The Concept of Tabayyun in Dissemination of Information Through Mass Media

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Abstract
In today's modern era of high technology, defamation can easily spread through mass media such as the Internet, Facebook, Instagram, WhatsApp, etc. In this era of globalization, people can easily access all kinds of information at their fingertips through the internet and gadgets. Most of the online news and information must be researched, screened, and reviewed before being disseminated to the public. The big problem people face today is researching before giving it to the community about fake news, provocation, controversy, etc. Finally, it becomes an endless polemic and will disrupt the stability and order of politics, economy, society, and the country. Therefore, this paper aims to debate the concept of tabayyun in disseminating information using Mass Media. This paper will also identify the principles of Tabayyun and arguments from the Qur'an and Al-Hadith in the use of mass media. In addition, this paper will analyze the implications of neglecting the Tabayyun principle in the use of mass media. Research methods include information acquisition techniques through previous studies based on qualitative sources and libraries. The principles of the Tabayyun concept in this study can help all levels of society in Malaysia to identify an authoritative source of information.
Keywords: Concept of Tabayyun, Mass media, Polemic, Tabayyun Principle, Reputation

Introduction
Information and communication technology is growing with the availability of various internet-based applications (Ramli et.al., 2018). The Internet is a technological discovery that has greatly changed how people live. It is increasingly becoming the choice of consumers now. Internet use is considered a necessity of life because many activities involve its use. However, the unlimited transmission of information has given the Internet an identity as a medium for disseminating fake news or rumors. Al-Quran is the source of Islamic teachings that includes all solutions without any doubt. Much present information could be more reliable in the Internet era without boundaries. In the Qur'an, God commands people to tabayyun before accepting the news. The concept of tabayyun in facing contemporary information technology

challenges is an important methodology in confirming news and information to an individual or community in a country or the world.

Al Bakri (2015) asserted that Tabayyun is a word derived from Arabic, which means establishing and checking the basis of truth. News or any information received should be scrutinized, and the truth and accuracy of the data should be to prevent any agenda or bad things from happening, such as defamation, cheating and discrediting someone else based on lust and hatred. The command to "tabayyun" is very important to avoid prejudice.

Imam al-Syaukani (t.t) said, "What is meant by tabayyun is to examine carefully and what is meant by tatsabbut is to be careful and not hasty, looking with deep knowledge at an event and news that comes, until it becomes clear and bright for him."

The MCMC report (2023) states that based on statistics, MCMC received a total of 3,111 complaints about content considered to be fake news for the period 2020 to May 31, 2022. In fact, there was also a lot of fake news spread and mixed with provocation online during the campaign period of the 15th General Election (GE-15) held last year. While Salleh (2020) asserted that there is a handful of information channeled to social media that is said to contain distortions of facts, and there are also elements of defamation conveyed through it. The elements of defamation on social media must be overcome or at least reduced so that the delivery of useful information can be carried out more effectively and maintain the stability of society. Then Hamzah et.al (2020) explained that nowadays, social media has been misused by a few unethical communities to spread false news and information that can have negative effects on individuals, families, communities, and countries. The information and fake news contain elements of fraud, inflame racial sentiments, and slander a person to bring down one's dignity and reputation and so on. This is very worrying because information and news like this can have negative effects on acceptance and its usage.

Therefore, this study focuses on the concept of tabayyun as the concept of reception, evaluation, and dissemination of news. In this paper, arguments will also be presented according to the Al-Quran and al-Hadith as well as the principles of tabayyun that are vigilant and not in a hurry, looking with deep knowledge at an event and the news that comes so that it becomes clear and bright to the accessors and disseminators of information. In this study, the principles of the Tabayyun Concept will be introduced, it is an indicator that is very beneficial to every level of society in Malaysia and the world in general. Therefore, this study has two research objectives. First, identifying the principles of the concept of Tabayyun and arguments from the Quran and Al-Hadith in the use of mass media. Second, analyzing the implications of neglecting the principle of Tabayyun in its use.

Literature Review
The MCMC report (2023) states that based on statistics, MCMC received a total of 3,111 complaints about content considered fake news from 2020 to May 31, 2022. There was also a lot of fake news spread and mixed with provocation online during the campaign period of the 15th General Election (GE-15) held last year. While Salleh et.al (2020) asserted that a handful of information channelled to social media is said to contain distortions of facts, there are also elements of defamation conveyed through it. The details of defamation on social media must be overcome or at least reduced so that the delivery of useful information can be

carried out more effectively and maintain the stability of society. Then Hamzah et.al (2020) explained that nowadays, social media has been misused by a few unethical communities to spread false news and information that can have negative effects on individuals, families, communities, and countries. The information and fake news contain fraud, inflame racial sentiments, and slander someone to bring down one's dignity and reputation, negatively affecting acceptance and usage.

