Information Ethics In The Qur'an: A Thematic Study Of Trust And Honesty In Facing Hoaxes

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Abstract.

The rapid development of information technology has drastically changed the way humans communicate. In this digital era, people can easily obtain information and disseminate it without proper verification, which can increase the potential for the spread of hoaxes. This phenomenon requires us to use good ethics in information and communication, especially regarding the values of trustworthiness and honesty. This study aims to examine the concept of trustworthiness and honesty in more depth through a thematic approach by referring to M. Quraish Shihab's Tafsir Al-Misbah. This study uses a qualitative method using a thematic interpretation approach (Maudhui'i), namely by collecting and analyzing verses related to the values of trustworthiness and honesty. From the results of this study, we obtain how the concept of trustworthiness and honesty in conveying information based on the Qur'an, and how the Qur'an provides guidance in dealing with hoaxes. This study explains more specifically by combining the concept of trustworthiness and honesty in dealing with hoaxes with a thematic interpretation approach.

Keywords: *Al-Qur'an; Trust; Hoax and Honesty.*

I. INTRODUCTION

The Al-Qur'an is the greatest miracle of the prophet Muhammad, and nothing can match it. The word Al-Qur'an is literally a book that is always read over and over again. The Qur'an has very strong relevance in forming an ethical system that includes the relationship between humans and God, humans and each other, and humans with nature. The ethical values in the Koran are universal, such as justice(العدل), Trustworthy(الامنة), Honesty(الصق), patience(الصبر), and affection(المحبة), which is relevant to be applied in various contexts and times, including in terms of conveying Information. The Qur'an emphasizes the importance of Trust and Honesty, especially in the context of conveying Information.The development of information technology has had a significant impact on the dissemination of information, both positive and negative. Previously, information was conveyed by word of mouth or via SMS (Sirajuddin, 2018). However, currently, information can be delivered through social media platforms such as Twitter, Instagram, WhatsApp, and Telegram. On the one hand, technology facilitates the rapid and widespread access and distribution of information through various digital platforms such as social media, news sites, and instant messaging applications. This allows people to obtain information in real time, supporting education, business, and connecting individuals worldwide. However, on the other hand, this progress also presents serious challenges, such as the widespread spread of hoaxes, misinformation, and disinformation that can trigger social conflict, spread confusion, or even cause losses in various sectors.

The spread of hoaxes is usually carried out to harm a party by benefiting the person spreading the false information (hoax) (Jie et al., 2023). Hoaxes, or fake news, have been a phenomenon that has evolved over time, following changes in communication media, technology, and the purposes for which they are disseminated. In ancient times, hoaxes were spread orally or through inscriptions and letters, often used as a propaganda tool to strengthen power or instill fear in the public. In the Middle Ages, hoaxes began to develop through pamphlets and oral stories, with accusations against certain groups serving to create social tension and mobilize the masses. With the advent of newspapers and radio in the early modern era and the industrial revolution, the spread of hoaxes became more widespread, aimed at political goals, market manipulation, and rallying public support for war. Entering the 20th century, television and print media further strengthened the role of hoaxes in passively shaping public opinion. However, the most significant

change has occurred in the digital era. The internet, social media, and instant messaging applications now allow hoaxes to spread at an unprecedented speed and scale. Modern hoaxes range from political and health-related fake news to visual manipulation through technology. The spread of false information is further exacerbated by social media algorithms that often prioritize sensational content to attract user attention, accelerating the virality of fake news.

