

OVERCOMING HOAX: PROPHET MUHAMMAD'S STRATEGIES INTEGRATED IN PAI TEACHING AND LEARNING

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Abstract

The spread of false information, or hoaxes, occurs swiftly in cyberspace. Often, this widespread information has significant impact on people's lives. Unfortunately, hoaxes have targeted the youth, who represent the future generation. Therefore, it is of paramount importance for education to provide young students with comprehensive guidance on how to navigate and mitigate the impact of hoaxes. Hence, the objective of this study is to address hoaxes by examining the strategies employed by Prophet Muhammad and incorporating these strategies into Islamic Education (PAI). The study employed a qualitative approach, specifically a literature review, to gather pertinent data related to the research. Primary and secondary sources were utilized as the data sources. Data analysis techniques involved condensing and evaluating the collected data, followed by the interpretation, conclusion, and verification of the selected data. The study's findings indicate that Prophet Muhammad employed four strategies to combat hoaxes: emotion management, discussion, broadening perspectives, and clarification. These strategies can be integrated into PAI, encompassing both curricular and extracurricular activities.

Keywords: *Hoax; Integration; Islamic Education (PAI); Strategy.*

Abstrak

Dewasa ini, penyebaran informasi palsu (hoaks) sangat pesat di dunia maya. Tidak jarang informasi yang beredar di dunia maya tersebut mempengaruhi tatanan kehidupan masyarakat di dunia nyata. Ironisnya hoaks sudah menyerang generasi penerus bangsa yang masih belia. Dalam hal ini dunia pendidikan perlu mengajarkan cara menanggulangi hoaks kepada para peserta didik. Oleh karena itu, penelitian ini bertujuan untuk mengkaji hoaks dengan cara menganalisis strategi yang digunakan oleh Nabi Muhammad SAW dan mengintegrasikan strategi tersebut ke dalam pembelajaran Pendidikan Agama Islam. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian studi pustaka (library research). Melalui studi pustaka, penulis mengumpulkan data-data relevan terkait dengan penelitian ini. Sumber data yang digunakan dalam penelitian ini adalah sumber data primer dan sumber data sekunder. Penelitian ini menggunakan teknik analisis data dengan cara mereduksi dan mengkritisi data yang sudah terkumpul, menyajikan data dengan cara menginterpretasi teks dan menarik kesimpulan sekaligus melakukan verifikasi. Artikel ini menyimpulkan bahwa Nabi Muhammad SAW menggunakan empat strategi dalam menanggulangi hoaks, yaitu: strategi mengelola emosi, bertukar pikiran, memperluas wawasan, dan klarifikasi. Strategi tersebut dapat diintegrasikan pada pembelajaran Pendidikan Agama Islam baik dalam kegiatan kurikuler maupun ekstrakurikuler.

Kata Kunci: *Hoaks; Integrasi; Pendidikan Agama Islam; Strategi.*

INTRODUCTION

Technology plays a crucial role in daily life as it allows humans to do their tasks quickly, and efficiently. Since the invention of the steam engine during the first industrial revolution, technology has gradually reduced and even replaced human labor. Due to its rapid development, today's technology is no longer just used to create large machines or objects; it is also evolving into something that is invisible but has a significant impact. This technology can establish

connections between the real and virtual worlds. This breakthrough is called the internet.

The Internet enables any task to be completed anywhere. It connects worldwide in seconds. Everyone uses the internet in various aspects of life, such as in social, economic, and even educational aspects. It becomes an absolute must, especially during the COVID-19 pandemic, which forces employers to adopt a work-from-home policy. According to a survey by the Indonesian Internet Service Provider Association in the second quarter of 2019–2020 (Q2), 196.71 million Indonesians, or 73.7% of the country's total population, have used the Internet. This number has increased by 25.5 million people or 8.9% from 2018. With an average daily usage of eight hours or more, most of these internet users connect via smartphones. Social media scrolling, messaging, entertainment, and work-related activities are typical long-term uses.

Due to the rapid advancements in information technology, anyone equipped with an internet connection and a smartphone can now generate and disseminate information. Through groups in instant messaging (chat) applications or social media, this information can quickly spread to dozens or even hundreds of people. In Indonesia, there are 160 million active social media and chat users as of 2020 (Simon, 2020), dominated by millennials and Generation Z who are between 18-34 years old (Nurhayati-Wolff, 2020). According to the results of a 2020 poll conducted by the Indonesian Internet Service Provider Association, Facebook is the most popular social media network among Indonesians, followed by Instagram and Twitter. In the meantime, WhatsApp continues to be used by most people among chat applications.

