

## THE CRISIS OF KNOWLEDGE AUTHORITY IN QURANIC INTERPRETATION: REFLECTIONS ON THE PHILOSOPHY OF SCIENCE ON MISINFORMATION IN THE ERA OF SOCIAL MEDIA

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### ABSTRACT

The phenomenon of the crisis of knowledge authority in the interpretation of the Qur'an in the digital era, especially due to misinformation spread through social media, presents significant epistemological challenges. This study aims to analyze the impact of this phenomenon on the legitimacy and verification of religious knowledge, by integrating the perspective of the philosophy of science that emphasizes scientific authority in the formation of valid knowledge. The research method used is a qualitative approach with a descriptive-analytical design through the integration of epistemological theory with the dynamics of the spread of interpretations on social media. This study identifies three main aspects: first, the disintermediation of information that reduces the role of scholars and academics in guarding the authority of interpretation knowledge; second, the role of social media algorithms that accelerate the spread of invalid interpretations, including extremist and discriminatory interpretations; and third, efforts to reconstruct epistemology through strengthening scientific verification and digital literacy. This article suggests the importance of reconstructing a more transparent and inclusive interpretation verification system and increasing digital literacy to overcome misinformation, thereby rebuilding the authority of valid religious knowledge. Thus, the philosophy of science provides an important theoretical framework for understanding the crisis of the authority of religious knowledge in the digital world, as well as providing direction for rebuilding public trust in authentic and moderate interpretations.

**Keywords:** crisis of knowledge authority, interpretation of the Qur'an, misinformation

### INTRODUCTION

The crisis of knowledge authority is a major challenge that has emerged along with the rapid development of information technology in the digital era (Robinson 2009). One of the biggest impacts of this phenomenon is the transformation in the way society accesses and validates knowledge, especially in the context of Qur'anic interpretation. Social media, with its ability to disseminate information quickly and widely, has influenced the way many people understand and disseminate knowledge, including religious knowledge (Neuberger et al. 2023; Platonova et al. 2022). On the one hand, this openness of information allows for the democratization of knowledge, where access to sources of information is no longer limited to academic elites or formal educational institutions (Benkler et al. 2018). However, on the other hand, this phenomenon opens up space for the emergence of misinformation that can damage society's understanding of Qur'anic interpretation (Vosoughi et al. 2018).

This phenomenon of misinformation is not new, but with the rapid development of social media, its impacts are increasingly widespread and dangerous. For example, the spread of baseless interpretations of the Qur'an or the misuse of certain verses to support political or social agendas often occurs on social media (Fitri 2018; Hikmat and Masruri 2020). One example that has emerged

on social media is the misunderstanding of the verses of jihad in the Qur'an. Extremist groups often spread very narrow and aggressive interpretations of the verses of jihad to justify violent acts, which of course contradicts a broader and more peaceful understanding of the interpretation (Al-Zaman 2024). This kind of narrative can spread very quickly on social media platforms, thus shaking the authority of religious knowledge that has been maintained by Muslim scholars and scholars. This is a clear example of how misinformation can change people's understanding of the interpretation of the Qur'an (Wafi et al. 2022).

With this phenomenon, it is clear that there is a crisis of authority in the interpretation of the Qur'an, which has been held by Muslim scholars and intellectuals. In the tradition of Islamic scholarship, the interpretation of the Qur'an is the result of a deep understanding of the texts of the Qur'an, carried out by individuals or groups who have scientific and spiritual qualifications. However, with the advancement of social media, voices that do not have scientific authority can spread incorrect interpretations, which often receive more public attention. This creates an imbalance in the spread of authentic religious knowledge and knowledge that is flawed or even deviant.

This phenomenon also shows that the problem of the crisis of knowledge authority does not only occur in the realm of scientific knowledge, but also in religious knowledge, which should be understood through scientific and scientific studies based on valid understanding. In the philosophy of science, the authority of knowledge has so far been based on a strict verification process, such as peer review in the scientific world or scientific studies in the field of religion. This process ensures that the knowledge shared and understood by the public has a strong foundation, both in terms of methodology and the quality of its arguments, which guarantees that the information produced by scientists and academics has epistemic legitimacy (Fricker 2007). However, with the existence of social media that facilitates the spread of information without adequate control, the authority of knowledge is becoming increasingly fragile and threatened (Pariser 2011).

