

## READING THE INTERPRETATION OF AL-QUR'AN VERSES ON THE INSTAGRAM ACCOUNT @THEQURAN\_PATH (COMPARATIVE STUDY OF INTERPRETATIONS IN FEED @THEQURAN\_PATH AND TAFSIR AL-MISBAH)

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(October 16<sup>th</sup>, 2024)

Submission:

(16-10-2024)

Published:

(30-12-2024)

### ABSTRACT

This research discusses about interpretation of Al-Quran verses on the Instagram account @thequran\_path with comparative in *tafsir al-Misbah* book. The @thequran\_path account is a da'wah account on Instagram whose discussions focus on the study of al-Qur'an. This study is comparative research between the interpretations written in *feed* @thequran\_path account with interpretation in *tafsir al-Misbah*. The method used in this research is qualitative with model library research. Some discussions in this research are, 1). A glance at the instagram account @thequran\_path. 2). The da'wah concept in the instagram account @thequran\_path. 3). An analysis of the Instagram feed @thequran\_path and comparison with the interpretation in *tafsir al-Misbah* by Quraish Shihab. This research concludes that 1). The Instagram account @thequran\_path is an Islamic da'wah account that discusses about al-Qur'an. This account has hundreds of thousands of followers with more than 25,000 posts (as of September 2024). 2). The instagram account @thequran\_path has the concept of da'wah by following viral moments or phenomena. 3). The interpretation presented in feed in this account tends to use interpretations in the *tafsir al-Muyassar* (*tafsir* of the Saudi Arabian Ministry of Religion) and the *tafsirs* of Saudi ulama. So, this interpretation will be compared with the interpretation of Quraish Shihab in the *tafsir al-Misbah*.

Keywords: *Tafsir, al-Misbah, Quraish Shihab, Instagram*

### INTRODUCTION

Current developments in the digital realm are increasingly rapid. Through various methods, tools and technologies that continue to be discovered, the effectiveness and efficiency of human activities is increasing. This has quite an implication on the development of science and various other aspects.

For example, the development of Muslims in Indonesia in accessing religious information via social media, especially in the al-Quran studies. In this increasingly sophisticated era, the form of relationship between society and al-Qur'an has undergone quite significant changes. If previously internet networks and devices were still limited, discussions related to al-Qur'an and interpretation were still few, today discussions related to these themes have experienced a significant spike and seem massive.

In general, discussions related to al-Qur'an, *tafsir*, and *hadith* are often conveyed through preaching studies, which, if you pay attention, seem monotonous. Not all people are interested in da'wah studies, especially those that discuss interpretations or *hadiths* packaged through direct explanations or lectures. In this case, especially for the younger generation, it may not be interesting or even seem boring.

Therefore, the researcher tried to read the interpretation of the verses of al-Qur'an on the instagram @thequran\_path and compare it with the interpretation of the Quraish Shihab. @thequran\_path account is here as an Instagram account that packages preaching studies, interpretations, and *hadiths* into interesting content.

@thequran\_path account can be said to be one of the instagram accounts that is massive in posting preaching content. Among the various contents of his preaching are; interpretations, *hadiths*,

lectures, fragments of words, verses from al-Qur'an, hadiths, quotes from scholars or figures, and so on.

To find out more about the da'wah messages posted on the Instagram account @thequran\_path, researchers selected content samples for two days starting from 19 to 20 September 2024. Every day, the @thequran\_path account can upload 13 to 18 content posts with several theme.

If listening and visiting lectures or preaching studies seems monotonous, the @thequran\_path account tries to create content that has been summarized as best as possible and then disseminates it via Instagram. At least this can help society, especially the younger generation, who probably spend almost every day playing with gadgets. Of course, this aims to bring al-Qur'an alive among the community and the younger generation in particular. How can al-Qur'an become something close to Muslims in everyday life.

Discussions regarding content analysis in an Instagram account have actually been carried out several times. Some examples of previous research, namely *Analisis Isi Pesan Dakwah yang Terkandung dalam Akun Instagram @Shiftmedia.Id* (Azmi Fadhilah Mujahid dan Muhammad Fauzi Arif 2022), *Media sosial instagram sebagai media dakwah (Analisis Isi Konten Pada Akun @kpopers.hijrah)* (Muhammad David Hendra dan Fenti Yuliardiana 2021), dan *Konsep Dakwah Digital Melalui Platform Sosial Media (Studi Analisis Feed Istagram pada Akun @Thesunnah\_Path)* (Labib 2023).

