

**REINTERPRETATION OF QS. AL-A'RÂF [7]:11-25 ON HOAX:
HERMENEUTICS STUDY OF MA'NA-CUM-MAGHZA**

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Abstract

This article examines the interpretation of QS. al-Araf [7]: 11-25 by dialoguing the story of the Success of Adam and social reality. Dialogue that discusses the issue of the history of hoax, the strategy of making hoax, the impact, and handling of hoax issues. This research uses qualitative with hermeneutics ma'na-cum-maghza theory. This interpretation shows that hoax are phenomena that have existed since the beginning of human kind (Prophet Adam). The unfair contestation and an inability to accept differences caused the policy tendency. This hoax strategy is carried out through logical agreement and approving of oaths that seem right. How to handle habits can only be done through internalizing the nature of sincerity and waiting as a form of grace to accept all forms of diversity, and to cultivate a critical nature of all information received. Besides, the government also needs to take and resolve not only to provide punishment to the victims but also need to get rehabilitation to avoid prolonged depression.

Keywords: Reinterpretation, Hoax, Social Media

Abstrak

Artikel ini bertujuan untuk mengkaji penafsiran QS. al-A'râf [7]:11-25 dengan mendialogkan kisah penciptaan Nabi Adam dan realitas sosial. Dialog itu menceritakan isu sejarah hoaks, strategi pembuatan hoaks, dampak, dan penanganan isu hoaks. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teori hermeneutika ma'na-cum-maghza. Hasil penelitian ini menunjukkan bahwa hoaks merupakan fenomena yang sudah ada sejak awal penciptaan manusia (Nabi Adam). Kecenderungan perilaku hoaks ini diakibatkan oleh kontestasi yang tidak adil dan sikap tidak mampu menerima keragaman. Strategi hoaks ini dilakukan melalui pemberian pernyataan logis dan ungkapan sumpah yang seakan-akan tampak benar. Adapun penanganan perilaku hoaks hanya dapat dilakukan melalui internalisasi sifat ikhlas dan sabar sebagai bentuk kelapangan dada untuk menerima segala bentuk keragaman, dan membudayakan sifat kritis terhadap segala informasi yang diterima. Selain itu, pemerintah juga perlu mengambil andil dalam menangani tidak hanya memberikan hukuman kepada pelaku hoaks melainkan juga korban hoaks yang perlu mendapatkan rehabilitasi agar terhindar dari depresi yang berkepanjangan.

Kata Kunci: Reinterpretasi, Hoaks, Media Sosial

Introduction

Information is one element to create horizons and human behavior.¹ The development of human civilization since the classical to modern times influenced the dynamics of the transformation of information media such as print, electronic and online-based media as well as Facebook, Instagram, Tweeter, and WhatsApp or it is known as social media.² The presence of social media in the community is used as a forum of communication and information dissemination, although it does not require a license as a journalist.³

The ease use of social media can be utilized by all levels society. This certainly facilitates the spread of access to information through gadgets, cell phones, laptops.⁴ However, the social media is not only bringing *mashlahat* (profit) to humans but also lead to *mafsadat* (ugliness), including the absurdity of authority and validity of information which can create and disseminate information based on desires and interests.⁵ This phenomenon triggers widespread fabrication and inaccurate information dissemination, even in the form of hoaxes. In line with this, the Indonesian Anti-Defamation and Hoax Society (MAFINDO) revealed that the most cases of spreading hoax in Indonesia during July to September 2018 reached 58.7% related to political issues, and 7.39%

related to religious matters.⁶

Polemics on political and religious problems using social media are rife, especially at democratic political parties in Indonesia. It was triggered by the competition of each group of candidates for a particular leader using social media as a campaign platform to win public support. However, these methods are often used as a venue to produce hoax information in order to convince the public to support or “overthrow” other candidates.⁷ Various attempts have been conducted by the government to tackle the rampant spread of hoaxes, ranging from extensive socialization against hoax behavior to the issuance of the Information and Electronic Transaction Law (ITE) with the threat of criminal law for perpetrators of misuse of electronic functions.⁸ However, this has not been able to prevent the behavior of hoax makers and disseminators in Indonesia.⁹

Indonesia is a country that recognizes a variety of religions and beliefs. The religions practiced in Indonesia, especially the teachings of Islam, always teach the norms of social behavior oriented to moral spirituality.¹⁰ In fact, Islamic teachings strongly oppose the behavior of distortion of information (hoaxes).¹¹ Various concepts of Islamic teachings contained in Qur’an

¹Novi Kurmia, “Perkembangan Teknologi Komunikasi Dan Media Baru: Implikasi Terhadap Teori Komunikasi,” *Mediator: Jurnal Komunikasi* 6, no. 2 (2005): 291–296.

²Wira Respati, “Transformasi Media Massa Menuju Era Masyarakat Informasi Di Indonesia,” *Humaniora* 5, no. 1 (2014): 39–51. the pattern of gathering as well as distributing information change. This situation is in accordance with the change of human lifestyle as the consequences of Information Communication Technology (ICT).

³Abdul Muiz Amir, Dania, and Syamsuddin, “Facebooker: Penista Agama Dimaafkan, Fatwa Ulama Diabaikan (Studi Living Qur’an QS. al-Isrâ’/17:36),” in *Religion Society & Social Media* 1 (Yogyakarta: Depublish, 2018), 1–17.

⁴J. Schmidt, E., & Cohen, *Era Baru Digital: Cakrawala Baru Negara, Bisnis, Dan Hidup Kita* (Jakarta: KPG: Indonesia, 2014), 1-6. Read also, Fahmi Gunawan, “Cyberspace dan Bahasa Alay,” *Kandai: Jurnal Bahasa dan Sastra* 8, no. 2 (2012): 137-147.

⁵Kasdin Sitohang, “Berpikir Kritis: Sebuah Tantangan Dalam Generasi Digital,” *Jurnal Respons* 22, no. 02 (2017): 227–247.

