

The Effectiveness of Socialization of Tafsir  
Inspirasi in Social Media by Jssh-3765-  
33028 Zainal Arifin

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**paper text:**

The Effectiveness of Tafsir Inspirasi in Social Media The Effectiveness of Socialization of Tafsir Inspirasi in Social Media Arifin, Z Universitas Islam Negeri

7 [Sumatera Utara, Jln. Williem Iskandar Pasar V Medan](#)

Sumatera Utara Indonesia, HP. +628136171418 Email Address: zainalarifinzakaria69@gmail.com The Effectiveness of Socialization of Tafsir Inspirasi in Social Media ABSTRACT Tafsir Inspirasi Quran in the social media has been carried out since 2012. The researcher conducted a study for 140 days from

January 1st to 20th May 2018 (140 days) to find out the effectiveness of socialization of this Tafsir Inspirasi Quran in the Social Media. Which was conducted by six members of the Kitap team in Indonesia. This research includes data collection methods such as interviews, observations and documentation. There will be three stages of analysis ie; media analysis, conversation analysis, and network analysis. Data analysis method is done by data reduction or data process, data presentation and conclusion. The purpose of this study is to determine the effectiveness of socialization through Tafsir Inspirasi in social media. The social media is often antagonized by religious leader, and even found religious leader who forbid the use of social media. Therefore this research aims to show that socialization through Tafsir Inspirasi in the social media is an effective. The conclusion will show that the four principles of Quran: divinity, humanity, morality and moderation are found in three stages of method analysis: media, conversation and network analysis. Keywords: Effectiveness, Kitap, Love Letter, Quran, Socialization, Social Media, Tafsir Inspirasi, WhatsApp. INTRODUCTION Kaplan and Hanelein (2010) define

**2social media as a means to interact between individuals**

through

**5internet-based applications** which were **created** using **the ideology and technology of Web 2.0**

which gives them a place to

**2create, share, exchange comment** against **each other in** the **virtual** environment **and**

network. Some of the famous social media in 2017 are Facebook, Youtube, Instagram, Twitter, WhatsApp, Google+ and Line. According to Hartshorn (2010), there are four effective measures of social media which meets the human needs, has cost-effective marketing, builds brand loyalty and realistic. There has been a shift in the world community way in gaining information. Previously, information was obtained only by reading books, but at present information is sought through the internet and other social media. What about the Quran? According to data the Quran as a holy book is still reprinted, but reading alone is not enough for Muslims as they need a complete understanding of Quran to guide their lives to achieve the desired happiness. The internet including social media is an alternative that needs to be given to Muslims to understand the Quran. Tafsir Inspirasi is a commentary of the Quran in Indonesian language. Tafsir Inspirasi is a brief explanation of Quran which is initiated and summarized by Arifin. The interpretations are from three main tafsir sources: Yusuf (1987), ash-Sha'rawi (1991), and al-Qarni (2012). This interpretation consists of 1 volume with 114 chapters. This book is written sequentially starting from 1000 main titles, 6000 subtitles, verses, translations and inspirational conclusions. This book is published by Duta Azhar Medan Indonesia and dedicated as a material for da'wah. The Tafsir Inspirasi activities in social media are done by a team known as Kitap or Tafsir Inspirasi Community. This team consists of 6 members. They are: Anggraini, Rodyah; Gustini, Delima; Putra and Zulaini. The Community was formed on August 17, 2015. This community began its activities by broadcasting the material titled

"one theme one day" every morning. Its program is named as "Love Letters". It utilizes various social media to share the content of Tafsir 4 Inspirasi through Facebook, Line @, WhatsApp, BBM, Telegram and Instagram. All the data written can be seen in the Tafsir Inspirasi blog spot. In order to attract the reader's attention, the Kitap team creates a quote image that inspires the audience. This volunteer program is done because it wants to reinforce the inspiring Quran message, thus encouraging the readers to understand and practice it in everyday life. There are many researches done on this topic. Kallio (2015) researched about the

**6effectiveness of social media as a marketing communication tactic in the case of Tina Tricot Ltd;**

while Parsons (2013) wrote about

**4using social media to reach consumers: a content analysis of official Facebook pages.**

Azkiyah (2017) commented about the effectiveness of research in education. The three researchers studied about the tactic marketing communication at social media (Facebook) and the effectiveness of research education. Researcher often find studies on the effectiveness of marketing of Quran on social media through the book of Husen (2017). This book discusses about the writings of the holy Quran verses that are shared in the social media. The verses are often used in the argumentation and the author answers on how the law is actually related to the verse in the question. Among the researches of Tafsir Inspirasi in social living is on the development of the interpretation of writing in the information age (Saha, 2015). Arifin wrote on multiculturalism in the Quran: the approach of Tafsir Inspirasi (Arifin, 2014), a critical study of Tafsir Inspirasi method's on Quranic interpretation (Arifin, 2015a) and about placing the Tafsir Inspirasi as part of the renewal of interpretations Quran in Indonesia (Arifin, 2015b). Saha considered that the Tafsir Inspirasi has become one of the interpretive books for the readers. All the researches conducted are about the approaches, methods and social living. However, this study intends to find the effectiveness of socialization of Tafsir Inspirasi in social media. METHODS This is a qualitative research using the Quran sociology

