Maqāṣid Al-Qur’ân In The Interpretation of M. Quraish Shihab
About The Verse of Social Media Usage

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Abstract
This article aims to explain maqāṣid al-Qur’ân according to M. Quraish Shihab and its application in interpreting verses related to the use of social media. The problem that will be answered in this article covers two main issues, namely how the perspective of maqāṣid al-Qur’ân according to M. Quraish Shihab and how it is applied in interpreting the verses of the use of social media. The method used is the thematic method, namely discussing verses based on themes. From this study the authors concluded that according to M. Quraish Shihab there are six elements of a large group of universal goals of the al-Qur’ân, namely strengthening the faith, humans as caliphs, unifying books, law enforcement, callers to the ummah of wasathan, and mastering world civilization. The quality of information lies in the strength of the monotheistic dimension which is the highest peak of the Qur’anic maqāṣid. M. Quraish Shihab offers six diction which can be done by recipients of information in interacting on social media. Thus, it aims to usher in the knowledge and understanding of what is conveyed in carrying out human mission as caliph, enlightenment through oral and written, law enforcement, unifying mankind and the universe to the ummah of wasathan, and mastery of world civilization.

Keywords: M. Quraish Shihab, Maqāṣid al-Qur′ân, Social Media, Ummatan Wasathan

Abstrak

Kata Kunci: M. Quraish Shihab, Maqāṣid al-Qur′ân, Social Media, Ummatan Wasathan
Introduction

The study of maqāṣid al-shari‘ah is an important issue which continues to grow in Islamic studies to this day. This was mainly through the maqāṣid thought project in the eastern Arab region (al-masyriq al-Araby) such as in Egypt by Muhammad Rasyid Riḍa (d. 1355 H). This study also developed in the western regions of Arabia (al-maghrīb al-Araby) such as in Morocco and Tunisia by Muhammad Thahir Ibn ‘Assyria (d. 1393 H), Alâl al-Fāsi, al-Raisuni, and others.1 The study of maqāṣid al-shari‘ah in its development shifted to the study of the main objectives of the Qur’an (maqāṣid al-Qur’ān) by analyzing general texts in the Qur’an.

The interpretation of the Qur’an through the maqāṣid approach is one feature in the world of interpretation. The history of the development of maqāṣid has begun since the time of the Companions of the Prophet where at that time the Companions had the power of ijtihad and istinbath law from the Qur’an. Abu Bakar Siddiq is a pioneer in the interpretation of the Qur’an through the maqāṣid approach. This can be proven in the problem of gathering the Qur’an where he agreed to Umar bin Khattab’s proposal regarding the gathering of the Qur’an with the aim of preserving the Qur’an because of the large number of memorizers of the Qur’an who died during jihad.2 Next came the interpretation madrasa as the maqāṣid style developed in the interpretation of the Qur’an. Some of the most well-known interpretation madrassas are the Abdullah bin Abbas madrasa in Mecca, the Ubay bin Ka’ab madrasa in Medina, and the Abdullah ibn Mas‘ud madrasa in Iraq, known as his al-ra’y madrasa. Madrasa al-ra’y in this case has had a major influence on the development and excavation of maqāṣid in the interpretation of the Qur’an.3

Until now, many have been interested in the development of maqāṣid al-Qur’ān studies. This was proven by the International seminar held by al-Ma’had al’Alami li al-Fikral-Islamiy in collaboration with al-Ma’had al’aly li al-Hadharah al-Islamiyah, University of Zaitunah Tunisia on 18-20 April 2017. This seminar took the theme Maqāṣidal-Qur’ān al-Karim fi Bina’i al-Hadharah wa al-Umran (maqāṣid al-Qur’ān in building civilization and development). Among the sub themes raised in the seminars are Istihdar Maqāṣid al-Qur’ān fi al-Tilawah wa al-Takwil wa al-Tadabbur (presenting maqāṣidal-Qur’ān in reading, takwil and tadabbur), Bina ‘al- Manhaj li al-Tafsir al-Maqāṣid (establishing the method of interpretation of maqāṣid-y-interpreting the Qur’an according to maqāṣid), Tauzhib Maqāṣid al-Qur’ān fi Bina ‘al- ‘Adl (positioning maqāṣidal-Qur’ān in building a world order based on human respect, freedom and justice).4 Jelal al-Merini from al-Qurawiyien university also wrote in his book Dhawabith al-Tafsir al-Maqāṣidi li al-Qur‘ān al-Karīm and also Nuruddin Qirath in his doctoral dissertation at Muhammad V University with the title al-Tafsir al-Maqāṣidi Inda ‘Ulama al-Maqrib al-Araby.5