Therefore, this study focuses on tabayyun as the reception, evaluation, and news dissemination concept. In this paper, arguments will also be presented according to the Al-Quran and al-Hadith, as well as the principles of tabayyun, are vigilant and not in a hurry, looking with deep knowledge at an event and the news that comes so that it becomes clear and bright to the accessors and disseminators of information. This study will introduce the principles of the Tabayyun Concept; it is an indicator that is very beneficial to every level of society in Malaysia and the world in general. Therefore, this study has two research objectives. First, it identifies the principles of Tabayyun and arguments from the Quran and Al-Hadith in using mass media. It second analyses the implications of neglecting the principle of Tabayyun in its use.

Literature Review
The Concept of Tabayyun in the use of Social Media
There are several studies on the concept of Tabayyun, but the scope of the study is different. This study was carried out to identify social media users' understanding of the concept of Tabayyun and their actions in receiving unclear information. According to Ab Hadi et.al (2022), this study aims to identify the influence of the understanding of tabayyun on receiving unclear information through social media. The study results found that students understand the concept of tabayyun and indirectly influence their actions in receiving information. Students will first research the information received before sharing the information with others. The study of Mohamad Rosman et.al (2021) aims to analyze the extent of netizens' tabayyun practices in receiving and spreading information on social media. This study aims to identify the tabayyun course of netizens in obtaining and conveying information on social media from the point of view of differences in their background and level of education.

While Abdul Ghani et.al (2019), in their study titled Management of tabayyun in da'wah through the six T's, which are accepted, be thorough, tashih, persevere, emerge and be firm, would like to be highlighted. Tabayyun management relies on the stages of da'wah: Tabligh, ta'lim and taṭbiq. This Management can maintain the identity of Muslims with Islamic teachings. Using good strategy and Management is a requirement in the implementation of da'wah. In addition, the study conducted by Umar et.al (2018) aims to identify the concept of tabayyun in the Quran and investigate the idea of tabayyun practised by Al-Shafi'i to be applied in dealing with these issues. Further, the study by Nor et.al (2018) exposes the community to the importance of tabayyun in receiving and spreading news in facing this increasingly challenging era of globalization. Through this study, the researcher found that with the principle of tabayyun, information or issues can be filtered, and its authenticity confirmed. All past studies have studied the concept of tabayyun in general but have not yet debated the idea of Tabayyun, which uses the principles of Tabayyun in the dissemination of information using mass media and 2632nalyses the implications of neglecting the principles of Tabayyun in its use.

The Ethics of using Social Media According to an Islamic Perspective

Social media plays an important role, especially in Islamic communication, as a medium for conveying ideas, messages, and information. Abdul Halim et.al (2019) studied social media and usage trends according to Islam. The results of this study presented six main topics that were discussed, including the use of social media by the government, tools to convey knowledge and ideology, business platforms, preaching and dissemination tools, and fostering friendship and education. Then Sakeri et.al (2022) categorized six types of styles or speech (qaulan) of communication in social media, classified as methods, principles, or ethics of Islamic communication. Alim et.al (2021) said these types include Qaulan Ma'rufa, Qaulan Maysuran, Qaulan Layyina, Qaulan Karima, Qaulan Baligha, and Qaulan Sadida. While Mohd Azmi et.al (2019) conducted a study on the use of social media from the perspective of the younger generation and its influence on life according to Islam. Nasiruddin et.al (2022) study found that using social media has positive effects, such as expanding friendship networks, developing current issues, building a career at an earlier age, and as an effective preaching medium. Meanwhile, Whiting & Williams (2013) explained several aspects of using social media, including social interaction, tools for searching for information, entertainment, reducing tension, sharing information with others, and facilitating certain activities or personal needs.

Next, Hefni (2015) explained the principles of Islamic communication that are relevant in the context of using social media, including sincerity, rewards and sins, honesty, purity of communication, the ability always to say positive things, purity of heart, as well as the balance between words and actions. Noor et.al (2022), these principles also include self-monitoring, keeping personal secrets, presenting balanced and true information, listening more than talking and choosing true and useful information. In addition, Rosidi et.al (2022) identified five important elements in Maqāṣid al-Shari'ah that are relevant in the context of using online media, namely the preservation of religion, life, reason, lineage, and property. These five elements can be used as guidelines for using online media and technology more widely. Finally, Alamsyah (2019) emphasized the importance of following Islamic ethical principles in using social media, including maintaining decency honesty and avoiding slander in interacting on social media.

