

The Methodology of Qur'anic Message in The Website (Case Study on <https://muslim.or.id/>)

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Abstract. Technological developments have affected every activity of people around the world, including Muslim communities in Indonesia who are beginning to use technology to spread Islamic teachings. The interpretation of the Qur'an have long utilized their increasingly sophisticated technology, by using electronic, media as a tool to spread Quranic interpretation. In this case, websites have become a form of online media that can be used to spread Qur'anic interpretation. This study aims to analyze the sources, methods, and patterns of the Qur'anic interpretation on websites, specifically in <http://muslim.or.id>. This research uses qualitative research method through literature study by using the descriptive-analytical method. The results of this study reveal the source of the Quranic interpretation on <http://muslim.or.id> website is *bi al-ma'thūr* and *bi al-ra'yi*. In addition, this website uses two methods of Qur'anic interpretation, namely *mauḍu'i* and *muqaran*. This inconsistency methods is due to the number of authors contribute to the articles posted on the website. The main characteristic of the website's Qur'anic interpretation is *ijtima'i* because it published articles on the interpretation of trending themes or issues as its answers to problems facing Muslim communities in Indonesia.

Keywords: component; formatting; style; styling; insert (key words)

1 Introduction

In the last 20 years, technology has been developing and influencing various activities of people around the world. Due to this development, information can be accessed more easily than before [1]. Online media become alternative tools to meet the increasingly complex human needs, including spiritual needs of religious understanding [2]. We have seen Indonesian Muslim communities looking for answers or solutions to their personal problems by visiting online media. Currently, online media are used by users as tools to post articles about Islam such as about about fiqh, muamalah, morality, *'aqidah*, hadith and Qur'anic interpretation.

Various Muslim groups use online media as facilities to post articles on Quranic interpretation. Previously, the study of Quranic interpretation was conducted through e-book version of the works on Qur'anic interpretation which can be accessed from applications like *Maktabat al-Shāmilah*. Social networking media such as Facebook, Twitter, Instagram, and Whatsapp, are also used to spread studies on Qur'anic interpretation [3]. Currently, website is

a form of online media that play an important role in the dissemination of Qur'an interpretation. This medium can be accessed more easily and faster than other media. According to Andrey Andoko, in order to reach 60 million people, while radio requires 30 years and television requires 15 years, website only needs 3 years.[4] This paper focuses its investigation on a website, <http://muslim.or.id> with some reasons. First, <http://muslim.or.id> is an official website that can be used as a source of reference for academics; second, it has a well organized managerial structure; third, it has been visited by 5.8 billion viewers in January 2008; and fourth, on October 2015, it earned the 4th place in Alexa for the keywords "Indonesian", "society", "religion", and "Islam".

This paper aims to analyze the sources, methods, and styles of the articles on interpretation of the Qur'an posted in <http://muslim.or.id>. The method used is library research. In this case, literature on the methodology of interpretation is described and analyzed critically.

2 Discussion

2.1 Tafseer and Interpretation

Tafseer is the highest science position, it is a science that is needed because the object of discussion is the Qur'an which became the source of Muslim life. People who serve God, seek the pleasure of God and obey God by carrying out the demands of God contained in the Qur'an. Therefore the Muslim must understand the content of Quranic verses properly and correctly [5]. The word "interpretation" is derived from the word "*fassara-yufassiru* means interpretation". While the term by Abu Hayyan is the science which deals with the pronunciation of word (*lafad*) Qur'an, concerning directives, laws either as a stand-alone or as composed and meanings that make it up [3]. Meanwhile, according to Al-Zarkashi tafsir is a knowledge that with that knowledge can understand the Quranic verses that are revealed to the Prophet Muhammad, by explaining the intentions, issuing laws and wisdom [6].

In accordance with some interpretations that have been expressed, then the study of Quranic interpretation contained in the website Muslim.or.id is a form of interpretation of the Qur'an. Because the authors of the article Muslim.or.id is trying to explain the Quranic verses that became the discussion of each author though by quoting from some mufasir.

Paragraphs interpreted in the website Muslim.or.id are the required verses according to the theme raised by the article authors on the website. So not all Quranic verses are interpreted by the authors. Each author always provides the source or reference they use, be it in the form of footnotes or bibliography. There are approximately sixty-eight themes that have been written by the authors of the article with mentioning several verses used for each of them.

There are five ways to explain an article theme:

1) Interpreting the Quranic verses with their own thoughts. For example, a discussion of people always associates the number of verses with the date of the occurrence of volcanic eruptions. This discussion is explained in accordance with author's ideas [7].

2) Explaining the interpretation of the results of the review that the author of the article had heard earlier. An example of this form is a discussion of the interpretation of the surah Al-Baqara [2]: 264 which the author of the article listened to Zaid Susanto who had lectured at ma'had Jamilul Rahman Bantul, Yogyakarta. Zaid himself uses the book of *Nidā-a Al-Rahman li Ahli Al-Īmān*.

