INTEGRATION OF ISLAMIC DA'WAH AND IT: PHENOMENA OF QURAN INTERPRETATION IN INDONESIAN ONLINE ISLAMIC MEDIA

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Abstract

Islamic da'wah activities are now increasingly integrated with information technology. These activities are even considered as the main strategy in spreading Islamic symbols with a broader scope. Online media in Indonesia that specializes in online Islamic media are now increasing. Many of them are providing a study about Islam, one of which is the study of Quran interpretation, which will be the focus of this study.

This study aims to reveal the phenomena of Quran interpretation in online media in Indonesia, especially in the method and approach used and the shifts of ethics in interpreting the Quran. This study was library research with using certain high-ranking Islamic websites, other sources of scientific journals, and classical Islamic literature related to the discussion as the data. The data were then analyzed using the classification method and interpretation approach developed by Abdullah Saeed, namely the traditional, textual, and contextual approaches. In contrast, the ethical analysis of interpretation used the classification of the Quran interpreter according to Manna al-Qattan.

This study found that the integration of Islamic da'wah with information technology in the form of the study of Quran interpretation in online media has brought new phenomena and opened up space for ethical shifts, especially about the criteria or requirements for interpreters of the Quran.

Keywords: Integration of Islamic da'wah and IT; Quran interpretation; Online Islamic media; Shifting the ethics.

1. Introduction

The presence of an Islamic study room is one way of carrying out the mission of Islamic da'wah through media online. The rise of Islamic media on the internet in Indonesia appears to coincide with the widespread practice of Hijrah, with numerous groups, both public and private, displaying signs of 'becoming more religious' through adopting Islam as a way of life and daily living. This phenomena is reported to have started affecting Indonesian urban populations in the 1980s, following the breakdown of the New Order. (Bwm/DAL, 2019). Even though the scientific assembly, which is held traditionally (offline), was still running and increasing busier, the spirit of the Indonesian Islamic community

to carry out the hijrah movement directly demands a rise in the number of media presenting Islamic topics. In reality, since the Covid-19 pandemic, young women such as educators, activists, journalists, and others with scientific authority and theological insight had used social media to help invigorate Islamic da'wah on social media. (Muallifa, 2020). Several well-known people, such Salman Harun, Buya Gusrizal Gazahar, and Irena Handono, have used Facebook as a medium of da'wah long before the pandemic. This also gives an overview of the phenomenon that there has been a democratization of individual participation in the interpretation of the Qur'an, as well as the fact that the authority in this area has shifted and is no longer regulated in the same complicated way as it was in the theory of Qur'anic interpretation. (Lukman, 2018).

If we go backwards in history, the mass media in Indonesia during the colonial era served as a medium for Islamic da'wah, propaganda, and a venue for people's struggles, all of which were fueled by Islamic mass organizations and Islamic parties. The idealism of the intellectual fight underpins mass media publication perhaps more than commercialism. (Khusairi, 2018).

Online media, like traditional media, plays an important part in the da'wah scene. Beside providing a safe environment for teenagers, it can be also a space to explore Islam, (Halim, 2015). During the Covid-19 pandemic, the media and religious leaders have become part of the education strategy to break the chain of Covid-19 spread. The emergence of this method demonstrates that both the media and religious leaders are powerful weapons, and that

the soul will be better 'mated' in one line as a result. (Aula, 2020). It also demonstrates that the content of Islamic studies, particularly the interpretation of the Quran offered through Islamic media, is tightly connected to contemporary social issues. Information that can bring inspiration or solutions that can be accessible rapidly via internet networks are commonly required to solve today's difficulties. This problem solving and critical from normative religious ideas are conveyed orally by preachers and academics, and are frequently provided in the form of studies of the Quran and its interpretations, fiqh studies, morals, and sharia econometrics, among other things.

The focus of this study is on Quran interpretation in Indonesian online media. This study limits the scope of study on Quranic interpretation in Indonesian internet media. The study described the relationship or even strong integration between information technology and Islamic da'wah, analyzed the methods and approaches of interpretation used in online Islamic media, and mapped the dominance of the methods and approaches used, as well as the diversity of their viewers. Based on the examination of these factors, it can be determined that the effect of the two was in the form of Quranic interpretation in Online Islamic media.