**3approach. There are two types of data: primary and secondary data. Sources of primary 5 data**

are love letters in blogspot from numbers 779 until 919, the team consists of 6 members and the author. Sources of secondary data are books, articles, and research reports. Data collection methods used are interviews, observations, and documentation. The location of this activity is in Indonesia while the perpetrators are from different areas such as Medan, Bandung, Bengkulu, Aceh and Surabaya. The method used for analysis is by data reduction or data process, presentation of data and drawing conclusions. This method is supplemented by data validation through triangulation. The method for measuring the effectiveness of the use of social media developed very rapidly along with the emergence of the latest innovations on social media technology. Here's an illustration of social media analysis model

called 3 stages of social media analysis: Media Analysis Conversation Analysis Reach Engagement Virality Share of Voice Sentiment Analysis Ethnography Analysis Network Influencer Analysis Identification Dynamic Network Figure 1. Three Stage Analysis in Social Media (Source: Primaretha, 2012) DISCUSSION The Media Analysis The following case study was conducted in 3 stages of social media analysis. First, is the media analysis. It is viewed from media analysis with 3 main matrices of reachability, engagement, and virility. The total members are 1000 people from various parts of Indonesia. The output that has been achieved are as the following: BBM 2: 1464, Instagram: 392, Facebook: 9.961, Telegram: 668 and Line @: 6,389 and WhatsApp: 1716. If there is average of 6 social media is then it will be 20.590:  $6 = 3.431$ . If it refers to the formula of effectiveness follower = actual output / output target  $> = 1$ . Or  $3431/1000 = 3,431$ . That is the actual output compared to the targeted output if it is greater than 1 (one), then the effectiveness of the social media will be achieved. Study also discovered that the members have registered with the same name in more than one social media. Even so, the target of 1000 can still be achieved because members are on BBM 2 and in WhatsApp alone; each of these social media has been targeted. Then, the effectiveness from the reachability is achieved. The second matrix is engagement. This matrix seeks to measure how much activity it makes in content as well as how much of the content gets feedback from the audience. From January 1 until 20 May 2018 (140 days) as in 2017, the Team has planned to present a one-day one theme, or 140 outputs socialized in social media. When the researcher saw the blogspot for Tafsir Inspirasi on January 1st, 2018, it had broadcasted 779, or in Tafsir Inspirasi, Hud (11): 50-52. While on May 20th is on broadcast 919, or in Tafsir Inspirasi, Fathir (35): 24-26. If researcher minus 919 – 779, the result is 140. If researcher refer to formula of effectiveness = actual output / output target  $> = 1$ . Or  $140/140 = 1$ . That is, the actual output of the targeted output which is equal to 1 (one), then the effectiveness is achieved. In the matrix of engagement, researcher acknowledges the consistency of Kitap team. The researcher also found at least 15 groups with a total of 1716 members following this review routine: they were State Islamic University (SIU) of North Sumatera with 28 members (Matsum, 2015), Faculty of 8 Da'wah and Communication (FDC-SIU) Group with 63 members (Yusra, 2016). al-Ikhlâs Mosque with 28 members (Beni, 2017). Postgraduate Lecturers of SIU North Sumatera with 71 participants (Umri, 2016), Paytren with 32 members (Ningsih, 2017), Ulil Albab Friends with 63 participants (Utami, 2015), Group of Learning Islam with 241 members (Faiz, 2017), Group WOAG (World Organisation of al-Azhar Graduation) Indonesia with 181 members (Khairi, 2015), Group WOAG of North Sumatera with 134 members (Pohan, 2016), Group Gontoriyun with 202 members (Tuskan, 2014), Gonsus 88 with 200 members (Baharudin, 2015), Friends of ODOJ (One Day One Juz) North Sumatera with 231 members (Hasbi, 2016), Da'wah Council of North Sumatera with 48 members (Azhar, 2017), Islamic State Motivation Group with 69 members (Sudiro, 2016), Council of North Sumatera Students at Egypt with 125 members (Muntaque, 2012). However, some members of the above mentioned groups left the group because of differences in opinion in political ideology, fiqh understanding, organizational policy or because mobile phones cannot receive messages in large capacity. Even in more serious conditions, we found that the Tafsir messages sent to the group was removed from it because it was not in accordance with the group's intended mission. This case will be discussed in the next discussion. From this fact it can be analyzed that no members left the group because of the love letter material unless of group policy. Feedback received so far is in the form of a "thumbs up" or like. There was never "thumbs down" or dislike responses. Tafsir Inspirasi contained four principles of Quran: divinity, humanity, morality and moderation. An example of divinity can be found in the letter love number 779, humanity in number 781, morality in number 780 and moderation in number 782. The entire contents of the love letter Tafsir Inspirasi cannot be separated from the four principles of the Quran. The last matric of the media analysis is viral. Viral in Cambridge Dictionary (2013) means describing

