THE MEANING OF THE WORD FASIQ IN SURAH AL-ḤUJURĀT: 6 (ROLAND BARTHES’S SEMIOTIC ANALYSIS)

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ABSTRACT
This article examines the meaning of the word *fasiq* in *Surah al-Ḥujurāt: 6*. In conducting the research, the author used Roland Barthes’s theory of semiotics which has two stages (linguistic stages and mythological stages). The result was that *fasiq* means someone who leaves the right path because he violates religious rules. Then the second stage of looking for the meaning of myths gives rise to the meaning of the *fasiq* as a liar or a person who spreads hoax news. Then the second stage of looking for the meaning of myths gives rise to the meaning of the *fasiq* as a liar or a person who spreads hoax news.

Keywords: Fasiq, Surah al-Ḥujurāt: 6, Roland Barthes semiotics.

ABSTRAK

INTRODUCTION

One of the causes of the spread of fake news is the rapid development of information technology tools that are easily accessible to every level of society. There are various new cases in times of globalization like this, especially in the spread of hoax news (Ash-Shiddieqi, 1986, p. 205). Often Indonesian people are less observant in capturing the news, so consciously or unconsciously, causing hoax news to spread widely. This is due to the large number of people who share the news in the public domain. In addition to these factors, social and cultural factors can also affect the spread of hoax news, including a lack of reading literacy, low reading culture, and a penchant for telling each other and gossiping (Mauludi, 2020, p. 261).

As a country with a variety of diversity, Indonesia is one of the countries where many people are consumed by hoax news about politics, customs, tribes, culture, and religion. In a survey conducted by the Ministry of Communication and Information (Kominfo) and Katadata Insight Center (KIC) in 2021, 11.9% of hoax data and news were spread by the public, and 88.1% admitted that they had never spread hoax news. This presentation is up from the previous year when only 11.2% and 88.8% did not spread hoaxes. This survey was conducted in 34 provinces and 514 regencies/cities in Indonesia (Dwi Hadya, 2022).

In Islam, kadzib (liar) names people who spread hoax news. However, in Surah al-Hujurat 6 explains the wicked spread of false news. The term wicked itself has various meanings according to the context. From time to time, the interpretation of Qur’anic verses will always be open and continue to develop. This is because the Qur’an is a holy book sabih li kulli zaman wa makan (always true in every age and place), so what is in the world is already in the Qur’an, even though it is not discussed in detail. Similarly, in the meaning of the word wicked Surah al-Hujurat 6

Research on the meaning of wicked that has been studied in the Qur’an can be grouped into four: First, the meaning of fasiq is seen from the dynamics of interpretation. This study focuses on the wicked term in the Qur’an (Majid, 2016). Second, the Qur’an’s response to the fasiq. The character portrayed by the Qur’an against the fasiq in the study is the one who is lost, disbelieving in the teachings of Allah and the promises to Him, hard-hearted and vile, and evil (Wijayanti & Juliarti, n.d.). Third, fasiq is seen from the interpretation of Zamakhshari. This research focuses on Zamakhshari’s understanding of fasiq in Islamic theology (the science of kalam) (Supriadi, 2014). Fourth, fasiq is seen in terms of shari’ah law. This study explains that according to the Hanafi madhhab, the fasiq are allowed to be guardians of marriage, while the Shafi’i madhhab does not allow it (Jalil & Wirnanda, 2020).

The wicked issue has also been seriously debated in some areas of Islamic theology. The development of Islamic theology gave birth to two thoughts of the group on the imposition of this wicked word. These two groups are the Mu’tazilites, who, in their thinking, claim that the fasiq are those who occupy a position between Islam and kafir. This is because the fasiq person has made the two-sentence shahada, but he committed a great sin and violated the principles of Islam.
Another view comes from the Ash’-Ariyyah group, who argue that the wicked is a person who is still classified as a mukmin because, in his heart, there is still faith in Allah and his Messenger even though he committed a great sin offense (Rahardjo, 1996).