In Indonesia, the interpretation of the Quran is becoming increasingly dynamic. A great number of works of interpretation by Indonesian scholars, both past and present, have been compiled. The work was turned into religious literature, adding to the study of the Indonesian Quran. Inconsistency exists in terms of style, method, approach, and the results of

many interpretations. The dynamism and diverse interpretations of the Quran are derived from the interpreter's various styles, schools, methods, and approaches. Abdullah Saeed (2016) points out that there are at least three interpretive approaches: traditional, textual, and contextual.

The traditional approach is one that bases its interpretation on a literal or philological reading of the text, supplemented by a theological, legal, political, religious, or mystical analysis. After the interpreter creates grammatical (morphological and syntactic) analysis, the theological, legal, political, and mystical tendencies are carried out at the level of analysis. The first step in this interpretive process is to find linguistic meaning (literal meaning), and if that isn't achievable, then to find metaphorical meaning.(Saeed, 2016, 32-35).

Approach Textual text focuses on historical text comprehension, which is frequently based on a literal reading of the text. The emphasis is on maintaining a precise history-based understanding and supporting this knowledge by quoting hadith sources, theologians' atsars, fiqh scholars, and early generation interpreters. This approach begins by emphasizing the literal meaning of the Qur'anic text, followed by the use of other texts to strengthen its historical meaning, thereby providing stability and consistency of meaning in the interpretation. However, most of the corpus of hadith used are not always valid as the Hadith scholars' criteria. This approach to textual interpretation in the modern age is closely related to contemporary Salafism, although it should be realized that it is more widespread, with many traditional minds employing it to understand legal and theological

verses ((Saeed, 2016, 38). Although he promotes gender equality, some contemporary scholars, such as Sheikh Wahbah al-Zuhaili, still tend to use a textual approach in the interpretation of gender verses. Although he promotes gender equality, he still tends to be textual in other discussions related to inheritance and household leadership (Zulfikar & Abidin, 2019). Similarly, Quraish Shihab, an Indonesian cleric, employs a textual method in his work of *Tafsir al-Mishbah* since it begins with reflection and progresses to praxis.(Solahudin, 2016).

In terms of textual interpretation, contemporary academics think that the textual method to understanding the Qur'an's text often misses the different values and general moral ethical principles that the Qur'an wishes to instill in the hearts and minds of believers. They argue that the modern context necessitates a re-examination of Muslim intellectual history through the revival of the rational tradition. As a result of these attempts, a contextual approach to the interpretation of the Quran was born.

The third approach, known as the contextual approach, involves applying new methodologies to the interpretation of the Quran based on various experiences, ideas, institutions, values, and modern norms, so that the Quran's teachings are understood and practiced in the same way they are understood and practiced in a modern context. Early generations (7th century AD) continued to practice it, for example, by accentuating features of asbab al-nuzul (Occasions or circumstances of revelation). In this situation, the Quran provides a source of flexible rules that can be used differently depending on the needs of society, as long as no fundamental Islamic principles are violated.

(Saeed, 2016, 40-41). The socio-historical background of the Quran in the pre-Islamic and early Islamic periods becomes even more important in this perspective, and it cannot be ignored. So, in addition to determining the purpose of this text and critically examining it, the meaning of the text is also investigated in the context in which it was received and then continued in the current context (Ridwan, 2018). This stage gives the Quran's words, particularly the legal verses, new meaning, and relevance in modern Muslim life. (Saeed, 2016b, 229-231).

Contemporary Muslim intellectuals, such as Muhammad Rasyid Rida (1865-1935) and his work *Tafsir al-Manar*, have echoed the idea of interpreting this model.(Hasbiyallah, 2018). Amin al-Khuli (1895-1996), Farid Esack (Solahudin, 2016), and Fazlur Rahman (1919-1988) were the scholars of the next period, whose ideas were further improved by Abdullah Saeed.(Solahudin, 2016) dan Fazlur Rahman (1919-1988) whose ideas were later refined by Abdullah Saeed (Iffah, 2015), Buya Hamka (1908-1981) represented Indonesian scholars with his *Tafsir al-Azhar* (Hidayati, 2018). According to a study, there are really classical interpreters who have done contextual interpretations, one of which is Imam al-Tabari (224-310 H) who did contextual interpretations of various Quran verses that were compiled in the book *Tafsir al-Thabari*.(Hasbiyallah, 2018).