Nashwan Abdo K. Qaid makes the formulation of the differences between the study of maqāṣidal-shari‘ah and maqāṣid al-Qur’ān, namely: (1) Maqāṣidal-Qur’ān is the result of istinbath of al-Qur’ān verses, whereas maqāṣid al-Shari‘ah is the result of istinbath from sources of Islamic teachings, both agreed upon, namely the al-

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3Ibid., 212.
Qur’an, Sunnah, Ijma’, and Qiyyas, as well as those disputed. (2) From the aspect of its use, maqâṣidal-shari’ah is specifically related to the study of Islamic law relating to mu’amalat and morals, while maqâṣid al-Qur’ân is related to universal legal norms.

Quraish Shihab was the first figure in Southeast Asia to obtain a doctorate in the interpretation of the Qur’an from Cairo’s al-Azhar University. Quraish Shihab continues to give birth to works in the field of the Qur’an. Among his monumental works in the field of interpretation are “Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur’an” consisting of 15 volumes. The work began to be written from 2000 to 2004. The presence of this interpretation would increasingly confirm it as a figure of interpretation from Indonesia, even Southeast Asia.

Quraish Shihab is a contemporary interpreter who has a major contribution in the study of interpretation. From the aspect of his involvement in the world of interpretation, he is an interpreter who has a paradigm of textual-contextual thinking and can be said to be a moderate traditionalist group, because he rests on a pure al-Qur’an manuscript before it is contextualized with social reality. In his interpretation, Quraish Shihab also uses the maudhu’i (thematic) method with a sociological, anthropological, historical, and scientific approach. That approach he took as long as it did not contradicting with the Qur’anic texts and Hadith. In this case the style in his interpretation is literature and social society (al-adabi al-ijtimâ’i).

In the interpretation method, the approach in interpretation, the sources of interpretation used and the tendency of the Quraish Shihab, more or less influenced by the references he uses. If explored more deeply, the Quraish Shihab’s reference to classical and contemporary commentaries is found in at least 32 of the interpreters’ scholars. The authors see several commentaries which become one of his references in the maqâṣid style, namely the interpretation of Ahkam al-Qur’an by Ibnul-’Arabi (d. 543 H), al-Manar by Muhammad Abduh (w.1323 H) and Muhammad Rasyid Rida (w.1355 H), al-Tahrir wa al-Tanwir by Muhammad Thahir Ibnu ‘Assyur (d. 1393 H), Fi Zihal al-Qur’ân by Sayyid Quthb (w.1385 H) and Muhammad Husein Thabathiba’i (w. 1401 H) with al-Mizan fi Tafsir al-Qur’ân.

In general, al-Qur’an’s maqâṣid can be understood as an effort to understand the concepts, rules, and interpretations of the Qur’an. This means that the scope of the maqâṣidal-Qur’ângoese beyond legal issues which only form a small part of the study of the Qur’an. The study of maqâṣid in the era of the renewal of the interpretation of the Qur’an is focused on reviving the spirit of the Qur’an as the maqâṣid revealed by the Qur’an, which is an effort to raise contemporary issues in the study of the Qur’an.

Among the issues that are being discussed a lot is the use of social media. Social media in question is a communication tool used by users in social processes, various communication tools used such as Facebook, Instagram, Twitter, WhatsApp and the like. The activity of using social media today is fairly active and massive in which many motives and reasons of social network users in accessing online services, especially through social media.

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Anshori, “Penafsiran Ayat-ayat Gender dalam Tafsir Al-Misbah” (Disertasi, Universitas Islam Negeri Syarif Hidayatullah, 2006), 52.

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Afrizal Nur, Tafsir Al-Misbah Dalam Sorotan, 80–90.