From the various studies above, the discussion of the meaning of fasiq in the Qur’an that has been studied is oriented towards the meaning of the perpetrator of a great sin that causes the perpetrator to be punished in the same position as the kafir. This can be seen in aspects of linguistic interpretation, which mostly show the meaning of heresy. In addition, the discussion of scholars specifically about the position of the fasiq, whether including believers or infidels, it is influential in shari‘ah law. However, the discussion of hoax disseminators being punished as wicked people with their true meaning is still disputed. Therefore, the focus of this study is to reveal the fasiq meaning that has a close relationship with the spread of hoax news in Surah al-Ḥujurat: 6 using Roland Barthes’ semiotic analysis.

Roland Barthes’ semiotic feature lies in its development to the mythological stage of Ferdinand de Saussure’s linguistic semiotics. In the search for meaning, Barthes did not emphasize only his linguistic understanding, as applied in Saussure’s semiotics. However, to find the meaning contained in symbols, he proceeded from denotational to mythical meanings by looking at context and socio-historical (Barthes et al., 1979, p. 110).

Therefore, the discussion presented in this article is closely related to the spread of hoax news in Indonesia and the interpretation of fasiq meanings. Researchers are trying to determine the meaning of the word fasiq used in Surah al-Ḥujurat: 6 for hoax disseminators using Roland Barthes’ semiotic theory through linguistic systems (denotation) and mythology (connotation)

**RESEARCH METHOD**

This research is a type of qualitative research Penelitian ini merupakan penelitian kualitatif. The goal is to understand the state of a context which is then explained in description and detail about a natural setting. (Nugrahani and Hum 2014, 4). Furthermore, the author conducted this research using library research that examines the fasiq meaning of several kinds of literature in the form of books, theses, articles, and others with the same discussion.

There are two forms of data sources used, namely primary and secondary. Primary data comes from the original or first source (Narimawati, 2008, p. 98). Primary data sources used by the authors include, Tafsir al-Ṭabari, Tafsir al-Qur’an al-‘Azīm, Tafsīr al-Qur’ānul Majid an-Nuur, Tafsīr al-Misbah, Asbāb Nuzūl al-Qur’ān, Mu’jam Mufradāt Alfāẓ al-Qur’ān and dictionaries Lisān al-‘Arab. The following primary data source is the writings on the semiotics of Roland Barthes. Secondary data refers to information from existing sources such as records, documentation, websites, books, and supportive articles (Nugrahani & Hum, 2014, p. 113). In this study, the author uses secondary data sources from related articles and writings that discuss Roland Barthes’ semiotics and fasiq meaning in the Qur’an.
The author reviews the document’s content (content analysis) in data collection. Content analysis is data collection in documents such as manuscripts, literature, and so on, which are then studied carefully, critically, and carefully (Nugrahani & Hum, 2014, p. 142). The author collects research data derived from writings that are primary and secondary data sources. After collecting data, the next technique is to explain in an organized and descriptive manner from the biography of Roland Barthes to the concept of semiotics. Furthermore, the application of semiotics into the word fasiq in Surah al-Ḥujurāt: 6 went through two stages, namely the linguistic stage and the mythological stage. Finally, conclusions are drawn that contain answers to problems related to the meaning of fasiq in Surah al-Ḥujurāt: 6.

RESULTS AND DISCUSSION
Roland Barthes’ Theory of Semiotics

Roland Barthes was a well-known figure in semiotics who followed Ferdinand de Saussure’s footsteps. He was born in France on November 12, 1915, precisely in Cherbourg. When he was not even one year old, his father died while on duty as a marine. Barthes was taken by his mother to Paris at nine and settled there. Barthes’ education in linguistics began with him majoring in French language and literature at Sorbone University, Paris. One of Barthes’ careers was as a lecturer in language and literature in Romania and Cairo. In addition, he is also known as a structuralism semiologist who is active in exploring the semiotic theory of Ferdinand de Saussure. Barthes died on March 26, 1980, due to a traffic accident a month earlier after returning from a meeting at the College da France (Fatah, 2019, pp. 236–37).