Despite the fact that the contextual approach has been replicated, the textual nuances appear to be still strong. Fadli Lukman discovered that interpretations in Indonesian social media on the Facebook pages of Salman Harun, Buya Gusrizal Gazahar, and Irena Handono exhibit three tendencies, namely textual, contextual, and scientific tendencies. Apart from the availability of numerous supporting facilities, the *al-ruj' il al-Qurn wa sunnah* paradigm also supports the proliferation of interpretations on Facebook. (Lukman, 2016).

Other internet mediums, such as Youtube, are also used as a means for interpreting the Quran, such as those conducted by Nouman Ali Khan, who employs a linguistic method with unpattern of *.adabī ijtimā'ī* (social community) (Hairul, 2019). Abdul Somad, Khalid Basalamah, Felix Siauw, Evie Effendi, and Cak Nun are among the many da'wah activists who see the importance of using online media, such as Youtube, in present era. Some well-known clerics have already had YouTube channels where they post creative and informative video. Free accounts, on the other hand, are formed for a variety of reasons. Monetization (commercial) incentives, provocation objectives, and propaganda or scientific motives are the three most obvious motives. The influence of these free accounts frequently generates religious conflicts (a form of cyberwar) among netizens. This phenomenon has both positive and negative aspects. On the positive side, it shows that cyberspace has evolved into a public environment where all ideas may be tested through collaborative conversation. On the negative side, this can lead to cyber-confrontations that have the potential to spill over into open conflicts in the real world. (Muhammad & Yusup, 2019).

Another phenomenon of the rise of interpretations on social media and other online platforms that has received a lot of attention is the existence of interpretations that can be performed by anyone from the general public

without having to go through government channels or follow any other rigid interpreter criteria.(Lukman, 2018). A study by Mutohharun Jinan further strengthens the conclusion regarding the shift in religious authority. He mentions that the impact of the media, in addition to accelerating the birth of new scholars – or, in his words, "rejuvenation of scholars" – also accelerates the propagation of ideas that differ from the mainstream (Jinan, 2013).

At first glance, it appears that some Islamic media sources in Indonesia have openly promoted their point of view by spreading taglines and jargon. Muslim.or.id, for example, has the tagline *"Memurnikan Aqidah Menebarkan Sunnah,"* or in English "Purify Aqeedah, Spread the Sunnah," almanhaj.or.id has the tagline "*Media Islam Salafiyyah,*" or "Salafiyah Islamic Media" and nu.or.id is undeniably a medium through which the organization's opinions are expressed.

Researchers believe that these Islamic media sources on the internet have a proclivity towards textual and even traditional interpretations. Their presence appears to have outpaced other Islamic media, and they will continue to hegemonize Indonesian Muslims' perception of Islam in areas such as religion, politics, socio-culture, education, health, and even economics and commerce. Finally, the flow of modern salafism, which is based on a textual approach paradigm, would enhance its presence in Indonesian Islamic da'wah. At the same time, despite its flaws, the presence of a contextual interpretation of the Quran is becoming increasingly important.(Hasbiyallah, 2018).

According to Manna al-Qattan, the following qualities must be acquired by a Quran interpreter:(Al-Qattan, 2012, 462-464): 1) possessing the proper aqidah; 2) being free of lust; 3) firstly interpreting the Quran with the Quran; 4) seeking interpretation of the sunnah; 5) considering the Prophet's companions' viewpoints; 6) considering the experts' perspectives; 7) possessing a thorough understanding of Arabic in all of its forms; 8) possessing a thorough understanding of the Quran's key elements of knowledge; 9) having a bright understanding.

