



Reception of the Qur'an on Social Media: Case Study of Qur'an Interpretation on the Instagram Account @quranreview

Ach Fadoli¹, Sakinah Naziha², Wasik³

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

³Institut Agama Islam Nazhatut Thullab Sampang, Indonesia

ahmadfadoli00@gmail.com

Abstract

Qur'an is a guide and holy book for Muslims whose presence is accepted. The current study of Qur'an studies places reception as one that is often discussed. This research is based on the idea of Ahmad Rafiq's reception. Then this study analyzes the reception of the Qur'an on social media. This study aims to describe the reception on the Instagram account @quranreview, which actively uploads interpretations of verses of the Qur'an. Because receptions are the result of human thought, and of course, the results will vary, the author feels the need to raise this discussion to add to the body of knowledge related to the practice of the Qur'an. The research method is a virtual ethnographic qualitative method, which collects data from online information instead of interviews and surveys. The primary data sources are posts from the @quranreview account supported by secondary data sources such as scientific journals. After the data is collected, it is analyzed with the stages of reduction, display, and data verification. The results found in the study are that there are three receptions of the Qur'an in the @quranreview account, including the reception of exegesis, aesthetic reception, and functional reception. The reception that is most prominent and dominating in this account is the reception of exegesis because it is an account that focuses on studying the interpretation of the Qur'an. Other receptions, such as aesthetic and functional, are also found through postings of verse interpretations.

Keywords: reception; qur'an; instagram; interpretation; @quranreview

Article Info

Article History:

Received: 07-05-2022 Accepted: 12-08-2022 Publish: 12-30-2022



: 10.51590/waraqat.v7i2.338

Introduction

The development of the times has brought many influences, including in science and the teachings of Islam. It can be seen from the impact on the holy book of the Qur'an. Developments occurred in the study of the Qur'an. An example is the influence of technological advances associated with studying the Qur'an. One of the studies that can be researched is the reception or acceptance of the Qur'an in the offline and online world. Reception of the Qur'an is a new study in the science of the Qur'an which is trying to be carried out by experts, including in Indonesia. The reception of the Qur'an according to Ahmad Rafiq is the act of accepting the Qur'an.¹ He sees it as essential for Muslims to accept it in textual form and give confidence. So these two things are always related to the acceptance of the Qur'an. In short, this action consists of structure and acceptance formed in terms of contextual-historical thinking, which makes various reception actions.

Based on the explanation above, the study of attitudes, feedback, and the relationship of Muslims towards the Qur'an has become a hot topic among Muslim scholars. Therefore, many studies on the reception of the Qur'an have been carried out. There are several studies related to this theme. There are three groups as follows:

First, there are several studies related to the reception of the Qur'an. Muhammad Amin and Muhammad Arfah Nurhayat conducted research discussing the reception of the broader community towards the Qur'an.² There is also research on the Qur'an's receptions that focus on one area, such as that carried out by Yani Yuliani, who examines the receptions of the Qur'an in the traditions of the Majalengka people.³ There is also research that focuses on the reception of the Qur'an in Islamic boarding schools, one of which is discussed by Kholifatul Khusna.⁴ In addition, research highlights the phenomenon or tradition of a specific area as discussed by M. Nurdin Zuhdi and Sawaun, who raised the reception of the Qur'an to sekaten culture in Yogyakarta.⁵ The research above only focuses on receptions that occur offline. Meanwhile, at present, technological developments make da'wah media also experience transitions and developments.

Second, there are several studies regarding the reception of the Qur'an on social media. There is a study conducted by Qurrata A'yun raising the reception of the Qur'an in the film Nussa Rara on Youtube.⁶ Then research on the reception of the Qur'an in the backbiting film in the same media, namely Youtube, was conducted by Fahrudin.⁷ In addition, research conducted by Rizal Faturrohman Purnama discusses the aesthetic reception of the Qur'an on Instagram.⁸ However, this research only focuses on discussing aesthetic receptions, even though several receptions of the Qur'an can be studied.