In this context, information disintermediation is one of the main factors causing the crisis of knowledge authority. Information disintermediation refers to the loss of the role of traditional intermediaries such as academics, scientists, or religious scholars in the process of knowledge distribution (Benkler et al. 2018). With this disintermediation, control of the knowledge narrative shifts to non-authoritative actors who do not have epistemic responsibility. As a result, unvalidated information can spread widely and quickly, often attracting more attention than information based on scientific evidence. For example, conspiracy narratives, such as climate change denial or anti-vaccine, often receive more attention on social media than scientific articles based on data and research (Lewandowsky et al. 2017).

In the past, religious knowledge, including the interpretation of the Qur'an, could only be accessed through scientific studies or literature that had been verified by legitimate scientific authorities. However, in this era of social media, anyone can access and disseminate interpretations without having to go through a strict verification or scientific testing process. This opens up opportunities for the spread of erroneous interpretations, which can quickly influence public understanding.

One of the impacts of information disintermediation is the emergence of echo chambers, which occur when individuals are only exposed to information that is consistent with their views or beliefs, and are not open to conflicting information, thus exacerbating information fragmentation and

polarization in society (Cinelli et al. 2021). In the context of Qur'anic interpretation, this phenomenon exacerbates the situation where only certain narratives are accepted as truth, while more diverse or moderate interpretations are often ignored. For example, in debates about jihad verses or laws related to women, interpretations that do not conform to extremist views often do not receive equal attention on social media.

In addition, social media algorithms that prioritize user engagement over the truth or accuracy of information exacerbate this situation. These algorithms tend to promote emotional, controversial, or sensational content, regardless of whether the content is scientifically sound or not. In the context of Qur'anic interpretation, this means that interpretations that are not valid or even deviate from the correct teachings can easily be found and spread on social media, without any attempt to verify their truth (Lewandowsky et al. 2017).

This study has an important research gap, namely the lack of studies linking the interpretation of the Qur'an with the epistemological crisis caused by misinformation on social media. In previous studies, the main issue that is often highlighted is the spread and pragmatic impact of misinformation on public opinion, policy, and social behavior (Tasnim et al. 2020). However, this study tries to go further by exploring the epistemic issues underlying the crisis of knowledge authority, as well as linking misinformation with the interpretation of the Qur'an, the research of which is still very limited. The novelty of this study is the integration of the philosophy of science and the science of interpretation to analyze how social media changes the authority of religious knowledge, and how we can rebuild public trust in authentic interpretation through digital literacy and stricter regulatory policies. In addition, this study will also explore more deeply how the phenomenon of misinformation that occurs on social media can be understood as a reflection of a more radical epistemological crisis in the philosophy of science that can provide a theoretical basis for understanding and overcoming the phenomenon of the crisis of knowledge authority.

In this digital era, changes in the way knowledge is disseminated and received by society demand a reconstruction of epistemology that is more flexible and responsive to digital dynamics. Therefore, two key questions that will be answered in this study are: first, how can the phenomenon of misinformation on social media, such as the spread of invalid interpretations, be understood in the context of Qur'anic interpretation? Second, how can the philosophy of science provide theoretical and practical solutions to overcome the crisis of religious knowledge authority caused by this misinformation? By utilizing the approach of philosophy of science and interpretation studies, this study seeks to make a significant contribution to rebuilding the authority of religious knowledge in the digital era. Through this study, it is hoped that more comprehensive solutions can be found to deal with misinformation, strengthen digital literacy, and improve the quality of valid knowledge, both in science and in Qur'anic interpretation.

## METHODS

This study uses a qualitative approach with a descriptive-analytical library research design (Ashshofa 2013; Sudrajat 2005; Sugiyono 2013; Untung 2019) to analyze the crisis of knowledge authority in the interpretation of the Qur'an, especially that triggered by the proliferation of misinformation on social media. The qualitative approach was chosen because the focus of this study is to explore an in-depth understanding of the epistemological dynamics that occur in the digital era,

not only to collect numerical or statistical data. This method allows researchers to analyze academic texts, scientific literature, and existing interpretation studies, and to critique how social media has changed the authority of knowledge in the context of Islamic scholarship.

Critical literature study is used to explore various sources of literature relevant to this research topic, including scientific journals, books, articles, and online sources that discuss the crisis of knowledge authority, philosophy of science, misinformation, social media, and interpretation of the Qur'an. The literature selected is prioritized based on verified academic studies, and which has contributed to the understanding of the phenomena that are currently occurring in the digital era. This search was conducted through several trusted scientific databases such as Google Scholar, JSTOR, Scopus, and ProQuest (Marzuki 2005).