The ease and rapidity of producing and sharing information also bring about the alarming presence of fake news, which troubles users of social media and messaging platforms. According to the findings of the 2019 Indonesian Telematics Society study, which had 941 respondents and was dominated by bachelor's and master's degree holders, most respondents received hoaxes from social media and chat applications. Sadly, respondents get these hoaxes every day. In addition, according to the survey from *dailysocial.id*, as many as 75% of respondents found it difficult to identify hoaxes. Because these two polls were done during a political year, the most transmitted hoaxes at the time were hoaxes involving socio-politics and hoaxes about ethnicity, religion, race, and inter-group relations (Eka, 2018).

The extensive utilization of false information (hoaxes) and offensive language in social media black campaigns is prevalent due to their ability to suppress opposing voices. The greater the number of hoaxes and hate speech disseminated, the more it negatively impacts the electoral support for political rivals (Sirait, 2019). In essence, black campaigns are employed to tarnish the reputation of candidate pairs or political parties, aiming to diminish their popularity among the public (Piliang, 2005). Political hoaxes are extremely harmful if they continue to circulate in society because they can shatter social harmony amongst groups of individuals who hold opposing political views.

The spread of hoaxes has witnessed a significant surge during the COVID-19 pandemic. The Ministry of Communication and Informatics of the Republic of Indonesia carried out a program to identify hoaxes that were spread

during the COVID-19 pandemic on various social media platforms. This identification was carried out since the pandemic came to Indonesia from March 2020 to January 2021. The results show that 1387 types of hoaxes had been identified (Yusuf, 2021). Polda Metro Jaya (2020) reported that as of March 2020, the police have processed 45 cases, and the criminals face six years in prison and a one billion dollar fine for violating the Information and Electronic Transaction Law, Article 45 Paragraph (1) and Article 28 Paragraph (1) of Law Number 19 of 2016. Amidst the COVID-19 era, a notable portion of circulating hoaxes pertained to health-related matters. Such deceptive information poses a grave threat to society, as it can lead to harmful actions that jeopardize lives (Juditha, 2020).

A study conducted by Islam et al. (2020) describes that there have been 800 fatalities worldwide as a result of COVID-19 hoaxes and conspiracy theories. In addition, this study noted that methanol consumption resulted in 5,876 hospital admissions and 60 cases of blindness. This incident was caused by the victims believing that the liquid could ward off COVID-19 (Islam, 2020). The cases prove that hoax news circulating in society is dangerous and fatal. From hoax spreaders were caught, some were young and even minors. For example, Liputan6.com (2021) reported a junior high school student with the initials SR was arrested for making hoaxes about COVID-19. Another instance is the 15-year-old boy with the initials IS alias IC who revealed the proliferation of tsunami hoaxes in Bulukumba, Indonesia (Cipto, 2018). There have also been instances of 18-year-old Sukabumi residents spreading hoaxes about plans to attack clerics (YUD, 2018). This social problem urges solutions so that it does not recur in the future.

Islam the *rahmatan lil alamin* has a value framework for counteracting hoaxes. Islamic teachings instruct adherents to combat hoaxes by adhering to the principles of truthfulness and honesty. This is explained in the Qur'an and hadith, one of them is in surah al-Ahzab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧).

“O believers! Be mindful of Allah, and say what is right.” (Surah Al-Ahzâb 33: 70).

In Tafsir *al-Bahr al-Muhîl*, Abû Hayyân references the view of Ibn ‘Abbâs, stating that the interpretation of “*qaulan sadîdâ*” is synonymous with a truthful and sincere statement (Abû Hayyân, 1992). From Aisha, ‘Urwah, Sahl bin Sa’d al-Sâ’idî that the Prophet Muhammad (ﷺ) never missed reading this verse when preaching (al-Suyûṭî, 1993). This indicates that Prophet Muhammad (ﷺ) emphasized to the Muslims the importance of maintaining a devout fear of Allah (ﷻ), while also upholding sincerity in their speech.

There are also hadith that instruct Muslims to tell the truth. For example, the hadith narrated by Muslim al-Naisabûrî in *Sahîh Muslim* number 2607 (Al-Naisabûrî, 2011, p. 534) as follows:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا (رواه مسلم)

Abdullah reported Allah's Messenger (ﷺ) as saying: *It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.*" (Sahih Muslim).

Religious texts that advocate telling the truth show that Islam pays great attention to honesty. Religious scriptures promoting truthfulness exemplify Islam's significant emphasis on honesty. Prophet Muhammad (ﷺ) himself expressed strong disapproval and anger towards those who lied to exploit his name. Consequently, those who resort to falsehoods and use the name of Prophet Muhammad (ﷺ) are, in essence, paving their way toward condemnation in the afterlife (al-Bukhârî, 2002, p. 40). This statement demonstrates the Prophet Muhammad's (ﷺ) uncompromising stance in responding to lies since he represents the ideal Muslim,

As the epitome of the perfect human being for Muslims, Prophet Muhammad (ﷺ) demonstrated remarkable success in addressing hoaxes in all aspects. This was shown when he coped with the biggest hoax in his time, which is known as the *hadîts al-Ifki*. It was enshrined in the Qur'an and is the longest hadith in the books of Bukhârî and Muslims. Hence, educators should follow the strategy used by the Prophet Muhammad (ﷺ) in tackling hoaxes and then integrate them into Islamic Education to nurture generations who can wisely address hoax issues.