¹ Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Temple University, 2014).

² Muhammad Amin and Muhammad Arfah Nurhayat, "Resepsi Masyarakat Terhadap Al-Quran," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020): 290–303.

³ Yani Yuliani, "Tipologi Resepsi Qur'an Dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an Di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Qur'an Dan Tafsir* 6, no. 02 (2021): 321–338.

⁴ Kholifatul Khusna, "Tipologi Resepsi Al-Quran Di Pondok Pesantren Tahfidz Al-Quran Oemah Al-Quran Malang: Studi Living Al-Quran," *Mashabih: Journal of Qur'an and Hadits Studies* 1, no. 1 (2021).

⁵ Muhammad Nurdin Zuhdi and Sawaun Sawaun, "Dialog Al-Quran Dengan Budaya Lokal Nusantara: Resepsi Al-Quran Dalam Budaya Sekaten Di Keraton Yogyakarta," *Maghza: Jurnal Ilmu Qur'an Dan Tafsir* 2, no. 1 (2017): 125–146.

⁶ Qurrata A'yun, "Resepsi Qur'an Di Media Sosial: Studi Kasus Film Animasi Nussa Episode 'Hiii Serem!!!'," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2020): 319–337.

⁷ Fahrudin Fahrudin, "Resepsi Qur'an Di Media Sosial (Studi Kasus Film Ghibah Dalam Kanal Youtube Film Maker Muslim)," *Hermeneutik: Jurnal Ilmu Al Qur'an Dan Tafsir* 14 (2020): 141–160.

⁸ Rizal Faturrohman Purnama, "The Aesthetic Reception Of The Quran In Instagram: Variations, Factors, and Religious Commodification," *Ulul Albab Jurnal Studi Islam* 21, no. 2 (2020): 237–268.

Third, there are several studies regarding interpreting the Qur'an in social media. Like the research conducted by Wildan Imaduddin Muhammad, who discussed the form of Salman Harun's interpretation published via Facebook.⁹ Apart from that, there is also research interpreting the Qur'an on Youtube written by Moh. Azwar Hairul.¹⁰ As for other social media, such as Instagram, Roudlotul Jannah and Ali Hamdan discussed the interpretation of the Qur'an on the @quranreview account.¹¹ However, from these three studies, there has been no further research on the reception of the Qur'an from commentaries on social media, which the author feels is essential for discussion.

In addition to some of the literature that has been mentioned, there is still much research on the reception of the Qur'an. However, there has been no discussion regarding the acceptance of the Qur'an on social media Instagram accounts that focus on interpreting verses of the Qur'an. This research will discuss the reception of the Qur'an in the @quranreview account. This research will complement previous research.

This research is based on the growing media interpretation of the Qur'an, which continues to grow. This positively impacts Muslims and makes it easy to access anywhere and anytime. Judging from every uploaded post, the interpretation of Qur'anic verses is always about daily life in light language and does not appear patronizing. Interpreting the Qur'an in this form is a form of reception of the Qur'an. Therefore, this research will look at the form of reception carried out by the Instagram account @quranreview in interpreting the verses of the Qur'an. The study of the reception of the Qur'an will be carried out based on Ahmad Rafiq's¹² view of the reception of the Qur'an, which he wrote in his dissertation.

Result and Discussion

Reception of the Qur'an

Initially, the term reception was only used in literary theory, which focuses on studying how literary connoisseurs receive a literary work that produces reactions, feedback, or responses. Then the reception of the Qur'an is the state of a person's or community's response to the Qur'an in the past and present.¹³ Ahmad Rafiq also believes that the Qur'an is not just a holy book of written texts but also a collection of reading texts which may consist of other structures.¹⁴ The Qur'an may provoke different meanings in its structure or thought. Departing from this, Ahmad Rafiq divided the acceptance of the Qur'an into three parts.

