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Rosmawati Mohamad Rasit, Mohamad Zulkifli Abd. Ghani, Zulkefli Aini, Muhamad Faisal Ashaari, Noraidah Sahari

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Rosmawati Mohamad Rasit, Mohamad Zulkifli Abd. Ghani,  
Zulkefli Aini, Muhamad Faisal Ashaari

Research Centre for Dakwah and Leadership Faculty of Islamic Studies Universiti  
Kebangsaan Malaysia Bangi Selangor

Email: rosmawati@ukm.edu.my, zulghani@gmail.com, zulaini@ukm.edu.my,  
faisal@ukm.edu.my

Noraidah Sahari

Center for Software Technology and Management Faculty of Information Science and  
Technology UKM Bangi 43600 Selangor

Email: nsa@ukm.edu.my

### Abstract

The inrush of information in a virtual spacemight make social community confused about truthful and accurate knowledge. Nevertheless, to control the spread of fake news and slander abundance in cyberspace, netizens should strive to check and research news that they receive before it is spread. Therefore, this research endeavoured to determine the *tabayyun* (clarification of information) as indicators for Muslim netizens. The study focuses on how a fuzzy approach can identify and validate *tabayyun* information indicator using fuzzy Delphi method (FDM). Questionnaire instrument containing ten elements was utilised as a data collection method to determine the *tabayyun* information indicator. Ten experts from the fields of Religion, *Da'wah* (Islamic preaching) and New Media were involved in this study. The finding revealed that expert consensus analysis met the requirements of the triangular fuzzy number and the defuzzification process. The outcomes reported that experts accepted the ten elements expressed as *tabayyun* indicators of information with a consensus percentage of 98 per cent with a threshold value (d) <0.2. This analysis demonstrated that these ten elements were substantial indicators to measure the *tabayyun* principle of Muslim netizens who receive and disseminate information.

**Keywords:** Fuzzy Delphi Method, Indicator, *Tabayyun* (Clarification), Information, Muslim, Netizen

### Introduction

The notion of 'Information at your fingertips' creates an influx of information. Netizens are usually befuddled in evaluating relevant information or vice versa. The overflow of

information scenarios is linked with the spread of fake news that motivates social media's unfavourable influences. According to Ashaari et al (2019), the inundation of information can lead to confusion, disarray, misunderstanding and prejudice leading to disharmony, division and hostility. Netizens receive the information and broadcast it immediately without any initiative to check it first. It prompts the wrong information to continue to exist in the virtual space until it becomes 'viral'. Therefore, netizens who encounter such a social change process today need to recognise the necessity to filter accurate and correct information. It is crucial because, if they do not use the right mechanism to receive and convey information through proper censorship, there is a risk of confusion and chaos that significantly affect society.

Islam introduced the right basic concept through the process of *tabayyun* to safeguard the well-being of the people. By following the correct *tabayyun* principle, it can facilitate the control of the spread of fake news. According to Ramli et al (2018), there is the issue of disseminating false and fake information until it creates defamation. It happens because netizens receive the information and disseminate it instantly without any action to check its accuracy. Accordingly, netizens should know to manage the information and filter it. Thus, this study proposed determining the *tabayyun* indicators of information to Muslim netizens through expert consensus using Fuzzy Delphi Method.

## Literature Review

### *Information Accuracy Issues on Social Media*

Social media is a platform for communicating data. Nevertheless, apart from being a comfortable medium in conveying and receiving information, social media is also correlated with inexact information transmission and the spread of fake news. Information accuracy issues emerged recently should be addressed. This scenario creates too much information received without limitation. According to Pennycook and Rand (2019), social media gets a repugnant perception of society when adverse and detrimental elements come into existence due to widespread abuse among netizens. Hence, sharing information that spreads slander and inappropriate language continues to spread on social sites without control. According to Ashaari et al (2019), too many information tends to be slanderous when netizens do not have time to get all the relevant information, access it and make an assessment. While al-Dosari (1993) viewed that lack of peace in the human soul is the cause that leads to false information to be disseminated.

According to Schifferes et al (2014), social media experienced an influx of information that impedes the process of filtering and verification, resulting in a mixture of true and false information. A clear implication of the phenomenon of knowledge overflow is the prevalence of the spread of false information on social media. This negative impact also influences netizens associated with the reception and dissemination of information on social media. Accordingly, such a situation causes panic and confusion that exists among social media netizens. Nuurianti (2019) emphasised that false information holds no exact source and inaccurate references commonly shared by netizens. According to al-Milian (2012), the spread of false information happens and is accepted by society due to the lack of truthful social media information.

