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

Johar Arifin, Ilyas Husti, Khairunnas Jamal, Afriadi Putra

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

johar.arifin@uin-suska.ac.id

Abstract

This article aims to explain maqâşid 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 maqâşid 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. Fr om 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 maqâşid. 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, Maqâşidal-Qur'ân, Social Media, Ummatan Wasathan

Abstrak

Artikel ini bertujuan untuk menjelaskan maqâşid al-Qur'ân menurut M. Quraish Shihab dan penerapannya dalam menafsirkan ayat-ayat yang berkaitan dengan penggunaan media sosial. Masalah yang akan dijawab dalam artikel ini meliputi dua isu utama, yaitu bagaimana perspektif maqâşid al-Qur'ân menurut M. Quraish Shihab dan bagaimana penerapannya dalam menafsirkan ayat-ayat penggunaan sosial media. Metode yang digunakan adalah metode tematik, yaitu mendiskusikan ayat-ayat berdasarkan tema. Dari penelitian ini penulis menyimpulkan bahwa menurut M. Quraish Shihab ada enam elemen kelompok besar tujuan universal al-Qur'an, yaitu memperkuat akidah, manusia sebagai khalifah, buku pemersatu, penegakan hukum, penyeru kepada ummatan wasathan, dan menguasai peradaban dunia. Kualitas informasi terletak pada kekuatan dimensi monoteistik yang merupakan puncak tertinggi dari maqâşid al-Qur'ân. M. Quraish Shihab menawarkan enam diksi yang dapat dilakukan oleh penerima informasi dalam berinteraksi di media sosial. Demikian, bertujuan mengantarkan pada pengetahuan dan pemahaman terhadap apa yang disampaikan dalam menjalankan misi manusia sebagai khalifah, pemberi pencerahan lewat lisan dan tulisan, penegakan hukum, pemersatu umat manusia dan alam semesta menuju ummatan wasathan,serta penguasaan peradaban dunia.

Kata Kunci: M. Quraish Shihab, Maqâşid al-Qur'ân, Social Media, Ummatan Wasathan

Introduction

The study of *maqâṣid al-shari'ah* is an important issue which continues to grow in Islamic studies to this day. This was mainly through the *maqâṣid* 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-maghrib 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 *maqâṣidal-shari'ah* in its development shifted to the study of the main objectives of the Qur'an (*maqâṣidal-Qur'ân*) by analyzing general texts in the Qur'an.

The interpretation of the Qur'an through the *maqâṣid* approach is one feature in the world of interpretation. The history of the development of the interpretation of *maqâṣidi* 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 *maqâṣid* 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 *maqâṣid* 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 *maqasid* in the interpretation of the Qur'an.[3]

Until now, many have been interested in the development of *maqâṣid al-Qur'ân* 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 *Maqâṣidal-Qur'ân al-Karim fî Bina'i al-Hadharah wa al-'Umran (maqâṣid al-Qur'ân in building civilization and development)*. Among the sub themes raised in the seminars are *Istihdar Maqâṣid al-Qur'ân fî al-Tilawah wa al-Takwil wa al-Tadabbur* (presenting *maqâṣidal-Qur'ân* in reading, *takwil* and *tadabbur*), *Bina 'al- Manhaj li al-Tafsir al-Maqâṣid* (establishing the method of interpretation of *maqâṣidiy*-interpreting the Qur'an according to *maqâṣid*), *Tauzhib Maqâṣid al-Qur'ân* fî Bina 'li Nizham al- 'Alam Taqumu' ala al-Karamah al-Insaniyah wa al-Hurriyah wa al-'Adl (positioning *maqâṣidal-Qur'ân* 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-Maqâṣidi li al-Qur'ân al-Karim* and also Nuruddin Qirath in his doctoral dissertation at Muhammad V University with the title *al-Tafsir al-Maqâṣidi Inda 'Ulama al-Maqrib al-Araby*[5]