First, the reception of exegesis. Reception exegesis is an act of acceptance by interpreting the meaning of the Qur'an. Exegesis comes from the Greek meaning "explanation" or "interpretation of a text or part of a text." The application of exegesis receptions has been seen since the time of the Prophet Muhammad. As narrated by Abdurrahman al-Sulami, a number of people who recited the Qur'an to us, including 'Uthman bin 'Affan, Ibn Mas'ud, and Ubay, narrated to me: "Indeed the Prophet Muhammad recited to us ten verses of the Qur'an, then we do not ask for another ten verses of the Qur'an until we understand how to put them into practice. So, we have studied the Qur'an and how to practice it together."¹⁵ The above shows that the revelation of the Qur'an was not only a text but with its meaning, practice, and acceptance.

⁹ Wildan Imaduddin Muhammad, "Facebook Sebagai Media Baru Tafsir Al-Quran Di Indonesia," *Maghza: Jurnal Ilmu Qur'an Dan Tafsir* 2, no. 2 (2017): 69–80.

¹⁰ Moh Azwar Hairul, "Tafsir Qur'an Di YouTube," *Al-Fanar: Jurnal Ilmu Qur'an Dan Tafsir* 2, no. 2 (2019): 197–213.

¹¹ Roudlotul Jannah and Ali Hamdan, "Tafsir Al-Quran Media Sosial: Kajian Terhadap Tafsir Pada Akun Instagram @Quranreview Dan Implikasinya Terhadap Studi Al-Quran," *Mashabif: Journal of Qur'an and Hadith Studies* 1, no. 1 (2021).

¹² Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community*.

¹³ Ahmad Rafiq, "Sejarah Qur'an: Dari Pewahyuan Ke Resepsi (Sebuah Pencarian Awal Metodologis)," *Islam, Tradisi Dan Peradaban*, 2012.

¹⁴ Rafiq.

¹⁵ Al-tabari, in *Tafsir Al-Tabari*, Juz 1, 32.

Second, the aesthetic reception. The act of aesthetic acceptance of the Qur'an can be seen in two forms. (1) the Qur'an is accepted as an aesthetic entity whose beauty is perceived by the reader. (2) Accepting the Qur'an using an aesthetic approach. Operationally, aesthetic reception is an acceptance (reception) of the Qur'an through aspects of beauty (aesthetics), such as through writing verses of the Qur'an written using calligraphy or through a melodious voice.¹⁶ Then, the transformation of the delivery of Islamic teachings also led to a transformation in the medium for receiving the Qur'an. An example is the reception of the Qur'an in the world of Instagram social media. The variations of the aesthetic reception of the Qur'an on Instagram are in the form of audio, video, and visual. Visual forms such as text or verses of the Qur'an and interpretations are packaged with attractive images.

Third, functional reception. This form of acceptance leads to acceptance based on the practical goals of the reader. The available reception of the Qur'an includes a formative function. In other words, this function will produce actions that are tailored to the needs of the reader or listener. An example is a story of a friend at the time of the Prophet Muhammad who recited surah al-Fatihah to cure a scorpion bite. In this event, the original structure of the surah was preserved. However, at the same time, he has special needs beyond those that the Prophet Muhammad saw or suggested in the structure of the sura explicitly. The friend refers to the general perspective regarding the superiority of the surah Qur'an, whose position is as a cure for the disease. Available reception can be seen in using verses of the Qur'an for a specific purpose. For example, reading selected surahs of the Qur'an at the Daar Al-Furqon Kudus Islamic Boarding School. The selection of these selected surahs is the application of a functional reception of the Qur'an because there must be a reason behind the surahs.