According to Mrs. Rosarita Niken Widiastuti as the Directorate General of Information and Public Communication of the Ministry of Communication and Information, she believes that the rapid use of social media today certainly has positive and negative impacts on social interaction in society. According to UNESCO data, Indonesians are among the largest users of social media in the world. This is evidenced by the results of research that found that 4 out of 10 Indonesians tend to be active in using social media such as Facebook with 3.3 million users, then WhatsApp with 2.9 million users and many other types of social media. The high rate of use of social media in Indonesia poses a risk of spreading negative content and messages of provocation and hate speech that can cause conflict among the public. In addition, people use 10 to 90 communication patterns in social media. Only 10 percent of the population produces information, while the rest tends to forward it.

An example is the case of Ustad Abdul Somad’s humiliation on social media by the owner of a Facebook account named Jony Boyok in Pekanbaru. The Riau Malay Customary Institution (LAM) through the Riau LAM legal aid agency has reported defamation to the Riau Regional Police, and even the LAM will impose customary sanctions on those concerned.

This case is one of the social facts of the many forms of social media abuse that lead to insults, defamation, hate speech, spreading false news, hoaxes, and the like.

The phenomenon of using social media, either as a producer or as a distributor, can lead to new social problems where this is the concern of Islamic MUI-class organizations stating that the spread of digital media content that contains hoaxes, slander, ghibah, sheep fighting, hate speech and the like as a means gain sympathy, employment opportunities, means of provocation, agitation, and means of seeking political and economic benefits, raising questions about legal issues related to these issues. The response of this phenomenon emerged from the religious leader M. Quraish Shihab. For example, when interpreting Surat al-Hujurat [49]: 6, he said that the verse is one of the basic provisions of religion in social life as well as a very logical guide for the recipient and practice of a message. Human life and its interactions must be based on things that are known and clear.

The problem to be answered in this article covers two main problems, namely related to how the perspective of the al-Qur’an maqāṣid Quraish Shihab and how the theoretical application of the al-Qur’an Quraish Shihab in interpreting verses regarding the use of social media. These two points are the focus of the study in this article. In this article, there are two knot terms used, namely the perspective of maqāṣid in the verses of the use of social media and the perspective of the Qur’an’s maqāṣid on how to view the Quraish Shihab as a successor to the Qur’an’s maqāṣidīn making the message and the main objective of the al-Qur’an as a standard in interpretation.

The method by the authors was the method of interpretation. This method aims to explore the messages of the Qur’an in revealing verses about the use of social media in the perspective of the Qur’an’s maqāṣid. This study also uses a thematic method, which discusses verses based on established themes and aims to get an understanding of the verses using social media complete with how to react to them. Through this study, it is expected to be able to contribute to the Indonesian Muslim community regarding the

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15. "Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial.".
provisions the use of social media, the perspective of the Qur’anic maqāṣid according to the Quraish Shihab towards a just and civilized life.

Maqāṣidal-Qur’ān in Islamic Studies
The admiration of some people for the Qur’an is limited to the enchantment of the reading when it is sung. Readings should be accompanied by awareness of the greatness of the Qur’an, understanding and appreciation accompanied by tazakkur and tadabbur. The Qur’an condemns those who do not use their minds and hearts to think and live the messages of the Qur’an.17 Dive into the universal meaning of the verses to arrive at the goal of the content of the Qur’an and realize human benefit. Abdul Karim Hamidi defines the maqāṣid al-Qur’ān, as quoted by Wafa ‘binti Dakhil Lillah, namely:

الغايات التي أُنزل القرآن لأجلها، تحقيقاً لمصالح العباد

The objectives are why the Qur’an was revealed was not to realize the benefit for humans.

The explanation of the concept of the Qur’anic maqāṣid has begun since Abu Hamid al-Ghazali (w. 505 H). Ziyad Muhammad Khalil al-Daghamin quoted the book Jawahir al-Qur’ān and explained that the universal goal of the Qur’an is an explanation of knowing Allah. The universal goal is developed into several important points including inviting humans to recognition of God and recognition of the Day of Judgment.19

Fakhruddin al-Razi (w. 606 H) in his book Mafatih al-Ghaib mentions the Qur’anic maqāṣid universally covering four main points namely al-Illahiyyat (divinity), al-Nubawat (prophethood), al-Ma’ad (doomsday), and al-Qadha ‘wa al-Qadar (provisions and conditions).20 Abu Ishaq al-Syatibi (w. 790 H) placed the four points that had been formulated by al-Razi into the Maqāṣid group of Makkayah surahs compiled in three major groups namely al-wahdaniyah (oneness), al-Nabuwah (prophecy) and al-ba’ts (days of awakening). These three main objectives return to the invitation to worship Allah Almighty.21