Even though discussions with similar themes have been carried out several times, there are several novelties in this research. The novelty aspect is the account that is the object of research, namely the @thequran\_path account. Apart from that, this research also uses comparative methods in data analysis. This is also something new in research with the theme of content analysis.

This research departs from three basic questions, 1). What is meant by the Instagram account @thequran\_path? 2). What is the concept of da'wah carried out by the Instagram account @thequran\_path? 3). What are the comparison results of interpretation in @thequran\_path content and tafsir al-Misbah? These three questions will be the main focus of discussion in this research.

## RESEARCH METHODS

This research uses a qualitative method with descriptive comparative analysis as a data processing method. Simply put, in this article we will present a description of the data that has been collected from various sources. Next, these data were compared with al-Misbah's interpretation and then analyzed to achieve the research objectives. The primary sources in this research are the Instagram account @thequran\_path and the book of tafsir al-Misbah by Quraish Shihab. The secondary sources used in this research are books, textbooks and articles that are considered credible and have correlations to support this research.

## RESULT AND DISCUSSION

### Information about the Instagram account @thequran\_path

The development of interpretive studies on social media has actually provided various positive impacts in various aspects. One of them is cultivating interest in continuing to explore various interpretations of various references through content presented on social media. This positive impact is not only felt by scholars. Moreover, various elements of society who are digitally literate also enjoy the information presented in the form of preaching content. As time goes by, conveying information presented through images and brief explanations on the Instagram platform has become something more interesting and quite a few da'wah activists continue to compete in calling for da'wah.

The presence of @thequran\_path account provides a new colour in presenting da'wah or studies related to al-Qur'an and hadith. The @thequran\_path account can be said to be one of the Instagram accounts that is very active in posting content on Instagram feed. In one day, this account is able to post content ranging from 13 to 18 contents with various discussions and scientific styles. The content posted contains pieces of verses, hadith, interpretations and/or sayings quoting from scholars (preachers), Islamic words of wisdom, and so on.

Interestingly, the @thequran\_path account is not only focused on da'wah studies, occasionally the account also posts related with "UMKM sponsorship". Nevertheless, the main discussion on this account is preaching content with the theme of the Qur'an and its tafsir, sunnah, and short da'wah or better known as "Daily "Quran."

By utilizing internet technology, someone can represent what is on their mind through social media. In fact, it does not rule out the possibility for social media users to collaborate with other social media users. Currently, social media is not only used as a tool for communication. More than that, social media (Instagram in particular) can be used as a medium to show work or content that can be reached by many people. Therefore, social media users need to be wise in showing their work. Creators are free to express what is on their minds, whether in the form of ideas, views, preaching, news, business, as long as these things have useful value and do not harm other people.

### **Da'wah concept in the Instagram account @thequran\_path**

The dynamics of technological progress actually means that the concept of delivering da'wah can no longer only be conveyed verbally, on the pulpit or simply by direct delivery face to face. This is because conveying da'wah verbally and face-to-face tends to have a limited scope. However, when the preaching message is delivered on a regular basis online through social media, this has the potential to reach a wider target of da'wah and is not limited by space and time. Based on this phenomenon, utilizing social media as a platform for preaching, through content, videos or images packaged in an attractive way, can be a da'wah strategy option that has the potential for great success.

The increasingly massive development of technology (especially social media) has made various aspects of life centered there, including the Instagram platform. With the complete features it has, Instagram is often chosen as an option to spread preaching content. This is proven by the many Instagram accounts that focus on preaching narratives, one example of which is the account @thequran\_path

@thequran\_path account has several focused materials which are used as preaching content. Some of them include; Daily Qur'an, Sunnah, and Dakwah, how to understand the verses of the Qur'an, interpretation of the verses of the Qur'an, discussion of hadiths that have relevance to everyday life, and others. In its content, the @thequran\_path account tries to present these materials in posts in the form of images accompanied by a short explanation or meaning of the verse or hadith which is the main topic. This account presents discussions with narratives that tend to be easy to understand and spoken language to explain them. This matter is intended so that the message from the verses of al-Qur'an or hadiths which are the main topic can be conveyed well.