Data analysis was conducted through content analysis and thematic analysis. In content analysis, researchers identify and extract key arguments from the literature that has been reviewed. Key concepts discussed include the authority of knowledge, interpretation of the Qur'an, misinformation, and social media algorithms. In addition, researchers will also assess the impact of information disintermediation, namely the process of losing the role of scholars and academics in controlling the spread of valid knowledge, and how social media facilitates the spread of invalid interpretations. Thematic analysis is used to group existing theories and views in the literature into main themes that are relevant to this study. These themes include information disintermediation, echo chambers created by social media algorithms, and the epistemological crisis in interpretation of the Qur'an. With this thematic analysis, researchers can map the various perspectives in the literature and relate them to phenomena that occur in the digital world.

To ensure the validity and reliability of the research, the researcher applied source triangulation and theory triangulation. Source triangulation is done by comparing the results from various literature and data sources to ensure the consistency of the arguments produced. In this way, researchers can identify different views and criticize these differences to gain a more comprehensive understanding (Marzuki 2005). Theory triangulation is done by integrating perspectives from various schools of philosophy of science, including postmodernist epistemology, Foucaultian social theory, and Gadamerian hermeneutic approach (Foucault 1980; Gadamer 2004). This aims to enrich the analysis and provide a broader understanding of how the process of knowledge distribution has changed in the digital era.

As an additional step, to deepen the understanding of the interpretation of the Qur'an in the context of social media, researchers will also utilize content analysis from popular social media platforms such as Twitter, Facebook, and Instagram. Through this analysis, researchers will assess how the interpretation of the Qur'an is disseminated on social media, whether there is the spread of inauthentic interpretations, and how social media users are exposed to misinformation about interpretations. Qualitative data obtained from social media will provide important insights into how people access and understand the interpretation of the Qur'an in the digital public space.

## RESULT AND DISCUSSION

### The Crisis of Knowledge Authority in Quranic Interpretation in the Era of Social Media

The crisis of knowledge authority in the interpretation of the Qur'an in the era of social media has deepened with the emergence of social media that allows the spread of information without a

strict verification process. In the context of religion, the interpretation of the Qur'an is the result of a deep understanding of the sacred texts, which have long been guarded by the authority of scholars and intellectuals. However, with the rapid development of social media, inauthentic interpretations often receive more attention than interpretations based on valid scientific studies. This is due to several factors, including the speed of information dissemination, the use of social media algorithms, and the tendency of people to consume information that is in accordance with their beliefs.

A concrete example of this crisis can be seen in the spread of invalid interpretations of verses about jihad. Many extremist groups use narrow and aggressive interpretations of the Qur'an to support violent actions. They quote verses related to jihad without considering the historical context or the broader interpretations of scholars (Al-Zaman 2024). Such interpretations are widespread on social media, even becoming popular among individuals who do not have a scientific background or deep understanding of religion. The influence of social media allows these extreme narratives to flourish, while more moderate interpretations based on valid scientific understanding are often marginalized.

This phenomenon illustrates how the crisis of knowledge authority occurs in the realm of religion. In the past, the authority of the interpretation of the Qur'an was highly dependent on the authority of trained scholars who had a deep understanding of religious texts. However, with the disintermediation of information, anyone with access to social media platforms can put forward their interpretations without the need for academic or scientific verification. This has changed the dynamics of how religious knowledge is disseminated and understood in society. In fact, in the tradition of the philosophy of science, the process of verification and justification is the key to achieving valid knowledge. In the framework of classical epistemology, trust in scientific authority is built through mechanisms such as peer-review and empirical validation, which are guarantees of the validity of knowledge (Fricker 2007).

As a result of this crisis of knowledge authority, society is now more easily exposed to invalid or even deviant interpretations. This not only affects one's understanding of religion, but also affects the social and political life of society as a whole. Interpretations spread through social media are often filled with distortions or manipulations that can confuse people who do not have a deep understanding of religious texts. The inability of society to distinguish between valid and invalid interpretations can lead to polarization, uncertainty, and confusion.