⁶Fikri Arigi, “MAFINDO: Isu Politik Paling Banyak Dijadikan Bahan Hoaks,” *Tempo.Com*, last modified 2018, accessed March 27, 2019, <https://nasional.tempo.co/read/1131680/mafindo-isu-politik-paling-banyak-dijadikan-bahan-hoaks>.

⁷A.G Fallis, “Hoaks Sebagai Konstruksi Sosial Untuk Kepentingan Politik Praktis Dalam Pilgub DKI Jakarta,” *Journal of Chemical Information and Modeling* 53, no. 9 (2013): 361–370.

⁸Nur Aisyah Siddiq, “Penegakan Hukum Pidana Dalam Penanggulangan Berita Palsu (Hoax) Menurut Undang-Undang No. 11 Tahun 2008 Yang Telah Dirubah Menjadi Undang-Undang No. 19 Tahun 2016 Tentang Informasi Dan Transaksi Elektronik,” *Lex Et Societatis* Vol. 5, no. 10 (2017): 26–32.

⁹Suyanto Sidik, “Dampak Undang-Undang Informasi Dan Transaksi Elektronik (UU ITE) Terhadap Perubahan Hukum Dan Sosial Dalam Masyarakat,” *Jurnal Ilmiah Widya* Vol. 1, no. 1 (2013): 1–7.

¹⁰Laode Monto Bauto, “Perspektif Agama Dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama),” *JPIS: Jurnal Pendidikan Ilmu Sosial* Vol. 23, no. 2 (2014): 11–25

¹¹Supriyadi Ahmad and Husnul Hotimah, “Hoaks Dalam Kajian Pemikiran Islam Dan Hukum Positif,” *SALAM: Jurnal Sosial dan Budaya Syar-i* Vol. 5, no. 3 (2019): 291–306.

aims to be a guide for humanity, such as, the concept of the stories of the previous people who are full of lessons and instructions for the life of humankind (*'ibrah*).¹² QS. al-A'râf [7]:11-25 is one collection of verses that tells the polemic of the creation of the Prophet Adam. If examined in-depth, these verses can be used as a guide to reveal the current hoax problems. Muḥammad Qutb explained that the stories in al-Qur'an are not only used as historical data to be told to the next generation but also as a way of life for humankind at all times.¹³

Based on the description of the previous phenomenon, this study will reveal the phenomenon of hoax through the story of the creation of the Prophet Adam contained in QS. al-A'râf [7]:11-25, so that these verses are not only understood as historical information but can as a guideline to solve the current hoax problem. Therefore, this study is essential to do to reveal the causes, processes, effects, and solution of hoax behavior through interpretation QS. al-A'râf [7]:11-25. Thus, this study focuses on the questions: (1) how is the history of the emergence of the hoax phenomenon in perspective QS. al-A'râf [7]:11-25?, and (2) how the impact and solution of the hoax phenomenon in perspective QS. al-A'râf [7]:11-25?

Studies on the issue of hoaxes in the perspective of al-Qur'an have been widely studied by researchers, including Irfan Afandi,¹⁴ Luthfi Maulana,¹⁵ Fitrianiingsih,¹⁶ Abd Wahid,¹⁷ and Ade

Saputra.¹⁸ However, these studies only reveal interpretation QS. al-Nûr [24]: 11-20 related events of *hadītsul ifkī* (accusations of adultery directed at 'Aisyah ra), and claimed that the event was the earliest history of the emergence of hoaxes in Islamic history. In addition, other studies were also discussed by Abd Mujib,¹⁹ Iffah Al Walidah,²⁰ Hariyanto,²¹ Erwan Efendi,²² and Limmatus Sauda'.²³ These studies attempt to reveal how to deal with hoaxes through *tabayyun* (confirm) as stated at QS. Al-Hujurât [49]: 6. If examined in-depth, previous studies have not comprehensively looked at the causes, processes, effects, and solutions to the emergence of the hoax phenomenon. Therefore, to fill in the blanks of existing research, this study aims to uncover the early history of emerging hoaxes, the processes, consequences, and solutions facing hoax behavior in perspective QS. al-A'râf [7]:11-25.

To answer the object of the problem, the type of literature study used the hermeneutic theory *ma'na-cum-maghza* that classified into three main stages, (1) a review of textual-literal meaning with grammatical analysis of language, (2) contextual review with a historical analysis of the decline in QS. al-A'râf [7]: 11-25, both micro and macro, and (3) the results are elaborated using philosophical analysis to find the meaning of historical phenomenal significance at the time the verse was revealed and the meaning of dynamic significance that can be applied at any time. The primary data sources used are literature, interpretation books, grammatical language,

¹²Lihat QS. 12: 111.

¹³Muḥammad Quthb, *al-Qishshah fī al-Qur'ân: Maqâshid al-Dīn wa Qiyâm al-Fan* (Cairo: Dâr Qubba', 2002), 277-294.

¹⁴Irfan Afandi, "Hoax dalam Sejarah Islam Awal (Kajian Kritis Tentang QS. Al-Nûr : 11-20)," *Ar-Risalah* XVI, no. 1 (2018): 11-20.

¹⁵Luthfi Maulana, "Kitab Suci dan Hoax: Pandangan al-Qur'an dalam Menyikapi Berita Bohong," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 2 (2017): 209-222.

¹⁶Fitrianiingsih and Sholeh Bughyatul Ulya, "Realitas Hoax dalam Pandangan al-Qur'an," *Jurnal Literasiologi* 1, no. 1 (2018): 79-102.

¹⁷H HS Abd Wahid, "Hoax dalam Perspektif Islam," *SYAIKHUNA: Jurnal Pendidikan dan Pranata Islam* 8, no. 2 (2017): 190-197.

¹⁸Ade Saputra, "Maqashid Syariah," *LORONG: Journal of Social Cultural Studies* 7, no. 1 (2018): 41-54.

¹⁹Abd Mujib, "Pesan al-Qur'an dalam Menyikapi Berita Hoaks : Perspektif Dakwah Di Era New Media," *Jurnal Komunikasi Islam* 07, no. 1 (2017): 42-65.