Nashwan Abdo K. Qaid makes the formulation of the differences between the study of *maqâṣidal-shari'ah* and *maqâṣid al-Qur'ân*, namely: (1) *Maqâṣidal-Qur'ân* is the result of *istinbath* of al-Qur'an verses, whereas *maqâṣid al-Shari'ah* is the result of *istinbath* from sources of Islamic teachings, both agreed upon, namely the al-

[1]Ziyad Khalil Mohammad Dagameen, "Maqâṣid al-Qur'ân fî Fikri Badi' al-Zamân Sa'id al-Nursi," *Tsaqafah* 9, no. 2 (2013): 421.
[2]Raḍwân Jamâl al-Atrasy and Qâ'id Nasywân 'Abduh Khâlid, "al-Jazur al-Tarîkhiyah li al-Tafsîr al-Maqâṣidi li al-Qur'ân al-Karîm," *Journal of Islam in Asia 8* (2011): 211.
[3]Ibid., 212.
[4]"Taqrîr Mu'tamar Maqâṣidi al-Qur'ân al-Karîm fî Binâ'i al-Haḍârati wa al-'Umrân," n.d., accessed March 27, 2020, https://iiit.org/ar/taqrîr-mu'tamar-maqâṣidi-Al-Qur'ân-al-karîm-fî-binâ'i-al-haḍârati-wa-al-'Umrân.
[5]Umayah, "Tafsir Maqashidi: Metode Alternatif Dalam Penafsiran al-Qur'an," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 4, no. 01 (2016): 43, DOI : 10.24235/diyaafkar.v4i01.778.

Qur'an, *Sunnah, Ijma'*, and *Qiyas*, 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.[6]

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 a interpreter who has a paradigm of textual-contextual thinking[7] 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.[8] In this case the style in his interpretation is literature and social society *(al-adabi al-ijtimâ'i)*.[9]

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.[10] The authors see several commentaries which become one of his references in the *maqâṣid*style, namely the interpretation of *Ahkam al-Qur'an* by Ibnu al-'Arabi (d. 543 H), *al-Manar* by Muhammad Abduh (w.1323 H) and Muhammad Rasyid Riḍa (w.1355 H), *al-Tahrir wa al-Tanwir by Muhammad Thahir Ibnu 'Assyur* (d. 1393 H), *Fi Zhilal 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*.[11]

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'ân*goes 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,[12] 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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[6]Nashwan Abdo K. Qaid and Radwan J. el-Atrash, "The Maqasidic Approach in Tafsir: Problems in Definition and Characteristics," *Quranica: International Journal of Quranic Research 5*, no. 2 (2013): 136–137.

[7]Afriadi Putra, "Kajian Al-Qur'ân di Indonesia (Dari Studi Teks Ke Living Qur'an)," *Tajdid: Jurnal Ilmu Keislaman dan Ushuluddin 21*, no. 2 (2019): 30.

[8]Afrizal Nur, *Tafsir Al-Misbah dalam Sorotan* (Jakarta: Pustaka Al-Kautsar, 2019), 12.

[9]Anshori, "Penafsiran Ayat-ayat Gender dalam Tafsir Al-Misbah" (Disertasi, Universitas Islam Negeri Syarif Hidayatullah, 2006), 52.

[10]Afrizal Nur, *Tafsir Al-Misbah Dalam Sorotan,* 80–90.

[11]M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan dan Keserasian al-Qur'ân,* vol. 1 (Jakarta: Lentera Hati, 2002), xiii.

[12]Mulawarman and Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan," *Buletin Psikologi 25*, no. 1 (2017): 36–44.

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.[13]

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.[14] 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.[15] 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.[16]

The problem to be answered in this article covers two main problems, namely related to how the perspective of the *al-Qur'an maqâṣid* Quraish Shihab and how the theoretical application of the al-Qur'ân 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 *maqâṣid* in the verses of the use of social media and the perspective of the *Qur'an's maqâṣid* on how to view the Quraish Shihab as a successor to the *Qur'an's maqâṣid* in making the message and the main objective of the al-Qur'an as a standard in interpretation.

