

The epistemology of Islamic education in the post-truth era the challenge of verifying truth in digital learning

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Abstract

The proliferation of the post-truth phenomenon, where objective facts are overshadowed by emotions and personal beliefs has created a significant epistemological crisis in education, particularly in digital learning environments. In a digital space flooded with unverified information, Muslim learners face a substantial challenge in distinguishing authentic truth from misleading content, risking the distortion of their understanding of Islam. This study aims to analyze the epistemological challenges of truth verification in digital learning within the post-truth era, and to examine the relevance of Islamic Education epistemology as a critical filtering framework. Employing a library research method with a qualitative-philosophical approach, data were analyzed descriptively-analytically to examine the Islamic concepts of truth bayani, irfani, and burhani and to recontextualize them within the digital landscape. The study finds that the principle of tabayyun (verification and clarification), as commanded in QS. Al-Hujurat verse 6, together with the tradition of scholarly chains (sanad), offers a critical verification mechanism that can be integrated into modern digital pedagogy. By operationalizing these three epistemological methods, educators can equip students with digital literacy that is not only technical, but also ethical and theological. In conclusion, the revitalization of Islamic educational epistemology is urgently needed to build learners' epistemic resilience and enable them to navigate digital information responsibly, in accordance with Islamic values.

Keywords: Epistemology of Islamic Education; Post-Truth Era; Digital Learning; Tabayyun; Digital Literacy.

Abstrak

Maraknya fenomena post-truth, di mana fakta objektif kalah pengaruh oleh emosi dan keyakinan pribadi, telah menciptakan krisis epistemologis yang signifikan dalam dunia pendidikan, khususnya dalam pembelajaran digital. Di ruang digital yang dibanjiri informasi tanpa verifikasi ketat, peserta didik Muslim menghadapi tantangan berat dalam membedakan kebenaran yang sahih dari informasi yang menyesatkan, sehingga berpotensi mendistorsi pemahaman keislaman yang autentik. Penelitian ini bertujuan untuk menganalisis tantangan epistemologis dalam verifikasi kebenaran pada pembelajaran digital di era post-truth, serta mengkaji relevansi prinsip-prinsip epistemologi Pendidikan Islam sebagai kerangka filterisasi kritis. Menggunakan metode studi pustaka (library research)

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dengan pendekatan kualitatif-filosofis, data dianalisis secara deskriptif-analitis untuk mengkaji konsep kebenaran dalam Islam *bayani*, *irfani*, dan *burhani* serta merelevankannya dengan konteks pembelajaran digital. Kajian ini menemukan bahwa prinsip *tabayyun* (klarifikasi dan verifikasi informasi) sebagaimana diperintahkan dalam QS. Al-Hujurat ayat 6, bersama dengan tradisi *sanad* keilmuan (mata rantai pengetahuan), menawarkan mekanisme verifikasi kritis yang dapat diintegrasikan ke dalam pedagogi digital modern. Dengan mengoperasionisasikan ketiga metode epistemologi Islam tersebut, pendidik dapat membekali peserta didik dengan literasi digital yang tidak hanya teknis, tetapi juga etis dan teologis. Kesimpulannya, revitalisasi epistemologi Pendidikan Islam mendesak untuk dilakukan guna membangun ketahanan epistemik peserta didik agar mampu menavigasi lanskap informasi digital secara bertanggung jawab sesuai nilai-nilai keislaman.

Kata Kunci: Epistemologi Pendidikan Islam; Era Post-Truth; Literasi Digital; Pembelajaran Digital; *Tabayyun*.

Introduction

Education is essentially an effort to inherit the values of knowledge that are the helpers and determinants of humanity in living life, as well as a means of improving the fate and civilization of mankind (Handayani & Dahlia, 2022). Today, the progress of civilization achieved by mankind is certainly inseparable from its educational role (Muhalli, 2023). The world of education is currently facing a storm *Post-Truth*, where the boundaries between facts, opinions, and premonitions are becoming increasingly blurred due to the flood of digital information (Ardina Rasiani et al., 2025).