The literature review above covers various aspects of the use of social media according to an Islamic perspective, including use by the government, types of communication in social media, its influence on the younger generation, sides of social media use, principles of Islamic communication, important elements in Maqāṣid al-Shari'ah, and the importance of following Islamic ethical principles in the use of social media. It provides a comprehensive understanding of social media ethics according to an Islamic perspective. It can be the basis for formulating the wisdom of using social media ethically and morally.

Research Methodology

In achieving the objectives of this study, several research methods have been identified so that they can be used in collecting and analyzing the data found. The study can achieve the desired and authoritative research goals based on the data obtained, according to Kamarudin et.al (1990) asserted that, generally, research is conducted using data collection methods through library research, scientific materials and studies on scientific writing and reference books discussing the tabayyun concept. The data obtained is from scientific studies and

scholarly studies, interpretations of the Quran, readers of the Qur'an, journals and various other materials found in libraries or knowledge resource centres. The method of data collection means collecting data and all information related to the issues and problems of the research being studied. Data collection is a process of planning and implementing certain research methods to obtain information related to the issues and problems being explored. The data usually has facts and perceptions that have been collected for analysis. The data that has been processed will be analyzed to obtain results for the problem being studied. This study will examine and detail library reference sources, al-Quran and al-Sunnah interpretations, journals, and other scientific materials to produce the desired research findings. Research methods include information acquisition techniques through previous studies based on qualitative sources and libraries.

Research Findings and Analysis
Concept of Tabayyun According to Islamic Perspective
Tabayyun comes from the root word in Arabic which is tabayyana – yatabayyanu – tabayyunan, which means searching for the clarity of the nature of a fact and information or the truth of a fact and information carefully, thoroughly, and carefully. According to Muhammad Chirzin, (2003), from the language aspect, the word tabayyun has 3 meanings that are close as follows

i) Looking for clarity
ii) Emphasizing the essence of something
iii) Be careful about things and don't rush. Imam as-Syaukani, may God have mercy on him, said, "what is meant by tabayyun is to examine carefully and what is meant by tatsabbut is to be careful and not in a hurry, looking with deep knowledge at an event and news that comes, until it becomes clear and bright for him."

The concept of Tabayyun according to Al-Quran and al-Hadith
Allah SWT and Rasulullah S.A.W have emphasized the importance of the concept of Tabayyun in our daily lives so that true information and news are spread to individuals and communities. This can keep the spreader and recipient of a news from committing a major sin and disrupting public order. Here the arguments about the concept of Tabayyun according to the Qur'an and the Hadith are discussed as follows

It means
O you who believe, if a wicked person comes to you with news, then check it carefully so that you do not bring a disaster on a people without knowing its condition which causes you to regret your actions. (Surah al-Hujurat verse 6)

> *"O you who believe, when you go (to fight) in the way of God, then be careful and do not say to the person who greets you: "You are not a believer" (then you kill him), with the intention of seeking wealth life in the world, because with God there are many treasures. That's how you were before, then God bestowed His blessings on you, so be careful. Indeed, Allah knows best what you do. (Surah al-Nisa verse 94)*

From Abi Hurairah r.a that the Prophet SAW said, *"It is enough for a person to be a liar if he talks about everything he hears." (HR Muslim)*

The arguments explained above are regarding the Concept of Tabayyun according to the Quran and the Hadith. If we examine the meaning in surah al-Hujurat verse 6, Allah S.W.T commands us to investigate any news a wicked person brings. Therefore, if we believe the information delivered by that individual will be a great disaster to the people without a motion to check, in the end, we will regret such an act. Allah S.W.T commanded in Surah al-Nisa verse 94 that we examine and investigate any news and not be quick to execute someone as an infidel while he is still saying the Shahadah. Next, the words of the Prophet Muhammad S.A.W affirmed that a person is considered a liar when he speaks with what he heard about news received.