The method by the aurthors 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 *maqâṣid*. 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

[13]"Kominfo RI.", accessed February 20, 2020, https://kominfo.go.id/content/detail/14136/angka-penggunaan-media-sosial-orang-indonesia-tinggi-potensi-konflik-juga-amat-besar/0/sorotan_media.
[14]"Jawapos.com.", accessed March 11, 2020, https://www.jawapos.com/jpg-today/06/09/2018/laporkan-kasus-penghinaan-ustad-somad-tunjuk-4-pengacara/.
[15]"Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial."
[16]M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an,* vol. 13 (Jakarta: Lentera Hati, 2002),

provisions the use of social media, the perspective of the Qur'anic *maqâsid* according to the Quraish Shihab towards a just and civilized life.

Maqâsidal-Qur'ân 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 *maqâsid al-Qur'ân*, as quoted by Wafa 'binti Dakhil Lillah, namely:

الغاياتالتيأُنز لالقر آنلأجلها،تحقيقأَلمصالحالعبـاد. [18]

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 *maqâsid* has begun since Abu Hamid al-Ghazali (w. 505 H). Ziyad Muhammad Khalil al-Daghamin quoted the book *Jawahir al-Qur'ân* 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 *maqâsid* universally covering four main points namely *al-Ilahiyat* (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 *Maqâsid* group of Makkiyah surahs compiled in three major groups namely *al-wahdaniyah* (oneness), *al-Nubuwah* (prophecy) and *al-ba'ts* (days of awakening). These three main objectives return to the invitation to worship Allah Almighty.[21]

Muhammad Abduh (w. 1323 H) in this case developed the Qur'anic *maqâsid* on five points, namely monotheism, promises and threats (*al-wa'd 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 maqâsid* in his book entitled *al-wahy al-Muhammady*. There are ten *maqâsid al-Qur'ân* in the book which include the explanation of the pillars of the Faith, the dutiets of the Prophets and Apostles, the Islamic religion of nature combining reason, thought, science, wisdom, fiqh, and *burhân*. 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

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[17]M. Quraish Shihab, *Menabur Pesan Ilahi al-Qur'an dan Dinamika Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2006), v.
[18]Wafa' binti Dakhil Lillah, *Al-Wahyu Wa al-'Ulum Fi al-Qarn al-Wahid Wa al-'Isyrin* (Malaysia: IIUM Press, 2015), 210.
[19]Ziyad Khalil Mohammad Dagameen, *"Maqâsid al-Qur'ân fi Fikri Badi' al-Zamân Sa'id al-Nursi,"* 357.
[20]Fakhruddin al-Razi, *Al-Mahshul fi 'Ilm Ushul al-Fiqh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1981), 226.

[21]Ibrahim bin Musa al-Lakhmi al-Syathibi, *Al-Muwafaqat Fi Ushul al-Fiqh* (Mesir: Al-Maktabah al-Tijariyah al-Kubra, n.d.), 280.
[22]Muhammad Rasyid Riḍa, *Al-Wahyu al-Muhammadi* (Beirut: Muassasah Dar al-Sya'ab, 2000), 168.
[23]Muhammad al-Tahir Ibn 'Asyur, *Al-Tahrir Wa al-Tanwir* (Tunisia: Dar al-Tunisia li al-Nasyr, 1984), 38.

eight points of the *al-Kulliyah al-Qur'anmaqâṣid* (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.[24]

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.*[25] Then the book was continued by Yusuf al-Qaradhawi in his book with the title *Kaifa nata'amal ma'a al-Qur'ân*. 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.[26] 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'ân* 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.[27]

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*.[28] 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.[29]

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.[30]

Furthermore, the three main objectives of the Qur'an above, expanded into six universal goals of the Qur'an (*maqâṣidal-Qur'ân 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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[24]Ibid., 40–41.

[25]Muhammad al-Ghazali, *Al-Mahawir al-Khams Fi al-Qur'ân* (Damaskus: Dar al-Qalam, 1991), 17.