According to the description, the goal of this study is to investigate ways for combatting hoaxes from the perspective of

hadith, as well as to investigate the integration of these strategies into Islamic Education. The goal is to combat the pervasive spread of hoaxes in society using a strategy based on Islamic religious teachings.

METHOD

The qualitative study employed library research. This research activities related to the collection, reading, recording, and processing of library data (Zed, 2008). Data sources are the most important part of literature study research. Through data sources, we found and explored data relevant to this current study. Papers pertaining to the themes of hadith, hoaxes, and Islamic Education were used as data sources in this study. The data sources used in this study are (1) *Irsyâd al-Sâri Syarh Sahîh al-Bukhârî* by Ahmad bin Muhammad al-Qastallânî on a detailed explanation of the texts of *Sahîh al-Bukhârî*; (2) *Klarifikasi Al-Qur'an atas Berita Hoax* by Idnan A. Idris which discusses hoax stories recorded in the Al-Qur'an; (3) *Ilmu Pendidikan Islam* by Abuddin Nata.

The first part of our investigation was to collect as much pertinent data about hadith, hoaxes, and Islamic Education as possible. The following stage involved reading, analyzing, decreasing, analyzing, and criticizing the acquired data. The data was then interpreted by incorporating the tactics utilized by the Prophet Muhammad (ﷺ) in combating hoaxes into Islamic religious instruction. The final stage involved developing conclusions and verifying them.

RESULTS AND DISCUSSION

The Strategy of the Prophet Muhammad (ﷺ) in Overcoming Hoaxes

The false accusation that affected the household of Prophet Muhammad (ﷺ) and his wife Aisha was a significant trial from Allah (ﷻ), leading to various challenges. These issues ranged from the temporary separation of Prophet Muhammad (ﷺ) from Aisha to a tense social atmosphere. Despite the severity of this test, Prophet Muhammad (ﷺ) successfully navigated through it, resolving the problems, and restoring harmony within his household. To counter these hoaxes, the Prophet Muhammad (ﷺ) employed several strategies, including:

Emotion Management

As a human being, the Prophet Muhammad (ﷺ) also experienced emotions such as joy, sadness, anxiety, and other feelings. The difference between prophets (ﷺ) and ordinary people lies in the emotion management. The Prophet (ﷺ) could control his emotions, whereas not all regular people do.

Emotion management is very important for humans. Social interactions that are calming and enjoyable can result from effective emotional management. The Prophet Muhammad (ﷺ) is an example of how to manage emotions appropriately and effectively. In addition to giving verbal orders to do so, the Prophet Muhammad (ﷺ) also observed good and proper methods of emotion management in action when dealing with challenges.

In dealing with the problem of *hadîts al-ifki*, for instance, The Prophet Muhammad (ﷺ) was able to control his emotions

as evidenced by his attitude, which allowed him to make thoughtful decisions after hearing the advice of his friends. Divorce from Aisha was inevitable if the Prophet Muhammad (ﷺ) acted with rage.

In addition to not acting hastily, the Prophet Muhammad (ﷺ) showed patience in handling the hoaxes that affected his household for a month. One example of this patience is the Prophet Muhammad's (ﷺ) ability to calm his companions when they were fighting while the prophet (ﷺ) was preaching. Friends from the Aus tribe and friends from the Khazraj tribe got into a dispute. In this conflict, the two tribes came dangerously close to murder (Al-Bukhârî, 2002). Even though at that time the Prophet (ﷺ) was psychologically agitated, the Prophet (ﷺ) remained patient and managed to defuse the conflict and not be provoked.

Discussion

Discussion to exchange ideas is the right step to solve a problem. In discussion, everyone is free to express their opinions, and if other opinions are found, the interlocutor is also free to respond. This tactic can be implemented using discussion, deliberation, question-and-answer, debate, and other methods. Discussions can involve two or more people, at least.

When hoaxes about Aisha spread throughout the city, Prophet Muhammad (ﷺ) felt uneasy about the news and planned to separate from Aisha. To overcome his anxiety, the Prophet (ﷺ) looked for information by discussing it with his companions. The friend who was first invited was Usâmah ibn Zaid. Usâmah gave his views regarding the rift in the household of Prophet Muhammad (ﷺ). Usâmah said: "O Allah's

Messenger (ﷺ)! She is your wife, and we do not know anything about her except good." (Al-Bukhârî, 2002). Al-Qastallânî cites Abû Dzar that Usâmah implies that the Prophet (ﷺ) should save his marriage (Al-Qastallânî, 1996). We think that Usâmah offered the right opinion as when someone is anxious, the other person should soothe the situation rather than complicate it with offensive remarks. The anxiety shown by the Prophet (ﷺ) is a natural attitude as a human being. Negative news can trigger an increase in negative emotions as shown by high anxiety (Herwanto, 2015).

