

The Impact on Hoax News among Societies: What Islamic Expert Say?

¹Ramlan Mustapha, ¹Nurshahira Ibrahim, ³Maziah Mahmud,
⁴Norma Aisyah Malkan, ⁵Nur Hapizah Borhan, ⁶Asjad
Mohamad, ⁷Nur Hidayah Mohamad

^{1,2,3,4,5,6}Universiti Teknologi MARA Pahang, Malaysia, ⁷Sekolah Kebangsaan Kedawang,
Langkawi Malaysia

Corresponding author: ramlan@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v11-i1/12090>

DOI:10.6007/IJARPED/v11-i1/12090

Published Online: 19 January 2022

Abstract

This study aimed to get an agreement and expert views the impact on hoax news among societies. This study employs Fuzzy Delphi method using a 7 Likert scale to collect responses of 7 experts in various fields of education at public universities in Malaysia. A total of 13 item questionnaire was given to experts for evaluation. Fuzzy Delphi method was used for data analysis. Data were analyzed using triangular fuzzy numbering (triangular fuzzy number) and position (ranking) of each variable is determined using the 'defuzzification' process. The findings show that, response and expert consensus on the impact of Hoax news among societies in current world. The overall findings of the expert consensus agreement exceed 75%, the overall value of the threshold $(d) < 0.2$ and a α -cut exceeds 0.5. The priority guidelines elements were sorted by priority and were refined by adding and dropping item as recommended by experts.

Keywords: Hoax News, Expert Consensus, Fuzzy Delphi Method, Islamic Expert

Introduction

With the advent of various media of information technology, including online media, it has evolved into a distinct forum for the dissemination of information that has a significant impact on society. Unfortunately, much of the news or information that is disseminated individually or in groups through online media, which is growing in popularity, cannot be accounted for, or is labelled as a hoax news. Fake news is information that is no longer valid and does not correspond to what occurred (Choirunniam & Zafi, 2021).

According to the Oxford Dictionary, a hoax is a type of deceit that seeks to make people laugh or be hazardous. At the same time, the English dictionary defines hoax as "mocking, lying, cheating, or cheating." The term "hoax" refers to bogus news or an attempt to fool or manipulate a reader into believing anything. Fake news is not based on reality or truth (it is not based on facts) and is not intended to serve a specific objective. According to the Qur'an, false news (hoax) refers to news or news falsehoods that occur throughout human social life. However, the term "hoax" has been used since the 18th century. Hoaxing has happened

previously, and it is mentioned in the Qur'an in a narrative about the Prophet Yusuf's siblings who spread fake news or misinformation to people (Surah Yusuf 12:17)

Our perception of the truth is influenced by the information we consume, which changes our perspectives on politics, economics, relationships, needs, and desires. The impact of misinformation, disinformation, and artificially generated content has grown to the point where we wonder if our opinions or views are truly ours or the result of the influence of deceptive content viewed on the internet. As a result, strategies for combating deceptive artefacts are now required.

The impact of fake news has been felt all over the world. Five people were killed by a mob in India in 2018, sparking a wave of violence after false messages about child abductions were forwarded as WhatsApp messages (Zubair et al., 2019; Gowen, 2018). After reading a false news report, Pakistan's defence minister, Khawaja Muhammad Asif, threatened the Israeli defence minister with Pakistan's nuclear weapons in 2016 (Russel, 2016). Furthermore, prior to the 2019 Spanish elections, WhatsApp messages were distributed among Spaniards, spreading fake news and hateful comments about Prime Minister Pedro Sánchez, with more than one in every four Spaniards reportedly receiving false and misleading posts (Avaaz, 2019). Following the fire at Notre Dame Cathedral in Paris, fake videos and posts claiming Muslim involvement went viral, sparking Islamophobic reactions. According to an MIT study published in 2018, false news stories spread more quickly on social media networks than authentic ones, with 70% more likely to be shared on Twitter and authentic stories taking six times longer to reach 1,500 people than fake news (Vosoughi et al., 2018).