Students can easily access interpretations, hadiths, religious lectures, and Islamic discourses from various parts of the world in just a matter of seconds. If in the past information was a rare commodity that required physical travel and a long time to obtain, now information flows freely without limits in the palm of your hand (Azzahro, 2025). The presence of the internet and digital learning platforms has opened the widest access to scientific resources, including Islamic sciences (A. Rachman et al., 2025). However, behind this convenience lies a major problem that threatens the very foundation of science: the crisis of truth verification (Zayyadi et al., 2025).

The phenomenon of easy access to Islamic knowledge through the internet on the one hand expands the democratization of knowledge, but on the other hand gives birth to the fragmentation of authority and the crisis of truth verification (Hakim & Mukhlis, 2023). Dale F. Eickelman and Jon W. Anderson (1999) explain that new information technologies have democratized access to religious texts, but at the same time have collapsed traditional hierarchies of authority. Anyone

can now produce and disseminate Islamic content without having to go through a long and verified scientific path (A. Rachman et al., 2025).

Era *post-Truth* (post-truth) refers to a situation in which objective facts lose their influence in shaping public opinion and are replaced by personal emotions and beliefs. The term was popularized by the Oxford Dictionary as the "Word of the Year" in 2016, following various global political events such as Brexit and the United States general election. In this era, narratives that are touching and aligned with the views of groups are often easier to accept than verified factual truths (Lewandowsky et al., 2017).

Social media and its algorithms are not only a stage for spreading hoaxes, but actively building an echo chamber (*echo chambers*) which reinforces user bias. Designed to maximize engagement (*commitment*), the algorithm presents content that suits the user's preferences, creating exclusive information booths. As a result, a hoax never gets correction, but continues to be echoed and believed to be the truth by its community (Vicario et al., 2016). The most crucial problem in contemporary religious pluralism is not just the rampant content of da'wah on social media, but the loss of a strict epistemological process in producing and absorbing religious knowledge (Mutaqin et al., 2025). The digital era gives birth to instant religious understanding, a condition in which a person feels that they understand their religious teachings only from short video clips, Islamic memes, or viral uploads, without going through the process of verification, contextualization, and deepening that is characteristic of Islamic scientific traditions (Umami et al., 2023).

It is in this context that the epistemology of Islamic Education becomes very relevant to be reviewed. The concepts of *bayani*, *burhani*, and *irfani* initiated by Muhammad Abid al-Jabiri, as well as the principle of *tabayyun* derived from the Qur'an, offer a complete epistemological tool to respond to the crisis of truth verification in the digital age. This study has an important academic significance, namely bridging the discourse of classical Islamic epistemology with the challenges of contemporary digital pedagogy. A combination that is still rarely explored systematically in Indonesian Islamic education literature.

A number of previous studies have touched on themes related to this study, but with different focuses and scopes. First, Addzaky and Hasanah (2024) in an article entitled *Developing Wasathiyah Epistemology: A Literature-Based Study of Moderate Islamic Knowledge in The Post-Truth Era* published in HEUTAGOGIA: Journal of Islamic Education examines the role of *Wasathiyah* epistemology in shaping moderate Islamic knowledge and increasing digital literacy in the *post-truth* era. This study uses a content analysis approach and concludes that *Wasathiyah* epistemology is able to strengthen critical thinking and bridge texts

with contemporary contexts. However, the study does not specifically discuss the verification mechanism that can be operationalized in the context of digital learning.

Second, Al Rozi (2025) in the article *From Knowledge Transfer to Wisdom Cultivation: Reorienting Islamic Education in the Age of AI and Post-Truth* published in the Journal of Modern Islamic Studies and Civilization examines the concepts of *tabayyun*, *amanah*, and wisdom as the foundation for reorienting Islamic education in the era of artificial intelligence and *post-truth*. Although relevant, this study focuses more on the dimensions of AI and digital ethics, and has not made the *bayani-burhani-irfani* epistemological trilogy as its main framework of analysis. Third, Rasiani (2025) in the article *Islamic Education in the Post-Truth Era: Challenges and Media Literacy Strategies for the Young Generation* published in IHSAN: Journal of Islamic Education discusses the challenges and strategies of media literacy for the young generation of Muslims in the *post-truth era*. This study is practical and focuses more on the aspect of media literacy in general, without digging its epistemological roots from the treasures of classical Islamic scholarship.