The Tabayyun Principle in Facing Current Issues On Social Media
The new media acts as a medium of delivering messages that are easy and fast to society widely and without control. Therefore, media practitioners should pay serious attention to the nature and effect of an announcement. Islam organizes a moral system that can trigger and fuel harmony and tranquility in human life. "Tabayyun" in Islam refers to the principle of examination, explanation, or explanation before making a conclusion or acting. These important ethical principles and guidelines in Islam support wisdom, justice, and truth. Mamat & Mahmood (2011) asserted that the concept of Tabayyun in receiving and disseminating information is based on the following principles:

iv)   Researching authoritative information (al-Haq)
The main principle in the concept of Tabayyun is the importance of examination and explanation before making judgments or actions. Individuals must find accurate facts and information before acting or drawing conclusions about an issue. In Islam, the validity of the information conveyed is strongly emphasized, and the concept of al-Haq is used as ethics in the management and dissemination of information and knowledge. Therefore, before sharing information on social media, people need to check the validity of the data from reliable sources verified by various relevant sources. In this case, Allah S.W.T. said the meaning:

O people who believe! If a wicked person comes to you with news, then investigate (to determine) its truth, so that you do not befall a person with something undesirable – because of your ignorance (about it) – so that you regret what you have done. (Al-Hujurat, Verse 6).

In the context of modern information and communication, this verse is very relevant. In the era of social media and the rapid spread of news, it is important for individuals to apply critical thinking, check the truth of information, and avoid spreading fake news that could harm others. The principle of Tabayyun, which means explanation or examination, is an important value in Islam and plays a role in preventing the spread of wrong information and avoiding potential damage. This value reflects Islam's commitment to integrity and responsibility in communicating and acting.

ii) Disseminating useful information (Applicability)
The principle of disseminating information in terms of moral and ethical values promotes the delivery of correct and efficient information. The information managed must be in a form that

can be used or benefit the recipient and the accessor, especially according to research in the religious context. Ordinary information will not give any meaning and will not bring any benefit to humans in the eyes of Allah S.W.T except for information in the form of knowledge that is useful for use by oneself or others. Rasulullah S.A.W said:

When a child of Adam dies, his practice is cut off except for three things: charity, the knowledge that is benefited from it and the pious son who prays for him. (Hadith narrated by Muslim)
This hadith asserts that goodness, virtue, and knowledge left behind will provide benefits and rewards after death. Therefore, Muslims are encouraged to do charity. With this, one can hope to get rewards and continued goodness after death.

iii) Determining the disseminator of information that is generally trusted (Muktabar) (Reliability)
Mamat (2009) stated that in Islamic information management, the criteria of information conveyance is very important to ensure accurate information sources. A reliable source of information is a key feature to determine the value of information. In matters involving certain individuals or groups, the principle of Tabayyun teaches not to be prejudiced or spread information that can slander others without solid evidence. Dr. Abdul Aziz al-Khayyath emphasized that the ethics of selective assignment should consider aspects of expertise, priority, and depth of knowledge, so that the results can be considered as reliable results.

Implications of Ignoring the Principle of Tabayun in Social Media According to Islam
The principle of tabayyun refers to efforts to find the truth and avoid the spread of false or slanderous information before spreading it. Neglecting the principle of tabayyun in social media can have various implications that can be harmful to individuals, society, and even certain institutions or organizations.

iv)   The Sin of Slander (Slander)
Slander on social media is a form of defamation that involves spreading negative information or degrading someone, especially through comments on platforms such as Facebook, Twitter or Instagram. In general, the sin of slander (defamation) on social media is any act that involves talking or writing about someone in a way that damages or slanders them either their personal life or reputation on social media. The use of social media will cause gossip and slander to spread widely to the community compared to face-to-face communication. This is because negative comments and accusations can easily go viral and reach thousands or even millions of people within seconds.

In the context of Islamic law (shariah), the sin of slander is an act that is considered a serious violation of Islamic moral and ethical principles.

It means
> *"O people who believe! Stay away from the majority of conjectures (so that you do not conjecture the prohibited conjectures) because indeed some of those conjectures are sins; and do not spy or look for people's faults and shame; and don't half of you curse the other half. Does one of you like to eat the flesh of his dead brother? (If that is the case of swearing) then of course you are disgusted*

with him. (Therefore, obey the aforementioned prohibitions) and fear Allah; Verily, Allah is Accepting of repentance, and Most Merciful." (Surah al-Hujurat: 12)