### *Harmful potentials of information inaccuracy*

The actions of *al-tabyin* and *al-tathabbut* in this context, according to al-Shawkani (2007) are part of the manifestation of the nature of *al-ta'anni* that is calm, not in a hurry or in a rush, and act applying common sense and doing research based on credible evidence until it can be explained and its truth revealed. It is based on the hadith of the Prophet Muhammad PBUH as narrated from Abu 'Ubaid r.a, which means:

Know that indeed the effort to investigate and verify (*al-tabayyun* or *al-tabyin*) is an *ihlam* from Allah, and hasty is the action of the devil, so investigate something (*fatabayyanu*)" (Hadith narrated by Imam al-Tirmidhi, hadith no. 2012, in the book *al-Birr, ma ja'a fi al-ta'anni wa al-'ijlah* chapter)

According to Ibn 'Asyur (1984) based on verse 6 of *al-hujurat surah*, news obtained from someone with "*fasiq*" (someone who violates Islamic law). In this context, the *fasiq* refers to the unlawful user on social media. This status should be investigated first and should not be accepted immediately without an act to verify it because it promotes danger and leads to sin. A person's credibility determines the form of a message conveyed and received by a person. A person with the title "*fasiq*" is exposed to news communicated to doubts and mixed between authenticity and falsehood.

Additionally, a "*fasiq*" person is a character who has weak religious control over himself. The vulnerability leads to belittling something forbidden by Islam, and the news he conveys holds impact and causes complications and harm to the public interest. Furthermore, the "*fasiq*" never regrets his actions and does not want to repent what he said, such as withdrawing the statement he presented. According to al-Wahidi (2018), the process of *al-tabayyun*, which refers to the meaning of *al-tathabbut* is the culmination of precautionary measures in deciding guidance.

### *Tabayyun for Information Accuracy Principles*

According to Ibn Manzur (1992), the word *al-tabayyun* refers to the process of research and examination in-depth and detail of a thing to reveal the truth of the matter. There are some terms related to *al-tabayyun* and are placed in the original group of the word "*ba-ya-na*" are like the word *al-mubayanah* (defined as *al-mufaraqah* that is separation; in the context of confirmation of news can be assumed as a process of separation or isolating between true and false news); *al-bayan*, i.e. explaining something based on clear and authoritative evidence (in the context of the news process it can be assumed that the news bearer needs to present clear evidence based on authoritative sources before it is conveyed to others), *al-istibanah* suggests something whose truth is identified when it is revealed to certain parties, *al-tibyan* implies the process of revealing a truth clearly and explicitly, *al-mubin* suggests something clear between what is right and false, and *al-tabyin* indicates the process of revealing something (*al-thabbut*).

This is important for our Muslim community, because Islam stresses the information accuracy in terms of truth and validity of a matter focused on the subject and source of the truth. The initiative to identify the truth and validity of a thing and its source in Islam is *al-tabayyun*. The term *al-tabayyun* is a Quranic term based on the word "*fatabayyanu*" which means do

crosscek towards information found, as stated in the Quran through surah al-Hujurat verse 6. The words of Allah SWT which mean

O believers, if an evildoer brings you any news, verify 'it', so you do not harm people unknowingly, becoming regretful for what you have done.

### Methodology

This study used the Fuzzy Delphi method, a method improved from the Delphi method using Fuzzy theory (Alias et al., 2015). This technique employed expert opinion and consensus to evaluate and validate each *tabayyun* information indicator for muslim netizens. Questionnaire instruments were developed based on a five-point Likert scale distributed to experts. A sum of 10 experts was selected to determine the ten elements of *tabayyun* indicators information to Muslim netizens. This instrument had good reliability value (Alpha standard > 0.90, correlation > 0.58). Experts were asked to state the level of consensus on each item. After all, experts had benchmarked their consensus, and experts were allowed to give their views on each item. The data from the obtained Likert scale was translated into a fuzzy number data form. In this study, the process of collecting and analysing the Fuzzy Delphi technique was carried out after all Likert scale data obtained from experts were analysed using Excel program.

The data collected were analysed by Fuzzy Delphi (FDM) technique referring to the work process proposed by Ramlan & Ghazali (2018); Jamil et al (2014) namely;

1. Five-point variable scale measurement criteria showed that the higher the number on the scale, the more accurate and precise the information obtained. Each expert was given a questionnaire instrument to measure variables based on evaluation criteria by referring to a five-point agreement level scale.

Table 1

*Value of Linguistic Variable Scale*

Linguistic variables	Fuzzy Scale
Strongly disagree	(0.0, 0.0, 0.2)
Disagree	(0.0, 0.2, 0.4)
Moderately Agree	(0.2, 0.4, 0.6)
Agree	(0.4, 0.6, 0.8)
Strongly Agree	(0.6, 0.8, 1.0)

2. Convert the variable to the Triangular Fuzzy Number shape.
3. The percentage reached the group consensus of more than 75%.
4. Aggregate fuzzy assessment.
5. *Defuzzification*.