Fourth, Fitria (2025) through a Systematic Literature Review entitled *The Role of Islamic Values in Addressing Hoaxes and Misinformation in Digital Media* published in Al-I'lam: Journal of Islamic Communication and Broadcasting found that the *tabayyun* principle is effective in combating digital hoaxes, but its application to social media platforms is still very limited and has not been integrated into the context of formal learning. Fifth, Nugroho (2023) in *The Tabayyun Concept for Responding to social media in the Study of Islamic Education* published in Al Ulya: Journal of Islamic Education specifically examines the concept of *tabayyun* as a response to social media in Islamic education. This study is the closest to the topic of this study, but its scope is limited to the concept of *tabayyun* alone without integrating it with broader Islamic epistemological frameworks such as the *bayani-burhani-irfani* trilogy.

Based on the mapping of the previous research above, three research gaps were identified that justified the importance of this study. First, the integration gap: previous studies generally examined one aspect partially, some only discussed *tabayyun*, some only discussed the epistemology of *Wasathiyah*. There has been no study that systematically integrates the *bayani-burhani-irfani* epistemological trilogy with the principle of *tabayyun* as an integrated pedagogical framework to answer the challenge of truth verification in the post-truth era.

Second, the operationalization gap: most previous research stopped at the conceptual-normative level, i.e. explaining that Islamic epistemology is relevant in the digital age, without formulating concrete steps on how these principles can

be implemented in the design of everyday digital learning. Third, the context gap: existing research generally targets the general Muslim community or Generation Z at large. Based on the gap research, this research is here to fill the gap by offering a study that: (1) integrates the *bayani-burhani-irfani* trilogy and the principle of *tabayyun* as a cohesive epistemological framework; (2) operationalize it in the form of a Digital *Tabayyun* Protocol that can be applied directly in learning; and (3) making Muslim students in the context of formal digital learning the main focus.

Based on the above background and *research gap*, this article formulates the following three research objectives: (1) to analyse in depth the mechanism of deconstructing truth in the *post-truth era* in the context of digital learning, including external and cognitive factors that cause Muslim students' vulnerability to unverified information; (2) to study and integrate the structure of Islamic epistemology—especially the *bayani-burhani-irfani* trilogy and the principle of *tabayyun*—as an operational truth verification mechanism in digital learning; and (3) formulate concrete strategies to implement the epistemology of Islamic Education in digital learning design to build students' epistemic resilience. More broadly, this research is expected to provide theoretical benefits in the form of enriching the treasures of Islamic Education epistemology by integrating classical concepts and contemporary issues; practical benefits in the form of guidance for educators and curriculum developers in designing digital learning based on epistemological verification; methodological benefits for the development of philosophical studies in the field of Islamic Education; and the socio-religious benefits of strengthening religious moderation and preventing radicalization among the younger generation of Muslims through the formation of resilient epistemic resilience.

Research Methodology

This study uses a literature study research type (*Library Research*), which is a research method that relies on written sources as the main data, including books, indexed scientific journal articles, proceedings, and other relevant documents. The selection of this method is based on the nature of the problem being studied, namely epistemological and philosophical problems that are more appropriately examined through textual and conceptual analysis than through the collection of empirical data in the field (Zed, 2008).

The approach used is qualitative-philosophical, as stated by Denzin & Lincoln (2018) which affirms that qualitative researchers are essentially philosophers who work on the basis of philosophical principles: radical, comprehensive, critical, and speculative (Lestari et al., 2024). Both approaches are necessary because this

study not only aims to describe the phenomenon, but also to build a conceptual argument about the relevance of Islamic epistemology in the era of *post-Truth*.