Interpretation Of The Qur'an In The Account @quranreview

Da'wah of Islam currently covers both offline and online scopes, including Instagram. It can be seen that many accounts are used as a medium for delivering da'wah about Islamic teachings in general and the interpretation of the Qur'an. One of the Qur'an interpretation accounts is the @quranreview account.¹⁷ @quranreview is an account of the interpretation of the Qur'an. This account has received good attention and response from the public, as seen from the number of followers of the account, which is 329 thousand, with a total of 546 uploaded. The topic is "Qur'an Is Millennial-able," then post interpretations in concise language and easily understood by the general public, so this account is well received. Based on the account's name, this account contains reviews of verses of the Qur'an. Submission of interpretation given in the form of visuals and attractive pictures. The themes raised in the review are phenomena and issues currently hot in society. They are based on requests from the audience who choose a particular event. As seen on his Instagram page, which discusses rain handlers,¹⁸ childfree,¹⁹ spirit dolls,²⁰ and other exciting issues.

Research conducted by Roudlotul Jannah and Ali Hamdan²¹ managed to map the interpretation method used in this account. The visible aspects of the visual interpretation of the Qur'an in the @quranreview account are as follows. *First*, the presentation method. Posts on this account contain interpretations in the form of thematic themes, focusing on a particular theme in each upload. Indonesian is used to explain the interpretation of the verses in each upload. The interpretation that dominates this account is a linguistic review associated with a particular theme. *Second*, genres. The theme carried out in the post is about the interaction between people or social

¹⁶ Khusna, "Tipologi Resepsi Al-Quran Di Pondok Pesantren Tahfidz Al-Quran Oemah Al-Quran Malang: Studi Living Al-Quran."

¹⁷ [Instagram.Com/quranreview/](https://www.instagram.com/quranreview/)

¹⁸ [Instagram.Com/p/Cbe-7MLPbVM/](https://www.instagram.com/p/Cbe-7MLPbVM/)

¹⁹ [Instagram.Com/p/CS-XjCuB_6q/](https://www.instagram.com/p/CS-XjCuB_6q/)

²⁰ [Instagram.Com/p/CYYddlCLc6b/](https://www.instagram.com/p/CYYddlCLc6b/)

²¹ Jannah and Hamdan, "Tafsir Al-Quran Media Sosial: Kajian Terhadap Tafsir Pada Akun Instagram @Quranreview Dan Implikasinya Terhadap Studi Al-Quran."

relations. As in the upload, this account can be seen posting socially related themes, such as "Just get married if this is the case" in QS. Al-Qasas; 26. This verse discusses how to marry in the Qur'an. Apart from that, the account also posts themes related to religion, such as threats, replies, promises of Allah, etc. As in the upload "Flood is Adzab"²² on QS. Al-Ankabut: 14. In this verse, it is said that the flood that befell the Prophet Nuh people is the punishment Allah gave.

Third, procedure. Posts in this account are not individual interpretations but are managed by the community on the Gajah Mada University campus in Yogyakarta. *Fourth*, the type of production. In the @quranreview account, interpretations are presented in the form of pictures. The first slide is filled with an image of the theme of the verse explains that will be discussed, then the next slide is filled with the verse that will be reviewed related to the theme. For additional explanations, account owners take advantage of the description feature below the post. *Fifth*, referral sources. In uploading interpretations of verses, the account owner usually does not include the book of interpretation which is used as a reference source for explanations. So the source cannot be known, including the mufassir whose opinion is taken.

From the research results above, it can be seen from the Instagram account data @quranreview how the form of reception of the Qur'an is. Therefore the results of this study will support this research in terms of theory. The first post on the @quranreview account was uploaded on June 21, 2019. Starting from an account that aims to share knowledge of Arabic, it finally focuses on reviewing a verse—starting from the sixth post about understanding a verse in terms of Arabic. Since then, the account @quranreview has consistently uploaded interpretations of verses of the Qur'an. The interpretation of verses is a form of acceptance of the Qur'an. Based on the research conducted, the authors found several things related to the reception of the Qur'an in the @quranreview account.

Exegesis Reception

The reception of exegesis is acceptance in terms of its meaning. Overall the salient reception of the @quranreview account is the reception of exegesis because the account focuses on interpreting the Qur'an. Here are some receptions found in three parts:

First, the @quranreview account posts words in the Qur'an, such as the meaning of *Sakinah*, Love, Failure, and others. The meaning of "*Sakinah*" in Q.S. ar-Rum: 21 and Q.S. al-Baqarah: 35 with the post title "Paradise with you."