### Expert Respondent

Study respondents included ten experts in developing *tabayyun* information indicators. Experts were asked to state the level of consensus on each item stated. The appointed specialist was an expert who met the following criteria;

1. Proficient in the field studied, which signifies having a Bachelor's degree in communication, human well-being, and religion.
2. Experienced in the field for at least five years and above.

3. Deliver full commitment until the completion of the study.
4. Not biased and has personal interests.

Table 2

*Number of Experts Involved in the Fuzzy Delphi Application Process*

Expert	Place of Duty	Position	Experience
P1	Public University	Associate Professor	15 years
P2	Public University	Associate Professor	10 years
P3	Public University	Senior lecturer	10 years
P4	Public University	Senior lecturer	5 years
P5	University College	Senior lecturer	15 years
P6	University College	Senior lecturer	12 years
P7	University College	Senior lecturer	10 years
P8	Religious Agency	Officer	13 years
P9	Religious Agency	Officer	10 years
P10	Religious Agency	Chief / Deputy	5 years

**Results and Discussion**

Table 3 shows that the blackened threshold value exceeded the value of 0.2 ( $> 0.2$ ). This analysis showed that there were among the opinions of experts who did not reach a consensus on a particular item. Nevertheless, the threshold value of construct  $d$  as a whole showed 0.0260 ( $< 0.2$ ). Simultaneously, the overall percentage of expert deals reached a value of 98 per cent, which was more than 75 per cent. This analysis implied that this study met the conditions of expert agreement on the items already mentioned. The value of defuzzification also exceeded the value of 0.5, which indicated that the indicator element of *tabayyun* information had gained expert consensus in this study.

Table 3

*Delphi Fuzzy Method Analysis for Tabayyun Information Indicator Construct*

	Item 1	Item 2	Item 3	Item 4	Item 5	Item 6	Item 7	Item 8	Item 9	Item 10
Expert 1	0.006	0.006	0.035	0.012	0.012	0.000	0.006	0.040	0.046	0.040
Expert 2	0.006	0.006	0.254	0.046	0.012	0.346	0.006	0.040	0.012	0.017
Expert 3	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017
Expert 4	0.052	0.052	0.023	0.046	0.046	0.000	0.052	0.040	0.046	0.040
Expert 5	0.006	0.006	0.035	0.012	0.046	0.000	0.006	0.017	0.012	0.040
Expert 6	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017
Expert 7	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017
Expert 8	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017
Expert 9	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017
Expert 10	0.006	0.006	0.035	0.012	0.012	0.058	0.006	0.017	0.012	0.017

Table 4

*Tabayyun* Information Indicator Elements

Value of d item	0.01 0	0.01 0	0.05 5	0.01 8	0.01 8	0.06 9	0.01 0	0.02 4	0.01 8	0.02 4
Value of d construct	0.0260									
Item < 0.2	10	10	9	10	10	9	10	10	10	10
% of item < 0.2	100 %	100 %	90%	100 %	100 %	90%	100 %	100 %	100 %	100 %
Average of % consensus	98%									
Defuzzification	0.99 0	0.99 0	0.94 0	0.98 0	0.98 0	0.90 0	0.99 0	0.97 0	0.98 0	0.97 0
Ranking	1	1	4	2	2	5	1	3	2	3
Status	Accepted									

Based on Table 4, the results showed that the full item for the *tabayyun* indicator construct of information satisfied the requirements of triangular fuzzy number and defuzzification process. . Those are the threshold value (d) was less than the value of 0.2, and the percentage of expert agreement exceeded 75 per cent. It inferred that the smaller the threshold value, the higher the agreement's meaning among the experts. Thus, Table 4 shows that the threshold value of 0.010 was the smallest value found in the three elements. Similarly, the level of expert consensus was high on almost all elements, namely getting a score of 100 per cent except for the elements of 'Investigate sources of information received before dissemination' and 'Receive information for own's knowledge' 90 per cent.

Table 5

*Preference for Tabayyun Information Indicator Elements*

No	Item	Item Preference
1	Receive and read the information obtained	1
2	Analyse information before disseminating	1
3	Disseminate accurate and true information	1
4	Receive and investigate information but do not disseminate it	2
5	Control the transmission of false information	3
6	Ignore the information received if it is false	3
7	Receive, investigate and disseminate information	4
8	Trust and disseminate the information received	4
9	Investigate sources of information received before dissemination	5
10	Receive information for own's knowledge	6

Table 5 shows the preference elements for *tabayyun* information indicators that can be used by Muslim netizens when presented with the information they obtain in cyberspace. The preferences of these elements were compiled based on expert consensus. This study's completion discovered that the elements of 'Receive and read the information obtained', 'Analyse information before disseminating' and 'Disseminate accurate and true information' obtained the highest value from expert consensus. While the element of 'Receive information for own's knowledge' was at the lowest priority. Based on the list of priorities considered in Table 5, a framework for explaining *tabayyun* information indicators was developed.