Barthes’ theory of semiotics resulted from Saussure’s understanding of semiotics, which he later developed. The characteristic possessed by Saussure is that language becomes a sign system. Language is a means of human communication with signs to be conveyed. From this, Barthes understood that language is the best means of conveying meaning with many signs. Barthes should have emphasized his linguistic understanding more in his semiotics, as applied in Saussure’s semiotics. However, to find the meaning contained in the symbol, he proceeded from the meaning of denotation to the meaning of myth. The way Barthes derives from deriving the meaning of myth consists of two steps. First, the linguistic stage is the search for meaning from a linguistic perspective. This stage aimed to find the meaning of denotation composed of signs I, signifier I (signifier) a, and signified I. Second, the mythical stage is to find the meaning of its connotation. After finding its linguistic meaning, the next step is to look for its connotation meaning, known as the mythological or mythical system, by looking at the socio-historical and cultural of the local community (Barthes et al., 1979, p. 110).

Myth is a type of speech composed of various things by acknowledging the rules the maker expresses to be used as discourse. Moreover, it is not the object of a message that creates the myth but rather the creator of the message himself. From this, it can be understood that myths exist not only in an oral text but also in writing, poetry, photography, film, advertising, and others.
that aim to convey messages in the discourse (Barthes et al., 1979, p. 108). Thus, something that underlies the myth itself has a mode of representation.

The positioning of markers in this myth stage determines how to analyze the myth. Because the markers in myths are taken from markers in language stages that previously had full meaning and then experienced an expansion of meaning, the meaning becomes empty, and all that remains is a line of letters that will be filled with mythical stages. At the same time, myths that still exist historically (which become traditions and become references for meaning) will fulfill the cultural codes in the local community. Thus, in such conditions, the meaning and ideology are shaped by a particular society. The omen in the myth becomes one part of the ideological fragment where the marker has connotational meaning (Barthes, 2012, pp. 93–94).

To make it easier to understand his semiotics, Barthes created his chart showing the mythological system of the continuation of the linguistic system as follows:

| 1. Signifier I | 2. Signified I |
| 3. Sign II | Signified II |
| a. Signifier II | |
| I Sign II |

Table 1. Roland Barthes’ semiotics

From the table above, two stages are needed to search for the meaning of myth. The first stage is to find the meaning of language as the basis of the linguistic system. After discovering the linguistic meaning, the second stage is carried out, namely, the myth itself. Language signs (linguistic systems in the first stage) consist of a single signifier, and that signifier will occupy the position of the signifier in the mythical stage (second stage). The markers in the second stage (the system of searching for mythical meanings) are in two positions: empty and full. If the marker is empty, it is named as a form. The marker that is in full position will become meaning. At the same time, the marker will always be named as a concept because it does not cause ambiguity.

Roland Barthes’ semiotics applied to interpreting the Qur’an will result in a contextual interpretation. In this regard, Barthes emphasizes that symbols have different representations of meaning where they are located, so it is necessary to know the background and socio-historical formation of the symbol. If analogous, then the relationship of words/symbols (signifier) and meaning/concepts (signified) produce significant results in contextual interpretation of the Qur’an.

| 1. Signifier (Ayat Al-Qur’an) | 2. Signified (Makna Linguisistik) |
| 3. Sign/Signifier II (Tafsir Linguisistik) | 4. Signified II (makna Kontekstual) |
| | |
| | Sign II |
| | Tafsir Kontekstual |

Tabel 2. Semiotika Roland Barthes Dalam Penafsiran Al-Qur’an

Surah Al-Ḥujūrāt: 6

One of the verses that describes the fasiq and spread of fake news is Surah Al-Ḥujūrāt: 6.
To make it easier to find wicked meanings in this verse using Roland Barthes’ semiotics, it is necessary to present them. The recitation of the verse is as follows:

يُّهَا يَّكِنَّ الْمَنُوْْٓا اِنْمُ جَاۤءَك فَاسِق ٌۢ بِنَبَا فَتَبَيَّنُوْْٓا نْ تُصِيْبُوْا قَوْمًاٗۢ بِجَهَال فَتُصْبِحُوْا عَلْمَا تُمْ فَعَلُوْْٓا نَادِمِيْنَ”

“O ye who believe! If a fasiq person comes to you with a message, then examine the truth, so that you do not harm a people through ignorance (carelessness), which you end up regretting your deed” (“Qur’an Kemenag” n.d.).

Linguistic Stages of the Fasiq Word Surah Al-Ḥujurāt: 6

Before carrying out the linguistic stage, knowing the word fasiq in the Qur’an is necessary. The derivation of the word fasiq in the Qur’an is mentioned 54 times. Among them with the form of fi’il madhi four times, fi’il mudhari’ 6 times, and isim 44 times (Abdul-Baqi, 1981, pp. 659–60). Fasiq in the Qur’an is explained to have bad meanings such as abandoning the commands of Allah SWT, veering from the right path, people who are misled by Allah SWT, denying the words of Allah SWT, not keeping promises that have been made with Allah SWT, bad and evil people, people who have a hard heart and forget Allah SWT (Wijayanti and Juliarti; n.d., 37).

At the linguistic stage, the thing that needs to be done to find the meaning of the word fasiq is to know the meaning of its connotations. This stage can also be called textual reading, especially in Surah al-Ḥujurāt: 6.

The word fasiq is a form of isim fa’il فاسق from fi’il madbi فاسق which means getting out of bounds of the rules (الْخُروُج عَن حَجرِ الشَّرع). It is also said such as فسق الرطب” (dates have come out) if they have come out of their skin. This term has a wider meaning than kafir, so perpetrators who deviate from the commands of Allah SWT can be criterion as fasiq. However, this term is more emphasized to the perpetrators of major sins. From this, it can be understood that the wicked is a person who breaks out of the rules made by Allah SWT by committing great sins (Ash-Fahani, 2008, p. 636).

Like the meaning above, Ibn Faris explained that fasiq is an arrangement of the letters fa, sin, and qaf, whose meaning comes from obedience. According to Ibn Manzur, in his work, Lisan al-’Arab said that fasiq means doing evil, corruption, lawlessness, disobeying the commands of Allah SWT, and going out of the right way. When viewed from several forms of words, fasiq has several meanings, all indicating bad meanings like fusuq, which means to lie, to break from religion, and to tend to commit immorality. Fassaqa means connecting it to immoral deeds, and fisq means getting out of istiqomah and deviating (Manzur 1993, 10:308).

Another understanding presented by another scholar, Ibn Jarir At-Tabari, argues that fasiq is defined as one who comes out of his belief in Allah Almighty and turns away from obedience by violating His commandments (Ţabarĩ, 2014, p. 441). Then
Ibn Kasir defined fasik as someone who comes out of obedience to Allah Almighty and His Messenger, deviates from the straight path, and falls into error (Isma’il 1999, 1:210). From this, it can be understood that fasiq is a term used to indicate people who do evil or bad and deviate from true teaching. In addition, fassaqa can be understood as an act or work that is inappropriate and meant to be immoral.

In terminology (term), he is a person who believes in the truth of the teachings of Islam, but he is reluctant to carry out what has been commanded and do what is forbidden so that he falls into error. Fasiq is also a nickname or calls for people who justify and practice the teachings of Islam, but they taint these teachings by violating Islamic shari’a (Cawidu, 1991, p. 31).

M. Quraish Shihab, in his Tafseer, interprets wicked with the meaning of coming out like a date fruit coming out of its skin. According to him, this can happen to a man when he denies the truth of Islam revealed by Allah SWT and spread by the Muhammad saw. Moreover, he is reluctant to carry out His commandments. With this, it can be understood that fasiq can take a person out of bounds of righteousness by committing immorality.