[26]Yusuf al-Qaradhawi, *Al-Khashaish al-'Ammah li al-Islam* (Beirut: Muassasah al-Risalah, 1996), 65.

[27]Muhammad Bushiri, "Tafsir al-Qur'ân dengan Pendekatan Maqāshid al-Qur'ân Perspektif Thaha Jabir al-'Alwani," *Tafsere:* 7, no. 1 (2019): 135.

[28]M. Quraish Shihab, *Tafsir Al-Lubab* (Jakarta: Lentera Hati, 2012), 1.

[29]M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an,* vol. 1, v.

[30]M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1992), 40.

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.[31]
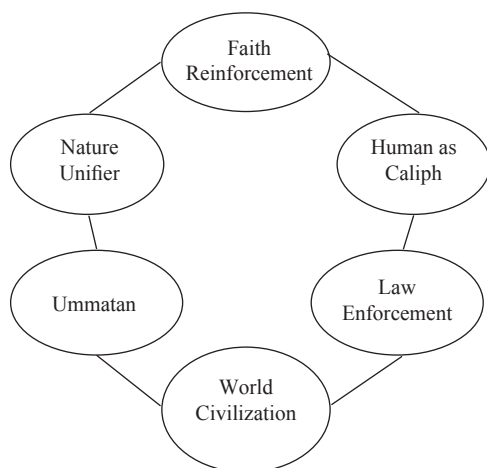

Diagram 1.
Maqâṣid al-Qur'ân of M. Quraish Shihab

Quraish Shihab agreed with Mahmud Syaltut (w. 1383 H)[32] 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 *maqâṣid*.

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.[33]

Observations regarding the explanations of the scholars regarding the al-Qur'an *maqâṣid* began from al-Ghazali as laying the basic principles of the al-Qur'an *maqâṣid* which rested on the recognition of Allah Subhanahu wa Ta'ala. Fakhruddin al-Razi and al-Syatibi developed the Qur'anic *maqâṣid* in the series of pillars of the faith which al-Syatibi called *maqâṣid al-suwar al-makkiyah* and extended to the *maqâṣid* 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 *maqâṣid*. In the period of Muhammad Abduh and Muhammad Rasyid Riḍa, it was divided into three objectives based on the Qur'anic *maqâṣid*, 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

[31]M. Quraish Shihab, *Menabur Pesan Ilahi al-Qur'an dan Dinamika Kehidupan Masyarakat,* 12–13.
[32]Mahmud Syalthut, *Ila al-Qur'ân al-Karim* (Kairo: Dar al-Syuruq, n.d), 7–8.
[33]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an,* vol. 1, viii.

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.[34]

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.[35] 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'izhah* (as a warning) and *maqshad al-tasyri'*(as a determination of shari'ah).[36] 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.[37] 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.[38] 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'izhah* (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 *maqâṣid 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.

Maqâṣidal-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)[39] and wikis are the forms of social media that are most widely used by people throughout the world.[40] Social media

[34]Jani Arni, "Tafsir Al-Tahrir Wa al Tanwir Karya Muhammad Al-Thahrir Ibn Asyur," *Jurnal Ushuluddin* 17, no. 1 (2011): 91.

[35]"The Qur'an clearly explains the inability of humans in each period and its civilization to rival the Qur'an. During the period of the Prophet in Makkah can refer to the Surah Ath-Thûr [52]: 33-34, Hud [11]: 13 andYunus [10]: 38. During the period of the Prophet in Medina he could see the challenge in Surah al-Baqarah[2]: 23-24".

[36]Haya Thamir Miftah, "The Objectives of the Quran According to Ibn Ashur," *Journal of College of Sharia & Islamic Studies* 29, no. 1 (2011): 61–62.

[37]M. Quraish Shihab, *Mukjizat Al-Qur'an Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib* (Bandung: Mizan, 2013), 67–77.

[38]Ibid., 155–221.

[39]Wildan Imaduddin Muhammad, "Facebook sebagai Media Baru Tafsir Al-Qur'ân di Indonesia," *Maghza: Jurnal Ilmu Al-Qur'ân dan Tafsir* 2, no. 2 (2017): 69–70.