As a result, hoaxes not only impact individuals but also create social polarization, affect political stability, and potentially harm the economy. These technological developments also impact cultural and societal changes (Anwar, 2023)Low literacy makes it difficult for people to distinguish between accurate information and misleading information (Sarjito, 2024). With the increasing number of human interactions with Information and Communication Technology over time, Ethics in Information is very much needed so that it can be used as a basic rule in the use of Information and Communication Technology which must also be understood by the wider community (Prasetyaningrum et al., 2022). In Islam, information ethics emphasizes the importance of ensuring the accuracy of news before disseminating it. The Quran reminds humanity to be responsible in conveying information to maintain social harmony. Furthermore, ethics is a crucial element that must be implemented, especially amidst the rapid development of technology. By upholding ethical values, such as honesty and trustworthiness, it is hoped that society can play an active role in creating a healthy and trustworthy information environment (Anggraini, 2024). Because with good ethics in conveying information, someone can be smarter in managing the information obtained before the information is disseminated. In this research, one of the Information Ethics is a person's honesty in conveying the truth of the information, as well as how a person can safeguard the information well so that the person can be trustworthy. As stated in Surah Al-Baqarah verse 283: "So let those who have been given the mandate carry out their mandate, and let them fear Allah, their Lord."

This verse emphasizes the importance of trust in every aspect of life, including conveying information. Apart from that, Surah Al-ahzab verses 70-71 also emphasizes the importance of telling the truth: "O you who believe, fear Allah and speak the truth. Allah will surely improve your deeds and forgive your sins." This research aims to examine the concepts of Trust and Honesty in the Al-Qur'an and provide guidance in dealing with Hoaxes based on the perspective of the Al-Qur'an.Relevant related research includes the Insyaruna journal (2024) with the title Information Ethics in the Digitalization Era in the Perspective of Islamic Communication, from the Syarifuddin Community and Technology Academy, Lumajang in the article explained that Information Ethics must be in line with the perspective of Islamic Communication, where in the study the perspectives applied are Qaulan Sadidan, Qaulan Balighan, Qaulan Masyuran, Qaulan layyina, Qaulan Kariman, and Qaulan Ma'rufan. And from the perspective of Islamic Communication, the values of Islamic Communication Ethics cannot be separated from Information Ethics, this is a consequence and necessity so that our personal Ethics are in line with the principles of Islamic Communication Ethics (Fathulloh, 2024). In addition, research also conducted by Dapit Amril with the title, Information Ethics in the Perspective of the Qur'an in this study concluded first, that Ethics in providing Information, a person is required to be honest and true. Second, Ethics in responding to Information either through the media (Television, Radio, Newspapers), a person must be extra careful in receiving the Information, before the truth is clear, do not rush in responding to the news, but an attitude of tabayyun or caution is needed in tracing it (Amril, 2017).Unlike previous studies that only discussed ethics in general, this study specifically explores the ethics of information in the Qur'an using a thematic approach based on Tafsir Al-misbah.

This study highlights the importance of integrating the values of Honesty and Trustworthiness as the main foundation in dealing with the problem of Hoaxes in the digital era. Unlike previous studies that usually discuss these two values separately and in a traditional context, this study links Honesty and Trustworthiness as pillars of information ethics that are highly relevant to the challenges of digital literacy and the spread of fake news. By emphasizing practical applications, this study not only provides normative analysis but also presents concrete guidelines for the public to filter, respond to, and disseminate information responsibly amidst the rapid development of communication technology. The formulation of the problem in this study is how the concept of Trustworthiness and Honesty in conveying information based on the Qur'an?

and how does the Qur'an provide the correct guidance in dealing with Hoaxes? and In this study, the main object is the verses of the Qur'an that focus on Trustworthiness and Honesty. Namelyverses about Trust: QS. An-nisa (4): 58 and Surah Al-Isra' (17): 36 for verses about honesty, namely QS. Al-Ahzab (33): 70-71 and QS. At-Taubah (9): 119 as for verses about how the Qur'an provides guidance in dealing with Hoaxes, namely in Surah An-Nur verse (24): 11 and Surah Al-Hujurat (49): 6. In this research, we will use Tafsir Al-Misbah by M. Quraish Shihab as the main reference to explore the meaning and context of the relevant verses. Tafsir Al-Misbah is known for its in-depth and contextual approach, so it is hoped that it can provide a comprehensive understanding of the concepts of trust and honesty in the Al-Qur'an.The aim of this research is to understand the concept of Trust and Honesty in conveying information based on the Qur'an and also to understand the correct guidance in dealing with Hoaxes based on the Qur'an.

