of every rational individual." (Zamakhshari, 1144 AH/1732 AD).

QS. Yunus [36]: Teachings for Making Scientific Judgments

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

"And most of them do not follow except conjecture; Actually, that conjecture will not add the slightest bit to the truth. Indeed, Allah is Aware of what they do."

Tafsir Al-Kasasyaf QS. Yunus [36]:

يشير الله تعالى إلى أن اتباع الظن دون دليل لا يحقق الحق، وأن الناس يجب أن يرجعوا إلى العلم والتثبت

"Allah affirms that following conjecture without a valid basis will not produce truth. Therefore, every individual is obliged to comply with science and verify before receiving or disseminating information." (Zamakhshari, 1144 AH/1732 AD).

The Qur'an teaches that if there is information to perform tabayyun as described in the Qur'an. Al-Hujurat [6]. The phenomenon of post-truth, which prioritizes emotion and virality over the assumption that information is true without scientific consideration or verification, is clearly contrary to this principle. QS. Jonah [36] affirms that following conjecture alone does not produce truth; In the context of post-truth, this is seen when information that triggers emotions is quickly accepted and shared as truth simply because it is popular, not because of factual validity. Thus, the norms of the Qur'an direct every individual to receive and disseminate information in a critical, rational, and epistemic manner that is responsible, in contrast to the practice in today's social media.

A Call to Critical and Scientific Thinking

On social media, information is often received and disseminated instantly without critical evaluation or epistemic verification. The popularity and emotional appeal of the content led many users to consider it to be true, even though it lacked a valid factual basis. This phenomenon requires each individual to activate critical thinking skills, examine evidence, and defer conclusions until scientific certainty is reached. This is in line with the principles of the Qur'an which emphasizes reflection of reason, rational analysis, and

epistemic responsibility in receiving and disseminating information. Allah SWT.
Conclusion:

QS. Ali Imran [191]: Teachings for Critical and Scientific Thought

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth, and the change of day and night, there are signs for those who have understanding."

Tafsir Al-Kasasyaf QS. Ali Imran (191):

أوضح الله تعالى أن التفكير في خلق السماوات والأرض والليل والنهار دليل على العقل السليم، وأن هؤلاء هم الذين يستخدمون عقولهم للتدبر في الحقائق

"Allah affirms that contemplating the creation of heavens, earth, night, and day is proof of common sense. Wise people use their minds to search out and understand the truth." (Zamakhshari, 1144 AH/1732 AD).

QS. Al-Isra [36]: The Teaching Not To Follow Something That We Do Not Know To Be True

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

"And do not follow anything that you do not know. Indeed, hearing, sight, and heart will all be held accountable."

Tafsir Al-Kasasyaf QS. Al-Isra [36]:

أمر الله تعالى بعدم اتباع ما لا علم لنا به، لأن ذلك يؤدي إلى الضلال، وجعل السمع والبصر والفؤاد مسؤولين عن كل ما يقصد إليه الإنسان

"Allah commands not to follow something that is not known to the knowledge, because following the unclear can lead to error. Hearing, sight, and heart are held responsible for every human action." (Zamakhshari, 1144 AH/1732 AD).

The Qur'an emphasizes that the use of reason ('aql) and verification of knowledge are fundamental principles in receiving and disseminating information. QS. Al-Imran [3]:191 encourages people to reflect on facts and reality as evidence for the intellectual, while QS. Al-Isra [17]:36 warns against following something without scientific basis, because every sense and heart will be held accountable. In the context of the post-truth phenomenon, this principle affirms that virality and emotional appeal should not be the benchmark of truth. Information that spreads quickly on social media, while popular, is not automatically valid; Common sense and critical verification should be the main filter before receiving or sharing them. The practice of post-truth emphasizing popular opinion and emotion as the basis of truth is clearly contrary to this norm of the Qur'an.

Digital Literacy Based on Qur'an Principles

The low level of digital literacy on social media causes information to be often received and disseminated without verification, simply because it is popular, emotionally appealing, or in accordance with group opinions, thus triggering hoaxes, disinformation, and potential slander that damages social integrity. In fact, Allah SWT emphasizes the importance of tabayyun to prevent slander and damage in society. Allah SWT. in QS. An-Nur [24]:15 states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ فَاسِقٌ بِنَبَرٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe, if an evil person brings you news, then do tabayyun, so that you do not bring disaster to a nation unknowingly, so that you regret what you have done."

Tafsir Al-Kasasyaf QS. An-Nur [15]:

يَأْمُرُ اللَّهُ تَعَالَى بِعَدَمِ نَقْلِ الْأَخْبَارِ دُونَ التَّحَقُّقِ مِنْهَا، لِأَنَّ ذَلِكَ قَدْ يُوْدِي إِلَى الْفُسَادِ وَالْفِتْنَةِ فِي الْمَجْتَمَعِ

"Allah commands not to spread the news without verifying it, as it can cause damage and slander in society." (Zamakhsyari, 1144 AH/1732 AD).