[40]Ani Muryati, *Panduan Optimalisasi Media Sosial untuk Kementerian Perdagangan RI* (Jakarta: Pusat Humas Kemendag RI,

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'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.

أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصۡلُهَا ثَابِتٌ وَفَرۡعُهَا فِى ٱلسَّمَآءِ ۝ تُؤۡتِىٓ أُكُلَهَا كُلَّ حِينٍ بِإِذۡنِ رَبِّهَا ۗ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ۝

'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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[41]Eko Sumadi, "Dakwah dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi," *At-Tabsyir: Journal of Islamic Broadcasting Communication* 4, no. 1 (2016): 184.

[42]Fadhli Lukman, "Tafsir Sosial Media Di Indonesia," *Nun: Jurnal Studi Al-Qur'an dan Tafsir di Nusantara* 2, no. 2 (2016): 118.

[43]Fadhli Lukman, "Digital Hermeneutics and A New Face of The Qur`an Commentary: The Qur`an in Indonesian`s Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (2018): 96–97.

[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.[46] 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 *maqâṣid al-Qur'ân*.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:

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا ۝

"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).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ۝

"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.[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 حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ۝

"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 surahan-Nisa'[4]: 63 where Allah uses the word *qaulan baligha* which reads,

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًا بَلِيغًا ۝

"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,

۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝

[46]M. Quraish Shihab, *Secercah Cahaya Ilahi; Hidup Bersama Al-Qur'an,* 342.

[47]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an,* Vol. 12, 330.

"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.[48]

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,

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

"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,

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

"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,

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ۝

"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 diction 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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48Ibid., 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.
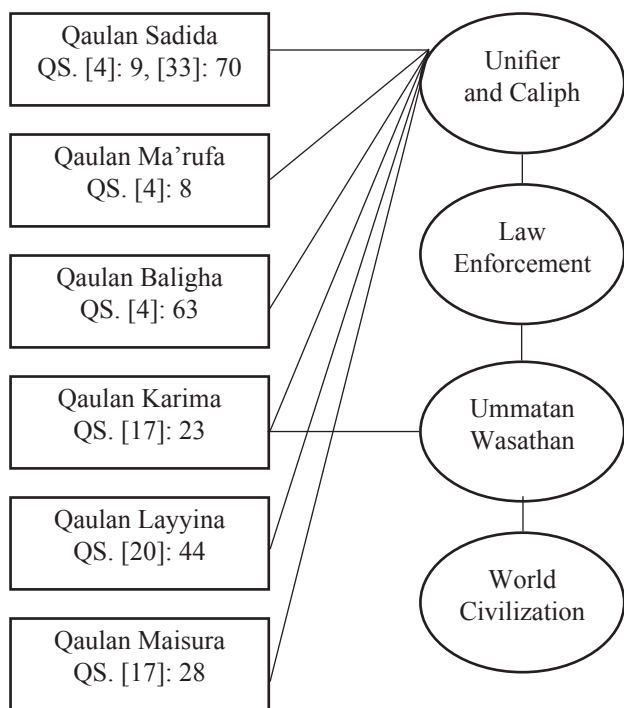

Diagram 2
Maqâṣidal-Qur'ân in the content and giving information in social media

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.

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[51]Al-Syathibi, *Al-Muwafaqat fi Ushul al-Fiqh,* 189.

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾

"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]

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.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾

"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

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[52]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an,* Vol. 9, 302.
[53]M. Quraish Shihab, *Secercah Cahaya Ilahi; Hidup Bersama Al-Qur'an,* 358.
[54]M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an,* Vol. 13, 236.

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.[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 *maqâṣid*. The use of social media based on the *maqâṣid al-Qur'ân* 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, *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 *maqâṣid* universally. In the perspective of *maqâṣid*, 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 *maqâṣid 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 *maqâṣid*. Meanwhile, the Islamic principles for the giver and recipient of information on social media based on the al-Qur'an's *maqâṣid* 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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[55]Ibid., 239.

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