After discussing with Usâmah ibn Zaid, the Prophet Muhammad (ﷺ) did not immediately make a decision. The Prophet (ﷺ) then discussed with Ali ibn Abî Tâlib. Ali share his view: "O Allah's Messenger (ﷺ)! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." (Al-Bukhârî, 2002). The opinion of Ali bin Abî Tâlib is very different from that of Usâmah bin Zaid.

We assume that Ali was furious about the rumors that were circulating. Ali Because no one wants to see their loved ones hurt by another person. The Prophet (ﷺ) was also Ali bin Talib's cousin and father-in-law, having been raised and living with his family since childhood, which strengthened their emotional connection.

As per Shihab's (2005) account, Ali bin Abî Tâlib's response regarding Aisha seemed to deeply affect her, resulting in her refusal to support Ali bin Abî Tâlib's appointment as caliph to replace the deceased Uthmân bin 'Affân, who was killed by the rebels. Aisha's refusal became one of the causes of civil war among Muslims in the Jamal War. The war has

claimed many victims due to political affairs that cannot be resolved peacefully (Anshori, 2018).

Discussion implemented by the Prophet Muhammad (ﷺ) can be applied in today's life. When someone receives information, whose veracity is in question, the recipient must first discuss the information with those who are more knowledgeable and familiar with its veracity. For instance, if someone receives information from the world of health, they must share their ideas with those who are qualified to work in the health industry. because inaccurate health information may put lives in danger (Juditha, 2020).

Broadening Perspective

After hearing the opinions and suggestions of Ali ibn Abî Tâlib, the Prophet Muhammad (ﷺ) then summoned Aisha's slave named Barîrah to expand his insight and find valid evidence. It seeks to determine which of the two opposing earlier opinions can be taken into account.

So, the Prophet (ﷺ) called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." (Al-Bukhârî, 2002).

The viewpoint expressed by Usâmah bin Zaid is strengthened by Barîrah's viewpoint. Barîrah testified that Aisha never did anything disgraceful that could tarnish her good name and honor. According to Barârah's testimony, Aisha once made a mistake, though it was only a minor one: she

dozed off while managing her family's finances. The Prophet Muhammad's (ﷺ) confidence in Aisha increased as a result of Barîrah's assertion. This is obvious from the Prophet Muhammad's (ﷺ) acts and words after hearing Barîrah's declaration and speaking from the pulpit.

After hearing the statement of his companions, the Prophet Muhammad (ﷺ) immediately climbed to the pulpit and then said: “ "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me,"." (Al-Bukhârî, 2002, p. 1018). This shows that the Prophet's (ﷺ) trust in Aisha had grown again.

After exchanging ideas with Usâmah bin Zaid, Ali bin Abî Tâlib and Barîrah, Zainab bint Jahsy (his wife "O Zainab! What have you seen?" Zainab replied: "O Allah's Messenger (ﷺ)! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." (Al-Bukhârî, 2002, p. 1019). This history is another example of the Prophet Muhammad's (ﷺ) method of expanding his perspective when dealing with *hadith ifk*.

This strategy is useful to tackle hoaxes. According to Idris (2018), one can easily believe news because of a lack of insight or knowledge. Seeking truth and valid facts implies broadening one's perspective and understanding. This method can be carried out in a modern setting by discussions, interviews, reading books, watching films, or other activities connected to insight and knowledge.

Clarification

After a month of this hoax, the Prophet Muhammad (ﷺ) went to Aisha's parents' house to seek Aisha for clarity on the reports that were circulating. At that time Aisha was accompanied by an Ansar woman and her parents who sat beside her. Then Prophet Muhammad (ﷺ) opened the conversation: "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance." (Al-Bukhârî, 2002, p. 1018).

Hearing the words of the Prophet Muhammad (ﷺ), Aisha asked her parents to answer on her behalf. However, Aisha's parents did not know what to answer, so finally, Aisha herself answered to clarify the rumors that were circulating. " By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: " So 'I can only endure with' beautiful patience!2 It is Allah's help that I seek to bear your claims (QS. Yusuf: 18).

Asking Aisha for clarification regarding the rumors that were circulating was the best strategy used by the Prophet Muhammad (ﷺ). Therefore, The Prophet (ﷺ) had the opportunity to personally hear Aisha's confession, and he

would then assess and compare it with the perspectives of others given in the past.

This action is a manifestation of Islamic teachings to always ask for clarification (*tabayyun*) when receiving information and not be in a hurry to believe and spread it. As stated in Surah al-Hujurât verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيبُحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (٦)

“O believers, if an evildoer brings you any news, verify ‘it’ so you do not harm people unknowingly, becoming regretful for what you have done.” (Al-Hujurât 49:6).