From scholars’ explanation of the meaning of fasik, it can be understood that fasiq comes out of the truth and does not do what He has commanded. Fasiq is also said to come out of the rope of covenant to Allah Almighty. So, this first stage of a table is made as follows:

**Table 3. Linguistic Stages of Fasiq**

<table>
<thead>
<tr>
<th>Signifer I</th>
<th>Signified I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fasiq</td>
<td>People who go out of bounds</td>
</tr>
<tr>
<td></td>
<td>People who go out of the way of truth</td>
</tr>
</tbody>
</table>

**Stages of Mythology of the Fasiq Word**

**Surah Al-Ḥujurāt 6**

The second stage, the mythological stage, is finding the word fasik’s denotational meaning. Barthes’ semiotics in the second stage can be understood as finding meaning through understanding *asbabun nuzul* or its socio-historical context.

Surah al-Ḥujurāt belongs to the Madaniyya surah that was revealed after surah al-fath. It is called al-Ḥujurāt because it contains lessons about the morals and manners of the Arabs when they invoke the name Muhammad saw from the room of his wives’ house. This surah is also called *al akhlāk wa al adāb*, which means “morals and civility” because it teaches about a good and orderly civilization in Islam so that it can live in harmony without discriminating against one another. It is strongly emphasized in Islam to uphold the value of peace and glory. (az-Zuhaili 2021, 445).

*Asbabun nuzul* Surah al-Ḥujurāt: 6 This is closely related to the story of Walid bin ‘Uqbah bin Abi Mu’aith when Rasulullah saw.
Sent him to Bani Musthaliq to take zakat from those who had submitted and embraced Islam. It is known that Walid and Bani Mussthaliq had a bad relationship during the Jahiliyah period. They flocked to welcome and give Walid alms to obey Allah SWT’s commands and His Messenger when they heard the news. However, Walid thought that they would attack and kill him. So, he returned to Rasulullah, saw, and said, “Indeed, Bani Mussthaliq is reluctant to give zakat, and they want to kill me.” Rasulullah saw, was angry at the news.

Later, the news of Walid’s return was heard by Bani Musthaliq. Therefore, they intended to see the Holy Prophet (peace be upon him). After meeting Rasulullah saw. They said, “We believe in your apostolate, so we are ready to face and fulfill what is rightfully due to Allah. We worry if someone you send returns with bad news that makes you angry with us. Verily we take refuge in Allah from the wrath of his Messenger.” From that reason came Surah al-Ḥujurāt: 6 (Wāḥidī 2009).

Another narration mentions that Haris ibn Darar al-Khuza’i came to Rasulullah saw. Then he invited him to embrace Islam; at that time, al-Khuza’i voluntarily declared himself to convert to Islam. Rasulullah saw., and told him to fulfill the obligation of zakat, so he promised to carry it out, after which al-Khuza’i said, “O Messenger of Allah, allow me to return to meet my people, whom I will invite to embrace Islam and offer zakat immediately. Therefore, whoever wants to convert to Islam and pay zakat, I am ready to collect zakat from them, after which you are pleased to send someone to me in a period sufficient enough for me so that your Messenger can take and bring zakat from me that has been collected to be handed over to you”.

After al-Khuza’i could accommodate all his people’s zakat treasures, the time had been awaited, but Rasulullah saw. He had yet to send one of his companions to take zakat. After waiting a few days, the long-awaited Messenger has yet to arrive. Therefore, al-Khuza’i was prejudiced about what Rasulullah saw. was so angry with him and his dictionary that he invited the rich and wealthy to gather and said, “Indeed, Rasulullah saw. at that time, he had appointed a day to send one of his messengers to meet me to take the zakat I had accommodated. I believe that Rasulullah saw. would not break the agreement then; I thought there was no obstacle to coming to see me unless something made him angry with me. On this day, let us together go before him to fulfill the obligation of zakat and directly hand over to Rasulullah saw.