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (٢١)

And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.

Based on an account review, in the verse above, there is the word "تَسْكُنُوا" which comes from the word "سَكَنَ" which is the imperative form "أَسْكُنْ" which means to stay or settle down. Then the account owner tries to translate Q.S. al-Baqarah with reference to Q.S. ar-Rum.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥)

We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers."

The account owner concludes when using surah ar-Rum: 21 to translate al-Baqarah, "O Adam! Live with your wife in Paradise..." Departing from the word *Sakinah* what is meant by the Qur'an, according to the account owner, is God's command to settle down in heaven with his wife. *Sakinah* means the habits and obligations of the inhabitants of heaven. So if you can be *Sakinah* or live together with your partner, it means that Allah has allowed you to taste a taste of the

²² Instagram.Com/p/B6xhAOOHjNw/

pleasures that are in heaven. So if you build a Sakinah household, then your household is like the one in heaven. Indirectly already as alive as heaven.

There is also the meaning of the word "Love," which is reviewed in a post entitled "The meaning of love in the Quran" by reviewing Q.S. Ali-Imran: 148 and Q.S. ar-Rahman: 12²³

فَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

So Allah gave them the reward of this world and the excellent reward of the Hereafter. For Allah loves the good-doers.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

and grain with husks, and aromatic plants

At Q.S. Ali-Imran: 148 mentions the word love with the word "يُحِبُّ," then in Q.S. ar-Rahman: 12 mentions the word "حَبُّ" as a word with the meaning of grain. These two verses have the same word origin.

The explanation of this verse is the words love and grain. In his explanation, he said that love and grain are the same things; they both grow. Love comes through a process like a seed that is watered, nurtured, and guarded so that it grows well. Therefore, if love grows, find the best place to grow. So that roots grow with loyalty and do not collapse when the wind blows. Thus, that longing is always awake, even though distance & time make it fragile. That is how the account owner interprets love from the interpretation of the Qur'an.

Second, the account owner interprets by using an analogy. This account uploads several analogies in its posts. One of them is the analogy regarding the wife and the mirror seen in the post entitled "Wife is like this," which reviews Q.S. Ali-Imran: 35.²⁴

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٣٥)

'Remember' when the wife of Imrân said, "My Lord! I dedicate what is in my womb entirely to Your service, so accept it from me. You 'alone' are truly the All-Hearing, All-Knowing."

The account owner interprets the verse above through a review. In this verse, the wife is called "امْرَأَتُ" whose basic word is "مِرْآةٌ," which means mirror. Then the wife is like a mirror. A mirror is a tool that helps you see something within yourself, which is impossible to see without its help, as looking at your own back, you have to use a mirror to see it.

Departing from that, the wife is like a mirror for her husband. The wife helps see the other side of her husband, which she cannot see alone. This aims to complement as well as a reminder of the shortcomings, mistakes, and mistakes made by the husband. So the wife's job is to be a mirror that is kept clean so that the reflected image remains perfect because if it is blurry, the image that will be seen can be bad.

Third, the @quranreview account relates verses of the Qur'an that relate to current issues. One of them was when the issue of being childfree became a hot topic of discussion in the media. An Instagram influencer expressed his views and decision not to have children even though he was married with various critical considerations. This discussion can be seen in the post entitled "Childfree is okay?" concerning the verse al-Baqarah: 187.²⁵

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْآيِلِ وَلَا تَبْشِرُوهُنَّ

²³ Instagram.Com/p/CE5MWBLsZxf/

²⁴ Instagram.Com/p/B5JRe1nHXzZ/

²⁵ Instagram.Com/p/CS-XjCuB_6q/

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ
(١٨٧)

It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them. Allah knows that you were deceiving yourselves. So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you. "You may" eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful of Him.