3) Interpreting the verse using the opinions of the mufasir. An example of this form is the interpretation of surah Al-Baqara [2]: 256 which explains the absence of compulsion in

religion. In explaining the interpretation the author of the article uses the opinion of Al-Ṭabari, Abū Ḥātim, Al-Shaukani, 'Ali Al-Ṣabuni, Ibn Kathīr and Al-Qurtūbi [8].

4) Summarizing from an Arabic book (not a book of tafseer). An example of this form is the discussion of the degree of people who are studying. In this theme has included the verses namely; Surah of Al- Mujadalah [58]:11, Al-Anfāl [8]: 2-4, Ṭaha [20]: 75 and Al-Nisā [4]: 95-96. This interpretation uses the source of *Faḍl Al-'Ilmi wa Adabu Ṭalabatihī wa Ṭuruqu Tahsilihī wa Jami'hi* by Shaykh Muhammad bin Sa'id bin Ruslan.[9]

5) Interpretation of the results of the translation of interpretation studies on foreign Arabic-speaking websites. The example of the article is "*Wisdom of creating Heaven and Earth for 6 Days*".[10]

2.2 Various Types of Tafseer

The interpretation of *bi al- ma'thūr* is divided into two groups; *valid bi al-ma'thūr* and *invalid bi al- ma'thūr tafsiir*. The interpretation of *valid bi al-ma'thūr* is the interpretation of the Qur'an based on the narration of sanad and matan that can be accounted for by the science of hadīth [11]. While the interpretation of *invalid bi al-ma'thūr* is the interpretation of the Qur'an based on an incorrect history [12].

The interpretation of *bi al-ra'yi* is the interpretation of the Qur'an that results from the *ijtihad* of a mufassir who knows the Arabic and his knowledge, the jahiliyah poems, *asbab al-nuzul*, *nasikh mansukh* and other science required by a mufassir.[13] Although there are some scholars who oppose commentary using reason and some are permissible, Husein al-Dhahabi tried to find a middle ground. According to him the interpretation of the Qur'an can be done by both *bi al- ma'thur* and *bi al-ra'yi*. But otherwise if not according to the rules of the Arabic and Quranic arguments also hadīth then it is forbidden.[14] The sources used by the website Muslim.or.id are *bi al-ma'thūr* and *bi al- ra'yi*. According to 'Ali Al-Ṣabuni such an approach is called *Tafsīr lī Alquran Al-Karīm Jami' baina Al-Ma'thūrwa Al-Ma'qūl*. [15] Examples of interpretation of the Qur'an in the website Muslim.or.id derived from the interpretation of *bi al-ma'thūr* using the Qur'an; Interpretation of Al-'Ankabūt's: 3:

"We did test those before them, and Allah certainly know those who are true from those who are false."

The above verse is interpreted using Al-Taubah: 115, Āli 'Imran: 119 and 29. The article discusses this entitled "Tafsir Ayat" That Allah Know the Honest and the Lies.[16] According to the authors of the article that God knows all that is in the heavens and on earth and Allah always knows what His servants hide. In addition, to complete the interpretation, the author of the article also uses Al-Baqara: 143 to explain Al- 'Ankabūt: 3. Referring to hadīth of the Prophet also used by the author in some interpretation. For example the interpretation of Al-Baqarah:273, "... the ignorant thinks, because of their modesty, that they are free from want.." Explanation of the word "*ta'afif*" the author of the article using the hadīth of the Prophet: "*Whosoever behaves' iffah (keep the honor of self) Allah will keep his purity*" [Hasan Shahih HR. Al-Nasa'i] [17].

The evidence of *bi al-ra'yi's* interpretation in the Muslim.or.id website is visible from some of the authors who write the articles, they are using or quoting a book of exegesis as their sources from tafsiir categorized as *bi al ra'yu* like *rūh al-ma'anī* of al-Alūsī . For example in interpreting Al-Anbiya:27 in an article entitled "*Islam Rahmatan Lil'alamiin*", written by Yulian Purnama. In explaining this verse the author quotes Al-Ṣabunī as follows: "The meaning of this verse is" It is not We send you, O Muhammad, but as a mercy to all beings ". As in a hadīs "*Verily I am a mercy granted (by Allah)*" (HR. Bukhari).

2.3 Based on Method

There are four acknowledged methods of interpretation, namely: *tahlili, ijmalī, muqaran* and *maudlu'i*. Muslim.or.id using two method, *muqaran* method and *maudhui* method.

The steps of *muqaran* method that a mufassir needs to follow are as follows: [18]

1. Similar verses with different case, as follow:
 - a. Searching and collecting the intended verses. Then, comparing and reviewing in accordance with the rules of interpretation to take a conclusion
2. Comparing Quranic verses with any contradictory hadith:
 - a. Collecting the Qur'anic verses and matan hadith in question.
 - b. Comparing sufficiently and take a conclusion after going through the analysis.
3. Comparing the interpretation of an ulamato other interpretations of the same issue with several steps like:
 - a. Give attention to a number of verses that discuss the issue to be discussed.
 - b. Trace the opinions of the mufassirin on the issue.
 - c. Examine similarities and differences of such interpretation

The *maudlu'i* method explain verses of the Qur'an according to certain themes. Then the verses are analyzed and understood by paying attention to *amm* and *khas*, (general to specific), *mutlaq* and *muqayyad* and others. The explanation is enriched with the hadiths related to the theme and then take the conclusion [19].