²⁰Iffah Al Walidah, "Tabayyun Di Era Generasi Millennial," *Jurnal Living Hadis* 2, no. 2 (2018): 317-344.

²¹Hariyanto, "Tabayyun Informasi Di Era Media Sosial," *BINA'AL-UMMAH* 2, no. 2 (2017): 63-76.

²²Erwan Efendi, "Tabayyun dalam Jurnalistik," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam* 3, no. 3 (2016): 1-24.

²³Limmatus Sauda', "Etika Jurnalistik Perspektif al-Qur'an," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (2014): 161-174.

and history as well as various other secondary literary sources obtained through books and journal articles. The implications of this study are expected to be to provide theoretical and practical contributions as an alternative offer in dealing with the rise of hoaxes through social media in the digital age.

Hoax Problems and Challenges in the Digital Age

Hornby in *Oxford Advanced Learner's Dictionary Of Current English* stated that hoaxes are deliberate lies with the aim of jokes and humor.²⁴ Meanwhile, Lynda Walsh wrote in *Sins Against Science: The Scientific Media Hoaxes of Poe, Twain, and Others* stated that hoax is an English term known since industry era 1808.²⁵ Online *Cambridge* dictionary said that hoax is a plan to deceive someone, such as telling the police there is a bomb somewhere when there is not one, or a trick.²⁶

Hoax in terminology - according to the historian's version, the word hoax was adopted from the word *hocus*, which is a kind of spell used in the art of illusion "*hocus-pocus*".²⁷ Besides, Boese in *Museum of Hoaxes: A History of Outrageous Pranks and Deceptions* that the term hoax came when Isaac Bickerstaff published a false date (*almanak*) in 1709. It was done by Isaac Bickerstaff to predict the death of a prominent astrologer John Partridge, and to humiliate John Partridge.²⁸

Mujianto stated that the emergence of hoaxes in the digital era was predominantly caused by the dynamics and dialectics of political competition,

both on a local, national and international scale.²⁹ The tendency of a person or group of people who were trapped in hoax behavior was caused by a desire for the existence of the position or position they want to achieve, both in the form of structural areas and social status. what they were willing to do to bring down the dignity of anyone who was seen as a threat and impede their desire for power. In line with this, Yosep Adi Prasetyo said that the characteristics of the hoax include; (1) instilling anxiety and doubt; (2) fictitious manipulation of information sources; (3) cornering certain parties; and (4) provoke due to the tendency of excessive fanaticism.³⁰

Based on these concerns, the Government of Indonesia then tried to formulate various regulations to overcome the massive spread of hoax through social media and other electronic information media. It was manifested through the Electronic Information and Transaction Law (EIT) number 11 of 2008 concerning criminal offenses for misuse of information and electronic transactions, especially for makers (*seracens*) and hoax spreaders. The law was then revised again into law number 19 of 2016 with a criminal charge of not more than six years in prison or a fine of one billion rupiahs. The policy is expected to be able to stem hoax behavior.³¹

Likewise, from the aspect of religious law, Utiyah, in her research, stated that someone who intentionally commits lies and consciously spreads hoaxes is prohibited in Islamic teachings. The perpetrators can be charged with punishment *ta'zîr*, is a sentence of imprisonment to repent or

²⁴A. S. Hornby, *Oxford Advanced Learner's Dictionary Of Current English* (Oxford: Oxford University Press, 1995).

²⁵Lynda Walsh, *Sins Against Science: The Scientific Media Hoaxes of Poe, Twain, and Others* (New York: State University of New York Press, 2006): 17.

²⁶Cambridge, *Dictionary Cambridge*, diakses 14 Oktober 2018. <https://dictionary.cambridge.org/dictionary/english/hoax>.

²⁷Fleming, C. & O'Carroll, J., "The art of the hoax," *Parallax* 16, no. 4 (2010): 45-59.

²⁸Isaac Bickerstaff, *Museum of Hoaxes: A History of Outrageous Pranks and Deceptions* (New York: Penguin Group Incorporated, 2003): 31-34.

²⁹Bambang Mudjiyanto, "Freedom of Expression and Hoaks," *Promedia* 5, no. 1 (2019): 1-39.

³⁰Prasetyo as chairman of the Press Council for the period of 2016-2019. The statement was conveyed when he became a speaker in the event "Literasi Media sebagai Upaya Cegah dan Tangkal Radikalisme dan Terorisme di Masyarakat di Ternate." See, Willy Pramudya, "Ini Ciri-Ciri Berita Hoaks Menurut Ketua Dewan Pers," *Warta Kota Tribun News Live*, accessed October 18, 2018, <http://wartakota.tribunnews.com/2017/08/31/ini-ciri-ciri-berita-hoaks-menurut-ketua-dewan-pers.html>.

³¹Azhar, "Aspek Pidana dalam Berita Bohong (Hoaks) Menurut Fiqh Jinayah."

until an unspecified time limit (death penalty).³² However, these efforts do not seem to provide maximum and comprehensive results, because they are still at the level of completion after the emergence of hoaxes, it is not preventive efforts to the emergence of hoax behavior. Therefore, this study seeks to uncover the roots of emerging hoaxes in the history of human life, as well as a description of history, processes, impacts, and solutions from the perspective of interpretation QS. al-A'râf [7]: 11-25 by using a hermeneutic theory review *ma'na-cum-maghza*.