The purposes of this study are to: 1) identify the sources, methods, and approaches used in interpreting the verses of the Quran in Indonesian Islamic media online; 2) determine which sources, methods, and approaches are the most preferred or biased in Indonesian Online Islamic media; and 3) examine the dynamics of the use of information technology in Islamic da'wah strategies.

2. Method

This section should be clearly and concisely written. It provides practical information concerning the research methods, procedures, tools, materials, or instruments. The method section describes how the study was conducted. Such a description enables the reader to evaluate the appropriateness of methods and the reliability and the validity of the results. Please bear in mind that readers must be able to recreate your study from the level of detail that you give. This section should not exceed 10% (for qualitative research) or 15% (for quantitative research) of the manuscript.

This research took a qualitative method (Moleong, 2010), namely library research and content analysis of related literatures (Hadi,

2014). The data were from a variety of sources, including the internet (online) in the form of scientific publications and data websites, as well as offline sources such as traditional Islamic literature.

This study focused on the three Islamic media websites that have the greatest Alexa Rank ranking, particularly in terms of the number of visitors to the website and the presence of a rubric for Islamic studies, particularly the interpretation of the Quran. Purposive sampling was used to select sample in the form of interpretation of Quranic verses.

The data was analyzed using Quranic interpretation theory in order to identify the sources, methods, and approaches employed in reading the verses. The findings are then categorized using Abdullah Saeed's (2016a), three classifications of methodologies and interpretation approaches, namely the traditional approach, the textual approach, and the contextual approach.

3. Result and Discussion
a. Result

In this study, Online Islamic media refers to websites in Indonesia that were chosen based on a number of factors. The selection was based on the major criteria that the chosen media has a unique rubric for interpreting the Quran and a high ranking in comparison to other media or websites. Amazon's Alexa Rank application can be used to search for ranked media. This is because, even as a free service, Alexa can display more complete data than Similarity. There are Islamic websites with high rankings based on Similarity, but they require registration to access, such as www.hsi.com.Ustadz, which was nurtured by Abdullah Roy and is ranked first in

Indonesia, or www.litequran.net , which is ranked second. However, the media is merely the name of the Surah in Al Quran, the verses, and the translation.

The following are four websites that have met the criteria for a rubric of interpretation and their ranking,

Table 1. List of Islamic website rankings in Indonesia

No	Website	*Global Rank*	Reader's Geography
1	Nu.or.id	22,681	Indonesia: 93,2 % Malaysia: 1,7% Mesir: 0,8%
2	Rumaysho.com	50,773	Indonesia: 95,4% Malaysia: 1,9%
3	Muslim.or.id	57,949	Indonesia: 90,2%
4	Almanhaj.or.id	63,047	Indonesia: 93,4% Malaysia: 3,5%

Source: Alexarank.com, accessed on March 31, 2021.

The four media in the table above were chosen from among the many Islamic media available on the internet in Indonesia. The table above shows the position of the top four media on a global level, as well as the percentage of viewers by geography. According to the data, Nu's website is the most popular, followed by Rumaysho, Muslim, and Almanhaj. The data also reveals that media viewers are not only from Indonesia, but also from Malaysia and even Egypt in Africa. Because of the significant number of Indonesian residents living in various countries, it is possible that viewers outside of Indonesia are Indonesian citizens living overseas. In Egypt, for example, there is a Nahdhatul Ulama Special Branch Manager (PCINU) who helps the Nu.or.id website's enormous number of Egyptian viewers. Further research will focus on three Islamic media, namely 1) Nu.or.id, 2)

Rumaysho.com, and 3) Muslim.or.id, in the highest-ranking order among the four media listed above. These three media will be examined in terms of al-Quran interpretation methods and approaches, sources, and tendencies.

The following is a brief analysis of the three media.

1. Nu.or.id Website

Media Nu.or.id is the "Voice of Nahdhatul Ulama," which is the voice of Indonesia's largest religious organization. The media contains a variety of rubrics, including organizational news, opinions, and a number of Islamic rubrics. Sharia economics, interpretation, sermons, wisdom, bahtsul masail, ubudiyah, fiqh with disabilities, and so on are all sub-sections of the Islamic rubric.