One form of the spread of this wrong interpretation is related to women's law in Islam. Several wrong narratives related to women's rights in Islam, such as interpretations that emphasize women's subordination, are often widely spread through social media (Hatim 2018; Syafe'i 2015). Interpretations that consider women as citizens who are inferior to men, based on certain verses, often receive more attention than interpretations that are more inclusive, just, and based on human rights. In fact, many Muslim scholars and intellectuals have provided interpretations that are more inclusive, just, and based on human rights (Sulfa et al. 2023).

In addition, disintermediation of information also contributes to the loss of authority of knowledge in the interpretation of the Qur'an. Previously, the interpretation of the Qur'an was carried out by scholars who had scientific authority, who had gone through a rigorous education process and a deep understanding of religious texts. However, with the presence of social media, anyone can put forward their interpretation without adequate education or verification. This creates



epistemic confusion, where the public no longer knows which interpretation is valid and which is wrong. In the philosophy of science, disinformation can be seen as a disruption in the process of knowledge because it does not meet the long-established requirements of justification. When false or baseless narratives spread rapidly, the public becomes confused and has difficulty distinguishing between valid knowledge and false information. This is what is called epistemic decentralization, where the authority of knowledge is no longer in the hands of authoritative actors such as academics or scientists (Lewandowsky et al. 2017).

This crisis of authority also exacerbates social polarization. Interpretations spread through social media are often used to support certain ideologies, which can exacerbate divisions in society. People exposed to false or partial information tend to strengthen their beliefs without considering different points of view, which ultimately worsens social tensions. Thus, the crisis of knowledge authority in the interpretation of the Qur'an that occurs in the era of social media creates a major challenge for Muslims in understanding and applying religious teachings correctly. The importance of the verification process and scientific education in interpretation must be reaffirmed to overcome this problem. Otherwise, society will continue to be trapped in the spread of false interpretations that can damage the understanding of true religion.

### **The Role of Social Media Algorithms in the Spread of Misinformation**

Social media algorithms have a huge impact on the spread of misinformation and inaccurate interpretations. Social media platforms like Facebook, Twitter, and Instagram rely on algorithms designed to prioritize content that gets a lot of user engagement, such as likes, shares, and comments. These algorithms encourage the spread of emotional and sensational content, which often attracts more attention from users than content that is based more on valid and substantial information, to the point that epistemic validity is compromised. This process creates conditions in which more radical interpretations of the Koran or distortions of religious teachings can spread more widely, while more moderate or scientifically based interpretations are often overlooked.

In many cases, false or half-truthful information about Qur'anic interpretations can easily gain traction on social media, because such narratives are more emotionally appealing or more easily understood by a wider audience. For example, interpretations that associate jihad verses with extreme violence are often shared more than interpretations that explain jihad in the context of peaceful spiritual and social struggle. Social media algorithms indirectly exacerbate this problem by encouraging the spread of information that tends to reinforce echo chambers, spaces where individuals are only exposed to information that is consistent with their own views, thereby narrowing the space for critical epistemic dialogue (Pariser 2011).

The phenomenon of echo chambers exacerbates social polarization and widens the gap in understanding of the interpretation of the Qur'an. In an echo chamber, people who are exposed to incorrect or limited interpretations tend to only interact with people who share their views, thus becoming increasingly isolated from alternative views. This makes the problem worse because misinformation goes uncorrected and reinforces invalid narratives. From the perspective of the philosophy of science, this phenomenon is a form of epistemological crisis because it sever the connection between truth and the legitimacy of knowledge.

The spread of these invalid interpretations has a huge impact, because it can influence the

views of society at large. For example, in the issue of women's rights, interpretations that emphasize inequality between men and women are often more widely spread on social media than interpretations that emphasize the principle of equality in Islam. This makes society more vulnerable to invalid interpretations, which can worsen gender discrimination in social life. Thus, the phenomenon of misinformation on social media not only disrupts the process of seeking truth, but also threatens the epistemic structure that underlies the authority of knowledge in the philosophy of science (Fricker 2007).

One concrete example of this is the spread of misinterpretations of anti-vaccine laws, even though the claims they make are not supported by data or scientific evidence (Kata 2012). On social media, many individuals spread interpretations of the Qur'an that claim that vaccination is contrary to Islamic teachings, even though the majority of Muslim scholars and scholars agree that vaccination is an important step to maintain public health. The spread of this misinformation can affect public policy and public health as a whole, as many people make decisions based on these misinterpretations.