The Implementation of Hermeneutics Theory *Ma'na-cum-Maghza*

Hermeneutics is an alternative approach to interpreting the Qur'an. Basically, the term hermeneutics is an adaptation of the Greek word "*hermeneuin*" which was generally interpreted as an attempt to understand the text and adapt it to the context. This term is also often associated with one of the Greek god names, "*Hermes*" whose task is to convey God's message to humans.³³

Sahiron Syamsuddin in *Hermeneutika dan Pengembangan Ulumul Qur'an* classifying hermeneutics into three-element; *First*, objectivist hermeneutics, it seeks to understand the reality of the text based on the wishes of the owner of the text. *Second* is subjectivist hermeneutics. It seeks to understand the text based on the authoritative reader. *Last*, hermeneutics objectivist-cum-subjectivist seeks to dialogue the two previous schools, which assume that the meaning of the text that cannot be separated from the author, the reader (*mufasir*), and the text. According to this group, the three elements basically have a balanced role to produce meaning. Therefore, it takes

effort to dialogue in a appropriate way.³⁴

For Muslims, the acceptance of hermeneutics as an approach to interpreting the Qur'an is not necessarily acceptable, it even reaps the pros and cons responses from Muslim scholars. The three groups that responded to this approach (1) the group received hermeneutics as a whole; (2) the group rejects hermeneutics as a whole; and (3) groups who reject and accept part of hermeneutics on condition that hermeneutics was only used as a compliment or an approach to understanding the Qur'an deeply. It means hermeneutics does not equate al-Qur'an as revelation and other general texts. Likewise, hermeneutics can be accepted if the aim is not to eliminate the values of the sacredness and authenticity of the Qur'an as a book of revelation.³⁵

Operationally, hermeneutic theory *ma'na-cum-maghza* attempted to integrate textual-literal review based on the rules of classical interpretation which had been constructed by previous scholars based on the rules of interpretation summarized in the concept '*ulûm al-Qur'ân*'. In addition, the review also uses historical contextual analysis, both micro as the Qur'an was revealed, and macro (historical information of the Arabs extensively, especially in the first century of Hijri). Based on the review, a philosophical in-depth analysis was carried out to reveal the meaning of al-Qur'an verses that was understood by the Muslim community in the first-century Hijri (historical phenomenal significance). The implication was adjusted to the social context that was faced by modern society (dynamic phenomenal significance). To make this approach easy to understand, the authors illustrate in the form of a chart as follows;

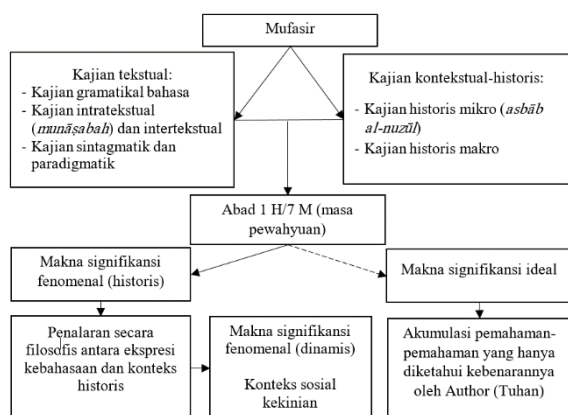
³²Lailatul Utiya Choirroh, "Pemberitaan Hoaks Perspektif Hukum Pidana Islam," *Al-Jinayah: Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 325–348.

³³E. Richard Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* (Evanston: Northwestern University Press, 1967), 12.

³⁴Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, Edition. II (Yogyakarta: Pesantren Newesia Press, 2017), 45-51.

³⁵Ibid., see also, Sahiron Syamsuddin, "Ma'na-Cum-Maghza Approach to The Qur'an: Interpretation of QS. 5: 51," in *Advances in Social Science, Education and Humanities Research: International Conference on Qur'an and Hadith Studies* (Jakarta: Atlantis Press, 2017), 131–136.

Chart 1: Operational Concept of HermeneuticMa'na-cum-Maghza



Reinterpretation QS *al-A'râf* [7]:11-24 on Hoax

1. Review of Textual-literal (Grammatical Analysis)

QS. *al-A'râf* [7]:11 explains about the process of creation of the Prophet Adam. It was revealed in the phrase “خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ”. These events was explained in more detail in QS. *Âli 'Imrân* [3]: 59, QS. *al-Hijr* [15]: 26, QS. *Shâd* [38]: 71-72, and QS. *al-Sajadah* [32]: 7. These verses explain that the Prophet Adam was created from the ground (*ḥamain masnûn, thîn, dan turâb*). Imâm al-Thabârî said that “خَلَقْنَاكُمْ” created Prophet Adam in particular, while the word “صَوَّرْنَاكُمْ” is a general process of human creation that was processed in the womb of a mother.³⁶ Furthermore, after the creation is complete, Allah then ordered the Angels to bow to the Prophet Adam. These events were explained in more detail through QS. *al-Baqarah* [2]: 30-34.

In that verse, the word *sujud* is understood by *Ijma' Ulamâ as kinâyah* (majasi) in the form of respect for God's creation, not as a form of servitude to the Prophet Adam.³⁷ The angels then respond to Allah's command to prostrate to the Prophet Adam, except the Devil. QS. *al-A'râf* [7]:11-24 indeed did not mention the event, but explained in QS. *al-Baqarah* [2]: 34. In verse, Allah says Satan as a servant “أَبِي وَاسْتَكْبَرَ وَكَانَ مِنَ”

³⁶al-Thabârî, *Jâmi' al-Bayân fî Ta'wîl al-Qur'ân*, vol. 12, 317.

³⁷Ibid.

”الْكَافِرِينَ” (*arrogant and shut down to obey God's commands*).

This phenomenon begins with Satan's dialectics which asks for Allah's commands, and approves him to make the Prophet Adam and his struggle as enemies who will continue to fight in deeds in Allah until the Day of Judgment. Besides, QS. *al-A'râf* [7]:12-18 also illustrates the intense dialogue between God and the Devil. The discussion demonstrated a confirmation of the reasons for Satan's defiance when ordered to bow down to the Prophet Adam. It began when God asked Satan (confirmative) revealed in the eleventh verse, “قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ” (*[Allah] said, “What prevented you from prostrating when I commanded you?”*).

Responding to the question, the devil then answered: “خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ” (*[Satan] said, “I am better than him. You created me from fire and created him from clay*). According to Imâm al-Thabârî it is explained that Satan did not follow Allah's command to prostrate to the Prophet Adam not only merely to denial, but also to denounce God's creation.³⁸ Then, Allah responded in QS. *al-A'râf* [7]:13 “قَالَ فَاهْبِطْ مِنْهَا” (*[Allah] said, “Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased*).