In other side, the spread of fake news on social media has a massive impact. It can cause a drop in stock prices, a drop in potential investments, and so on [6]. For example, fake news had a significant impact on the 2016 US presidential election (Kaliyar et al., 2021). The stock market lost USD 130 billion in a matter of minutes because of fake news about President Obama's death. Fake news can be used to malign someone for political or personal reasons, or it can be used to mislead people (Kaliyar et al., 2021).

Based on the scenario mentioned above, this clearly shows that the issue of Hoax news is not a trivial issue. It requires detailed observation and review and needs to be studied in more depth so that this matter does not continue to have an impact on society. In today's model world, things like this can affect the credibility and harmony of society at large. Do we as a civilized society want to live in bad conditions and the extent of our dissatisfaction? or a corrupt society? So, we specifically need to, address this problem and in more detail know the possible consequences that may arise as a result of this situation.

Islam and Hoax news

The Islamic ethics of information dissemination necessitates information literacy, which is the set of skills required to discover, evaluate, interpret, and use information properly and truthfully (Parrot, 2018). Using these skills, information dissemination can be divided into three steps: acquiring, evaluating, and sharing. The first step in gathering information is for a Muslim to verify the credibility of their sources. Reporters and newscasters must thoroughly investigate the credibility of their sources before accepting or rejecting what they are told (Ahmad, 2018). With the proliferation of media sources, determining the credibility of each source can be difficult; thus, if authentication is not possible, it is best to suspend judgement (Mintz, 2012). According to the Qur'an (17:36), "*do not follow that of which you have no knowledge.*" Surely, the hearing, the sight, and the heart will all be called to account." Muslims should be inspired by hadith scholars, who were very cautious about accepting narrations

from unknown people or people whose identity and character were questionable. Muslims should be inspired by hadith scholars, who were wary of accepting narrations from unknown people or people whose identity and character were questionable. In addition, the Prophet (PBUH) stated, *"Indeed, one of the excellences of a person's Islam is that he leaves what does not concern him."* Following these teachings, Muslims are advised to disregard news that does not affect them, whether in this world or the Hereafter. This includes celebrity gossip, scandals, and other news that may appear interesting but serves no purpose (Jami' Tarmidzhi, Hadith 2317).

The second stage is evaluating the information—or, more specifically, where Islam directs Muslims to seek clarification. When given information, an individual should investigate it before acting on it. This order is mentioned in the Qur'an in the following verse: *"O you who have believed, if a disobedient one comes to you with information, investigate, lest you hurt a people out of ignorance and grow remorseful about what you have done."* (Qur'an 49:6). When assessing news, it is best to do it objectively. Following the first two rounds of gathering and evaluating information, the third phase requires that news be delivered in accordance with Islamic norms. Human intelligence, wisdom, understanding, and reason are considered a trust (Amanah) from Allah and should not be used to hurt another human soul, according to Islamic theology. As a result, before disseminating any material, Muslims must assess the influence it may have on an individual. A Muslim is the one from whose speech and hand the people are secure, and the believer is the one from whom the people's lives and money are safe, the Prophet (pbuh) is claimed to have stated, and *"He who believes in Allah and the Last Day must either talk good or keep silent."* (Sahih Muslim, Book 18, Hadith 1511).

Why Islam Fight the Hoax news?

Because it might cause harm, hoax is a critical issue in the ethics of communicating or utilising internet media. Hoax news not only affects and ruins the ethical order in society; it may also be used to assassinate someone's character, particularly students or the present millennial generation. Producing falsehoods and distributing lies are equally immoral in Islam (Jasmi, 2005). According to the study by Hakimin et al (2018), Islam encourages us to examine and verify any information that we acquire before sharing it to promote harmony and peace among Muslim cultures (Othman et al., 2020).