When al-Khuza’i and his people left, Rasulullah saw—sent Walid bin ‘Uqbah to meet al-Khuza’i to take zakat treasures from him. When Walid was halfway through, he reversed course and returned to meet Rasulullah they saw. Moreover, they said, “Indeed, al-Khuza’i refused to give up zakat and intended to kill me.” Hearing these words, Rasulullah saw. has lah saw. They have formed his Messenger again to meet al-Khuza’i. Just as the messengers of Rasulullah saw. Came out, al-Khuza’i and his entourage arrived and passed by them. Then al-Khuza’i asked, “Where are you going?” They replied, “We were sent to go before you.” Al-Khuza’i then asked again, “For what?”, They replied, “Indeed, Rasulullah saw. sent Walid bin ‘Uqbah to meet you, and he told him that you and you are reluctant to give zakat to him and even you intend to kill him”. Al-
Khuza’i said, “No, by Allah who sent Muhammad with the right cause, I have never met him nor have I come to him.” Then al-Khuza’i went to see Rasulullah saw. Immediately the Prophet said to him, “You are reluctant to give up zakat and intend to kill my messenger.” Al-Khuza’i replied, “By Allah who sent the right, I did not (intend) such.” From that reason came Surah al-Ḥujurāt: 6 in response to news from Walid (Isma’il 1999, 1:371).

Ulama on the reason for the descent of the above verse. Some ulama does not justify the event, so they believe Rasulullah saw it as no companion. Who cannot be verified? Some other ulama also argued that this was justified and argued that Walid had been wrongly prejudiced against Bani Musthaliq. He considered that the two used to have a bad relationship because Walid once killed one of their families. Some dispute Walid with the view that Walid should have delivered his report to Rasulullah saw. by saying, “I suspect they will attack me,” instead of slandering them by saying, “They do not want to give zakat.” Therefore, the fasiq in the above verse is referred to him. History proves that Walid’s life also refers to the opposite direction. The scholars state that when the companions of Utsman Ra led Islam, he was assigned to be the ruler of the Kufa region, Iraq. However, one day he was found drunk while being the imam of the morning prayer, making the prayers he did as many as four raka’at. When reprimanded, he replied, “Need me to increase the number of raka’at?”. For that reason Caliph Uthman Ra. fired him (Shihab 2016, 588).

Ash-Shiddieqy, in his Tafseer, is of the view that the emphasis of the word fasiq aims to prevent Muslims from rushing into a decision which is then disseminated before knowing the real situation. Considering that Walid was one of the companions of Rasulullah saw. Who had the wrong ijtihad, so he should not accept the naming? This view is based on al-Razi’s opinion on the meaning of the cause of the descent of this verse. So the word fasiq is interpreted differently than its true meaning as most Qur’ans denote non-believers (Ash Shiddieqy, 2000, p. 3915).

M. Quraish Shihab argues that the emphasis of the word fasiq is only addressed to some news. This is based on the context of the descent of this verse which was revealed at a time when Muslims were already strong and quite clean in faith. If all news is required to be unearthed, then this will cast doubt on the Muslim community, and there will be times when it can weaken them. However, if there is so much news in society that it is difficult to find the main source of news and there are many fasiq people in the community, then important news should be taken seriously. This opinion is based on the words of Sayyidina Ali Ra. How many people are deceived when evil has mushroomed in an age (Shihab, 2016, p. 590)

After knowing asbabun nuzul from Surah al-Ḥujurāt: 6, the myth of fasiq can be found. To simplify how the stages of Barthes’s mythology work, the table below can be observed:

**Table 4. Mythological Stages of Wicked Meaning**

<table>
<thead>
<tr>
<th>Signifier II</th>
<th>Signified II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fasiq goes out of the way of righteousness by committing immorality.</td>
<td>Liars or people who spread fake news (hoaxes)</td>
</tr>
</tbody>
</table>