The word of “فَاهْبِطْ” by Syeikh al-Sya'râwî interpreted as “الانتقال من منزلة عالية إلى منزلة أقل”³⁹ (*the shift from a high degree to a low degree*). The meaning then becomes al-Sya'râwî's strong reason to refute the interpretation of other scholars who understand the word as merely a transfer of places from Heaven to Hell, and degrading - Satan from a devout servant to a wrathful servant.⁴⁰

Furthermore, QS. *al-A'râf* [7]:14-17 revealed Satan's negotiations to God as a consequence of his removal from Heaven. Satan offered to

³⁸al-Thabârî, *Jâmi' al-Bayân fî Ta'wîl al-Qur'ân*, vol. XII, 323.

³⁹Muḥammad Mutawallî al-Sya'râwî, *Tafsîr al-Sya'râwî*, Digital, vol. 7 (Kairo: Mathâbi' Akhbâr Al-Yaum, 1997), 4065.

⁴⁰Ibid.

test the obedience of the Prophet Adam and his descendants through various intrigues to lead them astray from the way of Allah. The statement of Satan “قَالَفِيمَا أُغْوَيْتَنِي لَأَفْعُدَنَّ لَهُمْ صِرَاطَكَ” (Satan says, because you (Allah) have considered me a heretic, I will lead them astray (Prophet Adam and his descendants) from your righteous path).

Sayyid Mursî stated that the word of “أُغْوَيْتَنِي” taken from the word of “الإغوي” that has a meaning “(stray).⁴¹ The use of the diction indicates the Devil’s hatred was so profound to Adam that it triggered his desire for revenge in a cunning way to feel similar. This expression was implied in the Devil’s statement “نَمَّ لَا تَبِيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ” (then surely I will come to them from their front, back, right and left, You (Allah) will not find most of them as grateful servants).

Furthermore, in QS.al-A‘râf [7]: 18, Allah answers the challenges of Satan with phrases “قَالَ اخْرُجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ” (Get out of Paradise, reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together). God’s response is a threat and warning to the Prophet Adam and his descendants to be aware of the machinations of Satan, who swear to plunge humanity from the path of Allah. The phrase was also emphasized in QS. Thâhâ’ [20]: 117-119 regarding Satan’s cunning.

However, QS. al-A‘râf [7]: 19 explains that the verse is God’s guarantee of the enjoyment of Heaven and its eternity for the Prophet Adam and his descendants if they do not follow the incitement and invitation of Satan. It can be seen at al-Qur’an, “وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ” (O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrong doers).

⁴¹Abû al-Hasan ‘Alî bin Ismâ‘îl bin Sayyid al-Mursî, *al-Muḥkam wa al-Muḥîth al-A‘zham*, vol. VI (Beirut: Dâr al-Kutub al-‘Ilmiyah, 2000), 69.

Besides, Allah also set conditions for the Prophet Adam and his wife not to come near to “الشَّجَرَةَ”. ‘Abdullâh ibn ‘Abbâs said the meaning of “الشَّجَرَةَ” is “*syajarah al-‘ilm*” (the tree of science).⁴² However, the majority of commentators interpret “الشَّجَرَةَ” like a tree as it is, like *tin*, date palm, dan *sunbulah*.⁴³ The conditions set by God are only limited to the form of testing both of them to deal with Satan’s deception, not as a form of sanctifying particular objects.⁴⁴

Moreover, QS. al-A‘râf [7]: 20 explain Satan’s evil thoughts to both, as quoted “فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِمِهِمْ” (But Satan whispered to them to make apparent to them that which was concealed from them of their private parts). The phrase is an explanation of how Satan to propagated the Prophet Adam and his wife. Satan does this by perverting the facts of God’s command to stay away from the tree “الشَّجَرَةَ”. However, Satan reduces this expression by saying “مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ” (Your Lord did not forbid you this tree except that you become angels or become of the immortal). Satan’s expertise turns truth into lies based only on prejudice but seems real. Thus, Satan propagandized by inciting the Prophet Adam and His Wife to work on God’s prohibition.

Ibn Sa‘îd al-Ḥumairî stated the meaning of “وَسْوَسَ” means everything that is based on a human gut feeling so that it can fall into a puddle of immoral acts.⁴⁵ Whereas ‘Abdul Karîm al-Syaibânî stated that, “وَسْوَسَ” is when someone wants to do a *riya‘*, but feels nothing is getting in his way.⁴⁶ Muḥammad Maḥmûd al-Ḥijâzî in

⁴²al-Syâfi‘î, *Tanwîr al-Miqbâs min Tafsi‘r Ibn ‘Abbâs*, 125.

⁴³Muḥammad Sayyid Thanthâwî, *Tafsi‘r al-Wasîth li al-Qur‘ân al-Karîm*, vol. 5 (Cairo: Dâr Nahdhah Mishr, 1997), 256.

⁴⁴Maḥmûd Âli Gâzî Al-‘Ânî, *Bayân al-Ma‘ânî* (Damaskus: Mathba‘h al-Turkî, 1965), 336.

⁴⁵Nisywan bin Sa‘îd al-Ḥumairî al-Yumnâ, *Syams Al-‘Ulûm wa Dawâ’ Kalâm al-‘Arab min al-Kulûm*, in Ḥusain bin ‘Abdullâh al-‘Umri (ed.), vol. XI (Beirut: Dâr al-Fikr Al-Mu‘âshir, 1999), 709.