In this medium, commentaries are not only written by one person. 1) Ahmad Muntaha AM; 2) Alhafiz Kurniawan, contributor and editor who is not restricted to the rubric of interpretation; 3) Muhammad Abror; 4) Ahmad Dirgahayu are some of the contributors to the article. Muhammad is an alumnus of Ma'had 'Ali Situbondo in East Java and a lecturer there. He contributes to Nu.or.id in a variety of rubrics, not just those of interpretation.

The author of the commentary article, Ahmad Muntaha, for example, said clearly "*The following are the texts, transliterations, translations, and quotations of a variety of academics' interpretations of the letter,*" in his article (Alhafiz, 2020). Ahmad Muntaha positioned himself in this case as a citing scholar's interpretation rather than an interpreter of the passages in the article. Ahmad Muntaha appears to have known that

he did not yet meet the standards of a Qur'an interpreter, since he declared explicitly that he was a quoter of various scholars' interpretations.

2. Rumaysho.com Website

This website is an independent Islamic media run by Muhammad Abduh Tausikal. He has a Chemical Engineering degree from Gadjah Mada University in Yogyakarta, a Chemilan Engineering degree from King Saud University in Riyadh, and a degree in Education Management from Yogyakarta State University. He studied with numerous ustadz and scholars in Saudi Arabia while receiving his Islamic education at Ma'had al-'Ilmi Islamic Education Foundation al-Atsari Yogyakarta. (Tausikal, 2021). Learning Islam, Islamic law, sermon scripts, matchmaking agencies, khataman (which requires registration) and rumaysho care are among the services offered on this website. Aqidah, practice, morals, family, heart management, Quran interpretation, and Muslim women are all on the Islamic learning menu.

Rumaysho's Tafsir al-Quran employs the mauʼḍūʼī or thematic technique, as well as other methods, such as the interpretation of the letters al-Nur and al-Mulk. The explanation of Surah al-Fatihah, which is presented in a variety of titles, is followed by the Surahs on Juz 'Amma, then additional letters Surahs like al-Kahf, al-Nur, Yasin, and so on. As a result, Rumaysho chose his interpretation at random from the menu list..

Since September 1, 2009, Muhammad Abduh Tausikal has been a contributor to Rumaysho's opinion article (2021). During

that period, Abduh composed it entirely on his own, with no help from other writers.

3. Muslim.or.id Website

Since 2005, Muslim.or.id has been publishing an Islamic website. In his media profile, they stated that muslim.or.id is run by students and alumni in Yogyakarta with the motto "Purify aqidah, spread sunnah," referring to fixing the community's confusion about the Islamic faith and pointing out various forms of worship that are not based on the Prophet Muhammad's teachings, respectively for young and old generations.

The authors of opinion articles on Muslim.or.id media come from a variety of backgrounds, including from medical, computer science, engineering, religion, and science. Despite not emerging from a religious scientific background, several of them had obtained Arabic, hadith, and aqidah education. Andy Octavian Latief; Sa'id Abu Ukkasyah; Muhammad Halid Syar'i; Mianoki's sister; Primary Yhouga; Muhammad Nur Ichwan Muslim; Yulian Purnama; Boris Tanesia; Abu Yazid Nurdin; Raehanul Bahraen are among the contributors.

The thematic technique (mau'ḍū'ī) is applied in this media to interpret the Quran; unlike Rumaysho.com, muslim.or.id that does not limit it to the interpretation of the letters Juz 'Amma.

In detail, the methods, sources, and interpretation approaches of the three websites are described in the following table.