Furthermore, organized disinformation deliberately spread by political or commercial actors to manipulate public opinion deepens this epistemological crisis. These groups use social media to spread false narratives that are deliberately designed to mislead, rather than to build valid knowledge. In this context, social media acts as a tool to manipulate not only information, but also the way society understands knowledge. This creates serious challenges for the philosophy of science that seeks to keep the process of scientific justification relevant in a world increasingly dominated by political and economic interests (Benkler et al. 2018).

Another undeniable fact is that the algorithms used by social media often exacerbate the problem of disinformation because the most attention-grabbing content is more likely to appear at the top of users' feeds. Controversial or sensational content is more likely to get attention than content that focuses on in-depth analysis or explanations based on scientific understanding. This creates an imbalance in the distribution of knowledge, where false or partial narratives get more space than valid interpretations based on correct scientific understanding. This situation jeopardizes the basic principles of epistemology that rely on openness to criticism and correction. Thomas Kuhn in his book *The Structure of Scientific Revolutions* explains that scientific progress occurs when there is a paradigm shift driven by a crisis in the previous epistemic worldview (Kuhn 1970). In the era of social media, misinformation can hinder this paradigm shift because misinformation tends to persist in echo chambers, and people are less likely to be exposed to divergent information.

In this context, the emergence of epistemic populism shows that knowledge that is considered valid is often replaced by narratives that are more resonant with individual experiences and beliefs. The use of social media as a tool to disseminate these views creates new challenges for science, where correct information is often ignored (Abdurrahman and Badruzaman 2023). This is a real reflection of what Karl Popper expressed, that science must be testable and falsification is the main criterion in scientific assessment (de Saint-Laurent et al. 2017).

### **Solution: Digital Literacy and Epistemological Reconstruction in Quranic Interpretation**

To address the crisis of knowledge authority in Qur'anic interpretation caused by misinformation, the philosophy of science must develop a more flexible epistemological framework

that can respond to the challenges of the digital era. One proposed approach is to strengthen the digital literacy of society, which includes the ability to evaluate the validity of information as well as understanding how social media algorithms affect the distribution of knowledge (Nisa 2024). Good digital literacy will enable individuals to be more critical of the information they encounter on social media, including Qur'anic interpretation. This is important given the high volume of unverified information circulating on digital platforms. Digital literacy will provide individuals with the skills to identify authentic sources of information and evaluate their validity, reducing the impact of the spread of misinformation that has exacerbated the crisis of knowledge authority in Qur'anic interpretation.

Digital literacy also includes an understanding of social media algorithms, which play a major role in accelerating the spread of information. With digital literacy, social media users can become more aware of the biases inherent in algorithms, which often favor content that attracts attention, whether it is authentic or not. People with high digital literacy will be able to recognize signs of misinformation and seek clarification or further verification before accepting the information as true (Nurhayati et al. 2023). Therefore, digital literacy education among the community is very important, especially in the context of the spread of Al-Qur'an interpretations on social media (Irham Akbar and Rezza Fahlevvi 2023). However, digital literacy alone is not enough to overcome this crisis. It also requires epistemological reconstruction in the interpretation of the Qur'an. Epistemology in the study of science has so far emphasized a strict verification process, where knowledge is considered valid if it has gone through a feasibility test by a competent party. In the context of interpretation, this epistemological reconstruction aims to rebuild a valid validation system for the interpretation of the Qur'an that is spread on social media. This means that it is necessary to develop new methods in testing the validity of interpretations, which do not only rely on the authorities in the academic world, but also consider the dynamics and challenges faced in today's digital world.

This reconstruction process must consider the various perspectives that exist in the world of interpretation, integrating old traditions with contemporary needs to deal with disinformation in the digital era. Therefore, collaboration between scholars, academics, and technology practitioners is very important. They need to jointly develop clearer guidelines on how to disseminate authentic interpretations on social media and other digital platforms. These guidelines must include a more transparent and accountable verification process, involving competent and credible experts in interpreting the truth in providing correct understanding. This means that in the digital era, where anyone can produce and distribute information, this responsibility must be distributed more widely. Every individual involved in the production and consumption of information must have an epistemic responsibility to verify and assess the accuracy of the information they disseminate (Fricker 2007). In this context, the philosophy of science must propose a more inclusive and collaborative mechanism in the process of validating knowledge.