Muhammad Abdur (w. 1323 H) in this case developed the Qur’anic maqāṣid on five points, namely monotheism, promises and threats (al-wa’da‘ wa al-wa’id), worship that can enliven the heart, happiness and ways obtain it towards happiness in the world and the hereafter, and stories as lessons from all dimensions of the creed, the Shari’a and morals. These five points were then forwarded by Muhammad Rasyid Riḍa (w. 1355 H) where he specifically paid attention to the Qur’anic al-Kulliyah’s maqāṣid in his book entitled al-wahy al-Muhammady. There are ten maqāṣid al-Qur’ān in the book which include the explanation of the pillars of the Faith, the duties of the Prophets and Apostles, the Islamic religion of nature combining reason, thought, science, wisdom, fiqh, and burhān. It also improves people in social, political, equality, justice, equality before the law. Furthermore, it also contains general characteristics of Islam, international Islamic law, improving the management of assets, regulations on war and the adverse effects they cause, women’s rights, Islamic guidelines for abolishing slavery.22

Muhammad Tahir Ibn ‘Assyria (1393 H) again emphasized what had been explained by Rashid Riḍa before where he mentioned that the highest goal of the Qur’an is the improvement of individuals, society and the earth’s perception.23 The highest goal of the Qur’an is poured into

17M. Quraish Shihab, Menabur Pesan Ilahi al-Qur’an dan Dinamika Kehidupan Masyarakat (Jakarta: Lentera Hati, 2006), v.
eight points of the al-Kulliyah al-Qur’an maqâṣid (maqâṣidal-Qur’an universally) which points to the stories of the previous Ummah, teachings in accordance with the context and conditions, and al-I’jaz bi al-Qur’an added in it.  

The next generation is Muhammad al-Ghazali (w. 1416 H). He explained the five concepts of the al-Kulliyah al-Qur’an maqâṣid as outlined in his book entitled al-Mahawir al-Khams fi al-Qur’an. Then the book was continued by Yusuf al-Qaradhawi in his book with the title Kaiťa nata’āmal ma’a al-Qur’an. In the book Yusuf al-Qaradhawi mentioned about the seven main thoughts about the Qur’anic maqâṣid, namely improving the creed, glorifying man and his rights, directing people to worship God, inviting people to self purity, the formation of an Islamic family, building humanity and coherent human cooperation. From the explanation of the history of the thought of the maqâṣid scholars above, it can be concluded that the highest estuary of the Al-Qur’an’s Maqâṣid is to explore the wisdom or the purpose of sending down the Qur’an to humanity to realize prosperity and avoid damage to humans.

Therefore, the existence of Maqâṣid al-Qur’an will help Muslims to face the challenges of the times without using the Qur’an. On the contrary, the Qur’an will become the highest standard and spirit in solving all contemporary problems.

The Maqâṣidal-Qur’ân Perspective by M. Quraish Shihab

Quraish Shihab is an Indonesian Tafsir scholar. He has been instrumental in introducing the Qur’an where he tries to present the discussion of each surah through the aim of the surah or the main theme. The ability to introduce the main themes in general can introduce the main message of each surah in the Qur’an, which amounts to 114 surahs. The presentation of the meaning, purpose, and lessons of the Qur’anic verses is explained by the Quraish Shihab in his work entitled al-Lubab. This book contains the introduction to the surah, the essence of the contents of the surah, the main purpose of the description of the surah, and lessons from the surah. This work is the result of a deep tadabbur against the Qur’an. He said that the Qur’an condemns those who do not use their minds and hearts to think and live the messages of the Qur’an.

According to Quraish Shihab, the main objectives of the Qur’an are inseparable from the historical aspects of the descent of the Qur’an and the content of the Book of Allah in the Qur’an which is the main purpose of the presence of the Qur’an, namely: (1) Instructions creeds and beliefs that must be adhered to by humans who are knotted in the faith in the oneness of God. (2) Instructions regarding morals by explaining religious norms that must be followed by humans in their lives individually or collectively. (3) Instructions on shari’ah and law by explaining the legal basis that must be followed by humans in relation to God and his fellow humans.