⁴⁶Muḥammad bin ‘Abdul Karîm al-Syaibânî, *al-Nihâyah fî Garîb al-Ḥadîth wa al-Atsar*, vol. V (Beirut: Maktabah al-‘Ilmiyah, 1979), 287.

al-Tafsîr al-Wâdhîh mention that “وَسْوَسَ” is “*al-shautun al-khafî al-mukarrar*” (whispers that are done continuously).⁴⁷ Thus, “وَسْوَسَ” means that all forms of covert propaganda are carried out repeatedly to plunge someone into bad deeds, both towards themselves and towards others. The whisper of Satan to the Prophet Adam and his wife by instilling doubts about God’s command is done indirectly. It means that the strategy carried out by Satan might use certain media to convey hoax information. Because, in the book of exegesis there is no explicit mention of Satan’s way of conveying the message, as in the previous verse Allah removed Satan from Heaven, making it impossible for him to meet the Prophet Adam.⁴⁸

The Word of “الشَّيْطَانُ” according to Abî Zuhrah in *Zuhrah al-Tafâsîr* explains that “الشَّيْطَانُ” is a bad quality that has been inherent in Satan since defying God’s commands.⁴⁹ Therefore, the characteristic of “الشَّيْطَانُ” not only possessed by the Devil, but all creatures have the opportunity to have these characteristics, including humans, except those who were able to hold back (*mukhlâsh*). It is as expressed in QS. al-Nâs [114]: 4-6.

Furthermore, it is interesting to note that God still mentions the word Satan in the dialogue that occurred in the previous verses. But when Satan began his propaganda to the Prophet Adam, the term was replaced by using the word “الشَّيْطَانُ.” Likewise, in QS. al-A‘râf [7]: 21 when God quotes the Devil’s statement “وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِينٌ النَّاصِحِينَ” (*And he swore (by Allah) to them, “Indeed, I am to you from among the sincere advisors*). The phrase seemed to want to reinforce the position of Satan as an advisor to convince the

Prophet Adam and his wife that the information the reason Allah forbade them to come near “الشَّجَرَةَ” is accurate and reliable information.

The explanation of QS. al-A‘râf [7]: 20-21 shows that Satan’s strategy to plunge the Prophet Adam and his wife into disobedience begins with the reduction of information from God, from a truth to a lie. Besides, this was done by repeating the motivational sentences. The phrase is also accompanied by an oath to show that as if the information conveyed is right even though it is just propaganda. It was reinforced inside QS. al-A‘râf [7]: 22 “فَدَلَّاهُمَا بِغُرُورٍ” (*So he made them fall, through deception*).

Abû Manshûr al-Maturîdî explained that “غُرُورٌ” is something that looks good on the outside, but looks terrible and destroys on the inside.⁵⁰ Therefore, the use of the word “غُرُورٌ” in verse shows an intrigue used by Satan to deceive the Prophet Adam and his wife, so that both of them violate the commands of Allah that can destroy them.

Finally, QS. al-A‘râf [7]: 22 shows information about the impact of the hoaxes on Satan. It is evident in the phrase “بَدَتْ لَهُمَّا سَوَآتُهُمَا” (*their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise*). The meaning “السَّوْآتُ” is “العورة” (disgrace and ugliness). Mentioning in *Lisân al-‘Arab* that, “العورة” can be interpreted as a disgrace or shame. It means that as a result of Satan’s incitement, the genitalia that had been covered up could be seen and made them feel ashamed of God.

Then, Allah closes the verse with the phrase “إِنَّ الشَّيْطَانَ لَكُمْ أَعْدُوٌّ مُّبِينٌ” (*Satan is to you a clear enemy*). That statement is a warning to humans of the dangers and effects caused by bad deeds through whispers of lust. Likewise, those who neglect to even spread hoax news only because

⁴⁷Muḥammad Maḥmûd al-Ḥijâzî, *al-Tafsîr al-Wâdhîh*, Edition 10. (Beirut: Dâr Jil al-Jadîd, 1413). 701.

⁴⁸Some commentators explain that Satan entered heaven by disguising himself like a snake to whisper hoax information to the Prophet Adam and his wife. However, the majority of the mufasi rejected this because the history used was only quoted from sources *isrâ’iliyât*. See, Aḥmad al-Marûzî al-Sam‘ânî, *Tafsîr al-Qur’ân*, vol. II (Riyadh: Dâr al-Waṭan, 1997), 170.

⁴⁹Abî Zuhrah, *Zuhrah al-Tafâsîr*, Digital, vol. 5 (Beirut: Dâr al-Fikri al-‘Arabî, n.d.), 2798.

⁵⁰Abû Manshûr al-Maturîdî, *Tafsîr al-Maturîdî*, in Majdî Baslûm (ed), vol. II (Beirut: Dâr al-Kutub al-‘Ilmiyah, 2005), 553.

⁵¹Ibnu Manzûr Jamal al-Dîn Muḥammad bin Mukram al-Anshârî, *Lisân al-‘Arab*, Edition III. (Cairo: Dâr al-Mishriyah, 1994), 97.

of their lust without considering the impact can harm their victims, both physically and psychologically.

QS. al-A‘râf [7]: 23-25 shows the regret of the Prophet Adam for his neglect of the intrigues committed by Satan. The phrase is stated in his praying *قَالَ رَبِّنا ظَلَمْنَا أَنْفُسَنا وَإِنْ لَمْ تَغْفِرْ لَنا وَتَرْحَمْنا* “*Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers*”). Imâm al-Thabarî explained the praying of the Prophet Adam and his wife were granted by Allah, but both of them and their descendants were placed on earth as a test for them. That could be seen in *قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ* “*[Allah] said, “Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time*”).

Furthermore, Allah informed the Prophet Adam that *قَالَ فِيها تَحْيَوْنَ وَفِيها تَمُوتُونَ وَمِنْها تُخْرَجُونَ* “*Allah said, “Therein you will live, and therein you will die, and from it you will be brought forth*”).⁵² The verse explains that the hoax problem is not only related to the perpetrators and the punishment given, but also the condition of victims who experience pressure, depression, to feel alienated from the general public. Therefore, hoax victims should get rehabilitation services with all adequate facilities to calm down until they recover as usual. This role certainly was facilitated by the state as the authorized holder of the power and serves to punish the perpetrators and to give responsible for helping victims of hoax behavior.