In this verse, it is clearly related to the prohibition of swearing so that it is likened to eating the flesh of one's brother. Mustafa (2016) said Imam al-Maraghi, in his interpretation states that slander (slandering) is likened to eating meat because swearing means harming one's honor like eating and harming meat. Parables like this fit the way Arabs communicate. The sin of slander in Islamic law is a serious violation of Islamic ethical and moral values. Islam encourages individuals to guard their mouths and actions and speak carefully and honestly. In the context of Islamic Sharia, slander is an act that must be strictly avoided and avoided, except in circumstances that meet certain conditions, such as seeking justice or giving good and valid advice.

ii) Causing Conflict and Slander
In the mass media, conflicts and slander can arise for individuals, communities, and races within the country of Malaysia. It will disturb the harmony of the nation state. Muhammad Hakimi et.al (2020), affirmed that the unity scenario among the Malaysian community has been very worrying in recent times. This situation will erode the harmony of life in a society that consists of various races, cultures and religions that have been intertwined for so long. The appreciation of the social contract that has been used as a core in the life of a pluralistic society has been disputed and this situation can fuel the flames of conflict and slander to the point of creating tension and high sentiments to defend the interests and rights of each race. The truth of facts that are not researched and researched in depth can influence the minds of young people who do not think maturely so that they can cause dissatisfaction over the spread of news that has offended feelings between races and individuals. Therefore, the youth themselves need to be more mature in using social media for good purposes in their lives.

According to the MCMC report (2021) recorded a total of 24,435 complaints from the public regarding issues involving new media content in 2021. If it is observed that complaints regarding social media are the highest complaints received by MCMC over the past five (5) years. Of the total, 81 percent or 19,863 complaints related to social media, followed by 15 percent (3,680) of complaints on websites/blogs/forums and 4 percent (892) regarding email abuse. Many reported cases are related to fake content (47 percent), offensive/ugly comments (23 percent), obscene or indecent content (12 percent), defamation (7 percent) and sexual blackmail (11 percent).

The reasons for the prohibition of spreading defamation are as follows

Meaning: *… and (remember that the crime of) defamation is more dangerous than murder…*
(Surah Al-Baqarah: 191)

Meaning: *….And (remember), the crime of slander is greater (sin) than murder.*
(Surah Al-Baqarah: 217)

Meaning: *Those who like to slander, and those who like to spread slander and incitement to divide the people. (Surah Al-Qalam: 11)*

Meaning: "*Those who spread slander (complaining about sheep) will not enter heaven.*"
(Narrated by al-Bukhari and Muslim)

The MCMC 2021 report shows that the highest complaints involve fake news. This case is very worrying because it has a negative impact on racial harmony in Malaysia if it is allowed to continue without action and control. While the proofs from the Quran and the Hadith have confirmed that the spreaders of false news and slander are classified among the major sins and the punishment that awaits them in the afterlife will be hell.

iii) Damaging the reputation of individuals, organizations, and races
The neglect of tabayyun in social media can lead to a permanent negative image of individuals or organizations and races on online platforms, which are easily spread by many people through Facebook, WhatsApp, Twitter, or Instagram and so on. Che Omar, (2020) reported that the Director of the Center for Media and Information War, Faculty of Communication and Media Studies at Mara University of Technology (UiTM), Associate Professor Datuk Dr. Ismail Sualman insisted that he proposed to the government to create a penalty for those who intentionally cause racial provocations in this country which has been seen to be more prevalent recently. He further emphasized that a study conducted with the Malaysian Communications and Multimedia Commission (SKMM) showed that 80 percent of the content on social media at this time was racially mixed. "Many cases that have been seen before are only finished with the word 'sorry' and after that the perpetrator is released. That's why there are still incidents like scribbling pictures of leaders and kings being haunted. "So, to curb it more effectively there needs to be a penalty or harsher punishment for those who use social media as a racist arena".

While Adnan (2023) reported that the Social Media Monitoring study on GE15 by the Center for Independent Journalism (CIJ) in collaboration with the University of Nottingham Malaysia, the University of Science Malaysia (USM) and the University of Malaysia Sabah (UMS). The study was carried out between 20 October to 26 November 2022, from when the Election Commission (SPR) announced the date of GE15 until a few days after the election was completed. During that period, a total of 97 parties were monitored, including 49 politicians from various parties, 13 political parties, 16 media organizations, three government agencies and 16 opinion leaders (KOLs) in addition to netizen comments on four social media platforms namely Facebook, Twitter, Youtube and TikTok. The monitoring involves five issues, namely race, religion, royal institutions, gender and LGBTIQ and foreigners, which are segregated according to serious levels. The study found that a total of 117,152 posts were uploaded with 66,933 of them touching on racial issues while 24,484 were related to religious issues, with politicians detected as the main factors contributing to the racial narrative.

