

Study the Qur'anic *Tafseer* in the Age of Social Media (Study Learning Qur'anic *Tafseer* with Indonesian on Facebook)

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Abstract. Social media became a new trend in the delivery of Islamic messages including conveying the Qur'anic interpretation. Various applications are used to provide content learning tafseer from start twitter, Facebook, Instagram, line, WhatsApp group, youtube to telegram. All of these applications are a new way of conveying messages and da'wah of Islamic teachings. This study describes the use of Facebook as a medium of learning interpretation qur'an. In this study, author using Marshal McLuhan theory that puts the media as a new device that becomes biased from technological development. So, the conclusion as to how this new trend will affect the interpretation of the Qur'an and this phenomenon will produce new interpreters whose interpretive credibility is questionable. Then, the research earn picture of the 5 groups learning tafseer qur'an in social media only 2 groups that explain the Qur'an in accordance with the terms interpretation of qur'an.

Keywords: Hadith; Nisfu Sha'ban night; rituals; Muslims; mosques; online medias

1 Introduction

Technological developments also affect the development of learning media and the study of interpretation of the Koran. In the past, people should go to *majlis taklim* or *halaqah* recitation held by mosques or other Muslim communities to refresh the Kyai or Ustad teach the interpretation of the Qur'an, but along with technological advances, the qur'anic interpretation scholar who came to him via a smartphone. (Nadirsyah Hosen, 2017: v) This phenomenon occurs as the number of people using social media, because its existence has brought many benefits to those who use it, the media easily get religious advice and no exceptional exegesis (Ahamd Fathan.2016:38), even learning like this no longer collect a lot of people, but anywhere can be done which is important smartphone connected to the Internet network.

In this age of social media, various applications are used to provide learning content for interpretation from twitter, Facebook, Instagram, line, WhatsApp group, Youtube to Telegram. All of these applications are a new way of conveying the messages and propaganda of Islamic teachings (Nadirsyah Hosen, v), even Maged M. Eljazzar in his research entitled "Towards A Time Based Video Search Engine for Al Quran Interpretation" mentions that in the days of technology this is a lot of applications that make it easy for people to access the interpretation of the Qur'an through the internet and the public can access all the interpreters that exist in the world including Arabic interpreters (Maged M. Eljazzar et.al.) However, the

presence of applications that provide content learning interpretation positive and negative effects. The positive effect is that people do not have to study out of the house, offices and others and the negative effect is the birth of an impromptu *ustad* who actually does not master the science of the interpretation of the Qur'an so that social media used them for political purposes, spreading the study of Islam that is not friendly, understanding al-Qur'an textually just is not contextual

Among the many social media used for Qur'anic interpretation is Facebook, it has a lot of communicative users though still less with twitter users, but Facebook offers a broad enough context to convey religious messages such as learning *tafseer* and even his writings are not limited to a few words, all admin just who want uploading writing on the Facebook page. Most of the *tafseer* learning on Facebook is usually formed by creating a group or like an ad, anyone who follows it automatically entered in the Facebook group.

This study attempts to explain and see how the development of interpretation in social media and whether the interpretation made by the interpreters is in accordance with the rules of interpretation applicable in the study science of al-qur'an, but this research does not researching all the existing interpretations in social media only focus on learning *tafseer* that felled on Facebook.

2 Methodology

This research is a literature research that tries to study the study of Qur'anic interpretation that developed in social media by taking the object of research phenomenon of development of *tafseer* in Facebook. Therefore, there are two types of author data sources required in this study namely the primary sources of the group on Facebook that provides content learning al-Qur'an interpretation while the secondary source is another library material that supports this research.

In this study, the authors will conduct a study of the phenomenon of learning the Qur'anic interpretation on Facebook by using Marshal McLuhan theory that puts the media as a new device that becomes biased from the development of technology. So, the conclusion is desired how this new trend is so influential on the interpretation of the Qur'an and this phenomenon will result in new interpreters whose interpretive credibility is questionable.

As for facilitate the process of this research, the authors will perform and collect some content groups on Facebook that provides learning content such as al-Qur'an *tafseer*, al-Qur'an commentary and similar, Then after collected, the authors will analyze and explain whether interpretation using the method and patterned skew interpretation what?, after that the new authors conclude whether the interpretation is really as an interpretation that has been in line with the desired experts Quran commentary is a reference to humans rather than make anxiety toward people who read it.