Fake news depicts a person's or party's hubris in sensationalising anything to gain people's attention. According to the Maqasid Al-Sharia, two important themes urged throughout Islamic traditions are the 'preservation of religion' and 'protection of life' as the first two living aims of Islamic law (Othman, et al, 2020). According to Ibn Abbas, the Prophet of Allah (pbuh) stated, *"There is no human person save that the wisdom of his intellect is in the hands of an angel."* When he demonstrates humility, the angel is instructed to increase his wisdom; when he demonstrates arrogance, the angel is instructed to lower his wisdom. This demonstrates how arrogance may lead to the fallacious belief that no one else can teach them and that rejecting the truth will only harm their pride and ego. Referring to all the aspects that may be classified as fake news, Islam's doctrine also promotes '*wasatiyyah*,' or *moderation*. This notion supports Muslims bringing people together while respecting their differences, as it consists of a self-respectable, excellent, beloved, helpful, dependable, trustworthy, and friendly Ummah to mankind, as the good ancestors were during their eras of self-sufficiency and cultural stability (El-Houdaiby, 2018). The notion is diametrically opposed to the criteria that define false news that were previously described.

Knowing the unpredictability of the consequences, Islam encourages not to engage in any inappropriate practises that may cause harm to others because of the irresponsible behaviour, such fake news. According to Asma (2018), to prevent against such harm, policymakers should aid to enhance understanding of (1) Muslim engagement in the circulation of international human rights standards, and (2) credible Islamic academic arguments that support a robust conception of human rights. To summarise, fake news is most comparable to falsehoods that alter one's impression of certain things or individuals or, from a legal standpoint, may be claimed as a form of violation. From an Islamic standpoint, ranging from full acceptance of the existing quo to subordinating Islam with its Sharia, will result in a negotiation in weighing accurate or false information that a person receives.

The Research Aims

This study is to obtain expert agreement on the impact of hoax news by using Fuzzy Delphi method

Methodology

This study employ Multi Research Method approach founded by Richie & Klein (2007). Design and Development Research is widely recognised as one of the research methodologies utilised by many researchers in development studies, concentrating on the production of designs, models, structures, and many other things that may be fitted to the research's aims and reasons.

This analysis is divided into two parts. The first stage is for the researcher to highlight relevant literature to compile the major impact of hoax news on society. The researcher then proceeded to step 2, which involved the use of the Fuzzy Delphi Method, which is based on expert consensus. The Fuzzy Delphi method is a method for achieving an agreement on what to build. The researcher provides an expert consent assessment tool to the developed structure. Until the data is analysed, the list of major hoax news effect is built with expert consensus.

Sampling Procedure

In this analysis, purposeful sampling is employed. Since the researcher aim to obtain an expert agreement on something pre-determined, this technique is suitable. According to Hasson et al (2000), the most acceptable strategy in Fuzzy Delphi Method is purposeful sampling. Meanwhile, 7 experts took part in this study. The experts that have agreed to participate are listed in Table 1. These specialists were picked based on their expertise and credentials. If all the specialists involved in this analysis are the same, the number of professionals needed is between 5 and 10. When there is some degree of consistency, the minimum number of Delphi experts varies from 10 to 15 people (Adler & Ziglio, 1996).

Table 1
list of experts

Expert	Field of expertise	Institution
1 Professor	Islamic studies	Public university
4 Senior Lecturer		4 Public University
2 Religion teacher		2 Public School

Expert Criteria

Booker and Mc Namara (2004) describe experts as those who have earned their qualifications, training, experience, professional membership, and peer recognition via hard work and devotion (Nikolopoulos, 2004; Perera et al., 2012). According to (Cantrill et al., 1996; Mullen, 2003), an expert is anybody who has knowledge and skill in a certain subject or sector. Expert selection is an important issue to consider in the Fuzzy Delphi research. When expert selection is done poorly and based on criteria, concerns such as the legitimacy, validity, and reliability of the study's results may be called into question (Mustapha & Darusalam, 2017). According to Kaynak and Macauley (1984), the specialists involved in the research must represent or have knowledge in the topic or issue under inquiry. The researcher selects experts with at least seven years of experience and experts who are right in their field of expertise and in connection to the study based on a set of highly demanding criteria.