The account owner sees this issue as something that does not need to give rise to a fight because the case is the opinion of humans who are given a reason to think. The verse above has no answer from childfree in general. However, the focus of interpretation is on the word "وَأَبْتَعُوا" which has a similar meaning in several commentary books. Of the six interpretations uploaded as references, they all lead to the meaning of children. Therefore, the meaning of the verse above is an order to interfere (wife) in the night during the fasting month and seek what is determined. Based on his interpretation, "child" includes something God has determined. According to the account owner, everyone has views and opinions regarding this phenomenon. However, it would be nice to make the "desire to please the Prophet" (having children) become one of the considerations not to delay or even refuse to have children.

Aesthetic Reception

As explained in the theoretical study, the development of da'wah delivery media has changed the study of the Qur'an in the digital world. Therefore, the form of reception is not only in the form of calligraphy and audio. However, it could also be in the form of visual images, as researched by Rizal Faturohman Purnama.²⁶

The aesthetic reception of the Qur'an is of two kinds (1) acceptance of the Qur'an based on the beauty of the grammar of the Qur'an and (2) forms of delivery in attractively packaged interpretations of the Qur'an. The @quranreview account continues to improve and actively spreads knowledge about the Qur'an. So an aesthetic reception was found in the account, which contained posts on the grammar beauty of the Qur'an. As in the post with the title "Strange but amazing" on Q.S. an-Nahl: 48, Q.S. al-Kahf: 18, and Q.S. al-Baqarah: 257²⁷

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ ۖ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ (٤٨)

"Have they not considered how the shadows of everything Allah has created incline to the right and the left as the sun moves, totally submitting to Allah in all humility?"

In Surah an-Nahl: 48 above, the word "right" is called "الْيَمِينِ" (singular) while "left" is called "الشَّمَائِلِ" (plural).

وَتَحَسَّبُ لَهُمْ آيْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّمُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلِمُهُم بِسِطِّ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلَّيْتَهُمْ فِرَارًا وَكَلِمَتْ مِنْهُمْ رُعبًا (١٨)

And you would have thought they were awake, though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror.

In surah al-Kahf: 18 above, the word "right" is called "الْيَمِينِ" (singular), and "left" is called "الشِّمَالِ" (singular).

²⁶ Purnama, "The Aesthetic Reception Of The Quran In Instagram: Variations, Factors, and Religious Commodification."

²⁷ Instagram.Com/p/B6NrMDpnkTZ/

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever.

In surah al-Kahf: 18, the word light "النُّور" is singular, and the word darkness "الظُّلُمَاتِ" is plural. These three verses raise the question, "why?". The account owner explained the correlation between these three verses. The word "الشَّمَال" is the singular form, while "الشَّمَائِل" is the plural. So there are two single words and two plural words from the three verses that have been mentioned.

The left is usually associated with the west, sunset, and darkness. The words left and dark is mentioned many times in the Qur'an in plural form because many dark and stormy things in life shake faith. Then the right is associated with the east, the direction of sunrise, and light. The Right and light are called in the singular because the light shining on the earth is one is the sun. Likewise, being the light of the heart is one, namely the Qur'an.

Functional Reception

As previously explained, available reception is the acceptance of the Qur'an with the specific intention of using its verses. Based on the observations and analysis carried out, the authors found several forms of available reception in uploading their interpretations, including the following:

First, the account owner uploads a verse interpretation that can be read as a prayer in some issues. The account manager uploads a post on Q.S. al-Furqan: 74 entitled "Faithful Prayer."²⁸

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤)

"They are" those who pray, "Our Lord! Bless us with 'pious' spouses and offspring who will be the joy of our hearts, and make us models for the righteous."

In his upload, the account owner underlined the word "قُرَّةَ" in verse above. That word refers to the word "قَرَارٌ" which means a place to stay, stay forever, will not move. Departing from this meaning, the account owner interprets that this verse contains a prayer to ask for a partner while simultaneously asking for loyalty to the given partner. In this post, there is no reference source included by the account owner.