3 Literature Review

There are several studies that have done research on the interpretation of Qur'an and social media among others: first is the work of M. Eljazzar ddk entitled "*Towards A Time Based Video Search Engine for Al Quran Interpretation*" This research describes the use of the word for searching the Quran interpretation on google and the applications that develop along with

the advancement of technology. This study resulted in the conclusion that it is necessary to add content to perfect the change from manual to manual search through applications or google often with technological developments

Second Works Nafisatuzzaro 'which is a thesis as a conditional completing the master program of Islamic studies with the title "*Tafseer* Al-Qur'an Audivisual in Ciybermedia: Study of *Tafseer* Al-Qur'an on Youtube and Its Implications Against the development of science studies of the Qur'an" the conclusion that first, the media of *tafseer* from time to time always evolved. Secondly, with the use of You Tobe as a new medium certainly mediates the Qur'anic interpretation, it has subsequently brought about certain impacts mainly related to the way of consumption and the production of a commentary in a more effective way because it is not tied to the time and place to obtain it. In addition, the existence of this media also leaves a social impact of dependence and addiction of the audience to the media YouTobe in obtaining *tafseer*. Later, this social media contributes to the development of the study of interpretation as well as the general study of the Qur'an.

The third work Eko Sumadi titled "*Da'wah* and Social Media" which resulted in the conclusion that *da'wah* is a duty for every Muslim and must be done in ways of policy, not confrontational, non-discriminatory and provocative. Then social media is considered effective as a means of preaching. However, preaching with social media must pay attention to social media and ethical norms, so that it can bring in expediency instead of causing problems.

Fourth is the writing by Pardiyanto entitled "*Affirming da'wah* through New Media" this paper gives an illustration that Muslims should be able to master and take advantage of the greatest development of information technology. Secondly, with the development of globalization and information today the internet media provides various applications that can be used as a place to deliver the message of *da'wah*. so we need to compete to master information technology and seek knowledge as much as possible, therefore the mastery of information technology is absolutely necessary by Muslims, because it is one of the most effective way to convey the message of *da'wah*. Because by mastering internet technology will be able to realize the right strategy and right so that the values of Islam (message *da'wah*) can be received well by fellow Muslims and other people who want to know about Islamic values. Thirdly, with the various development of information technology in the era of all the internet as it is today, it's time to confirm the *dakwah* bil-internet done by the *da'wah* (*da'i*). This is because information technology has opened the eyes of the world to a new world, new interactions, and an infinite worldwide network. It is well known that the development of technology called the Internet, has changed the pattern of community interaction. In other words, the precise method is the acceptance of *da'wah* and means of propagation is the cause of the spread of *da'wah*. Therefore, with technological developments significant enough in the last few decades, it is feasible to be a means of propaganda

4 Theoretical Review

4.1 Interpretation of Qur'an

The Qur'anic commentators define the interpretation of the Qur'an as follows: According to Al-Zarkazi, interpretation is the science of knowing the content of the Book of Allah revealed to Prophet Muhammad SAW, to explain the eating, the wisdom, the law contained in al -Qur'an. Meanwhile, according to Abu Hayyan, *tafseer* is a way of understanding the text related to the guidance and law both related to the text and context and eating contained in the

verses of the Qur'an in contextual and textual. Of the two definitions of the commentary experts of the Qur'an that the interpretation of the Qur'an is a way that can help understand the meaning of the Qur'an.

Al-Qur'an interpreters understand the Qur'an certainly use the tools and methods to understand it, there are several methods used by the expert of interpretation of the Qur'an, among others: using the source of the interpreter that is with history and *ijtihad*, the method of interpretation of the Quran the use of the method according to the system of *mushaf* al-Qur'an *Usmani (tahlili)*, comparative (*muqaran*), global (*ijmali*) and thematic, while the style of interpretation of the Qur'an varies according to its scholarship, there are Islamic law, theology, philosophy, knowledge of nature, language, mysticism and others.

There are several criteria of a person worthy to be an expert on the interpretation of al-qur'an, Muslim scholars have formulated on the requirements to become an expert interpretation of the Qur'an, among others: his belief in strong Islam, not following the lust, understand *ushul fiqh* science, hadith, knowing the basics of Islam, knowing the Arabic language and its supporting science, has the right purpose. While the ethics of the candidate expert interpretation of the Qur'an must be sincere and ethical good and right.