Furthermore, the three main objectives of the Qur’an above, expanded into six universal goals of the Qur’an (maqâṣidal-Qur’an al-kulliyah), namely (1) Strengthening the creed by cleansing the mind and purifying the soul of all the form of shirk as well as establishing beliefs about the perfect oneness for God exclaims all of nature. (2) Humans as caliphs, by teaching humanity that is just and civilized, namely humanity is a people

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24Ibid., 40–41.

who should be able to work together in devotion to God. (3) Al-Qur’an as a unifying book for the universe, the form of the Qur’an to realize unity and unity, not only between tribes or nations, but also the unity of the universe, the unity of world life and the hereafter. (4) Law enforcement, which combines truth and justice with grace and compassion, by making social justice the basic foundation of the life of human society. (5) Al-Qur’an as a caller to the ummatan wasathan, called for the good and prevent munkar. Being in the middle way between the monopoly philosophy of capitalism and the collective philosophy of communism. (6) Encouraging people who control world civilization, by emphasizing the role of science and technology, in order to create a civilization that is in line with human identity, with the guidance of the Nur Illahi. These methods are: (1) Command to pay attention to the universe. (2) Orders to observe human growth and development. (3) Stories. (4) Promises and worldly and ukhrawi threats. According to Quraish Shihab, it is actually still very short which certainly cannot satisfy the community, especially non-Arab Muslim communities. Quraish Shihab added that in the gaps in the description of the purpose and manner of the Qur’an, the miracles and features of the Qur’an were also found in three aspects, namely the accuracy and beauty of the editors, the scientific cues, and the occult preaching of the past and the one al-Qur’an reveal.

Observations regarding the explanations of the scholars regarding the al-Qur’an maqāṣid began from al-Ghazali as laying the basic principles of the al-Qur’an maqāṣid which rested on the recognition of Allah Subhanahu wa Ta’ala. Fakhruddin al-Razi and al-Syatibi developed the Qur’anic maqāṣid in the series of pillars of the faith which al-Syatibi called maqāṣid al-suwar al-makkiyah and extended to the maqāṣid al-syari’ah which rests on the verses of the Qur’an. Waliyullah al-Dahlawi added knowledge about law as part of the Qur’anic maqāṣid. In the period of Muhammad Abduh and Muhammad Rasyid Riḍa, it was divided into three objectives based on the Qur’anic maqāṣid, namely the explanation of the pillars of faith, an explanation of the law, related to worship and mu’amalah, and the restoration of the whole person through empowering family life, abolishing slavery, politics, and general Islamic principles such as equality, human rights, and justice. Thahir Ibn ‘Assyria formulated the three highest goals of the Qur’an, namely improvement of individual conditions (shalah al-ahwal al-fardiyah), improvement of community conditions (shalah al-ahwal al-jama’iyah) and improvement of human civilization (shalah al-ahwal al-‘umraniyah). Furthermore, these three concepts are elaborated into eight main objectives of the

Diagram 1.
Maqāṣid al-Qur’ān of M. Quraish Shihab

Quraish Shihab agreed with Mahmud Syaltut (w. 1383 H) that the attainment of the three main objectives of the Qur’an namely, aqeedah, shari’ah and morals, carried out by the Qur’an in four ways which is the method of preaching the Qur’an and to achieve the Qur’anic maqāṣid.

Qur’an universally. After that came Muhammad al-Ghazali, Yusuf al-Qaradhawi and M. Quraish Shihab who also described the three major concepts that had been conceived by Ibn ‘Assyria.  