Other posts containing prayers for specific purposes can be seen in "Are there any problems?" which discusses the interpretation of Q.S. al-Anbiya: 87.²⁹

وَدَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (٨٧)

And "remember" when the Man of the Whale stormed off "from his city" in a rage, thinking We would not restrain him. Then in the "veils of" darkness² he cried out, "There is no god "worthy of worship" except You. Glory be to You! I have certainly done wrong."

The verse above is explained by the @quranreview account as a prayer to solve any problem. It also explains how the interpretation of verses that point to it. Based on the verse above, if you have a problem, there are two ways to do it. First, "أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ" the meaning is to call Subhanallah every time a disaster hits you, negate bad things from Allah, and do not compare bad things with Allah. Second, "إِنِّي كُنْتُ مِنَ الظَّالِمِينَ". After saying Subhanallah, this is a reminder to be aware of your shortcomings and avoid being arrogant.

²⁸ Instagram.Com/p/B0XGm04nhIC/

²⁹ Instagram.Com/p/CGOKRZhHrCH/

Even though the verse above is related to the story of the Prophet Yunus, its interpretation can be a lesson to be applied in everyday life. According to the account owner, the verse above is not just a prayer. It would be better if we read it over and over again and also know the essence of the meaning in it. Examples like this must be accustomed to oneself, which, when hit by problems, must still think positively of Allah and be aware of self-deficiencies.

Second, the account owner uploads an interpretation which shows that the Qur'an is a medicine and a solution when you are tired. The post that discusses this is in Q.S. al-Muzzammil: 2-4. This verse was revealed the afternoon after the Prophet Muhammad preached tiring because he was insulted and even pelted with dirt. The post is entitled "Recipe for tired medicine."³⁰

فَمِ الْيَلِّ إِلَّا قَلِيلًا (٢) تَصَفَّهُ، أَوْ أَنْقِصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤)

Stand all night 'in prayer' except a little—,(2) 'pray' half the night, or a little less, (3) or a little more—and recite the Quran 'properly' in a measured way. (4)

The account owner explained that the Prophet Muhammad was tired of preaching, and Allah did not order him to sleep and rest but called him to wake up. If put into human logic, it does not make sense. However, the workings of the heavens are not the same as humans know. So the 2 things that are done even though they are tired are to pray and recite the Qur'an. So the account owner interprets the Qur'an as a medicine for fatigue and prayers referring to the verse above.

Other posts also show that the Qur'an is a solution to a problem. He was described in the uploaded title "Tired of Life" with the interpretation of Q.S. al-Fath: 4.³¹

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤)

He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah 'alone' belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise.

The @quranreview account explains that the verse above was revealed during the Hudaibiyah agreement, which harmed Muslims. However, the verse above explains to increase faith. That is the short solution the Qur'an gives when faced with a problem. If you do this, you will feel calm when facing difficulties, as mentioned. So no matter how big the problem is, there will always be a sense of calm if faith continues to be increased.

Third, several interpretations in the account show that the Qur'an is a motivation and reminder of humanity. There is a motivation and a reminder in Q.S. al-Insyirah:5 with the post title "Dizzy, Stress?"³²

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥)

So, surely with hardship comes ease.

The account owner explained that the verse above is an encouragement when you get into trouble and meet a dead end. Then the upload shows another side of the interpretation of this verse. The explanation dissects the verse in terms of language where it says that the word "يُسْرًا" in verse above if in the *nabwu* position is *isim Inna muakbor*, which means he is a *mubtada*. *Mubtada* in Arabic is a subject that is the focus of attention. Then after that, Allah used the word "مَعَ" in verse, which means "together."

The interpretation conclusion taken by the account owner is that every difficulty always comes together with ease. As mentioned, the word ease of position is *mubtada*. So ease is the focal point. That is, if we experience deadlock, dizziness, or stress, then remember that every difficulty comes with ease. So, focus on ease and work towards completion.