4.2 Facebook

Facebook is a social media used by the people of the world including Indonesia, the interest of the community using the media because Facebook combined two devices namely Friendster and MIRC, so people can communicate between countries through chat and video calls. In addition, Facebook has advantages that can be used for anything like disseminating good information related to business, da'wah, expressed opinion to vent his personal problems. Facebook also provides forum used for selling, discussing to study the science of both general and religious.

History records Facebook is widely used by young people to exchange thoughts both in their education and communication media. Broadly speaking Facebook has many useful roles for the community, among them is Facebook for education (school), Facebook for da'wah, Facebook for business, Facebook for campaign, Facebook for humanity (charity) and Facebook for tourism industry.

Laila Nadiatul Falah noted there are three that is first, as a medium of information dissemination, by posting in Facebook account then all Facebook members can access that information. Second, where the discussion is Facebook users can create a group to discuss both the problems of the nation, religion and others. Third, a place of friendship between users whether it is a new old friend who was found or add a network of new friends that can be accessed around the world. (Laila, 2014: 394)

4.3 The Learning Phenomenon of Qur'anic Tafseer on Facebook

The author will explain about the phenomenon of learning interpretation of the Qur'an on Facebook, this learning then made reference by some Muslim communities, especially in Indonesia, but sometimes the readers do not read the details of the flow and model of learning *tafseer* conducted by some Muslims through Facebook. Most of the Qur'anic commentary studies are packaged in groups. This paper tries to see the group presents the study of Qur'anic commentary. There are several groups that provide learning content of interpretation of Qur'an, among others:

1. Majlis Tafsir al-Qur'an

Majlis Tafsir al-Qur'an is a group that contains the learning of the Qur'anic interpretations, because the purpose of the group is to explain some parts of the Qur'anic verses such as Surah al-Alaq and verses related to the theme of patience, resignation, good morals and others. This group was attended by eleven thousand Facebook users, however, there are a number of verses of the Qur'an which were interpreted to be incompatible with the purpose of making the group as an example in interpreting verses about infidels.

QS. Al-Bayyinah [98]: 6 "Lo! Those who disbelieve are the experts of the Book and those who are idolaters (will enter) to Hell. they abide therein. They are the worst creatures. "So in the context of the Presidential Election, do not choose leaders who are pro-infidels.

From some of the content examined the author has explained one or two examples of his interpretation, but what the author found is that there are several contests that are considered in accordance with the purpose of the Qur'an as guidance for humans and deviating from the rules of interpretation. The explanation can be seen in the following table:

Table 1. Majlis Tafsir Al-Qur'an Characteristics

Follower	the content under study	not in accordance with the rules of interpretation of the Qur'an
6798	30	3

2. Tafsir al-Qur'an Karim

One example of post interpretation is post interpretation of surah al-baqarah verses 1-5 which is interpreted as follows:

1. Alif laam miim [1]. 2. The Book [2] (The Qur'an) is of no doubt to him [3]; guidance for those who fear Allah [4], 3. (ie) those who believe [5] to the Unseen [6], establish the Salat [7], and spend some of the Provision [8] which We bestow upon them. 4. And those who believe in the book that has been sent to you [9] and the books that have been revealed before you [10], and they are convinced of the existence of the Hereafter [11]

[1] are letters of the alphabet that lie at the beginning of some of the Qur'anic letters such as: Alif laam miim, Alif laam raa, Alif laam miim shaad and so on. Among the commentators there are those who submit their understanding to God because it is considered including the verses *mutasyabihaat*, and some are interpreted. the groups who interpret it are the ones who see it as the name of the letter, and some argue that the letters of the alphabet are useless to attract the attention of the listeners to pay attention to the Qur'an, or to imply that the Qur'an is derived from Allah in Arabic composed of letters - alphabet letter. if they do not believe that the Quran is derived from Allah and only made Muhammad *sallallahu 'alaihi wa sallam* solely, then try to make them a kind of Al Quran. Shaykh As Sa'diy argues that the more survivors are silent not looking for his intentions, which certainly Allah *Ta'ala* does not drop off without any wisdom behind it only we do not know. You know a'lam. Imam Al Qurthubi said, "The commentators are at odds with the letters in the early letters Amir Asy Sya'biy, Sufyan Ats Tsauriy and the scholar of hadith say," He is the mystery of Allah in the Qur'an, and God has a secret in every book, it includes verses *mutasyabihat* that only God knows it, he should not be discussed, but we believe it and read it as comind it.