Fuzzy Delphi Step

Table 2

Fuzzy delphi step

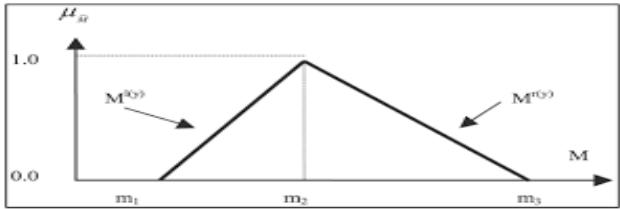
Step	Formulation
1. Expert selection	A total of 11 experts were included in this report. A panel of experts was assembled to assess the significance of the assessment parameters on the factors to be evaluated using linguistic variables. and definitions of potential problems with the piece, and so on.
2. Determining linguistic scale	This procedure entails translating all linguistic variables into the counting of fuzzy triangles (triangular fuzzy numbers). This move also includes the addition of fuzzy numbers to the translation of linguistic variables (Hsieh, Lu and Tzeng, 2004). The Triangular Fuzzy Number represents the values m_1, m_2, and m_3 and is written as follows (m_1, m_2, m_3). The value of m_1 represents the smallest possible value, the value of m_2 represents a rational value, and the value of m_3 represents the highest possible value. While Triangular Fuzzy Number is used to generate Fuzzy Scale for the purpose of converting linguistic variables into fuzzy numbers.
	
3. The Determination of Linguistic Variables and Average Responses	Once the researcher gain input from the specified expert, the researcher must convert all measurement findings to Fuzzy scales. This is

Figure 1: Triangular fuzzy number

	often recognized as the acknowledgment of each answer (Benitez et al., 2007).
4. The determination of threshold value "d"	The threshold value is crucial in determining the degree of agreement among experts (Thomaidis et al., 2006). The distances for each fuzzy integer $m = (m1, m2, m3)$ and $n = (n1, n2, n3)$ are determined using the formula: $d(\bar{m}, \bar{n}) = \sqrt{\frac{1}{3} [(m1 - n1)^2 + (m2 - n2)^2 + (m3 - n3)^2]}$
5. Identify the alpha cut aggregate level of fuzzy assessment	If an expert consensus is reached, a fuzzy number is assigned to each piece (Mustapha & Darussalam, 2017). The below is the approach for calculating and measuring fuzzy values: (1) $4(m1 + 2m2 + m3) A_{max}$
6. Defuzzification process	This process uses the formula $A_{max} = (1) / 4 (a1 + 2a_m + a3)$. If the researcher uses Average Fuzzy Numbers or average response, the resulting score number is a number that is in the range 0 to 1 (Ridhuan et al.2014). In this process, there are three formulas namely: i. $A = 1/3 * (m1 + m2 + m3)$, or; ii. $A = 1/4 * (m1 + 2m2 + m3)$, or; iii. $A = 1/6 * (m1 + 4m2 + m3)$. A-cut value = median value for '0' and '1', where α-cut = $(0 + 1) / 2 = 0.5$. If the resulting A value is less than the α-cut value = 0.5, the item will be rejected because it does not indicate an expert agreement. According to Bojdanova (2006) the alpha cut value should exceed 0.5. It is supported by Tang & Wu (2010) who stated that the α-cut value should be more than 0.5.
7. Ranking process	The positioning process is carried out by means of defining elements based upon values of defuzzification based on expert agreement that the element with highest importance is the most important place for decision (Fortemps & Roubens, 1996)

Instrumentation

The Fuzzy Delphi research instrument was created by the researcher using existing related literature material. Researchers can create questionnaire items based on literature, pilot studies, and experience, (Skulmowski et al., 2007). As a result, when developing questions for the Fuzzy Delphi method, they used research literature, expert interviews, and focus group approaches (Mustapha & Darussalam, 2017). Furthermore, Okoli and Pawlowski (2004) argue that developing items and content pieces for research should begin with a survey of relevant literature.