The interpretation of the findings shows that digital literacy based on the principles of the Qur'an includes not only the technical ability to access information, but also critical awareness, rational reasoning, and communication ethics. Every social media user must apply tabayyun as the main filter in receiving and disseminating information, so that hoaxes, disinformation, and emotional narratives do not damage social or spiritual integrity, and are in harmony with the principles of truth (ḥaqq) and epistemic responsibility taught by the Qur'an.

Discussion

The results of the study show that there is a significant gap between the Qur'anic principles regarding the truth of information and the practice of communication in contemporary social media. The post-truth phenomenon causes information to be received and disseminated more quickly due to virality or emotional resonance, rather than factual validity. This condition is contrary to the principle of the Qur'an which emphasizes tabayyun and verification before spreading the news, as reflected in QS. Al-Hujurat [49]:6 and the tafsir of Al-Kasasyaf which explains that unverified information can cause social damage and slander. QS. Jonah [36] asserts that following mere conjecture will not add to the truth, emphasizing the need for each individual to hold on to knowledge and verify. In the practice of social media, the tendency to share information based on popular opinions or emotions indicates a disagreement with the epistemic responsibility that the Qur'an teaches.

The Qur'an also emphasizes the importance of critical and scientific thinking in receiving information, as reflected in the Qur'an. Al-Imran [191] and QS. Al-Isra [36]. Reflection, verification, and accountability of the senses and hearts are the basic principles for distinguishing between valid information and misleading claims. In the context of post-truth, virality and popularity should not be used as a benchmark of truth. Instead, common sense and critical verification should be the primary filter before receiving or disseminating information. This principle affirms that the norms of the Qur'an provide an epistemological framework that can help individuals face the crisis of truth in the digital age.

Low levels of digital literacy also exacerbate the post-truth phenomenon, where social media users often rely on popularity and emotional appeal as indicators of truth. QS. An-Nur [15] emphasizes the importance of tabayyun to prevent slander and social damage. Tafsir Al-Kasasyaf explains that digital literacy based on the principles of the Qur'an includes not only technical skills in accessing information, but also critical awareness, rational analysis, and communication ethics in disseminating information. By applying this principle, hoaxes, disinformation, and narrative manipulation can be reduced, so that social and spiritual integrity is maintained.

This research shows that the Qur'an, especially through the interpretation of Al-Kashsyaf, can be used as an epistemological framework to read the phenomenon of post-truth. This interpretation emphasizes verification, critical analysis, and epistemic responsibility as the basis for handling digital information. Thus, this research contributes

to Islamic literature while also offering practical strategies for the digital society: filtering information based on facts, prioritizing critical analysis, applying Qur'anic communication ethics, and improving digital literacy based on truth (haqq) and social integrity. These principles are the normative and practical basis for responding to the crisis of truth in the post-truth era epistemologically and ethically.

Conclusion

This study concludes that the post-truth phenomenon on social media reflects a significant gap between contemporary digital communication practices and the Qur'anic principles of truth, verification, and epistemic responsibility. Through the interpretive perspective of Al-Kasysyaf by Az-Zamakhshari, the study demonstrates that the Qur'an provides a comprehensive epistemological framework based on *tabayyun*, critical reasoning, and ethical communication for evaluating and disseminating information in the digital age. The findings indicate that the Qur'an not only functions as a source of moral guidance but also offers a rational framework for addressing the contemporary crisis of information integrity. Theoretically, this study extends the application of classical Qur'anic exegesis to the discourse on post-truth and digital communication. Practically, it provides a conceptual foundation for educators in strengthening digital literacy education, for digital media users in promoting responsible information practices, and for policymakers in developing ethical digital communication policies grounded in Qur'anic values. Future studies are recommended to examine other classical and contemporary Qur'anic commentaries or employ empirical approaches to evaluate the implementation of Qur'an-based digital literacy in diverse digital communities.