Al- Khâzin interpreted the word *fatabayyanû* as halting the spread of received information, seeking clarifications for the information, and uncovering its truth (Al-Khâzin, 1979). Meanwhile, according to Abû Hayyân, *fatabayyanû* means seeking assurance together with an explanation and not rushing into a decision without explanation (Abû Hayyân, 1992). In line with the two interpretations above, Muhammad Ali al-Shabûnî also interprets the word *fatabayyanû* by seeking the truth of the news (Al-Shabûnî, 2001). Caution and *tabayyun* in receiving information are required to avoid subsequent regrets.

Al-Hujurât 6 is one of the pillars established by religion in social life, as well as a highly reasonable guide when receiving news. Human relationships must be based on things that are well understood. Because people cannot access all information, they require the assistance of third parties who are truthful and trustworthy (Shihab, 2005).

Integration of the Prophet Muhammad's (ﷺ) Strategy for Overcoming Hoaxes in PAI Learning and Teaching

The Prophet Muhammad's (ﷺ) technique for dealing with hoaxes can be included in learning Islamic Education, both in intra-curricular and extra-curricular activities. Because these techniques are mutually integrated. For example, if someone wishes to solve an issue with the information they receive, that person must exchange ideas with others who have that capacity. Prior to discussing thoughts, the individual should widen their perspectives by reading books, online pages, or other relevant sources. When the discussion is in progress, the person must control his emotions so that tension is prevented from developing, resulting in hatred. Following the conclusion of the debate, the individual sought an explanation from the victim.

The incorporation of this method is predicted to counter hoaxes and make students less likely to trust hoaxes. These tactics can be refined and tweaked to make them more contemporary. This technique can be implemented in Islamic Education subjects at both *madrasas* and schools.

The Integration in Islamic Education Intracurricular

The Islamic Education curriculum in the Minister of Religion Decree No.183 of 2019 involved the issues of hoaxes. However, this material can only be obtained at the secondary education level (*Madrasah Aliyah*) in the *Aqidah Akhlak* subject. In fact, hoaxes no longer solely target students in secondary school; students in all educational levels, including primary school, can become the victims of hoaxes.

Consequently, an understanding of the dangers of hoaxes should have been instilled in students from an early age

implicitly through the Islamic Education intracurricular by implementing the strategies implemented by the Prophet Muhammad (ﷺ). The following lists the integration of these strategies into the Islamic Education curriculum:

Emotional Quotient Development

The quality of learning can be improved by developing an emotional quotient because intellectual development alone is not capable of producing whole human beings as envisioned by national education (Mulyasa, 2016). Developing students' emotional quotients is more focused on providing examples than on a strictly academic level. This is because educators' attitudes and daily conduct will be imitated by their students.

Through emotional quotient, the aspiration is for all individuals engaged in education and learning to possess a deep understanding of themselves and their surroundings, exhibit self-assurance, refrain from harboring feelings of jealousy, envy, anxiety, or fear, remain resilient in the face of challenges, and avoid quick outbursts of anger (Mulyasa, 2016). As a result, if students' emotional quotients are properly developed, their attitudes will be vigilant when receiving hoax attacks, and they will not be easily frightened or furious about the news that comes their way.

According to Mulyasa (2016), the methods for fostering emotional quotient in the learning process include: 1) establishing a supportive and nurturing environment; 2) cultivating a democratic and inclusive atmosphere for learning; 3) encouraging empathy by understanding and sharing in students' feelings; 4) assisting students in finding solutions to their challenges; 5) engaging students fully in their learning experience, addressing their physical, social, and emotional

needs; 6) responding positively to students' actions and avoiding negative reactions; 7) leading by example in implementing rules and maintaining discipline during learning (Mulyasa, 2016).

Because controlling emotions is strongly tied to moral education, educators should have used these strategies in Islamic Education learning activities. Emotional management is very important to be trained and accustomed so that students have commendable attitudes and morals in their daily lives both in the real world and in cyberspace.

The following strategies for enhancing students' emotional intelligence can be incorporated into Islamic Education curricular activities:

- Qur'an and Hadith: students are trained and habituated to being patient when there is a disagreement with a friend or when they hear information whose veracity cannot be determined as part of the implementation of patient material in Surah Al-Baqarah verse 153.
- Moral Principles: students examine instances and the good consequences of adopting this patient attitude in order to reawaken their desire to adopt patience in their daily lives.
- Fiqh: students practice being patient when buying and selling items. For example, when haggling, waiting in line, and so on.
- History of Islamic Culture: students seek and analyze stories in books, encyclopedias, and the internet about the Prophet Muhammad's (ﷺ) and his companions' courage in spreading Islamic da'wah. Then, add your results to the mental map.

Application of the Discussion Method in PAI

Interactive and communicative Intracurricular activities for Islamic Education can be developed by providing appropriate learning methodologies. The determination of the

learning technique is one component of the learning strategy. The selection of a learning technique must consider numerous elements, including the goals to be reached, the material to be delivered, the conditions of students, the environment, and the talents of educators (Nata, 2009).