II.   METHODS

Based on the problems to be discussed, this research is a qualitative research with a library research type, namely a type of research that takes data from books, interpretation books, journals and the like. By using a descriptive method, the descriptive method is a research method used to visualize affairs that occur in the current era or that will be ongoing, which aims to explain what will happen as it should when the research is being carried out (Solehah et al., 2022).

After all the data has been successfully collected, the analysis will be continued using the Mudhu'i interpretation approach, the Maudu'i method is an interpretation method that tries to find answers in the Qur'an by collecting verses of the Qur'an that have one goal, which together discuss certain topics/titles and arrange them according to the time of their revelation in line with the reasons for their revelation (I & Yamani, 2015). In carrying out this method there are several steps that must be taken, including, first selecting or determining the problem that will be studied thematically, secondly collecting the verses relating to the title, thirdly tracing the background of the revelation of the verse (Asbab An-nuzul) if the verse has asbab Nuzul, thirdly examining carefully all the words or sentences in the verse, so that we can examine the munasabah of one verse with another, fourthly examining the understanding of the verse from the understandings of the Mufassir(Amril, 2017).

III.   RESULT AND DISCUSSION
The Evolution of Communication Over Time

Communication is one of the most important aspects of human life. In the rapidly evolving digital era, technological advances and social media platforms have changed the way people communicate. This change needs to be addressed to prevent disruption in real life. From prehistoric times to the current digital era, humans have continually sought to find the best way to convey ideas, thoughts, and information to others. The development of communication not only reflects technological progress but also signifies the evolution of human culture and civilization. Through communication, civilization is built, and knowledge is passed down from generation to generation.The development of communication and information has progressed rapidly over time. Initially, before humans knew how to write, communication was done directly, using body language, hand signals, facial expressions, and sounds. This way of communicating allowed humans to interact directly, but on the other hand, communicating in this way was limited in scope and could lead to misunderstandings because each person had a different interpretation of the signals. Another obstacle that arose was the limitation in conveying information accurately from one place to another, especially when messages had to be conveyed through intermediaries. Furthermore, the lack of an information storage system made messages difficult to repeat or relearn in their entirety. In prehistoric times, humans left traces of communication through cave paintings that reflected their daily lives and beliefs. From the remains of these paintings, we can unearth the history and values that existed in the past, making them a valuable cultural heritage. However, the effects of limited communication at that time caused the development of knowledge and technology to be very slow, because information could not be widely disseminated and was only passed down orally or symbolically within small communities.

As time went on, humans began to create simple communication media, from letters to printed media. Traditional printed media, such as radio and television, have influenced people's lives for many years (Alamsyah et al., 2024). In this era, communication can spread far and wide, and print media offers a more focused reading experience and helps us concentrate better. However, media such as letters are limited to physical space, where we must first buy newspapers or magazines to get the latest news or information. Furthermore, there are delays in information because print media such as newspapers and magazines still require time to print and then distribute en masse. Furthermore, print media also experiences limited reach and access speed in many areas, especially in remote areas, where residents in these remote areas have difficulty accessing print media regularly due to inadequate distribution infrastructure. This condition causes an information gap between urban and rural communities. Furthermore, high production and distribution costs make print media less efficient when compared to digital media. This has led to a decline in public interest in print media, especially among the younger generation who are more familiar with digital technology. Print media is slowly being abandoned, replaced by online media that can present information in real time, more interactively, and more easily accessed anytime through electronic devices. As a result, many print media companies are experiencing declining circulation, and many have ultimately had to close their businesses due to being unable to compete in this digital era. Entering the modern era, digital technology emerged and transformed the communication paradigm, making it easier and faster, enabling the spread of information worldwide within seconds.