The data analysis technique used is descriptive-analytical with the following steps: (1) identification and classification of key concepts from the collected sources; (2) a comparative analysis between the concept of Islamic epistemology and the challenges posed by the *post-truth* era; (3) conceptual synthesis to formulate an operational epistemological reconstruction strategy for Islamic Education; and (4) critical reflection on the findings to ensure the overall coherence of the argument.

Results and Discussion

A. Research results

Based on a literature analysis conducted on 35 literature sources (consisting of 25 indexed journal articles, 5 books, and 5 other proceedings/sources), this study produced three main findings presented in the form of the following analysis matrix:

Table 1. Matrix of Research Findings on the Epistemology of Islamic Education in the Post-Truth Era

Study Aspects	Key Findings	Key Indicators
Deconstructing Truth in the Post-Truth Era	The post-truth era deconstructs the standard of truth through three main mechanisms: (a) the death of expertise, (b) echo chamber algorithms, and (c) the politicization of emotions and identities; and strengthened by three cognitive factors: motivated reasoning, confirmation bias, and illusory truth effect.	1) Democratization of information without verification; 2) Engagement metrics as a substitute for validity; 3) Echo chambers that reinforce bias; 4) Preference for emotional narratives over objective facts
Anatomy of Islamic Epistemology	Islamic epistemology has four sources of knowledge (five senses, reason, revelation, intuition) and three methods of achieving knowledge (<i>bayani</i> , <i>burhani</i> , <i>irfani</i>) that are complementary and integrated.	1) Sources of knowledge: <i>al-Hawas al-Khamsah</i> , <i>al-'Aql</i> , <i>al-Wahy</i> , <i>al-Qalb</i> ; 2) Methods: <i>Bayani</i> (text), <i>Burhani</i> (rasio), <i>Irfani</i> (intuition); 3) Holistic integration of the three methods
The Principle of Tabayyun and Sanad as a Verification Mechanism	The Principle of Self-Determination (QS. Al-Hujurat: 6) and the tradition of scientific <i>sanad</i> offer an operational verification mechanism for the	1) Identify the credibility of the source; 2) Cross-checking at least 2-3 sources; 3) Scientific <i>sanad</i> and chain of citations;

	digital context, consisting of: (a) source verification, (b) cross-source examination, (c) expert consultation, and (d) contextual reflection.	4) Reflection according to the Qur'an and Sunnah
The Challenges of Verification in Digital Learning	There are three main epistemological challenges: (a) the collapse of traditional scientific authority, (b) the distortion of meaning through distorted contexts, and (c) the absence of epistemological literacy among students.	1) The emergence of instant preachers without <i>sanad</i> ; 2) Short-lived digital content without context; 3) Technical literacy without epistemological literacy
Epistemological Reconstruction Strategy of Islamic Education	Four interrelated reconstruction strategies: (a) the internalization of <i>tabayyun</i> as a culture of learning through the Digital <i>Tabayyun</i> Protocol, (b) the integration of the <i>bayani-burhani-irfani</i> trilogy in learning design, (c) the revitalization of the <i>sanad</i> tradition through digital citation chains, and (d) the adoption of epistemological criticism.	1) 5-step Digital <i>Tabayyun</i> Protocol; 2) Activation of the <i>bayani, burhani, irfani</i> dimensions; 3) Digital citation chain; 4) Separation of the realms of faith and knowledge

Source: Research data analysis, 2026

Based on Table 1, the research findings show that: Finding 1: The post-truth era deconstructs truth through three main mechanisms—the death of expertise (Avram et al., 2020), echo chamber algorithms (Törnberg, 2018), and politicization of emotions (Daens, 2021) that are reinforced by three cognitive factors: *Motivated Reasoning* (Kunda, 1990), *confirmation bias* (Matzka, 2010), and *The Illusion Truth Effect* (Fazio, 2020). Finding 2: Islamic epistemology has four sources of knowledge (Athriah & Handrianto, 2025) and three methods of achieving the knowledge of *bayani* (text), *burhani* (ratio), and *irfani* (intuition) that are complementary and integrated (Aswandi et al., 2025).