Therefore, researchers compiled the major impact of hoax news on society using published work/literature. Following that, a list of expert questions is created using a 7-point scale. The 7-point scale was adopted because the more scales that were employed, the more accurate and perfect the results were (Chen et al., 2011). To make it simpler for professionals to reply to the questionnaire, the researcher changed the Fuzzy value in Table 4 with a 1–7 scale value, as shown:

Table 3:

Fuzzy scale

Item	Fuzzy number
Strongly disagree	(0.0, 0.0, 0.1)
Disagree	(0.0, 0.1, 0.3)
Somewhat Disagree	(0.1, 0.3, 0.5)
Neutral	(0.3, 0.5, 0.7)
Somewhat agree	(0.5, 0.7, 0.9)
Agree	(0.7, 0.9, 1.0)
Strongly agree	(0.9, 1.0, 1.0)

The List Of the impact of Hoax News on society

Table 4: The List Of the impact of Hoax News on society

Researchers highlighted the critical features impact of Hoax News on society based on a literature review. The researchers will next use the Fuzzy Delphi approach to determine the validity and consensus of the experts on whether this aspect is appropriate for inclusion in this model.

	Early item rank	Hoax news impact
The impact of hoax news	IHN1	Kill someone character
	IHN2	harms and destroys the ethical order in society,
	IHN3	malign someone for political or personal intent or to mislead people
	IHN4	Harm to society because hoax news contains big lies and slander
	IHN5	Divide society or cause divisions, either using political interests or certain organizations
	IHN6	Influencing public opinion. Fake news (Hoax) becomes a proponent to set back society
	IHN7	Fake news (hoax) is made for the purpose of attacking or cornering one party, so that it can lead to fighting against fellow human beings
	IHN8	Deliberately made to stir up the community, thus creating an atmosphere of fear towards the community
	IHN9	exploiting social connections
	IHN10	manipulate readers into believing spurious news items
	IHN11	frequently generates misunderstandings
	IHN12	doubt and delay the ability to differentiate between what is right and what is not effective.
	IHN13	lead to a misconception of the viewers and listeners

Finding

This section will give an expert agreement on aspects of the man impact of hoax news. Fuzzy Delphi questions were presented to 7 experts in the relevant areas, and the findings were collected based on the responses they supplied. The following are the study's findings:

Table 5
The analysis result

Res ults	Ite m1	Ite m2	Ite m3	Ite m4	Ite m5	Ite m6	Ite m7	Ite m8	Ite m9	Ite m10	Ite m11	Ite m12	Ite m13
Exp ert1	0.03	0.04	0.00	0.00	0.08	0.11	0.02	0.04	0.08	0.02	0.03	0.00	0.03
Exp ert2	299	312	825	825	248	547	474	949	248	474	299	825	299
Exp ert3	0.03	0.11	0.06	0.00	0.02	0.05	0.09	0.06	0.08	0.03	0.03	0.00	0.08
Exp ert4	299	547	598	825	474	774	073	598	248	299	299	825	248
Exp ert5	0.02	0.01	0.06	0.00	0.20	0.06	0.09	0.04	0.20	0.02	0.14	0.00	0.03
Exp ert6	474	245	598	825	62	500	073	949	62	474	846	825	299
Exp ert7	0.02	0.01	0.10	0.00	0.02	0.05	0.08	0.06	0.09	0.03	0.03	0.12	0.09
Exp ert8	474	650	722	825	474	774	248	598	073	299	299	372	073
Exp ert9	0.02	0.05	0.00	0.04	0.02	0.05	0.08	0.06	0.08	0.02	0.08	0.04	0.09
Exp ert10	474	774	825	949	474	774	248	598	248	474	248	949	073
Exp ert11	0.03		0.10	0.00	0.02	0.11	0.09	0.04	0.02	0.02	0.08	0.04	0.08
Exp ert12	299	0	722	825	474	547	073	949	474	474	248	949	248
Exp ert13	0.02	0.05	0.06	0.00	0.02	0.05	0.08	0.04	0.02	0.03	0.08	0.04	0.08
Exp ert14	474	774	598	825	474	774	248	949	474	299	248	949	248