In addition to focusing on daily qur'an, this account often also posts words of wisdom that still have an Islamic theme and are of course relevant in everyday life. Based on the researcher's reading and analysis, the words of wisdom used as content material usually come from a book or a lecture by a particular ustaz. In several posts, the @thequran\_path account often posts preaching content which tends to have a narrative that is in line with current hot issues or in other words "viral". Despite this, in its preaching, this account actually adheres to al-Qur'an and hadith as well as explanations through rational arguments or interpretations.

An example is a post on September 20, 2024. On that day, this account posted content about Harmonious Households. It seems that this content is quite relevant to the issues that were going viral at that time. When issues of domestic violence, infidelity and domestic conflict are rife, the @thequran\_path account is here to present this content.



Figure 1

The content (thequran\_path 2024a) at least provides more or less explanation on tips for creating a harmonious household. Of course, this post is nothing but a form of the @thequran\_path account's efforts to convey da'wah and messages to maintain the integrity of the household. Based on the researcher's analysis, the @thequran\_path account presents content in the form of writing and images. The images presented in a *feed* usually adapts to the topic of content discussion. However, it is not uncommon for the images presented to have no connection at all with the content material.

In terms of language, @thequran\_path uses diction that tends to be straightforward, light, popular and known by many people. However, in interpreting a verse or hadith, they still use the narrative that is in accordance with the translation and do not make the slightest change.

**Analysis @thequran\_path feed and its comparison with tafsir al-Misbah**

In analyzing the interpretations on the Instagram account @thequran\_path, researchers chose feed nuanced interpretation from 19-20 September 2024 to be compared with the interpretation contained in the al-Misbah commentary book. As for feeds are as follows;



Figure 2

On this feed (thequran\_path 2024b), the creator did not explain the interpretation of Surah Toha verse 26 in the picture, but instead included it in feed caption which explains Surah Toha verses 25-35. Interpretation in this feed uses *Tafsir Al-Muyassar* or the Ministry of Religion of Saudi Arabia. As for the sources of interpretation on this feed is <https://tafsirweb.com/5268-surat-thaha-ayat-26.html>. The explanation of the interpretation and comparison with *tafsir al-Misbah* is as follows;

<i>Tafsir Al-Muyassar</i>	<i>Tafsir al-Misbah</i>
Musa said, "O my Lord, expand my chest for me, make my affairs easier for me, Release the confusion on my tongue with smooth speech, So that they understand my words, And make a helper for me from my family, which is my brother Harun, Strengthen me with him and strengthen my strength with him, And make him a partner with me in prophethood and the delivery of (Your) message, So that we can sanctify You with many glorifications, And we remember You a lot, and then we praise You. Indeed, You see us, nothing is hidden from You from our actions."	The request of Musa (a.s.) for Allah to remove the stiffness from his tongue is associated by some scholars with a history which states that when he was a child, the Prophet Musa (a.s.) once pulled Pharaoh's beard and hurt him, so the ruler was angry and suspected that Moses had supernatural powers. For this reason, Pharaoh offered him dates and burning coals to test him, and it turned out that Moses' hand which intended to take the dates was diverted by the angel so he took the burning coals and put the burning coals into his mouth. Since his tongue has not been straight, stiff as if shackled. The validity of this history cannot be confirmed, both in terms of meaning and content. The author (Quraish Shihab) tends to understand the meaning of stiffness of the tongue, in the sense of lack of speaking fluency. (Quraish Shihab 2002e)