Finding 3: The principle of *tabayyun* as commanded in QS. Al-Hujurat: 6 and the tradition of scientific *sanad* (Adelia, 2024) offers an operational verification mechanism for digital contexts through four steps: source verification, cross-source checking, expert consultation, and contextual reflection (Muhalli, 2023). Finding 4: Digital learning faces three main epistemological challenges: the collapse of traditional scientific authority (Abd Hannan & Ach Fatayillah Mursyidi, 2023), the distortion of meaning through truncated contexts (Umami et al., 2023), and the absence of epistemological literacy among learners (Rachman et al., 2025).

Finding 5: Epistemological reconstruction of Islamic education requires four integrated strategies: the internalization of *tabayyun* through the Digital *Tabayyun* Protocol, the integration of the *bayani-burhani-irfani* trilogy, the revitalization of the *sanad* tradition through digital citation chains, and the adoption of epistemological criticism (Syafi, 2026).

B. Discussion

1. *Deconstructing truth in the post-truth era and its implications for Islamic education*

The first findings suggest that the post-truth era deconstructs truth through three main mechanisms that reinforce each other. The death of expertise occurs because the internet democratizes information without being balanced with adequate verification mechanisms. Avram et al. (2020) explain that in the logic of *attention economy*, anger and sensation are always more marketable than complex scientific explanations. This is in line with the view of Eickelman and Anderson (1999) who stated that new information technology has democratized access to religious texts, but at the same time collapsed the traditional hierarchy of authority. In the context of Islamic education, this phenomenon is very dangerous because students can access and claim religious understanding without going through a rigorous scientific process.

The echo chamber algorithm reinforces the user's bias by presenting content that suits their preferences. Törnberg (2018) found that echo chambers not only reinforce existing beliefs, but also accelerate the viral spread of misinformation. Vicario et al. (2016) added that a hoax has never been corrected, but continues to be echoed and believed as the truth by the community. In the context of Islam, this dynamic gives birth to instant religious understanding, where a person feels that they understand their religion enough only from short video clips or Islamic memes without a verification process (Umami et al., 2023).

Politicization of emotions and identity making facts an "attack" on the group's identity. Daens, (2021) explains that narratives that touch on anger or fear spread much faster. This is reinforced by cognitive factors such as *Motivated Reasoning* (Kunda, 1990), in which the brain receives information that supports pre-existing views without critical examination; *confirmation bias* (Matzka, 2010), which makes individuals only absorb information that strengthens the beliefs already held; and *The Illusion Truth Effect* (Fazio, 2020), where repetition creates a sense of familiarity that is misinterpreted as truth.

These findings have serious implications for Islamic education. When students become accustomed to receiving information without verification, they lose the critical skills that are the main foundation in the Islamic scientific

tradition. This is in line with the warning of Zayyadi et al. (2025) that the truth verification crisis threatens the very foundation of Islamic science.

2. Islamic epistemology as a framework for truth verification

The second finding reveals that Islamic epistemology has a comprehensive structure for verifying truth. Athriah & Handrianto, (2025) explains that the source of knowledge in Islam includes the five senses, reason, revelation, and intuition all integrated in one whole framework. Further, (Aswandi et al., 2025) mapping three complementary epistemological methods of al-Jabiri.

The *Bayani* Method resting on the authority of the text of the Qur'an and Hadith as the primary source of truth. In the digital context, this approach is relevant because it requires students to always refer to authentic text sources and not to cite Islamic content without a clear *sanad*. (Hakim & Mukhlis, 2023) He emphasized that in the digital era, anyone can produce Islamic content without a verified scientific path, so that the *bayani* method becomes the first bastion in filtering information.

Burhani's method uses logic and scientific argumentation to achieve the truth. This approach encourages students not to take information for granted, but to analyse it critically. This is in line with Kant's (1781/1998) thinking about the importance of critical ratios in evaluating truth claims, as well as being relevant to the concept of *critical thinking* in contemporary digital literacy (Lewandowsky et al., 2017).