³⁰ Instagram.Com/p/CHbdiEMsV1K/

³¹ Instagram.Com/p/CZdlqK3rSOS/

³² Instagram.Com/p/CVWhCq8he6a/

Conclusion

The research concludes that the @quranreview account focuses on discussing the interpretation of the Qur'an and has three receptions of the Qur'an in it. *First*, exegesis reception, namely acceptance through meaning. Like interpreting the word "love" associated with the interpretation of the Qur'an. Then the interpretation of the verse uses analogy and links the interpretation to answer current issues. *Second*, aesthetic reception, namely acceptance of the Qur'an through aesthetic acts. The attractive and easy-to-understand presentation of the Qur'an in this account is an aesthetic form of reception of the Qur'an. In addition, there is also the beauty of the grammar of the Qur'an, which is also an aesthetic reception. *Third*, functional reception is acceptance of a specific purpose and purpose of a verse. Like taking snippets of surahs in the Qur'an that are used as specific prayers or using the Qur'an as medicine, reminders, and motivator in problems. If you look at this research, the Qur'an has an essential role in human life. All questions and solutions to human problems can be found in the Qur'an. Then this account makes the Qur'an a companion in daily practices. The acceptance of the Qur'an, which is discussed in this study, is the result of the human creative process of understanding and receiving information. So, the reception of the Qur'an on this account is easily accepted by the general public, then makes life close to the Qur'an.

Reference

- A'yun, Qurrata. "Resepsi Al-Qur'an Di Media Sosial: Studi Kasus Film Animasi Nussa Episode 'Hiii Serem!!'" *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2020): 319–337.
- Al-tabari. In *Tafsir Al-Tabari*, Juz 1, 32.
- Amin, Muhammad, and Muhammad Arfah Nurhayat. "Resepsi Masyarakat Terhadap Al-Quran." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020): 290–303.
- Fahrudin, Fahrudin. "Resepsi Al-Qur'an Di Media Sosial (Studi Kasus Film Ghibah Dalam Kanal Youtube Film Maker Muslim)." *Hermeneutik: Jurnal Ilmu Al Qur'an Dan Tafsir* 14 (2020): 141–160.
- Hairul, Moh Azwar. "Tafsir Al-Qur'an Di YouTube." *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2019): 197–213.
- Jannah, Roudlotul, and Ali Hamdan. "Tafsir Al-Quran Media Sosial: Kajian Terhadap Tafsir Pada Akun Instagram@ Quranriview Dan Implikasinya Terhadap Studi Al-Quran." *Mashabif: Journal of Qur'an and Hadits Studies* 1, no. 1 (2021).
- Khusna, Kholifatul. "Tipologi Resepsi Al-Quran Di Pondok Pesantren Tahfidz Al-Quran Oemah Al-Quran Malang: Studi Living Al-Quran." *Mashabif: Journal of Qur'an and Hadits Studies* 1, no. 1 (2021).
- Muhammad, Wildan Imaduddin. "Facebook Sebagai Media Baru Tafsir Al-Quran Di Indonesia." *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2017): 69–80.
- Purnama, Rizal Faturrohman. "The Aesthetic Reception Of The Quran In Instagram: Variations, Factors, and Religious Commodification." *Ulul Albab Jurnal Studi Islam* 21, no. 2 (2020): 237–268.
- Rafiq, Ahmad. "Sejarah Al-Qur'an: Dari Pewahyuan Ke Resepsi (Sebuah Pencarian Awal Metodologis)." *Islam, Tradisi Dan Peradaban*, 2012.
- . *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community*. Temple University, 2014.
- Yuliani, Yani. "Tipologi Resepsi Al-Qur'an Dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an Di Desa Sukawana, Majalengka." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 02 (2021): 321–338.
- Zuhdi, Muhammad Nurdin, and Sawaun Sawaun. "Dialog Al-Quran Dengan Budaya Lokal Nusantara: Resepsi Al-Quran Dalam Budaya Sekaten Di Keraton Yogyakarta." *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2017): 125–146.
- Instagram.Com/Quranreview/