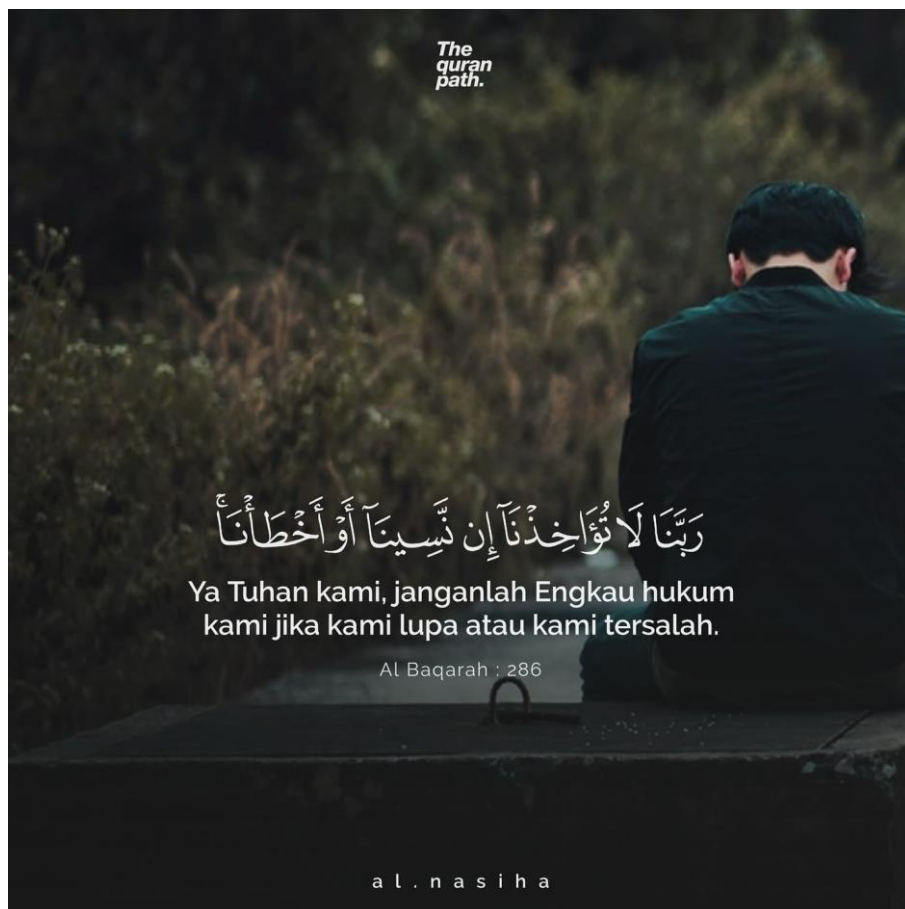


**Figure 3**

On this feed (thequran\_path 2024c), the creator did not explain the interpretation of Surah Yasin verse 69 in the picture, but instead included it in feed caption. In this feed, interpretation This uses *Tafsir Al-Mukhtashar* or *Markaz Tafsir Riyadh*, under the supervision of Shaykh Dr. Salih bin Abdullah

bin Humaid, Imam of the Grand Mosque. As for the source this feed is <https://tafsirweb.com/8025-surat-yasin-ayat-69.html>. The explanation of this interpretation and comparison with the *tafsir al-Misbah* is as follows;

<i>Tafsir Al-Mukhtashar</i>	<i>Tafsir al-Misbah</i>
We don't teach Muhammad saw. poetry, and indeed that is not appropriate for him, because it is not his nature, not the demand of his instincts, so you can accuse him of being a poet. What We teach him is nothing but <i>zikir</i> and al-Qur'an which is clear to those who meditate on it.	We teach the Prophet Muhammad al-Quran through revelation <i>and we don't teach it</i> ie revealed to him <i>verse</i> , not even one! <i>and</i> not only did not teach it but <i>can't do it for him</i> that is, he is unable to change or even recite poetry. He is a Messenger who is much greater than a poet. <i>It</i> that is, what he conveys is purposeful <i>to warn those who live</i> namely, his mind and mind are open so that he is willing to accept the truth, and his heart is not polluted by iniquity so that advice and warnings can leave an impression on his soul. (Quraish Shihab 2002b)



**Figure 4**

On this feed (thequran\_path 2024d), the creator did not explain the interpretation of the fragment of Surah al-Baqarah verse 286 in the picture, but instead included it in feed caption. In this feed, interpretation This uses is *Tafsir Al-Muyassar* or the Ministry of Religion of Saudi Arabia which is quoted from <https://www.tafsirweb.com/1052-surat-al-baqarah-ayat-286.html>. The explanation of this interpretation and comparison with the *tafsir al-Misbah* is as follows;

<i>Tafsir Al-Muyassar</i>	<i>Tafsir al-Misbah</i>
<p>God's religion is simple, there is no element of difficulty in it. God does not demand from his servants something that they are not willing to do. Whoever does good, will get a good reward, and whoever does bad, will get a bad reward. O our Lord, do not punish us if we forget something that You have made obligatory upon us or we do something wrong by doing something that You forbid us to do. O our God, do not burden us with the heavy practices that You have burdened the people who committed sins before us as a punishment for them. Oh our God, do not burden us with things that we are not able to bear, both in the form of Sharia commands and calamities. And erase our sins and cover our shortcomings and be kind to us. You are the ruler of our affairs and the organizer. So, help us face people who deny your religion and deny your truth and deny your prophet, Muhammad saw. and make it a good end for us in front of them in this world and the hereafter.</p>	<p>Don't say, why are they still making this request, even though the Prophet has stated that, "God will not punish his people for making mistakes, forgetting, or being forced." (HR. Thabarani). Don't say that because on the one hand, it could be that this prayer is related to things before Allah determines the provisions that are conveyed after the request is made by the believers. Or it could be later, but what they mean here is different from what the Messenger of Allah meant. Forgetting and making mistakes, some are unintentional, and beyond human ability, and some are due to carelessness, resulting in very bad impacts. A maid whose job is to look after a child, but she doesn't pay attention to the child so she falls or gets hurt, of course doesn't mean to hurt the child. What happened was his mistake, but the mistake was the result of his carelessness. A person who is given the task of delivering an important letter, then forgets to deliver the letter because he went to a viewing, then this kind of forgetfulness certainly cannot be allowed to pass, as if nothing had happened. That is what is meant by this request. (Quraish Shihab 2002a)</p>