One important point that became the focus of the Quraish Shihab is the i’jaz al-Qur’an as one of the ways of the Qur’an to prove its truth. Only Ibn ‘Assyria discussed and placed the Qur’an in the eighth point in the Qur’anic maqâṣid. According to him, the miracle of the Qur’an is proof of the truth of the Prophet Muhammad so that the challenger is not able to compete with the Qur’an since the first down until doomsday. Ibn ‘Asyur explained the miracle of the contents of the al-Qur’an through the beauty of its editors which contains two points of maqâṣid, namely maqshad al-mau‘izah (as a warning) and maqshad al-tasyri’ (as a determination of shari‘ah). Quraish Shihab elaborates more broadly on the concept of proof of the miracle of the Qur’an for the deniers or observers of the Qur’an who want to find guidance from the Qur’an or just examine the contents of the Qur’an. Quraish Shihab explained the proof in his work entitled: “The Miracles of the Qur’an Judging from the Aspects of Language, Scientific Signs, and Occult News”. To prove the miracle of the Qur’an, it is necessary to understand authentic evidence both material and non-material through the personality of the Prophet, the social conditions of the Prophet’s community, and the manner and period of the presence of the Qur’an. Proving the miracle of the Qur’an can be analyzed through three important aspects, namely aspects of the language of the Qur’an, aspects of scientific cues, and aspects of occult preaching. Quraish Shihab arranged three aspects of the series needed in proving the miracle of the contents of the Qur’an, so that the goals or objectives of the Qur’an that had been raised by Ibn ‘Assyria, namely maqshad al-mau‘izah (as a warning) and maqshad al-tasyri’ (as a determination of shari‘ah), can be easily realized so that the Qur’an is not only a miracle in the sense of incapacity for those who oppose it, but the Qur’an also through these three aspects, is as a guide (hudan) for mankind and the difference between the right and the false.

The main point of maqṣid al-Qur’ân Quraish Shihab contained in his book grounding the Qur’an, the word grounding the Qur’an has meaning as an effort to make directed and systematic efforts in society so that the values of the Qur’an and can always live and be maintained as a factor of necessity in it, and make the values of the Qur’an as a very urgent and soul part for every human being for the realization of a good life and prosperity for humans individually, society, and humanity.

Maqṣidal-Qur’ân by M. Quraish Shihab in Interpreting the Verses of the Use of Social Media

Social media is an online media where users can easily participate, share, and create content including blogs, social networks, wikis, forums and the virtual world. Blogs, other social networks like Facebook (even becoming a new medium for interpreting the Qur’an) and wikis are the forms of social media that are most widely used by people throughout the world. Social media

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35Ibid., 155–221.
37Ibid., 155–221.
has become an increasingly global phenomenon and is rooted in social life. Its existence can hardly be separated from human life. As a form of application in virtual communication, social media is the result of advances in information and communication technology.\(^{41}\)

The ease of communication and obtaining information through digital media based on social media can bring benefits to humanity, such as tightening friendship, strengthening economic activities, education and other positive activities. However, various news and experiences can be used freely so that there are many cases of spreading false news that occur to attack other parties.\(^{42}\) It was found that many internet users who are presenting information on social media which sometimes is not only standard and formal, but also information without formality and even without the identity of the informant. Under these conditions it is not uncommon for hoax information to be presented and considered as truth. Many parties even use digital media content that contains hoaxes, slander, ghibah, namimah, rumors, expressions of hatred, disgrace and ugliness of someone, personal information disclosed to the public, and other similar things as a means to gain sympathy, jobs, means of provocation, agitation, and means of seeking political and economic benefits.\(^{43}\)

Related to this, Quraish Shihab tries to identify and interpret verses about the use of social media in interacting and socializing. The steps used by the Quraish Shihab in reading the Qur’an are the thematic method through the interpretation approach of bi al-ma’sur and bi al-ra’\(\text{y}\) which is then combined with the nuances of al-adabi al-ijtima’i style, namely the emphasis on aspects of literature language and response to social conditions. A search of the Qur’anic verses surrounding the use of social media found that the Qur’an provides guidance not only regarding information, but also the giver and recipient of the information. The information content lies in the strength of the word or sentence produced. The Qur’an describes a good sentence, which is the creed in his word Surah Ibrahim [14]: 24-25.

> ‘Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded’ (QS. Ibrahim [14]: 24-25).\(^{44}\)

The parable of a good sentence is like a tree whose roots pierce and its roots soar, it is faith that pierces into the heart. Sentence Tauhid is a center that goes around it is a unit that must not be separated from that center. These units include, the unity of the universe, the unity of the world and the hereafter, the unity of the natural and supernatural, the unity of knowledge, the unity of sources of celestial religions, the unity of humanity, the unity of the people, the unity of humanity and other personalities.\(^{45}\)

The information content must produce benefits, not just information that contains

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\(^{44}\)M. Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur’an, vol. 7, 52.