Communication tools have become even more sophisticated, including laptops, mobile phones, social media, email, and many more. With the development of increasingly sophisticated communication tools, we can easily complete our work anywhere and anytime. Not only that, we can also obtain news and information directly and at any time. However, this rapid technological development also presents its own challenges. On the other hand, this progress is accompanied by various challenges, such as low levels of digital literacy in society, limited ability to verify information, and weak regulations regarding circulating digital content. These challenges have the potential to increase society's vulnerability to information manipulation and misuse of digital media. The long-term impact can lead to social polarization, decreased public trust in the media, and even spark conflict within society. Therefore, it is crucial for us to use communication and information technology wisely. We need to apply good ethics in the use of communication tools, as well as in the process of receiving and conveying information. This includes ethics in language and ethics in behavior.Ethics helps determine what is considered good or bad, right or wrong, fair or unfair in human actions and decisions. Etymologically, the word ethics comes from the Greek words ethos and ethicos, which mean good behavior, culture, tradition, and place (Naingolan, 2024). Meanwhile, in the Indonesian Dictionary, ethics can be divided into three meanings: First, the science of what is good and what is bad, as well as rights, moral obligations, and morals.Second, a collection of values related to morals. And third, values regarding right and wrong that are adhered to by a group or society (Anggraini, 2024).

As information and communication technology develops, the delivery of information or news becomes very easy, the ability of mass media to influence public perception has a very significant impact starting from news, articles, and various videos on various platforms that have the ability to shape people's perspectives on the ever-changing world situation. People will also be easily influenced by news that is not necessarily true, besides it will be easier to justify false information (hoaxes). For this reason, good ethics in information are needed in an effort to avoid the spread of false information (hoaxes). One small example of a hoax that often occurs on WhatsApp is "if you don't forward this message to 10 people, your number will be blocked", then without us realizing it, we also spread the message to 10, without finding out where the message originated. Therefore, it is very important for us to trace the information we get before we spread it. Among the good ethics of information is being trustworthy in conveying the information we get, and being honest in all matters regarding the information we get.Amanah itself refers to trust or responsibility given to someone. This term not only means a message, command, or advice, but also reflects a person's trustworthy nature. The word "amanah" comes from Arabic, describing the characteristics of individuals who are able to maintain trust and carry out the responsibilities entrusted to them. Another meaning of the word "amanah" is something entrusted to another party to be maintained or returned when the time comes or by the owner

(Shihab, nd). Trust is divided into three, namely: Trust related to ourselves, to the rights of others, and to the rights of Allah (Mukhrij Sisqy, Hafidz Taqwa, 2024).

The Concept of Trust and Honesty in Facing Hoaxes

1.   Trust in Information Management

The Quran emphasizes the importance of conveying information effectively. This aims to reduce the spread of false information or hoaxes. One way to convey information effectively in the Quran is to always prioritize trustworthiness, as explained in Surah An-Nisa', verse 58:

God willing, God willing, God willing, God willing, God willing. Allah's blessings God willing, God willing, God willing, God willing God bless you

It means: Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (commands you) when you determine a law between people, that you determine it fairly. Indeed, Allah will give you the best teaching. Indeed, Allah is All-Hearing, All-Seeing.