In dealing with hoaxes, the choice of discussion method has proven to be effective. This can be proven by Silvana's (2018) research, which conducted digital literacy training among teenagers in the city of Bandung. The discussion method used by Silvana is varied with the mind mapping method and presenting the results of group discussions in front of the class. This variation is used to make the discussion more exciting and less monotonous.

The following is an example of incorporating discussion by adopting the discussion method in Islamic Education intra-curricular activities:

- Teachers provide learning materials aligned with the essential competencies to be achieved, such as studying the concept of halal food in fiqh.
- Educators present contemporary social media viral cases that trigger debates and concerns within the community, like the ongoing controversy over the halal status of various food items like Samyang (Korean instant noodles), crabs, sago caterpillars, and others.
- Students are instructed by educators to form discussion groups based on the class size.
- Students are encouraged to gather comprehensive data related to specific food topics. Data can be collected from various sources, such as books, web pages, brainstorming sessions, or data already provided by educators.

- The gathered data is then analyzed and discussed among the students to assess its reliability and credibility.
- After the discussions, students document their findings and present them in front of the class.

The educator serves as a facilitator and evaluator of group discussion. Educators should not interrupt or intimidate students' viewpoints throughout the discussion process so that students do not feel pressurized and are not frightened to speak their opinions. Bridges in Sanjaya contends that educators must create conditions in which all students can share their ideas and perspectives, listen to and respect the viewpoints of others, and expand their knowledge (Sanjaya, 2006). Group discussion activity is expected to be a place to grow and develop as well as strengthen the abilities of students.

After the discussion activities are completed, educators can provide missing information and correct incorrect comments. Educators can also identify the references that students utilize to find data. If invalid references are discovered, educators can assist students in locating valid references. This is done to train pupils to use valid references. As a result, educators must understand the content covered and draw conclusions from a variety of reliable sources.

In Islamic Education, this discussion method needs to be accustomed to and carried out continuously. To avoid boredom and monotony, educators might adapt and seek different variants that can be incorporated into the discussion approach. Students who are used to debating a topic or the information they get will improve their critical thinking skills and be able to avoid the perils of hoaxes. Because one of the features of those

who readily believe in hoaxes is a lack of critical thinking abilities (Idris, 2018). Students in the twenty-first century are expected to have four basic competencies, one of which is the ability to think critically (Septikasari, 2018).

Strengthening Digital Literacy to Broaden Knowledge

Broadening knowledge refers to the act of acquiring information from credible and pertinent sources. This approach holds significant importance for students as it fosters a comprehensive understanding, preventing them from easily accepting unclear information. To implement this strategy effectively in Islamic education, educators can offer students various references and supportive learning materials. These resources may include textbooks, encyclopedias, infographics, educational videos, websites, and more. However, as noted by Nata, the utilization of these learning and teaching resources depends on factors such as available time, costs, teacher creativity, and institutional policies (Nata, 2009).

In addition to the learning materials indicated above, continuing media literacy programs for students are required because the function of the media, particularly social media, is inextricably linked to today's society.

Literacy is defined as the ability to write and read (KBBI V, 2020). According to the United Nation Educational, Scientific, and Cultural Organization (UNESCO) states that literacy is not limited to the ability to write and read, but includes the ability to identify, understand, interpret, make something, communicate, count, and use printed and written materials related to various. Meanwhile, the media can be interpreted as a tool, intermediary or means of communication such as newspapers, television, posters, and so on (KBBI V,

2020). Thus, media literacy can be broadly defined as the ability to explore, study, and use numerous media sources in various forms (Silvana, 2018). Media literacy is currently specified in digital literacy which is a derivative of media literacy. Media literacy includes television, film, and print media. Meanwhile, digital literacy includes social media, such as Facebook, Instagram, Twitter and so on (Silvana, 2018).

The following activities can be used to combine digital literacy to extend students' insights in Islamic Education intra-curricular activities:

- Al-Qur'an Hadith: Educators impart the significance of effectively utilizing and organizing time, as guided by QS. Al-'Ashr: 1-3. Subsequently, students explore the internet for other examples or narratives illustrating the importance of time management.
- Aqidah: Educators instill in students the proper usage of social media by exemplifying honesty and promoting positive speech. Additionally, they provide insights on time management in the context of social media to prevent addiction.
- Fiqh: Educators educate students on utilizing the compass feature in cellphone applications to determine the Qibla direction, enabling them to perform prayers on time.
- History of Islamic Culture: Students conduct online research about the dissemination of Islam by Walisongo using the 5W+1H formula (what, where, when, who, why, and how), and they seek relevant videos about this subject on YouTube.

The goal of this digital literacy-based insight technique is for pupils to find information from a broad virtual world rather than from a single source. Educators must continue to supervise

and guide pupils so that they can identify and justify valid knowledge.