\(^{45}\)Ibid., 54.
elements of laghw (something that should be omitted). Therefore, information that is heard, read, and seen can be (1) true information, (2) information is wrong, be it false information or misinformation, and (3) nonsense, information that is of poor quality and contains negative elements. Thus the quality of information on social media lies in the strength of the monotheistic dimension which leads to the strengthening of the creed as the highest peak of the maqāsid al-Qur’ān. The Qur’an also emphasizes giving information to the verses of the Qur’an by using six selected diction, namely the word qulu (say) or qaulan in the singular, connected with the word sadida in the surahan-Nisa’[4]: 9 and Surah al-Ahzab [33]: 70, reads:

وَلِيَخْشِىَ الْمَدِينَةَ أَوْ تَرَكْوَا مِنْ خَلِيفَهَا دَرَجَةً ضَعُفَاءً حَافِزاً

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice” (QS. an-Nisa’ [4]: 9).

بَنِيَّاَيْنَ اِبْنِيْنَ وَلَمْ يَلْقَوْا الْحَقَّ وَلَبِدَّوْا فَأَخْرَجُوهُمْ وَهُمْ فَقَوْلاً مُّسْتَهْيِنٌ

“O you who have believed, fear Allah and speak words of appropriate justice” (QS. al-Ahzab [33]: 70).

M. Quraish Shihab interprets the meaning of the word qaulan sadida with the meaning of true, right target, educating and efforts to improve it. Dissemination of true information affects the soul and mind, and the impact of true speech is the improvement of charity.\textsuperscript{47}

The second fiction in conveying information is in the message of Allah in the surah an-Nisa’[4]: 8 which uses the word qaulan ma’ rufa.

وَإِذَا حَصَرَ الْقَيْسَةَ أَوْلَى الْقُرُونِ وَالْأَمْسَى وَالْمُسْتَهْيِنُ

“And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness” (QS. an-Nisa’ [4]: 8).

The above verse emphasizes the need to choose qaulan ma’ rufa which means good sentences in accordance with the habits of each community with a note that the sentence does not conflict with The Divine values.

In another verse it is also mentioned in the surah-Nisa’[4]: 63 where Allah uses the word qaulan baligha which reads,

أَوْلَيِّكَ الْأَدِينَ بَعْلُمْ اللهُ مَا فِيهِ قُلُوبِهِمْ فَأَعْرَضْ عَنْهُمْ

“Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word” (QS. an-Nisa’ [4]: 63).

The meaning of the qaulan baligha diction is someone who is good at composing words so that he is able to convey his message well enough and is memorable in his heart. Different from dealing with parents, the emphasis of the Qur’an uses the word qaulan karima in the surah al-Isra’[17]: 23,

فَقَضِيَ رَكَبُ أَطْهَأْتُهُمْ إِلَّا إِبَاهُ وَبَالِوَلِدِينَ إِحْسَانًا إِمَّا يَلْبِغُ عَبْدُكَ السَّيِّمَةَ أَحْدَهُمَا وَكَأَنَّهُمَا قَالُتُ هَما

The meaning of qaulan karima

\textsuperscript{46}M. Quraish Shihab, Secercah Cahaya Ilahi; Hidup Bersama Al-Qur’an, 342.

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word” (QS. al-Isra’ [17]: 23).

The word qaulan karima means that the information conveyed to people is not only true and correct, it is also not in accordance with good customs, but must be the best and noble. Even if a parent makes a mistake against a child, then the mistake must be considered never to have happened.38

When Musa and Harun (AS) faced the cruelty of Pharaoh, they were both ordered by Allah using the word qaulan layyinan in the surah Thaha [20]: 44,

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]” (QS. Thaha [20]: 44).

The word qaulan layyinan means softness and not rough. However, the truth conveyed even the criticism leveled should not offend, let alone cause anger, which at this time is known as a social media war. The social media war was related to that the criticism conveyed must not only be in the right manner in its content, but must also be considered in terms of time, place and wording. An example is when facing Pharaoh who still must be full of tenderness, because preaching is an invitation with full tenderness.49

In other conditions, the word qaulan is juxtaposed with the word maisura in surah al-Isrâ [17]: 28,

“And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word” (QS. al-Isrâ [17]: 28).