Statistics	Ite m1	Ite m2	Ite m3	Ite m4	Ite m5	Ite m6	Ite m7	Ite m8	Ite m9	Ite m10	Ite m11	Ite m12	Ite m13
Value of the item	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0		0.0	
Value of the construct	282	329	612	141	589	659	777	565	848	282	0.0	424	0.0
	8	9	7	4	1	9	7	6	4	8	707	2	707
	0.05329												
Item < 0.2	7	7	7	7	6	7	7	7	6	7	7	7	7
% of item < 0.2	100	100	100	100	85	100	100	100	85	100	100	100	100
	%	%	%	%	%	%	%	%	%	%	%	%	%
Average of % consensus	97%												
Defuzzification	0.9		0.8	0.9	0.8		0.8	0.7	0.8	0.9	0.7	0.9	0.8
	428		857	142	571		571	857	571	428	571	142	428
	6	0.9	1	9	4	0.9	4	1	4	6	4	9	6
Ranking	1	3	4	2	5	3	5	7	5	1	8	2	6
Status	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept	Acc ept

After data processing, the bold threshold value surpasses the threshold value of 0.2 (> 0.2), according to the analysis results (see table 5). To put it another way, there are experts whose points of view do not coincide or even agree on some matters. The average threshold value (d) 0.2, or 0.05329, for all Hoax news impact, on the other hand, is below < 0.2 . If the average (d) value is less than 0.2, the item exhibits a high level of expert agreement (Cheng & Lin, 2002; Chang, Hsu & Chang, 2011). Meanwhile, the total percentage of expert agreement is at a value of 97 percent, which is greater than (> 75 percent) 97 percent, indicating that the expert agreement requirements on this item have been met.

Table 6

The list based on expert consensus

	Early item rank	New item rank	Hoax news impact
The impact of hoax news	IHN1	IHN10	Kill someone character
	IHN2	IHN3	Harms and destroys the ethical order in society,
	IHN3	1HN4	Malign someone for political or personal intent or to mislead people
	IHN4	IHN2	Harm to society because hoax news contains big lies and slander
	IHN5	IHN5	Divide society or cause divisions, either using political interests or certain organizations
	IHN6	IHN3	Influencing public opinion. Fake news (Hoax) becomes a proponent to set back society
	IHN7	IHN5	Fake news (hoax) is made for the purpose of attacking or cornering one party, so that it can lead to fighting against fellow human beings
	IHN8	IHN7	Deliberately made to stir up the community, thus creating an atmosphere of fear towards the community
	IHN9	IHN5	Exploiting social connections
	IHN10	IHN1	Manipulate readers into believing spurious news items
	IHN11	IHN8	Frequently generates misunderstandings
	IHN12	IHN2	Doubt and delay the ability to differentiate between what is right and what is not effective.
	IHN13	IHN6	Lead to a misconception of the viewers and listeners

Conclusion and Suggestion

Technological advances are occurring at an exponential rate in the modern period, with fancy gadgets and applications being developed at a quick pace. These developments, however, have created severe ethical concerns. The proliferation of social media platforms and the World Wide Web has resulted in the spread of misinformation and disinformation via false news, as well as deep fake films that generate incredibly realistic synthetic material. Through the preceding debate, it is possible to infer that in the age of globalisation, it cannot be disputed that growth is extremely quick, resulting in the formation of hoax news occurrences. Hoax news should be a common concern, rather than only leaving problems to the government or institutions that have prohibited the spread of hoaxes, but beginning from a very broad scope and instilling honest values that are realised in the process structured learning, namely the school, in this relationship, which has the authority to instil honesty,

namely educators. Why should educators assist in hoax prevention? Because instructors, in addition to other sources, are the centre of knowledge or information gained by pupils. Based on the findings of the study above, we can see that there are various impacts resulting from Hoax news that can affect the harmony of society. Things like this should be curbed more aggressively and systematically so that modern society is more vigilant and has more integrity. On the basis of creating a good and integrity society, the author feels that every individual needs to understand the consequences that may arise as a result of the spread of this Hoax news. If there is a deep understanding in this matter, the public will be more sensitive and responsible so that the spread of Hoax news should not happen. Case data have been displayed above, it is clear that Hoax news is very dangerous and affects the community. Therefore, we as a civilized and developed society need to be more sensitive to the increasing sensitivity and impact that results from these activities.