In this verse, it is emphasized the importance of conveying the trust to someone who is entitled to receive it, just as with conveying information, information must be conveyed to the person who is entitled to receive it. This is also to reduce the occurrence of changed or false information (Hoax) if the information does not reach the owner of the information. According to M. Quraish Shihab in the interpretation of Al-Misbah, the word Amanah (الأَمَانَاتِ) is plural, where Amanah is not only something material but also non-material, and all of them are commanded by Allah to be fulfilled well. There is a human Amanah to Allah, a human amanah with other humans, and between humans and their environment. In the interpretation of Al-Misbah, it is explained "The Amanah mentioned in this verse is not only limited to objects or property, but also includes all forms of trust that must be maintained and conveyed to the rightful party. This includes information, advice, secrets, as well as important decisions related to social and political life.(M. Quraish Shihab, nd)." One form of trust between humans is to properly safeguard the information we have received, and not to disseminate it if the information is not certain to be true. Furthermore, the verse also explains that we should convey the trust to its owner, namely those who have the right to receive it. (Al-misbah) From this explanation, it can be concluded that we, as recipients and conveyors of information, should convey information only to those who have the right to receive it. Disseminating information first to unauthorized parties can lead to misunderstandings or hoaxes. The purpose of Allah giving trust to humans is as a benchmark for human faith and dignity. Because humans who can fulfill their trust well are of a higher rank (Hermawan & Ahmad, 2020).

Surah Al-Isra' verse 36 has a deep meaning and needs to be understood thoroughly by Muslims. This understanding is very important so that we can utilize technology, especially in the use of social media, in an effective way.

وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ love مَسْئُولا

Meaning: And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of these will be questioned about them.

The meaning of Surah Al-Isra' verse 36 is closely related to the importance of practicing ethical communication on social media, which has become an integral part of life in the digital age. One aspect of ethical communication on social media is choosing the right words when interacting with others. This is crucial to avoid unwanted negative effects (Arinal Haq Fauziah, 2024). M. Quraish Shihab explains in Tafsir Al-Misbah, This verse commands humans to carry out Allah's commands as stated in the verse above, and to avoid things that contradict it. Do not follow something you do not know, avoid talking about things you cannot possibly understand, never claim to know what you actually do not know, or claim to hear something you have never heard. Indeed, the hearing, sight, and heart which are means of acquiring knowledge will be asked to account. Each owner will be asked about how they used these tools.On the one hand, the guidance of this verse prevents many evils, such as accusations, suspicion, lies, and false testimony. On the other hand, it provides guidance to use hearing, sight, and the heart as tools for acquiring knowledge. (Al-Misbah V.7 p. 465).

From the explanation above, it can be understood that we must be able to filter and ensure the truth and accuracy of every information we obtain, whether we obtain the information by hearing from others or

we see the information from social media, this is to avoid misunderstandings. In addition, Surah Al-Isra' verse 36 also emphasizes the importance of integrity because everything we do needs to be accountable starting from conscience, hearing, sight and so on, all of which are clearly stated in the verse. M. Quraish Shihab also explains in his interpretation that Caution and efforts to verify all news, phenomena, and movements before making decisions are an invitation conveyed by the Qur'an. (Al-misbah V 07 p. 465)

Based on the prohibitions and commands stated in the verse above, if we can carry out these prohibitions or commands, it means we are trustworthy in expressing gratitude for the blessings God has bestowed upon us through our five senses. Furthermore, we must be trustworthy in conveying or receiving information, and we must also be honest in doing so.

2. Honesty as the basis of communication

يَا أَيُّهَا الَّذِينَ اَمَنُوا اتَّقُوا اللَّهَ وَقُوْلُوا قَوْلاً سَدِيدًا ۞يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Meaning: "O you who believe, fear Allah and speak the right words, Allah will surely correct your deeds for you and forgive you your sins. And whoever obeys Allah and His Messenger, then indeed he has achieved a great victory."

In the Qur'an, honesty is not only seen as truth expressed in words, but also includes behavior that is reflected in our daily lives, such as in terms of a person's words, actions and even intentions.(Safruddin et al., 2024), as has been explained in the verse.

Say (قَوْلاً) / according to Ibn Asyur, speech is a very broad door related to both good and bad. The very broad door is meant to mean that speech concerns everything, including everything about good and bad. The word (سَدِيدًا) Sadidan, the words sin and dal which according to Ibn Faris, a linguist, have the meaning of making something happen and then fixing it, this meaning also means Istiqamah/consistency. This word also refers to the target, someone who conveys something/speech that is correct and hits the target. The word sadian in the verse above does not just mean right, but it also means right on target. Which means that the word qawl sadid refers to words that are true, which do not contain elements of lies. This is not only about words that do not contain elements of lies, but also words that never deviate from the real truth either in terms of values or actions.