Promoting a Culture of Clarification

According to the Great Indonesian Dictionary Edition V, clarification is described as the act of explaining and returning to the actual truth. It is a crucial step that individuals must take when seeking an explanation about what truly occurred to the person in question, especially in cases of hoax victimization. Requesting clarification from someone we know and trust, like in the case of Aisha, can be a straightforward process. However, the challenge arises when the victims of hoaxes are individuals whose integrity is unfamiliar or distant to us

Before the advancements in technology, the process of clarification used to be quite challenging. However, thanks to the progress in technology, everyone can now easily seek and obtain clarifications. Nowadays, numerous websites provide clarifications on various pieces of information. Examples of such websites include mafindo.or.id, turnbackhoax.id, covid19.go.id, and more. The mentioned web page for news clarification represents an effective approach to tackle hoaxes. Through this website, individuals have the opportunity to verify news items flagged as hoaxes or report potentially misleading news themselves.

Incorporating clarification strategies into the process of learning Islamic Education involves students observing and addressing educators' mistakes, whether intentional or not. These mistakes may occur while presenting materials or displaying certain attitudes in the classroom. When students seek clarification, educators with a professional mindset should respond appropriately by providing clear explanations,

acknowledging their errors, and apologizing without reprimanding the student.

Another example is when students approach educators for clarification on facts about Islamic Education material that contradicts their prior knowledge and understanding. If the information is correct, educators can give clarification by displaying valid sources. When the knowledge is unknown, instructors can teach and guide students to identify sources of this information from a variety of sources.

Integration in Islamic Religious Extracurriculars

Extracurricular activities refer to endeavors conducted outside regular curricular hours to enhance and enrich the values, norms, as well as fostering the personality, talents, and interests of students studying religious education. According to the regulation of the Ministry of Religious Affairs, these activities can take place in both face-to-face and non-face-to-face formats. The main objectives of extracurricular activities are to nurture students' abilities and interests and to develop their personalities in areas such as scripture practice and mastery, faith, piety, moral character, worship, history, art, and Islamic culture (The Decision of the Ministry of Religious Affairs, 2011).

Islamic Education extracurriculars have several types of activities. The Ministry of Religion provides options for madrasas and schools to implement these types of activities, such as Habituation of Noble Morals, Islamic Spiritual Activities (ROHIS), Reading and Writing Al-Qur'an (BTQ), Ramadan Worship (IRAMA), Islamic boarding schools (SANLAT), Spiritual Tourism (WISROH), Skills and Arts Week

(PENTAS) PAI, Commemoration of Islamic Big Days (PHBI) (The Decision of the Ministry of Religious Affairs, 2011). These extracurricular activities can be established and added based on the student's circumstances, interests, and talents.

Due to the many different types of Islamic Education extracurriculars, the writers only selected a few that can be incorporated with the Prophet Muhammad's (ﷺ) technique for dealing with hoaxes, including:

Emotion Management Strategy

Habituation of Noble Morals

Habituation of noble character is a continuous activity for the development of students' religious character through instilling religious values in everyday life, such as getting used to greetings, shaking hands, maintaining cleanliness, being polite, attending congregational prayers, and so on (The Decision of the Ministry of Religious Affairs, 2011).

It is thought that by instilling noble principles in students on a regular basis, they will be able to better manage their emotions and defend themselves against false attacks. Emotions, according to Diana, can also be handled in the following ways:

- Channeling emotional stress towards alternative outlets, such as expressing emotions through diary entries, writing novels, poetry, or engaging in positive activities.
- Rationally processing emotions by adopting a positive mindset and extracting valuable lessons from current events.
- Enhancing mindfulness and remembrance of Allah (ﷻ).
- Cultivating patience in the face of all occurrences (Diana, 2015).

Patience is indeed a very powerful way to manage one's emotions. The Qur'an itself has commanded humans to always be patient. As al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient." (Al-Baqarah 2: 153).

Reading and Writing Al-Qur'an (BTQ)

Learning to read and write the Qur'an requires a lot of time. Emotional management (patience and persistence) is required in learning it. According to Aminah's (2018) research, there are many people who are entering old age but cannot yet read and write the Qur'an. Therefore, educators must continuously motivate and provide advice to students so that they enjoy reading the Qur'an and are able to write the Qur'an or Arabic texts properly and correctly. As the motivation given by the Prophet Muhammad (ﷺ) to his people who are still stammering in reading the Qur'an:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ»
(رواه مسلم)

Aisha reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The one who recites the Qur'an skillfully will be in the company of the noble and righteous messenger-angels and the one who reads the Qur'an, but stutters and finds it difficult, receives a double reward." (HR. Muslim).