Given the dangers that fake news and synthetic material pose to mankind, we examined Islamic counsel on falsehood gleaned from the Qur'an, sunnah of the Prophet (PBUH), and practises of early Islamic scholars and gave suggestions based on it. The recommendations that the researcher is able to suggest are as follows:

- a) The application of positive values in the minds and hearts of society to be more sensitive to the sensitivity of society
- b) Muslims must recognize the detrimental social, communal, and political consequences of Hoax news and disinformation, as well as appreciate the Islamic prohibition on disseminating untruth.
- c) Individuals should practice analyzing the authenticity of sources, whether on social media or the internet, while getting information to avoid consuming incorrect information.
- d) Individuals may use similar tactics to counteract false news by seeking advice from the process of authenticating hadith using probability theory.
- e) Refrain from disseminating news whose veracity is called into question, and make certain that it is distributed with appropriate information about its producer and publisher.
- f) Understand the consequences and sins that may be incurred by doing this, as has been clearly explained in the Quran and Hadith

References

- Ahmed, A. (2018), 'Fake News and Retweets: News Reporting and Dissemination Ethics in The Qur'an,' *Journal of Islamic and Muslim Studies* 3, no. 2 (2018):61–84
- Adler, M., & Ziglio, E. (1996). *Gazing into the Oracle: The Delphi method and its application to social policy and public health*: Jessica Kingsley Publisher
- Gowen, A. (2018) 'As Mob Lynchings Fueled by Whatsapp Messages Sweep India, Authorities Struggle to Combat Fake News,' Washington Post, 2 July 2018
- Asma, T. U. (2018). *Healing the rupture between 'Islamic' and 'Western' human rights. The Islamic tradition and the human rights discourse*. Atlantic Council. https://www.atlanticcouncil.org/wpcontent/uploads/2018/09/3_Healing_the_Rupture_-_Uddin_-_Islam_and_Human_Rights_Report.pdf
- Avaaz. (2019), 'Whatsapp: Social Media's Dark Web,' Avaaz. Available at https://avaazimages.avaaz.org/Avaaz_SpanishWhatsApp_FINAL.pdf. (Accessed on: 09 July 2019).