M. Quraish Shihab explains in his book Tafsir, because with good words spoken by the tongue which are then heard by many people, or these words are then written and read by other people, then the information will spread and have a not insignificant influence on the human soul and mind. Allah SWT created five senses in the form of speech for humans, which is the most beautiful gift or blessing, with everything that is beautiful, humans must also be able to protect it when speaking or listening to each other (Ulfa & Rachmah, 2021). Because good speaking etiquette will create peace between speaker and listener. Communication will never be complete without both. This verse also explains that honest speech is an obligation that must be practiced by everyone, both in daily communication and in conveying and disseminating information.

Likewise in surah At-taubah verse 119, regarding how we should have correct ethics in conveying and disseminating information:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: "O you who believe, fear Allah, and be with those who are right."

M. Quraish Shihab explains in his commentary that Allah SWT commands believers to carry out all His commands and avoid all His prohibitions. He also states that "be with those who are truthful in their conduct and speech." He explains in his commentary that honesty (Siqd) is a crucial foundation for building a healthy and harmonious society. "True news is news that corresponds to reality."

Guidance on Al-Quranic verses in dealing with hoaxes

1. Look for the source of the information

امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ God bless you God willing

Meaning: "Indeed, those who carry false news are from your group too. Do not think that false news is bad for you, in fact it is good for you. Every one of them will receive recompense for the sins he has committed. And whoever of them takes the biggest part in broadcasting false news, he will have a great punishment."

This verse is related to the accusations that happened to the wife of the Prophet Muhammad, namely Sayyidah Aisyah, the incident began when the Prophet Muhammad chose one of his wives to accompany him on his journey to war. Then when the lottery came out, the name of Sayyidah Aisyah was chosen to accompany the Prophet Muhammad, long story short, on the way home, Sayyidah Aisyah lost her necklace, then Sayyidah Aisyah went out to look for it and at that time Sayyidah Aisyah's group did not realize that she had gotten out of the stretcher so that the group just left and Sayyidah Aisyah was left behind in the traveling group(Mubarok & Hamidah, 2022).

The word الْإِفْكِ itself means the opposite, meaning it is a very big lie, because a lie is twisting the facts.(Mubarok & Hamidah, 2022). The word (عُصْبَةٌ) 'ushbah comes from the word (عصب) 'ashaba which originally meant to bind tightly. From the same root word comes the term (معتصب) muta'ashshib which means fanatic, as well as the word (عصابة) 'ishabah which refers to a group of dissidents.(M. Quraish Shihab, nd).

2. Research the information first

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ God willing فَتَبَيَّنُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

Meaning: "O you who believe, if a wicked person comes to you bringing news, then examine it carefully, so that you do not cause a disaster to a people without knowing the situation which will cause you to regret your actions."

In the interpretation of Al-misbah M. Quraish Shihab explains, this verse uses the word إِنْ which is a word usually used for things that are doubtful or rare. This is because the wicked know that believers are not easy to lie to, and believers will first examine the truth of the information, which if the lie is revealed then the wicked will feel humiliated. The word فَاسِقٌ is usually used to describe a very ripe fruit that is almost peeled from its skin, the same as a person who has deviated from religious rules because he often commits small sins And the word نبأ is interpreted as important news in contrast to the word خبر which only means news in general (al-misbah v13). From this verse it is clear how important it is for us to sort out information accurately about the truth of the information. Apart from that, it is not only the information that we have to sort, but also the information carrier, whether the carrier of the information can be trusted or not with regard to its truth.