Referensi

- Arifianto, Y. A., Sumual, E. N., & Rahayu, Y. F. (2025). *Reflektif Teologi Digital Di Era Pasca Pandemi Dan Post-truth : Strategi Edukasi Iman Dan Kritik Terhadap Kultur Digital*. 2025, 68–78. <https://doi.org/10.56175/salvation.v6i1.58>
- Fail, M. (2022). *Fenomena Taqlid Digital Dan Implikasinya Dalam Bertauhid Di Era Post-truth*. 01(April), 27–49. <https://doi.org/10.15642/jitp.2022.1.1.27-49>
- Gustin, E., Firmansyah, M. A., & Perdana, D. D. (2024). *Echo Chamber Pada Interaksi Komentar Di Akun Instagram @ Turnbackhoaxid Dalam Konteks Post - Truth*. 262–283. <https://doi.org/10.23917/komuniti.v16i2.6375>
- Hasan, W. Dan. (2025). *Integrasi Etika Dan Regulasi Dalam Penanganan Misinformasi Di Media Digital Pada Era Post-truth*. 163–172. <https://doi.org/10.30743/mkd.v9i1.10539>
- Khaiza Et, Al. (2025). *Dakwah Digital Multimazhab: Analisis Strategi Komunikasi Islam Moderat Di Era Post-truth Khaiza*. 1(2), 682–687. <https://doi.org/10.64677/ppai.v2i1.28>
- Kusnadi, E., Septian, R., Susanto, T. T., Febri, Y., & Paksi, A. (2021). *Antisipasi Post-truth Di Era Media Digital*. 2(April), 35–39. <https://doi.org/10.31294/jpr.v2i1.327>
- Meilya Syifa Aghniya Rahman1, Silvi Puspita Dewi1, L. S. N., & Friska Lestari Samosir1, Angelique Ezra Herviani1, *Zainal Abidin Achmad1. (2022). *Kredibilitas Informasi Di Era Post-truth Dikalahkan Kecepatan Informasi : Pengabaian Undang Undang Informasi Dan Transaksi Elektronik*. 14(2), 151–173. <https://doi.org/10.20473/jap.v14i2.46677>
- Meitty. (2024). *Praktek Diplomasi Siber Di Era Post Truth* (. 10, 1–11. <https://doi.org/10.20473/jap.v14i2.46677>
- Nazar. (2025). *Tafsir Maudhu ' I Sebagai Pendekatan Integratif Dalam Studi Al- Qur'an* 1. 137–164. <https://doi.org/10.70193/alqawanin.v2i1.07>
- Nazhifah, D. (2021). *Hakikat Tafsir Maudhu ' I Dalam Al-Qur ' An*. 1(September), 368–376. <https://doi.org/10.15575/jis.v1i3.13033>
- Patria. (2025). *Kebenaran Berdasarkan Hukum Di Era Post-truth Truth According To Law In The*

- Post-truth Era*. 1, 40–49. <https://doi.org/10.64677/ppai.v2i1.28>
- Pramanan, A. (2022). *Hakikat Dan Urgensi Metode Tafsir Maudhu ' I*. 2(4), 651–657. <https://doi.org/10.15575/jis.v2i4.21431>
- Prianto, Et, Al. (2025). *Disinformasi Dan Krisis Kepercayaan: Turbulensi Budaya Hukum Di Era Post-truth Dan Artificial Intelligence*. 09(02). <https://doi.org/10.62383/demokrasi.v2i1.659>
- Rasiani, A., Sari, H. P., Wilis, E., & Setiawarni, U. (2025). *Pendidikan Islam Di Era Post-truth : Tantangan Dan Strategi Literasi Media Bagi Generasi Muda*. 3(April), 381–390. <https://doi.org/10.61104/ihsan.v3i2.947>
- Rizqi. (2025). *Perilaku Politik Mahasiswa Generasi Z Post-truth On Tiktok : Its Impact On The Political Behavior*. 3174–3178.
- Rokim, S., & Triana, R. (2024). *Tafsir Maudhui : Asas Dan Langkah Penelitian Tafsir Tematik*. 409–424. <https://doi.org/10.30868/at.v6i02.2057>
- Sulaiman. (2024). *Religion In The Post-truth Era: Between Religious Populism And Social Banality Sulaiman Djaya (Pemerhati Kebudayaan Di Majelis Kebudayaan Banten)*. 28(2), 188–200.
- Taufik, A., & Aam, R. (2022). *E-ISSN : 2792-0876 Metode Tafsir Maudhu ' I Dan Hermeneutika Dalam Kajian Tafsir Al-*. 3(2), 191–213. <https://doi.org/10.37274/mauriduna.v3i2.626>
- Unde, A. A., & Hasan, A. (2024). *Analisis Pengaruh Post Truth Terhadap Generasi Z Dalam Berkomunikasi*. <https://doi.org/10.51622/kafebis.v2i2.2671>
- Yusuf, M., Permana, S., Sunan, U. I. N., & Djati, G. (2021). *Analisis Terhadap Karakteristik Maudhu ' I Dalam Penafsiran Hassan Hanafi*. 1(2), 139–145. <https://doi.org/10.15575/jis.v1i2.11679>
- Zamakhshyari, A. (1144 H / 1732 M). *Al-Kasysyaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujud al-Tafsir* (ed. Ahmad Syakir). Kairo: Maktabah al-Kulliyat.
- Zwesty. (2025). *Pembelajaran Pendidikan Agama Islam: Membangun Kejujuran Di Era*. 13(01), 87–94. <https://doi.org/10.51729/1001985>