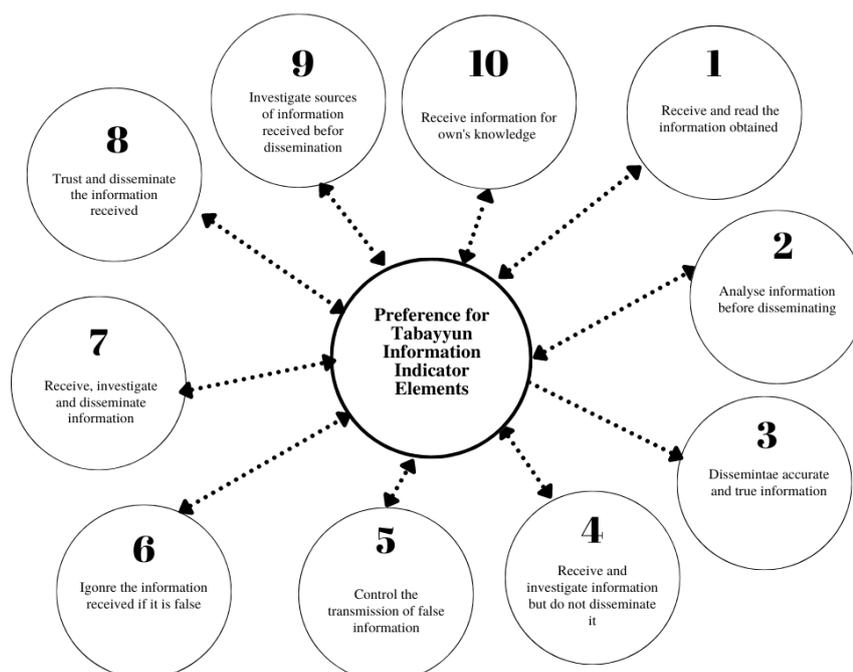


Figure 1. Elements of *Tabayyun* Information Indicators

Figure 1 showed that there are ten indicators of achieving *tabayyun*. Thus, there should be highlighted to Muslim netizens especially in the information matter. It presents the elements of *tabayyun* indicators information resulting from this expert consensus. This study's conclusions can be an excellent reference to afford an indicator in line with religious demands. The principle of *tabayyun* is what is concentrated by Islam through the argument in 49:6. According to Adam et al (2015), the Muslim community profoundly praises the value of religious information, which causes the Islamic information to always be in the place of the most integrity as stated in the Quran through surah al-Hujuraat, verse 6.

Ahmed (2018) also concluded that in the practice of *al-tabayyun* based on surah al-Hujurat verse 6, four principles need to be taken into account, namely, source-checking (identifying and obtaining authoritative sources), cross-checking (careful review process with various mechanisms such as having discussions with trusted sources), bias factor (reporting news should be clean from a biased attitude towards a news source). The attitude of justice or fairness and balance should be in the journalist and accountability complimented with *taqwa* and trust.

According to Adhiarso et al (2018), netizens' response to online news depends on their behaviour. The response comes about when there is a tendency to behave when moved with a stimulus. In the context of online news, netizens' response depends on the extent to which the news received attracts those who have the element of encouragement to comment. It is also related to the extent to which netizens read the issues highlighted, although some are indifferent to the actual issues raised in the news. Hence, the researcher's study found that netizens gave the more responses to online news, the wider the news spread until it becomes thrilling news even though the truth of feedback and comments is not the main agenda.

## Conclusion

The spread of news requires good management because netizens have the right to make choices about the content of the news. This study found that experts agree on ten elements of information tabayyun that are indicators of the management process of receiving and delivering news. Through these indicators of information, netizens have guidance in managing the reception and delivery of news. This study proves that tabayyun in the news is essential to ensure that every piece of information received does not stop at the mere acceptance and dissemination process but is closely related to the beliefs and practises of Muslim netizens. Therefore, the principle of tabayyun is needed to ensure a smooth process of spreading true news and that the goal of news content is achieved.

Recommendation of this study is that the *tabayyun* principle should be regarded as a benchmark for the truth and validity of the information. It alludes to social media netizens need to filter any information they collect before disseminate it. They should ask first about who conveys it and investigate the accuracy and validity of the source. *Tabayyun* information indicators obtained should be based on reference for Muslim netizens in their dealings on social media. Muslim netizens should refer to the *tabayyun* information indicator to afford a solution to the spread of fake news circulating. The *tabayyun* attitude practised among Muslim netizens can provide a more pragmatic and sophisticated virtual social atmosphere without slander and false news components.

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