[2] Allah Ta'ala named the Qur'an with the Book means "written", as a sign that the Qur'an is commanded to be written. [3] That is no doubt that he is from Allah Ta'ala, so it is not true still doubt him because obviously the proof. [4] Those who ward off benefit from it, make it a useful guide and science and make them able to do good deeds. They get two guides; hidayah irsyad (knowledge /direction) and hidayah taufiq (can charity). The Qur'an though the guidance for all men, but only the righteous who want to take it as a guide and carry out its contents. Piety is to take care of God's punishment by following His commandments; and keep away from his restrictions; not enough to mean with fear. The word *huda* (guidance) in the above verse is common, namely that the Qur'an is a clue to all the *maslahat* in the world and the hereafter, it is the guidance of man in the matter of *ushul* (the principal like belief) and *furu'* (branch), explaining the right and explain to them the path that can bring benefits in this world and the hereafter.

{5} Faith means firm belief accompanied by submission and submission of the soul or confession in the heart which produces submission in verbal (with *iqrar*) and on the limbs. The sign of faith is doing what the faith requires. [6] The unseen is the one who cannot be caught by the senses. Believing in the unseen is, to believe existence of *yangjud* that cannot be caught by senses, because there are propositions that show existence, such as: existence of God, angels, hereafter and so on. Why believe in the unseen? The answer is that believing in something witnessed or perceived by the five senses cannot distinguish between Muslims and unbelievers. Therefore, the believers believe in all that Allah's Messenger and His Apostle preaches, whether they witness it or not, whether they understand it or not and whether it is reached by their intellect or not. Abdullah ibn Mas'ud radhiyallahu 'anhu said, "There is no faith believed by the believer more than his belief in the unseen", then Ibn Mas'ud read the verse "Alladziina yu'minuuna bil ghaib". [7] Namely in addition to believing in the unseen, they prove by establishing the prayer. Prayer by Arabic: prayer, according to *syara* 'is a familiar worship, which begins with takbir and ends with a *salam*. Prayer is a proof of dedication and humility to Allah *Subhaanahu wa Ta'aala*. Establishing prayer is to accomplish it with.

from some of the content examined the author has explained one or two examples of his interpretation, but what the author found is that there are several contests that are considered in accordance with the purpose of the Qur'an as guidance for humans and deviating from the rules of interpretation. Explanation can be seen in the following table:

Table 2. Tafsir Al-Qur'an Karim Characteristics

Follower	the content under study	not in accordance with the rules of interpretation of the Qur'an
6640	35	3

3. Taman al-Qur'an Karim

The content of this group is followed by 5678 Facebook users and its post contains about reading and the virtue of reading al-Qur'an. In addition, the content calls for the folk reading of the Qur'an by reflecting on the content of the verses of the Qur'an and never having any threatening and hateful postings against others.

From some of the content examined the author has explained one or two examples of his interpretation, but what the author found is that there are several contests that are considered in

accordance with the purpose of the Qur'an as guidance for humans and deviating from the rules of interpretation. Explanation can be seen in the following table:

Table 3. Taman Al-Qur'an Karim Characteristics

Follower	the content under study	not in accordance with the rules of interpretation of the Qur'an
4567	20	0

4. Terjemahan dan Tafsir al-Qur'an

The group's content contains about the interpretation and translation of the Qur'an and is followed by about 3000 Facebook users. Every day the admin post thematic Qur'anic interpretation and verses randomly not in accordance with the systematics of the Qur'an. But some verses of the Qur'an that ever posted are the verses about the not allowed women to be leaders, non-Muslims should not be a leader according to al-Maidah verse 51 even post many that contain provocative. Then, the interpretation that is displayed literally is not contextual.

From some of the content examined the author has explained one or two examples of his interpretation, but what the author found is that there are several contests that are considered in accordance with the purpose of the Qur'an as guidance for humans and deviating from the rules of interpretation. explanation can be seen in the following table:

Table 4. Terjemahan Dan Tafsir Al-Qur'an Characteristics

Follower	the content under study	not in accordance with the rules of interpretation of the Qur'an
5604	30	12

5 Conclusion

From some of the above discussion the authors conclude that, there are some group content that displays the interpretation is not in accordance with the purpose of descending al-Qur'an as a guide for humans from the sample that the author took there three groups on Facebook interpretation of the Qur'an is provocative and displaying un-Islamic faces and these groups serve as reference for some internet and Facebook users. Sometimes those who use are preachers and extensionists of Islam. Therefore, before referring to the Facebook content, then we need to learn and be careful.

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