Human life is inseparable from the exchange of information, but this must be based on clear and correct things, while we as humans cannot reach all information, therefore we also need an intermediary or information provider, but do not let the person who brings and delivers the information not know something or in the verse it is mentioned with the word بِجَهَالَةٍ, in other words we are required to step with knowledge. M. Quraish Shihab explains that the amount of information spread by many people does not mean that the information is true or reliable, there are many factors that we must pay attention to before confirming the information we get(Sukardi, 2022)When scholars used to select information from the narrators of the Prophet's hadiths, one of the topics of discussion was the acceptance of narrations conveyed by several individuals who were deemed impossible according to custom. They agreed to lie, also known as mutawatir. This large number of people had to meet several conditions. It's possible that the crowd didn't understand the issue in question, they may have held a major, erroneous assumption, and they may have held a fundamentally wrong assumption. So, no matter how many people spread the information, it doesn't necessarily mean it's true.(M. Quraish Shihab, nd).

Analysis

The Relevance of Trust and Honesty in Facing Hoaxes According to the Qur'an

This discussion emphasizes the development of communication, which has evolved from very simple methods, such as hand gestures and cave paintings, to the current digital era. These changes reflect advances in technology as well as changes in cultural and social forms. The importance of communication in building human civilization is clearly expressed, and shows that communication is not just a tool, but also the foundation for sharing information and knowledge. From the development of communication and information technology, then arises enormous challenges in the current communication era, especially in the dissemination of information, where much of the information spread is not in accordance with the facts or is false. Therefore, the Quran emphasizes two main values: trustworthiness and honesty. These two values are

not only part of Islamic morality but also include basic principles that regulate the ethics of communicating and providing information that is correct or in accordance with what has been commanded in the Quran.

A. Trust as a Principle of Information Ethics

The Quran explains that a person must be responsible, meaning they must also be trustworthy. One of the principles of information ethics is trustworthiness in conveying information. This trustworthiness includes safeguarding the rights of others. This is clearly stated in Surah An-Nisa', verse 58.God willing, God willing, God willing which means that we must be able to convey the mandate that we give to people who are entitled to receive it, this is in accordance with information ethics where we must also be able to convey the news that we receive to people who are entitled to receive it, this is to avoid the occurrence of hoaxes or fake news.In the Tafsir Al-Misbah it is explained that this verse shows that conveying a trust is a direct command from Allah, and its nature is not only limited to material objects or wealth.Trust is not only limited to material objects such as wealth, but also includes non-material things such as information, data, opinions, and public trust.In the context of conveying information, a person who obtains information (through listening, reading, or social media) must be responsible for filtering and conveying it to the right party, namely to someone who truly needs or has the capacity to act on the information correctly. Disseminating information whose truth is uncertain, especially with sensational or provocative intentions, is a form of betrayal of trust.

urthermore, disseminating information without first verifying its truth can damage social order and public trust. Therefore, the value of trust must be upheld in conveying information (Talalu et al., 2022). Ethics regarding trustworthiness in conveying information requires us to always be honest and responsible for things we do not know as explained in Surah Al-Isra' verse 36 in this surah there is a sentence وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ which means we should not follow something without our knowledge or even spread it, the same thing applies to information that we know but we do not know about its truth, so we should not believe the news that we get, before we really know whether the information is true or not.This verse provides a clear explanation and warning against recklessly accepting or conveying information without valid proof. The senses for seeking information, such as the ears, eyes, and heart (reason), are all entrusted to us and must be used responsibly. The spread of false information or hoaxes is due to a person's inability to verify the accuracy of the information they receive. This is because most people rely solely on emotion when obtaining information, rather than using their heart or reason. Therefore, being trustworthy in conveying information is not only a sign of good morals but also a sign of our obedience to God. In addition to being trustworthy in conveying information, as explained above, we must also be honest with the information we receive, determining whether the information is real or simply fabricated by others, or what we commonly call a hoax.