Review of Contextual (Micro-Macro Historical Analysis)

Based on a review of literature through books of interpretation and historical texts, It was not found history *asbâb al-nuzûl* specifically underlying the decline QS. al-A‘râf [7]: 11-25. Likewise, the paper discussed *asbâb al-nuzûl* nor is there a history of the cause of the passage.

⁵²al-Thabarî, *Jāmī‘ al-Bayān fī Ta‘wīl al-Qur‘ān*, vol. XII, 356-362.

However, a macro-historical analysis can be done to trace the background history of the revelation of verses about the stories of the previous Prophets in the Qur’an. It was conducted by determining the dialectics of interaction between the Prophet, Jews, and Christians after the Prophet migrated to Medina.

The verses about the stories of the Prophets descended on the period of the Prophet moving to Medina. It is inseparable from the social settings and the context of the community facing the Messenger of Allah. The fall in verses about the story of the Prophets when the Messenger of Allah in Medina was caused by the inhabitants of Medina (Yasrib) consisting of Jews and Christians (Abrahamic) who also had the Torah and the Gospels. Both of these holy books explain a lot of the stories of the previous Prophets. The stories of the Prophets revealed in the book are more comprehensive than the stories of the Prophets mentioned in the Qur’an. It was this situation that made the commentators more likely to refer to the Torah and the Gospels (*isrâ’liyyât*) to get complete information related to the stories *ijmâl* (concisely) mentioned in the Quran.⁵³

Muḥammad Alī Quthub stated that before the Prophet (peace be upon him) migrated to Medina, the Jews had first mastered the religious, political, and educational civilizations.⁵⁴ Likewise, Shâlih Aḥmâd ‘Ālī revealed that the Jews in Medina had controlled political control, trade, agriculture, education, and industry before the advent of Islam.⁵⁵ On the other hand, the Jews and Christians also believed that a Prophet from the lineage of the Prophet Abraham would come who would be the last Prophet and settled in Medina. In fact, the Jews and Christians initially welcomed the coming of the Prophet and voluntarily agreed on

⁵³Philip K. Hitti, *History of The Arabs*, Edition 10 (London: Macmillan Education Ltd., 1989), 124-126.

⁵⁴Muḥammad ‘Alī Quṭb, *Ma‘ārik al-Nabī Ma‘a al-Yahūd wa al-Isrā’īliyah al-‘Arabiyah al-Muwādah* (Kairo: Maktabah Madbuli, 1985), 18.

⁵⁵Shâlih Ahmad ‘Alī, *al-Dawlah fī ‘Ahadi al-Rasūl* (Baghdad: Mansyūrāt al-Majma‘ al-‘Ilmi al-‘Irāqī, 1988), 167.

the Medina Charter agreement. However, the deal was betrayed by the Jews and Christians because they considered the influence of Muslims to continue to experience significant developments, even have succeeded in shifting the position of political hegemony that was built before.⁵⁶ In the end, they were disappointed and accused the Prophet of not being the Prophet they had been waiting for because they were not of descendants of Israel.⁵⁷

When examined based on historical records, the hatred of the Jewish and Christian communities to the Messenger of Allah and Muslims in Medina was not caused by religious reasons. Because before the Prophet moved, the people of Medina also had a variety of different beliefs, including those of paganism and they still coexist. Therefore, the hatred of Jews and Christians at that time was more on social-political jealousy. It can be understood because the Jews and Christians considered the Messenger of Allah had succeeded in gaining great attention towards the people of Medina so as to shift their socio-political influence.⁵⁸

As a result of this phenomenon, the Jews in Medina and the Christians in Najran began to develop various strategies to fight against Muslims. One approach was to intrigue propaganda by look for weak points of Islamic teachings and to spread hoax news. It was revealed in several narrations that Jews and Christians often came to the Messenger of Allah only to ask various legal issues, lessons, stories of previous Prophets mentioned in the Torah and the Gospels. Their aim is none other than to look for blemishes between the teachings they believe with the teachings brought by the Messenger of Allah.⁵⁹

That is why Rasulullah SAW always reminded his Companions to be careful in receiving narrations or information about the stories they told because their purpose was not to seek the truth but to weaken the power of Muslims.⁶⁰

Another strategy the Jews had undertaken regarding the spread of hoaxes was propaganda against the Prophet's Wife (Aisyah ra.) who was accused of "having an affair" with one of the Companions of the Prophet named Shafwan bin Mu'aththal al-Sulamî. Abû al-Hajjâj Mujâhid bin Jabar explained that the perpetrator who first disseminated the hoax information was 'Abdullâh bin Ubay bin Salul. He was a prominent Jewish politician who pretended to embrace Islam to intrigue propaganda to break the unity of Muslims.⁶¹ The complete story of the event is narrated in the books of the hadith, as set out in *Fatḥh al-Bârî* work of Imâm Bukhârî number of hadith 4750. In the beginning, the hoax information was not only trusted by Muslims, even the Companions until the Messenger of Allah was affected and felt disappointment towards his wife. But then, the information was denied by God through QS. al-Nûr [24]: 11-12. These events became known as "*hadîts al-ifk*".⁶²

Another case was the tragedy of the murder of 'Uthman bin 'Affân, which was also caused by a hoax. 'Uthman bin 'Affân was alleged to have committed nepotism when serving as Khalîfah by his political opponents until the Muslims were provoked by a person named 'Abdullâh bin Sabâ'.⁶³ The story begins with the provocation of a Jew 'Abdullâh bin Sabâ' to Uthman to fire his governors in both Egypt, Kuffah, and Basrah for misusing one's office. In short, Uthman finally accepted the demand.

⁵⁶Khalîl 'Abdul Karîm, *Quraisy min al-Qabîlah Ilâ al-Dawlah al-Markaziyah*, Edition II. (Kairo: Sina li al-Nasyr, 1997), 120-133.

⁵⁷Muhammad Ghalib, *Ahl al-Kitâb; Makna dan Cakupannya dalam al-Qur'an*, in Kaha Anwar (ed.), Edition. I (Yogyakarta: IRCiSoD, 2016). 180-186.