- Mintz, B. (2012), *Web of Deceit: Misinformation and Manipulation in the Age of social media* (New Jersey: Cyberage Books).
- Benitez, J. M., Martín, J. C., & Román, C. (2007). Using fuzzy number for measuring quality of service in the hotel industry. *Tourism management*, 28(2), 544-555.
- Booker, J. M., & McNamara, L. A. (2004). Solving black box computation problems using expert knowledge theory and methods. *Reliability Engineering & System Safety*, 85(1–3), 331–340.
- Bodjanova, S. (2006). Median alpha-levels of a fuzzy number. *Fuzzy Sets and Systems*, 157(7), 879–891. doi: 10.1016/j.fss.2005.10.015
- Cantrill, J. A., Sibbald, B., & Buetow, S. (1996). The Delphi and nominal group techniques in health services research. *International Journal of Pharmacy Practice*, 4(2), 67–74.
- Chang, P.-L., Hsu, C.-W., & Chang, P.-C. (2011). Fuzzy Delphi method for evaluating hydrogen production technologies. *International Journal of Hydrogen Energy*, 36(21), 14172–14179. doi: 10.1016/j.ijhydene.2011.05.045
- Cheung, C. M. K., Chiu, P. Y., & Lee, M. K. O. (2011). Online social networks: Why do students use facebook? *Computers in Human Behavior*.
<https://doi.org/10.1016/j.chb.2010.07.028>
- Cheng, C. H., & Lin, Y. (2002). Evaluating the best main battle tank using fuzzy decision theory with linguistic criteria evaluation. *European journal of operational research*, 142(1), 174–186.
- Choirunniam, M., & Zafi, A. A. (2021). OPTIMIZING THE ROLE OF ISLAMIC EDUCATION AS AN EFFORT AGAINSTS HOAX NEWS IN GLOBALIZATION ERA. *Al Ulya: Jurnal Pendidikan Islam*, 6(2), 137-148.
- Hasson, F., Keeney, S., & McKenna, H. (2000). Research guidelines for the Delphi survey technique. *Journal of Advanced Nursing*. <https://doi.org/10.1046/j.1365-2648.2000.t01-1-01567.x>
- Hsieh, T. Y., Lu, S. T., & Tzeng, G. H. (2004). Fuzzy MCDM approach for planning and design tenders selection in public office buildings. *International Journal of Project Management*. <https://doi.org/10.1016/j.ijproman.2004.01.002>
- El-Houdaiby, I. (2018). *Rights in Islamic legal works. The Islamic tradition and the human rights discourse*. Atlantic Council.
https://www.atlanticcouncil.org/wpcontent/uploads/2018/09/5Islam_and_Human_Rights_Report.pdf
- Jami' al-Tirmidhi*, Vol. 4, Book 10, Hadith 2317
- Kaliyar, R. K., Goswami, A., & Narang, P. (2021). EchoFakeD: improving fake news detection in social media with an efficient deep neural network. *Neural computing and applications*, 1-17.
- Kaliyar, R. K., Goswami, A., Narang, P. (2021) FakeBERT: Fake news detection in social media with a BERT-based deep learning approach. *Multimed. Tools Appl.* **2021**, 80, 11765–11788.
- Kaynak, E., & Macaulay, J. A. (1984). The Delphi technique in the measurement of tourism market potential. *Tourism Management*, 5(2), 87–101.
- Mustapha, R., & Darusalam, G. (2017). *Aplikasi kaedah Fuzzy Delphi dalam Kajian Sians Sosial*. Penerbitan Universiti Malaya. Kuala Lumpur
- Mullen, P. M. (2003). Delphi: myths and reality. *Journal of health organization and management*. Vol. 17 No. 1, pp. 37-52. <https://doi.org/10.1108/14777260310469319>

- Nikolopoulos, K. (2004). Elicitation of expert opinions for uncertainty and risk. *International Journal of Forecasting* (Vol. 20).
- Othman, S. S., Hassan, F., Sabri, S. A., & Nayan, L. M. (2020). Fake News From The Islamic Perspective. *MIMBAR: Jurnal Sosial dan Pembangunan*, 36(1), 159-168.
- Parrott, J. (2018). *Finding truth in the age of misinformation: Information literacy in Islam*. (Irving, TX: Yaqeen Institute for Islamic Research, 2018).
- Perera, A. H., Drew, C. A., & Johnson, C. J. (2012). *Expert Knowledge and Its Application in Landscape Ecology*. Springer, New York, 1–11. <http://doi.org/10.1007/978-1-4614-1034-8>
- Qur'an 49:6.
- Goldman, R. (2016) 'Reading Fake News, Pakistani Minister Directs Nuclear Threat at Israel', The New York Times. Available at: <https://www.nytimes.com/2016/12/24/world/asia/pakistan-israel-khawaja-asif-fake-news-nuclear.html>. (Accessed on: 6 Jan 2022).
- Sahih Muslim, Book 18, Hadith 1511
- Soroush Vosoughi, Deb Roy and Sinan Aral (2018). 'The Spread of True and False News Online,' *Science* 359, no. 6380 (2018): 1146-51.
- Skulmoski, G. J., & Hartman, F. T. (2007). The Delphi Method for Graduate Research. *Journal of Information Technology Education*, 6(1), 1–21. doi:10.1.1.151.8144
- Surah Yusuf 12:17
- Thomaidis, N. S., Nikitakos, N., & Dounias, G. D. (2006). The evaluation of information technology projects: A fuzzy multicriteria decision-making approach. *International Journal of Information Technology and Decision Making*. <https://doi.org/10.1142/S0219622006001897>
- Zubair, T., Raquib, A., & Qadir, J. (2019). Combating Fake News, Misinformation, and Machine Learning Generated Fakes: Insight's from the Islamic Ethical Tradition. *ICR Journal*, 10(2), 189-212.