**Figure 5**

On this feed (thequran\_path 2024e), the creator did not explain the interpretation of surah al-Humazah verse 3 in the picture, but instead included it in feed caption. In this feed, interpretation This uses is *Tafsir as-Sa'di* or Syaikh Abdurrahman bin Nashir as-Sa'di, a 14<sup>th</sup> century Tafsir expert quoted from <https://tafsirweb.com/13022-surat-al-humazah-ayat-3.html>. The explanation of the interpretation and comparison with *tafsir al-Misbah* is as follows;

<i>Tafsir as-Sa'di</i>	<i>Tafsir al-Misbah</i>
"He thought," because of his stupidity, "that his wealth could sustain him" in the world. Because of that, all his hard work and efforts were only to increase his wealth, thinking that this could prolong his life, but he did not know that stinginess could bring down age and tear down the house, while kindness would increase life.	Term <b>أخلده</b> taken from the word <b>الخلد</b> or permanent. The word used in this sentence is a past tense verb ( <i>madhi</i> ) but the meaning is the future ( <i>mudhari</i> ). This is to indicate how firm the assumption is within the person concerned so that it seems as if eternity is already a certainty as if something has definitely happened. The immortality in question is his assumption that he will continue to survive in his current condition, having wealth and followers, or immortality can also be understood as a result of his negligence regarding death. Indeed, it may be that the person concerned knows that he will definitely die, but this knowledge does not appear to have a trace in his behavior, or is not visible in him in the form of preparation for that day, therefore, he is judged as expecting to remain forever in this world. (Quraish Shihab 2002d)



**Figure 6**

On This feed (thequran\_path 2024f), the creator did not explain the interpretation of surah Ali Imron verse 160 in the picture, but instead included it in feed caption. In this feed, interpretation This uses is *Tafsir Al-Muyassar* or the Ministry of Religion of Saudi Arabia which is quoted from <https://tafsirweb.com/1292-surat-ali-imran-ayat-160.html>. The explanation of the interpretation and comparison with *tafsir al-Misbah* is as follows;

<i>Tafsir Al-Muyassar</i>	<i>Tafsir al-Misbah</i>
If Allah helps you with victory and His help, then no one can defeat you. And if He forsakes you, then who will be able to help you after He has forsaken you? And in Allah alone, believers should put their trust.	If Allah helps you, then no human or jinn or any creature can defeat you no matter how great their ability; If Allah leaves you alone, that is, does not give you help, then who can help you after Him, except Allah? Obviously there isn't! You claim to believe in Allah, so try and surrender to Him. (Quraish Shihab 2002c)

## CONCLUSION

- 1) The Instagram account @thequran\_path is one of the accounts on the Instagram platform that has content with a da'wah theme. This account tends to be massive in uploading content. Even in one day, this account can upload 13 to 18 posts.
- 2) Based on the researcher's analysis, one of the da'wah concepts carried out by the @thequran\_path account is presenting content according to issues that are currently popular in society. This is a response and an effort by the account manager @thequran\_path to provide a solution to this issue.
- 1) The majority of the interpretations used in posts on the @thequran\_path account are interpretations originating from Saudi Arabia. However, several posts on this account also present other interpretations written by scholars from outside Saudi Arabia.
- 2) After comparing the interpretations in posts on the @thequran\_path account and al-Misbah's interpretations, it can be seen that the interpretations in posts on the @thequran\_path account tend to be textual and do not refer to direct sources, but to websites on the internet. Meanwhile, tafsir al-Misbah tends to be contextualist in interpreting the verses of the Qur'an.

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