Al-Farmawi divided the *maudlu'i* method into two forms namely; First, a discussion of the full and complete interpretation of a surah in the Qur'an, explaining its general and specific intent (*wahdah mawdluiyyah fi surah*). Explain the relationship between the various problems in the surah carefully [20]. Second, collect a number of verses from various surah that also address one particular problem, then arrange them in theme and then interpreted thematically [21]. From the above explanation, and after analyzing the website of Muslim.or.id, we found out that the method used is *maudlu'i* and *muqaran*. The argument for the existence of these two methods is because many of the authors who write articles in this website are inconsistency in use of both methods. Besides, each author has its own way of compiling and reviewing his interpretation.

The facts on the ground that not all articles of interpretation in this website are following the steps as explain before, although some are fall into the category of methods that have been presented.

Example of the interpretation using *mawdlu'i* method is Surah Al- Zalzalah with entitled a devastating earthquake on the Day of Resurrection". This interpretation follow the steps explain in *mawdlu'i* method.

The next interpretive method is *muqaran*. We found *muqaran* method in the website Muslim.or.id, in two forms namely; (1) describing the verses in which the editorial is different but speaks of the same issue and (2) comparing the interpretation of the verse from the interpreters' opinions on the verse in question.

The example article using the *muqaran* method is the interpretation of Al-Anbiya:70, where the authors compare Ibn al-Qayyim al-Jauziyah's commentary on Ibn al-Qayyim, Al-Shaukani in the book of *Faḥ Al-Qadir, Al-Ṭabarī in the book of Tafsir Al-Ṭabarī, Al-Qurṭūbī in Tafsir Al-Qurṭūbī, 'Alī Al-Ṣabunī in the book Ṣafwah Al- Tafsīr* after.. The next article is about the prohibition of the Muslims making the unbelievers as *auliya*. The author of the article listed several verses that have the same theme: Ali „Imran [3]: 28, Al-Māidah [5]:51, Al-Māidah [5]:57, Al-Taubah [9]:23, Al-Mumtahanah [60]:1, Al-Nisā [4]:89, Al-Nisā [4]:139, Al-Nisā[4]:144 and surat Al-Māidah[5]: 81.34

2.4 Based on Style

The style is a feature or characteristics coloring interpretation of the Qur'an. A mufassir explains Quranic verses with his abilities and describes his interest and horizontal knowledge. Therefore, a book of tafsir produced has a style that is in accordance with the disciplines that mufassir has. Among the famous tafsir styles are;

First, Tafsir Sufi is a style of interpretation of Tasawwuf which usually adoptedishari approach [22].

Second, jurisprudence interpretation is a dominant style of interpretation of the Qur'an to discuss the issue of fiqh [23]. Tafseer Jurisprudence is more oriented to the verses of the law in the Qur'an than to other issue.37Al- dhahabī in his book explains that the juristic interpretation always talks about the verses about the law, and always discusses the madhhab-madhab schools of jurisprudence with their respective arguments [24].

Third, Falsafi interpretation is the interpretation of the Qur'an based on a logical approach or philosophical thought that is liberal and radical. The philosophical interpretations attempt to combine philosophy and religion [25].

Fourth, interpretation of ilmi style is the interpretation of the more focused discussion with the approach of general sciences.41This interpretation strives to bear different branches of science and involves philosophical thought [26].

Fifth, adabi ijtimai. tafsir which emphasizes the discussion taking consideration to social problems [27]. According to Muhammad Husain Al-Dzahabi, the pattern adab ijtimai' able to express the terms of balaghah Alquran and miracles, explaining the meanings and targets directed by the Qur'an, revealing the great laws of nature and order the society it contains. This style aims at paying attention o solve the problems of Muslims and other human beings, put forward the guidance of the Qur'an and its teachings. Further, it can give the happiness of the world and the hereafter by integrating the Quran and the correct scientific theories. This style shows that the Qur'an is an eternal and able to compete with the times, and reject the vagueness, misgivings and false allegations of the Qur'an [28].

The pattern used by the website Muslim.or.id is categorized asijtima'I, without adaby. The reason is based on many interpretation refer more to social aspect faced in contemporary era than to Arabic and literary meaning. Examples of articles are about the veil [29].

3 Conclusion

The study of Qur'anic commentary on websites is relatively a new field of study. The above analysis of Qur'anic interpretation of <http://muslim.or.id> shows that the website adopts a simple and understandable ways of Qur'anic interpretation, which are accessible by ordinary Muslims. The interpretation of the Qur'an in the website takes a form of excerpts taken from classic and modern mufassir. The writers of posted article directly refer to the original sources of Qur'anic interpretation literature.

Therefore, <http://muslim.or.id> is a website that can be taken a source or reference by Muslims and non-Muslims who need to understand the Qur'an. It can also be used as a reference by common people for daily needs or by students for academic purposes

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