In addition, there needs to be an agreement on ethical standards in the dissemination of Quranic interpretations in cyberspace. In the digital context, without clear ethical standards, much information can be twisted or misinterpreted. For example, a commentary that talks about the law of jihad or women's rights in Islam can easily be misused to support a particular political or ideological agenda. Therefore, it is important for religious institutions and social media platforms to work together to develop policies that can prevent the misuse of interpretations for personal or



group interests.

In relation to this regulation, social media platforms need to increase their efforts in identifying and removing content containing incorrect or manipulative interpretations. One step that can be taken is to introduce a special information verification or fact-checking system for interpretations spread on social media. Regulations such as the NetzDG Law in Germany have shown their effectiveness in controlling the spread of disinformation, and this approach can be adopted in other countries to strengthen the authority of knowledge in the digital era (Tworek and Leerssen 2019). From a philosophy of science perspective, this regulation is an important step in maintaining epistemic integrity in the public sphere. The implementation of this system will provide further supervision of religious content in circulation, ensuring that the interpretations spread have been checked by competent parties and do not contain misinformation that can harm society.

Increasing the role of ulama in the digital world is also very important. Ulama must be actively involved in public discussions that occur on social media. They can be a source of authority that provides clarification and valid interpretations on various topics that are often discussed on social media, such as the law of women in Islam, the interpretation of the verses of jihad, or the Islamic view on technology. Trained and competent ulama need to establish relationships with social media and digital platform experts to convey correct interpretations to a wider audience. However, in addition to ulama, it is also necessary to include scientifically based religious education in formal education. Religious education that teaches the correct understanding of interpretation, not only as a teaching of theory or history of religion, but also one that integrates contextual understanding with modern challenges, such as the digitalization of information and the spread of false information (Mutaqin 2023). By providing education that is based on valid and contextual understanding, a Muslim in any part of the world can prepare a generation that not only understands religion, but is also smart in sorting information in the digital world.

Community development efforts are also needed to better understand the importance of verification in the process of seeking knowledge. This can be done through a digital literacy campaign that involves various levels of society, from academics to the general public. This campaign can be organized by religious institutions, governments, or even civil society organizations that care about the problem of misinformation and disinformation in the digital world.

The philosophy of science must also introduce the concept of epistemic justice, where every individual has equal access to valid and reliable knowledge. In the context of disinformation, this epistemic justice includes protecting those who are vulnerable to information manipulation, such as minority groups or individuals with limited access to education. By ensuring that all individuals have the ability to access and verify information, the philosophy of science can help address the epistemic inequalities that arise in the digital age (Ali Adeeb and Mirhoseini 2023). With a comprehensive reconstruction, the philosophy of science can play an important role in guiding society towards a better understanding of knowledge in the digital age. The transformation of the authority of knowledge that is currently visible suggests that the philosophy of science must continue to evolve to meet new challenges, and the reconstruction of epistemology is an important first step in making this happen.

Overall, the solution to the crisis of knowledge authority in the interpretation of the Qur'an in the era of social media requires a holistic approach. Not only digital literacy must be strengthened,

but also the reconstruction of epistemology involving scholars, academics, and social media institutions to ensure that authentic interpretations can be disseminated correctly in cyberspace. These steps are important to maintain the authority of religious knowledge and ensure that the public can access interpretations that are correct and in accordance with the teachings of moderate and inclusive Islam.

## CONCLUSION

The phenomenon of the crisis of knowledge authority in the interpretation of the Qur'an, triggered by misinformation on social media, creates a major epistemological challenge. This study shows that the loss of the role of scholars and intellectuals as guardians of scientific authority allows the spread of invalid interpretations. In the philosophy of science, this is referred to as epistemic injustice, where the boundaries between valid and unverified knowledge become blurred, creating confusion in society. Social media algorithms, which prioritize emotional and provocative content, further exacerbate the situation by accelerating the spread of extremist and degrading interpretations of women. This crisis reflects a failure in the verification of knowledge, which was previously a pillar of scientific and religious traditions. To overcome this, this study suggests the reconstruction of epistemology in interpretation, by emphasizing scientific verification and transparency in the process of validating interpretations in the digital era. In addition, strengthening digital literacy is very important so that the public can verify the truth of information. Collaboration between scholars, academics, and technology practitioners is also needed to create a stricter, standardized, and evidence-based verification system, as well as the implementation of regulatory policies on social media. This approach is important to rebuild trust in authentic and moderate interpretations.

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