Table 2. Methods, sources, and interpretive approaches used by ndonesian Online Islamic media

Method	Source	Approach
Nu.or.id		
The *taḥlīly* method is applied to randomly selected verses from different verses and surahs, sometimes using the *mau'ḍū'ī* method (as when interpreting "*Sha'ban* and the Affirmation of Moderate People"	1. *Tafsīr Jalālain* by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti; 2. *Tafsīr Ma'ālim al-Tanzīl fī Tafsīr wa al-Ta'wīl* by al-Bagawi; 3. *Tafsīr Anwār al-Tanzīl Asrār al-Ta'wīlI* by al-Baidawi; 4. *Tafsīr al-Qur'ān al-'Aẓīm* by Ibnu Kasir; 5. *Tafsīr* Imam al-Sa'labi; 6. *Tafsīr Mafātih al-Gaib* by Fakhruddin al-Razi; 7. *Garāib al-Qurān wa Ragāib al-Furqān* by Imam Nizamuddin al-Naisaburi; *Hāsyiyah al-Ṣāwī 'alā Tafsīr Jalālain* by Ahmad al-Sawi; 8. *Tafsīr al-Wasīṭ* by Muhammad Sayyid al-Tantawi	Textual
Rumaysho.com		
Thematic (*mau'ḍū'ī*) and *taḥlīly* methode	1. *Tafsīr Jalālain* by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti; 2. *Al Qomus Al Muhith* by Al Fairuz Abadiy, Mawqi' Al Waroq; 3. *Musnad Al Imam Ahmad bin Hambal*, Tahqiq: Syaikh Syu'aib Al Arnauth; 4. *Tafsīr Al Qur'an Al 'Azhim* by Ibnu Katsir; 5. *Tafsīr Ath Thobari (Jami' Al Bayan min Ta'wil Ayil Qur'an)* by Abu Ja'far Muhammad bin Jarir Ath Thobari; 6. *Tafsīr Fakhrur Rozi (Mafatihul Ghoib)* by Fakhruddin Ar Rozi; 7. *Taisir Al Karimir Rahman fii Tafsir Kalamil Mannan* by 'Abdurrahman bin Nashir As Sa'di;	Textual

	8. *Shahih Muslim*, Tahqiq: Muhammad Fuad Abdul Baqi; 9. *Ruhul Ma'ani fi Tafsir al-Quran al-Azhim wa Sab'il Matsani* by Syihabuddin Mahmud bin Abdillah Al-Husaini al-Alusi; 10. *Tafsīr Juz 'Amma* by Syaikh Muhammad bin Sholih al-Utsaimin; 11. *Taysir al-Karim al-Rahman fi Tafsir al-Kalam al-Mannan* by Syaikh Abdur Rahman bin Nashir al-Sa'di	
Muslim.or.id		
Thematic (*mau'ḍū'ī*)	1. *Jami'ul-Bayan 'an Ta'wil Ayil-Qur'an* by ath-Thabariy; 2. *Tafsir al-Qur'an al-Karim* by Ibn Katsir; 3. *Syarah Riyadush Shalihin* by Muhammad bin Sholeh Al-Utsaimin; 4. *Ma'aalimut-Tanziil fiy Tafsiiril-Qur'aan/Tafsiir al-Baghawiy* by Abu Muhammad al-Husain ibn Mas'ud al-Baghawiy; 5. *Nafaa'isul-Ushuul fiy Syarhil-Mahshuul* by Syihabud-Din Abul-'Abbas Ahmad ibn Idris al-Qarafiy; 6. *Sunan Abi Dāwud;* 7. *Tafsīr As-Sa'di* by Syaikh Abdur Rahman As-Sa'di; 8. *Tafsīr Jalālain* by Jalaluddin al-Mahalli and Jalaluddin al-Suyuti; 9. *Tafsīr* al-Qurthubi	Textual, even when interpreting the verse "bees" (Surah al-Nahl/68) and the discussion of the earth being round

b. Discussion

The number of articles on the interpretation of the Quran published on online Islamic websites in Indonesia is dominated by a textual approach, indicating a shift in interpretive ethics. Other researchers have found that the authority of interpretation has evolved, and this conclusion backs up those findings. Some interpretations, on the other hand, are carried out in a more ethical manner than others, as seen by some of the commentary articles on nu.or.id.

E. Conclusion

Information technology allows Islamic da'wah to spread more widely, but it also causes a shift in the ethics of interpreting the Quran. As a result, it is advised that institutions/foundations that are allowed to interpret the Qur'an, as well as qualified individuals, contribute to the interpretation of the Qur'an in Online Islamic media (websites) in order to maintain a balanced dynamic of interpretation.

Acknowledgment

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