The *Irfani* Method build moral and ethical sensitivity through inner exercise. Although it is often considered a purely spiritual approach, this method is actually an inner fortress against misleading content in the digital space. As explained by Athriah & Handrianto, (2025), inspiration is not a substitute for reason, but a complement that gives moral and ethical sensitivity.

The integration of these three methods, which not only rely on text, not only ratios, and not only intuition, but harmonizes the three makes Islamic epistemology relevant as an epistemological filter in the post-truth era. These findings strengthen the argument of Islam (2025) that Islamic epistemology is comprehensive and holistic.

These findings are also in line with research Zayyadi et al., (2025) who found that *Wasathiyah* epistemology was able to strengthen critical thinking and bridge the text with contemporary contexts. However, the study goes further by integrating the three methods of al-Jabiri specifically, which has not been done by previous research.

3. *Tabayyun and sanad as digital verification mechanisms*

The third finding shows that the principle of *tabayyun* and the *sanad* tradition offer an operational verification mechanism for digital contexts. Muhalli (2023) emphasized that among all the principles of Islamic epistemology, *tabayyun* is the most directly relevant mechanism to answer the challenge of verifying truth in the digital era.

QS. Al-Hujurat verse 6 contains three epistemological messages that are very relevant. First, the source of information must be identified—this is in line with the principle of *source verification* in digital literacy. Second, the verification process is active rather than passive—the command to "search" (*tabayyanu*) is an active prompt to independently investigate the truth. Third, the consequences of the failure to verify are collective in the dissemination of information without verification not only a personal problem, but have a wide social impact. The tradition of scientific *sanad* in Islam also offers a relevant verification mechanism. Explain Nurohmah et al., (2026) that in the tradition of hadith scholars, every narration must be accompanied by a chain of delivery that can be traced back to the primary source. When adapted to the digital age, this principle teaches learners to always trace the information chain from which this news first came from, who spread it, and whether the original source can be found and verified.

These findings are in line with research examining the concept of *tabayyun* as a response to social media in Islamic education. However, this study expands its scope by integrating *tabayyun* with a broader framework of Islamic epistemology (*bayani-burhani-irfani* trilogy), which has not been done by (L. Rachman et al., 2025). These findings Asran & Amaluddin, (2025) it also strengthens the finding that the *Tabayyun* principle is effective in combating digital hoaxes, but this study adds an operational dimension in the form of concrete steps that can be applied in formal learning.

4. *Epistemological challenges in digital learning*

The fourth finding identifies three key epistemological challenges in digital learning. First, the collapse of traditional scientific authority. Hana Pebriana et al., (2025) found that social media has created a space for new religious actors whose credibility is no longer determined by scientific *sanad*, but by the ability to manage commitment in the digital space. This is in line with the findings (A. Rachman et al., 2025) that anyone can now produce and disseminate Islamic content without having to go through a long and verified scientific path. Second, distortion of meaning through a truncated context. (Umami et al., 2023) explains that the characteristics of short-lived digital content are short videos, *Caption*, and making Islamic information often conveyed without adequate context. Qur'anic

verses or hadiths that are cut out without background explanation (*asbabun nuzul* or *asbabul wurud*) can give birth to distorted understandings. These findings are in line with warnings Mutaqin et al., (2025) that the most crucial problem in contemporary religiosity is the loss of the rigorous epistemological process in producing and absorbing religious knowledge.

Third, the absence of epistemological literacy among students. Ardina Rasiani et al., (2025) found that most students have digital literacy that is technical but do not have adequate epistemological literacy. As a result, they are easily provoked by information that touches on religious emotions without going through a verification process. These findings are reinforced by Azzahro, (2025) which states that if in the past information was a scarce commodity, now information flows rapidly without limits, but without the ability to filter it. These challenges show that it is not enough for Islamic education to teach religious content, but also to equip learners with the epistemological ability to verify claims of truth. This is in line with the view (Hafsah & Ag, 2014) that education is a means of improving the fate and civilization of mankind and in the digital era, that improvement starts from the ability to distinguish truth from falsehood.