B. Honesty in conveying information

Honesty in conveying information is an attitude where the person should not reduce or add to the information that has been obtained. Honesty is a trait that must be possessed by every person. As explained by M. Quraish Shihab regarding the explanation of the truthful speech (قَوْلاً سَدِيدًا), that what is called the truthful speech (قَوْلاً سَدِيدًا) is speech that includes honest speech that does not mislead, and that brings goodness. Truthful speech will bring a person closer to the grace of Allah, and improve their deeds. In addition, honesty in speech is an indicator of a person's integrity and builds social trust. In terms of conveying information, if someone cannot be honest in conveying the information obtained, it will damage their own reputation in the community. Furthermore, honesty is very important in communicating on social media, therefore an attitude of tabbayun is needed before disseminating information obtained (Parhan et al., 2021). To strengthen the values of trust and honesty, Islam also teaches the principle of tabayyun, or information verification. The tabayyun attitude in receiving information is clearly explained in surah Al-Hujurat verse 06 which reads فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ which meancheck carefully, so that you do not inflict a disaster on a people without knowing the circumstancesM.

Quraish Shihab explains this verse, explaining that we must be careful and always alert when receiving information from anyone. When we receive information, tabbayyun, or proofreading, is essential to determine the truth of the information. This is to prevent the recipient from misinterpreting it, and to avoid

the fear of being unaware of the truth of the information. The spread of false or hoax information can damage brotherhood and cause social unrest. From this, it can be concluded that in facing the increasingly rapid and sophisticated flow of information, the principles of trustworthiness and honesty are very appropriate. We must be trustworthy in conveying the information we receive to those who truly deserve it. In conveying the information, we must be completely honest about the information we receive, without reducing or adding anything. And in this case, we must also apply tabbayyun, or researching the truth, to avoid misinformation or falsehood.

IV. CONCLUSION

This study thematically examines how the Quran provides guidance for dealing with the increasingly widespread dissemination of information, particularly hoaxes, by emphasizing the values of trustworthiness and honesty. In the digital era, characterized by the rapid, open, and often unverified flow of information, individuals face significant challenges in maintaining integrity in communication. The shift in communication from oral, written, printed, to digital requires a high level of moral awareness to ensure that the information conveyed remains grounded in truth.The Qur'an explains this through verses such as Surah An-Nisa' verse 58 and Al-Isra' verse 36, providing guidance that is highly relevant to the current situation. The first verse emphasizes the importance of fulfilling one's mandate in conveying information obtained, while the second verse prohibits following something without knowledge, obtained through our various senses, because hearing, sight, and the heart will be held accountable.

The results of the conclusions in this study explain the concept of trust and honesty in conveying correct information in Surah An-Nisa' verse 58, Surah Al-Isra' verse 36, Al-Ahzab verses 70-71 and At-Taubah verse 119, namely:

1. Trust in delivering information

The Quran explains in Surah An-Nisa', verse 58, that a person must be trustworthy in all aspects, including conveying trust. We must also be mindful of how we speak when conveying information and avoid being easily influenced by what we hear, as explained in Surah Al-Isra', verse 36.

2. Honesty as the basis of communication

In Surah Al-Ahzab verses 70-71 it is explained the importance of speaking honestly, because honesty is the basis of communication that is very much approved by Allah, and to be able to obtain all of that we are also required to be with people who always speak honestly as explained in Surah At-Taubah verse 119.

In addition, this research also provides an explanation of the Qur'an's guidance in dealing with hoaxes as stated in the following surah:

1. Looking for sources of information

In Surah An-Nur verse 11, it is explained how important it is for us to have a tabbayun attitude, and not to easily believe information that we have obtained before we first verify the information.

2. And research the information first

In Surah Al-Hujurat verse 6 we are advised to examine the information, to find out whether the information is true or not.

The results of this study show that the Qur'an is very relevant in providing solutions on how to address information ethics in the digital era, especially in preventing and dealing with the spread of hoaxes.

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