According to al-Nawawî, "getting two rewards" refers to receiving two distinct rewards. The first reward is for the intention and eagerness to read the Qur'an, while the second reward is for enduring the challenges and difficulties faced by

individuals who stammer or struggle while reading it (al-Nawawî, 1998). However, this does not mean that people who are good at reading the Qur'an get little reward. Furthermore, al-Nawawî cites the opinion of al-Qâdi and other scholars who argue that people who are good at reading the Qur'an are more important and have more rewards (al-Nawawî, 1998). Therefore, continuous motivation is required for students so that they are serious and can manage their enthusiasm in learning to read and write the Qur'an.

Mentors or teachers can also study verses on honesty in this activity extracurricular. Verses such as "recommendations to be honest," "threats to dishonest people," "results of honesty," and so on.

Discussion Strategy

Islamic Spiritual Activities (ROHIS)

According to the Decision of the Ministry of Religious Affairs ROHIS is an activity within the Intra Student Organization (OSIS) which functions as a forum for mentoring, preaching, and sharing to strengthen students' Islamic beliefs. Students can discuss Islamic religious subject that has not been covered in class or expand their knowledge of Islamic doctrines, particularly those concerning honesty and deception.

In ROHIS activities, discussions are not limited to classical religious topics but also encompass contemporary religious issues that arise in daily life. These may include discussions about the penalties for individuals involved in creating and disseminating hoaxes and hate speech. The discussion format for this ROHIS activity follows a procedure like regular class learning, with the only distinction being the subject matter.

Reading and Writing Al-Qur'an (BTQ) with Peers

Referring to the Decision of the Ministry of Religious Affairs, the coaching involves a comprehensive approach to develop various skills related to the Quran, including recognizing *hijaiyah*, letters, mastering *makhârij al-hurûf*, *Tajwîd*, and the ability to recite, read, and write the Quran with depth. "Writing the Qur'an" in this context encompasses not only copying the Quranic text but also practicing writing other Arabic sentences. The coaching can be carried out individually with direct mentor guidance, or in group settings using the peer tutor method. Proficient students who have a strong command of the material and are fluent in Quranic reading can become tutors to help their peers who are still learning and developing their Quranic reading skills. This peer tutoring strategy encourages discussion to enhance the correct and proper way of reciting and writing the Quran.

Broadening Perspective

Islamic Spiritual Activities (ROHIS)

ROHIS is an activity that can broaden students' insights. According to Lestari (2018), students can broaden their perspectives by using the mass media as a reference, asking experts or inviting scholars to participate in ROHIS activities. In sustainable research, students should diversify their references and sources by supplementing them with various materials. Relying on just one reference is insufficient, and students should utilize a range of sources like textbooks, encyclopedias, infographics, educational videos, websites, and more. This practice is crucial to encourage students to critically process

information and avoid uncritically accepting claims based on a single source.

Reading and Writing Al-Qur'an (BTQ)

Currently, there are lots of videos on how to read and write the Koran. Educators can provide videos to broaden students' insights. However, note that the video is only a secondary source. Because reading and writing the Qur'an requires direct guidance from educators who are experts in their field. By using these learning videos, educators can teach varied tones and reading styles for reading the Qur'an. Both in one *qirâat* and *riwayat* as well as across *qirâat* and *riwayat* that are included in the *qirâat sab'ah*. By adding insight regarding *qirâat sab'ah*, it is hoped that students will not easily blame other people's reading of the Qur'an that is different from them.

In addition to using learning videos, educators can use interesting images related to Al-Qur'an reading and writing materials. Such as pictures about where the letters (*makhârij al-hurûf*) come out, the art of Arabic calligraphy, infographics about the division of the science of recitation, and so on.

Clarification Strategy

Islamic Spiritual Activities (ROHIS)

If events, materials, or activities occur that are not in conformity with Islamic religious teachings and the vision and mission of ROHIS activities, ROHIS students or members may seek clarification from educators, mentors, or spiritual daily administrators. This clarification might also be requested when ROHIS management changes. As a result, the ROHIS supervisor should give a platform for responsibility and clarification to the retiring ROHIS board members.

Reading and Writing Al-Qur'an (BTQ)

Students can approach educators or mentors for explanations of their incorrect reading or writing. In this scenario, the teacher can additionally clarify (correct) the students' incorrect reading or writing. Students' awareness of the need to ask for clarifications must be cultivated by educators or mentors giving stimuli that encourage students to ask for clarifications. This stimulation can take the form of motivating students to read and write the Qur'an.

CONCLUSION

The Prophet Muhammad (ﷺ) employed four strategies to address hoaxes: emotion management, idea exchange, broadening perspectives, and clarification. This conclusion is drawn from the analysis of the Prophet Muhammad's (ﷺ) response to a hoax involving Aisha in his household. These strategies can be incorporated into both curricular and extracurricular activities of Islamic Education. Islamic Education teachers and extracurricular mentors have the flexibility to adapt and enhance these strategies to ensure their relevance and appeal to modern times. However, a successful implementation of these strategies relies heavily on the support of all stakeholders, particularly the competence and commitment of Islamic education teachers and mentors.

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