5. Epistemological reconstruction strategy of Islamic education

The fifth finding formulates four interrelated reconstruction strategies. First, internalize *tabayyun* as a learning culture through the Digital *Tabayyun* Protocol which consists of five steps: (a) source identification, (b) cross-reference verification, (c) context clarification, (d) expert consultation, and (e) value reflection. This strategy operationalizes Muhalli's (2023) findings on the relevance of *tabayyun* in the digital era into concrete pedagogical measures.

Second, the integration of the *bayani-burhani-irfani* trilogy in digital learning design. This strategy activates the *bayani* dimension through reference to primary texts, the *burhani* dimension through the practice of critical analysis and evidence-based debate, and the *irfani* dimension through ethical and spiritual reflection. This approach is in line with the recommendations Asran & Amaluddin, (2025) about the reorientation of Islamic education in the era of AI and post-truth, but with more operational specifications.

Third, revitalization of the *sanad* tradition in digital pedagogy through the concept of "digital citation chains" (*Digital Citation Chain*). This strategy positions the teacher as an epistemic guarantor (*epistemic guarantor*) which helps students trace the scientific chain of information. This is in line with the findings (Hakim & Mukhlis, 2023) about the importance of restoring scientific authority in the midst of the fragmentation of the digital space.

Fourth, the adoption of epistemological criticism without abandoning the foundations of faith. This strategy adopts the spirit of criticism to transform dogmatic *bayani* reason into a critical-scientific bourgeois reason, while maintaining the separation between the realm of belief (faith) and the realm of knowledge (Ashari & Mukti, 2025). Its implementation in the curriculum can be in the form of a module "Philosophy of Science for Muslim Students" which explicitly discusses the limits of rationality and how to integrate it with faith beliefs. These four strategies, if implemented in an integrated manner, are expected to be able to build epistemic resilience (*epistemic resilience*) students. This concept is in line with the findings Addzaky et al., (2024) about the role of *wasathiyah* epistemology in strengthening critical thinking, but with an emphasis on more concrete and measurable operational aspects.

6. Conformity and differences with previous research

This discussion also reveals the compatibility and differences with relevant previous studies. This research is in line with the findings Addzaky et al., (2024) that Islamic epistemology is able to strengthen critical thinking in the post-truth era. The study also reinforces the findings Ashari & Mukti, (2025) about *Tabayyun*'s effectiveness in responding to social media, as well as findings L. Rachman et al., (2025) that the *tabayyun* principle is effective in combating digital hoaxes. In addition, this research is in line with Asran & Amaluddin, (2025) about the importance of reorienting Islamic education in the digital era. Thus, this study fills three identified research gaps: integration gap, operationalization gap, and context gap, while offering an original contribution in the form of a cohesive and operational epistemological framework to answer the challenge of truth verification in the post-truth era.

Conclusion

This study concludes that the *post-truth era* deconstructs truth standards in digital learning through the death of expertise, echo chamber algorithms, politicization of emotions and identities, as well as cognitive factors such as *confirmation bias* and *illusory truth effects*, which make Muslim learners vulnerable to superficial and unverified religious information; however, Islamic epistemology provides a verification structure that is comprehensive through the *bayani-burhani-irfani* trilogy (text as authority, reason as a critical instrument, and conscience as an ethical compass) as well as the *tabayyun* principle and *sanad* tradition that offer an operational verification mechanism for the digital context; therefore, the revitalization of the epistemology of Islamic Education through four integrated strategies of internalizing *tabayyun* as a learning culture through the digital *tabayyun* protocol, the active integration of the *bayani-burhani-irfani*

trilogy in learning design, the revitalization of the *sanad* tradition through digital citation chains, and the adoption of epistemological criticism are very urgent to build the epistemic resilience of students, so that they are able to navigate the digital information landscape critically, responsibly, and in accordance with Islamic values.

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