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Fasiq is a liar (one who spreads false news)

The above explanation of the meaning of the fasiq in Surah al-Hujurat: 6 It can be understood that in the first stage, the linguistic meaning of the word fasiq goes out of the right way. The second stage regarding the mythological system, by looking at asbabun nuzul and its socio-historical context, finds the meaning that fasiq is defined as a liar or one who spreads false news. The words fasiq and naba’ (news) in verse take the form of isim naqirah (general). This can be known because the word does not indicate a name, and there is no al ta’rif which is a requirement for an isim to be ma’rifat (certain) (Hāsimī, 2018, p. 61). From this, it can be understood that the verse does not refer to one person and a particular message but is comprehensive. This is by the rules of asbabun nuzul as follows:

العبرة بعموم اللفظ لا بخصوص السبب
“Take Lessons with the generality of the lafaz, not on the specificity of the cause” (Mālikī & Suyūṭī, 2015, p. 20)

In ancient times the scholars selected every hadith of Rasulullah saw. Every narrator brought it. One example is to select every hadiths information narrated by some people that they cannot lie according to the tradition they established, otherwise known as mutawatir. This condition became the scholars’ agreement, although several other conditions were attached to the narrator and the hadith itself. Because the information they bring is not necessarily known as the content of the problem, and they may need to be corrected in assuming. From this, it can be understood that no matter how much information is disseminated, it does not necessarily guarantee its truth (Shihab, 2016, p. 590).

This verse also postulates to show the status of the fasiq in delivering the message. Some ulama uses this verse as a condition for receiving news from a just person. The command to tabayyun the news indicates the prohibition against directly receiving news from the fasiq and receiving news from a just person (Ash Shiddieqy, 2000, p. 3915). Al-Qurthubi argues that news sourced from a just person is a mandate so that it can be trusted. While the news brought by the fasiq is news of unclear authenticity, it is necessary to perform tabayyun before receiving it.

There are several important things in Surah al-Hujurat: 6 things to know. Among them, at least Allah Almighty shows His affection for Muslims. Allah SWT commands Muslims to be more careful in receiving and spreading news through this verse. This is so that Muslims do not become the culprits of mistakes that cause great harm to humans. The sophisticated era requires Muslims to be aware of and re-examine the truth of the news. According to QS, this is what makes the sign of a believer or a fasiq person. al-Hujurat: 6.

Investigating today’s news is important. The news obtained is not immediately received, even though it comes from a fair person. This is done to discover the authenticity and truth of news before it is received and disseminated. Several things must be considered in researching news, including being honest in researching news,
not fabricated or distorted, researching the authenticity of news by facts and data, and being responsible for the news he disseminates (Oknita & Restiviani, 2022, pp. 34–35).

Based on the above, it can be revealed that a text of the Qur’an can not all be understood only through what is expressed but the message implied in it. As the word *fasiq* in Surah al-Ḥujurāt: 6 This cannot be interpreted only as its textual meaning. If you do not research the verse, then what is understood from the word *fasiq* is that people are out of Islam. Therefore, socio-historical tracing is important to find the meaning of the myths contained in it. If this were not the case, then the meaning would only be partial because it makes the textual meaning the final meaning.

**CONCLUSION**

In the first stage, look for the linguistic meaning of the word *fasiq* in Surah al-Ḥujurāt: 6 is found to mean one who goes out of the right way to break religious rules. Then the second stage looks for the meaning of myth; that is, what is meant by *fasiq* here is a liar or a person who spreads hoax news. The words *fasiq* and *nabu*’ in verse are *isim nakirah* (general / not certain) so that it is not directed at only one person and certain news. Then, the message in the verse is a form of Allah’s affection for Muslims. Allah Almighty commands Muslims to be more careful in receiving and spreading the news. This is so that Muslims do not become the culprits of mistakes that cause great harm to humans. The sophisticated era requires Muslims to be aware of and re-examine the truth of the news.

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