Furthermore, the KOSMO (2022) reports that the Malaysian Communications and Multimedia Commission (MCMC) insists that it will monitor the spread of false information and ugly statements involving the 3R elements, namely King (Royalty), Religion and Race (race). MCMC said, following the announcement of the date of the 15ᵗʰ General Election (GE15) by the Election Commission (SPR), all parties, especially social media users, are reminded to always maintain decency, tolerance and good manners when giving opinions and making any comments on social media. "Any sharing of content that is false, ugly and threatening is an offense under Section 233 of the Communications and Multimedia Act (AKM

1998) which, if convicted, can be fined a maximum of RM50,000 or a year's imprisonment or both.

ALLAH SWT made human in various races, religions and cultures on this earth are encouraged to respect the differences. Islam strictly forbids its ummah to provoke disputes and enmity among ummah.

ALLAH SWT says
"O man! Verily, We have created you from a male and a female, then We have made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the sight of ALLAH is the most pious. God is All-Knowing and All-Knowing." (Surah al-Hujurat, verse 13)

That verse is clearly a guide for us to respect differences in religious beliefs, ideological beliefs and so on. In fact, it is also a sign of the majesty of ALLAH SWT who makes his creatures in various shapes and forms. The most honorable person in the sight of ALLAH is his piety. This country achieved independence almost 66 years ago, it was not built with empty talk alone. In fact, it was formed with the spirit of unity among all races. Recently, there are a few people who want to create an atmosphere of disharmony by provoking racial issues and affecting the privileged rights of Malays and indigenous people in this country. The issue that is fun to play is related to the 3R elements, namely King (Royalty), Religion and Race. This matter, if left unchecked, will threaten the peace and stability of the people's unity. Therefore, the government has and will create tougher laws against offenders to prevent this phenomenon from continuing in the future.

iv) Psychological Disorders
Ignoring tabayyun in social media can have a serious impact on an individual's psychological well-being. In the long term, neglecting tabayyun on social media can contribute to mental health problems such as depression, anxiety, and chronic stress. Uncertainty and insecurity arising from the spread of misinformation or defamation can be a risk factor for mental health disorders.

Psychological disorders arising from cyberbullying can have long-term effects on mental well-being including problems such as post-traumatic stress disorder, chronic anxiety disorder or persistent depression. Abdul Rahman et.al (2022) asserted that cyberbullying is a form of harassment that involves the repeated use of disrespectful words. Cyberbullying is also a communication practice through technology that aims to harass, criticize, embarrass, or threaten the victim. Usually, victims of bullying are associated with weak groups such as women, immature teenagers, children, and people with disabilities (OKU). Victims experience various short-term and long-term effects of being bullied. Victims of bullying are often faced with feelings of pain, shame, sadness, and anger because of being bullied. Based on Che Hasniza and Mohd Yusri's research, they found that sometimes cyberbullying victims can also become cyberbullying perpetrators.

All the neglect of tabayyun principles in social media can invite various implications that can bring down the reputation and credibility of individuals, communities, and even certain institutions or organizations with the spread of false news and slander. This implication if left

will trigger conflicts between races in this country and worsen the country's image on the international scene. It must be curbed by all parties including the government, parents, educators, individuals, communities, government, and private organizations to ensure this phenomenon does not continue in the future. It is hoped that the authorities will have to impose more maximum laws so that they can guarantee the harmony of the plural society in Malaysia.

Conclusion
This study shows the importance of the tabayyun concept in the dissemination of information through the mass media, especially in the context of the modern technology era which is filled with information that is often not authentic. The era of globalization and ease of access to information through the internet and social media has created a huge challenge in screening and verifying the information presented to the public. In addition, the principles of tabayyun include ensuring the validity of information sources, disseminating useful information, and ensuring the reliability of information providers. Dissemination of information should be done responsibly and based on Islamic ethics. Ignoring the principle of tabayyun in social media can have serious implications, including the spread of fake news, defamation, and social damage. Therefore, it is the responsibility of all parties to apply the principle of Tabayyun in the use of mass media, in order to maintain truth, integrity, and harmony in society. Finally, the concept of tabayyun is a relevant and important principle in the modern world that is full of information. By practicing tabayyun, individuals and communities can ensure the truth and quality of information presented, as well as maintain the integrity and stability of society in the long term.

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