⁵⁸Khalîl 'Abdul Karîm, *Quraisy min al-Qabîlah Ilâ al-Dawlah al-Markaziyah*.

⁵⁹Ghalib, *Ahl al-Kitâb; Makna dan Cakupannya dalam al-*

Qur'an. 196-197.

⁶⁰Ibid., 198-204.

⁶¹Abû al-Hajjaj Mujâhid bin Jabar al-Tâbi'î al-Makkî, *Tafsîr Mujâhid*, in Muhammad Abdus-salam Abû al-Nayl (ed.) (Cairo: Dâr al-Fi, 1989), 490.

⁶²al-Ṭabarî, *Jāmi' al-Bayân fî Ta'wîl al-Qur'ân*, vol. XIX, 115-128.

⁶³Mohammad Rapik, "Deradikalisasi Fahaman Keagamaan Sudut Pandang Islam," *Inovatif* 7, no. 2 (2014): 106-116.

The story then continued with the emergence of a receding sent to the Governor of Egypt containing instructions to kill the opponents of Uthman. The letter then led to a huge wave of demonstrations from the Muslim community to Uthman, although it was finally revealed that the message was a hoax. However, because the demonstrators were carried away with emotions and were incited by unscrupulous hoaxes who wanted the government of 'Uthman to collapse, they were still determined to kill 'man. One of the perpetrators involved in the demonstration and participated in killing Uthman is known as a pious man named Hamran bin Sudan al-Syaqî.⁶⁴

Based on the historical review, it could be understood that QS. al-A'râf [7]: 11-25 comes down to provide information about hoax news dissemination often carried out by various elements to weaken its enemies. The tendency to spread hoax news triggered because of hatred for multiple reasons, both by political, economic and religious competition. Therefore, hoax behavior can not be avoided during the contestation between individuals and groups that are triggered by the interests of passion (*al-syaithân*).

Review of Phenomenal Significance (Historical and Dynamic)

First, the meaning of historical phenomenal significance on QS. al-A'râf [7]: 11-25 to show that the surah came down as a form of Allah's warning to humans to always be aware of all the intrigues and propaganda that arise due to the nature *syaitân*, like arrogant, feel the correct self, reject diversity, and egocentric. That was Satan experienced who was unable to accept differences as a necessity from the Creator. It was also experienced by some unscrupulous Jews and Christians during the time of the Prophet. They considered that the power they initiated was the best and irreplaceable civilization and thus rejected the Prophet's offer to coexist, lead

a harmonious life in a more tolerant frame of life.

Second, the meaning of phenomenal dynamic significance QS. al-A'râf [7]:11-25 is pride, greed, and other bad qualities that will never get peace and tranquility in life. On the contrary, these traits only give rise to different bad attitudes, such as hoax behavior. Feeling competition from others gives rise to action to spread false information to obtain or perpetuate worldly desires. Therefore, the nature of sincerity and patience is a problem solving to fortify oneself from hoax behavior. The quality of honesty and patience in question is the spaciousness of the chest to accept diversity that can create peace of mind, think positively and live life professionally and proportionately.

The meaning of this phenomenal historical and dynamic significance is appropriate with studies conducted by Hasbullah that revealed conflict occurred because of the lack of acceptance of the conditions of diversity, even though Indonesia is a country rich in cultural diversity, ethnicity, and religion.⁶⁵ In addition, Jamrah also revealed that the attitude of tolerance should always be present in all aspects of life, at the level of religious life, and every diversity and difference. Differences in race, ethnicity, culture, religion, etc. should be addressed with a tolerant soul as perceived by the Messenger of Allah and Muslims in the first century Hijra.⁶⁶ Therefore, *Lust syaitâniyah* who considers themselves the most righteous, and the most entitled above all things will be subjugated.

Likewise, Setiawan explained that one tends to be easily trapped by hoax information because the curiosity sensitivity of most people in the digital era is getting weaker. It was compounded by a lack of tradition critical of data sources. This phenomenon shows that the diminished essential sensitivity of thinking gives effecton a lack of attitude to confirm any information received. Last,

⁶⁴Mudjiyanto, "Freedom of Expression and Hoaks."

⁶⁵Hasbullah, "Konflik Sosial Bernuansa Religius," *Jurnal Ushuluddin* 18, no. 1 (2012): 34-48, <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/697>.

⁶⁶Suryan A Jamrah, "Toleransi Antarumat Beragama: Perspektif Islam," *Jurnal Ushuluddin* 23, no. 2 (2015): 185-200.

the tendency of spreading hoaxes felt by ordinary people and academics.⁶⁷

Conclusion

Based on the description of the review of the hermeneutic analysis *ma'na-cum-maghza* towards the interpretation of QS. al-A'râf [7]: 11-25, the lesson can be learned that the stories in the Qur'an are not only oriented towards historical information but also have a life guide for humanity throughout the ages. It is following the Arabic slogan that Al-quran is always "*shâlih li-kulli zamân wa makân*." The devil's behavior described in the Qur'an, such as arrogance and greed for power can only lead to other harmful behavior due to impulse (*syathâniyah*) which can lead to destruction. Meanwhile, the condition of the Prophet Adam who was a victim of hoax behavior, also suffered due to his inaccuracy when receiving information that came from unclear sources. Therefore, human sincerity and patience can be avoided by hoax behavior.

The hoax is not only related to the perpetrators of the makers and disseminators of information, but also involves victims who suffer due to incorrect accusations pinned to him. Therefore, the state should not only think about how to punish perpetrators but also how to provide services to victims, so as not to experience depression and prolonged trauma. Besides, efforts to stop hoax behavior, primarily through social media are through actions after an event has occurred, and to take precautions as early as possible in a proactive way to campaign for the impact that will be faced by the perpetrators and victims of hoax behavior.

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⁶⁷Gun Gun Heryanto, Aep Wahyudi, and Ali Mukti, *Melawan Hoax Di Media Sosial Dan Media Massa* (Yogyakarta: Trustmedia, 2017), 7.

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