The word qaulan maisura means openness to something and relief. According to Quraish Shihab, the context of the verse gives the impression of guiding words that contain optimism, ease and spaciousness to the person who asks, and does not offend him. Likewise the general guidelines for information providers are explained in surah an-Nur [24]: 19-20,

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful” (QS. an-Nur [24]: 19-20).

Quraish Shihab stressed that this verse is their responsibility in conveying information that should not have a negative impact on society.50 Each target has a sentence that matches the equivalent message. Message words on social media should contain six dictio words that Allah has chosen according to the conditions of the recipient of the message. The six choice words of the Qur’an end with the aim of delivering the target to the knowledge and understanding of what is conveyed in carrying out human

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38Ibid., 349.
49Ibid., 307.
50Ibid., 306.
mission as caliph, enlightenment through oral and written, as evidence of law enforcement, unifying humanity and the universe towards Ummatan Wasathan. See diagram 2 below.

Diagram 2

Maqāṣidal-Qur’ān in the content and giving information in social media

Imam al-Syatibi (w. 790 H) stressed the informants about the information content, namely that not all what is known including what may be disseminated even though the information is part of sharia knowledge and about legal knowledge. There is information that is demanded to be disseminated and some are postponed or are expected to be disseminated after considering circumstances, time or personal.51

The basic principle laid out by the Qur’an for the recipient of information is to be silent and not participate in talking or commenting on something unknown. In this context, Allah Almighty condemns those who speak without knowledge of something as described in surah an-Nur [24]: 15.

Quraish Shihab in this verse, explains that the issue is divided into minor issues and big issues. Major issues include defamation. Therefore it is very clear about the importance of selecting every information, the extent to which information is important or not, and the importance of sorting out informants, that is, can be trusted or not. If the information is important, then the truth needs to be investigated.53

Recipients of information on social media must select and clarify any news they receive. The Qur’an confirms this in surah al-Hujurat [49]: 6.

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous’’ (QS. an-Nur [24]: 15).52

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful” (QS. al-Hujurat [49]: 6).54

According to Quraish Shihab, the emphasis of the word wicked is not directed at all conveyers of information given that this verse descended amid a fairly clean Muslim community. Because if all the conveyers of information must be investigated the truth of the news, will cause doubt and

51 Al-Syatibi, Al-Muwafaqat fi Ushul al-Fiqh, 189.
53 M. Quraish Shihab, Secercah Cahaya Ilahi; Hidup Bersama Ummatan Wasathan, 358.
confusion in the Muslim community and in turn will paralyze the life order of the community. However, if in a society it is considered very difficult to trace the first news source of a news, so that it is unknown whether the spread of the wicked or not, or in the middle of the society there are already so many wicked people, then at that time any news should not be taken for granted.\textsuperscript{55}

From the interpretation by Quraish Shihab to several verses regarding the use of social media, it can be concluded that social media with all kinds as a means of information, has an important purpose of the Qur’anic \textit{maqāṣid}. The use of social media based on the \textit{maqāṣid al-Qur’ān} is a form of human embodiment as the caliph and ummatan wasathan for law enforcement towards a civilized world. Destruction of parts of society through the misuse of social media by spreading hoax information, slander, \textit{ghibah}, and hate speech, can lead to mafsadah so that silence in the sense of not commenting on something unknown is the choice that best suits the benefit of religion.

**Conclusion**

M. Quraish Shihab, a mufasir of the archipelago, has carried out a thematic study which relies on the six Qur’anic \textit{maqāṣid} universally. In the perspective of \textit{maqāṣid}, Quraish Shihab asserted that the use of social media as a means of information emphasizes the principle of monotheism and law enforcement which is one of the \textit{maqāṣid shari‘ah}.

The quality of the information content lies in the strength of the monotheistic dimension which leads to the strengthening of the creed as the highest peak of the Qur’anic \textit{maqāṣid}. Meanwhile, the Islamic principles for the giver and recipient of information on social media based on the al-Qur’an’s \textit{maqāṣid} can be seen in the words or sentences delivered in the form of six selected Qur’anic diction given by Quraish Shihab according to the condition of the recipient of the information. The six words of the Qur’an aim to lead them to the knowledge and understanding of how to carry out human mission as caliph, enlightenment through oral and written, as evidence of law enforcement, unifying humanity and the universe towards moderate Islam and mastery of world civilization.

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