**1 something that is quickly becoming very popular or well known by being published on the internet or from person to person by email and phone.**

From the observations, the researcher found that the members from the 15 groups know the Tafsir Inspirasi because it was broadcasted every day. In North Sumatra and Indonesia it was viraled through the dissemination and socialization in mosques, offices and study centers. Tafsir Inspirasi can also be found on internet or book of Tafsir Inspirasi which has been printed in 20 thousand copies. Outside of three conditions, Tafsir Inspirasi is less popular and less viral. When researcher interviewed the team they argued that it was almost the same as the findings concluded by the researcher. Moreover, the messages conveyed in 140 days are loaded with divinity, humanity, morality and moderation as well as the messages of the Quran as a whole. Since the duration coincided with Ramadhan, many benefitted from this. The conclusion of media analysis from three stages of analysis is the fulfilment of the four principles of Quran: divinity, humanity, morality and moderation. Spreading the message of the Koran on social media which seminate these four understandings is far more important than spreading through love letters and books of Tafsir Inspirasi. The Conversation Analysis The second stage of analysis is conversation analysis. In this analysis, the researcher discussed about matrix: share of voice. It talks about member and tone. Here, the member's conversation is measured based on sentiment analysis using three indications; positive, neutral or negative tone indications. These indications helps in understanding the emotions of the members. Here's a reader's comment about Tafsir Inspirasi. Like the inspiration of QS al-Ahzab (33): 52: "Prophet Mohammed's marriage with beautiful and many women is humanity". Kitap's member commented with "His inspiration is less connected and less hit". On May 20, 2018 or the 918th Love Letter of QS Fathir (35): 18-13 the written theme is "Each man bears his own guilt". El-More, follower of Gontoriyun group asks about the sin of inheritance, is the child a kafir because of the unbelieving father? 10 Researcher have found the author of Tafsir Inspirasi was once charged with the stigma of kafir or a hypocrite. In a dialogue with Nasution, one of the Muamalah Market's group members on May 11, 2018 concluded his statement that the author of Tafsir Inspirasi was Snounck Hurgronje. Or in the group WOAG North Sumatra on May 11, 2018 when Tafsir Inspirasi mentions "God and change is immortal", Taufik mentions: "These words are fool's act, not God-fearing". The researcher found Tafsir Inspirasi and wrote in his message: "That the change was maintained by God. As heaven and hell remain in the hereafter, then the change remains in the world based on QS ar-Rahman (55): 26-27." Almost all members of the respective groups responded to any news without comments including the socialization of Tafsir Inspirasi. If there are comments in the members' groups above, it is related to Islamic political issues or about fiqh or legal studies, or condolences for some misfortune or congratulating a person's success. The members in social media of Tafsir Inspirasi can be divided into three: active, half-active and passive. For the study of routine interpretations such as Tafsir Inspirasi, members only read (passive) or even skip directly without reading. The passive condition means that the Tafsir Inspirasi members are being positive or either neutral. The second matrix in the second stage of analysis is sentiment analysis. Negative sentiment analysis was found at Fahrullah. The admin of Muamalah Market Traders group exited Tafsir Inspirasi from the group stating that it is not in accordance with Islamic Shari'a. After further discussion it turned out that they had a different point of view about Islamic Shari'a. According to the admin of Muamalah group, the Islamic law enforces muamalah based on gold coin dinar and silver dirham, while for influencers of Tafsir of Inspiring Quran to understand Islamic Shari'a is to understand the universal Quran, not limited to gold coin dinar and coin silver dirham. According to influencers using paper money itself is lawful not sin and usury. On the other hand, the Muamalah mentor has a separate interpretation of the Quran that may

be different from the Tafsir Inspirasi. Among them there is a direct request or recommendation to be a speaker in the study of interpretation in North Sumatra. It was recommended at the High Court of North Sumatra in Medan on April 17, 11 2018 by Muzakir after knowing the activity of Tafsir Inspirasi in social media with "Love letter". Hatta in a briefing held for Pesantren Students in Medan City on April 7, 2018, at Tadib ash-Shakirin mentioned the activity of "Love Letters" in Tafsir Inspirasi as a scholar (ulama) activity. This activity needs to be emulated for students to preach in social media. The third matrix of the second stage of analysis is ethnography analysis. Ethnography is a scientific description of the culture of a society by someone who has lived in it. Based on the ethnography analysis, the researcher found confidence in the author of Tafsir Inspirasi because of his educational background. Bustamisham commented that the author is a graduate from al-Azhar University, Cairo, Egypt. Based on the ethnography analysis, the 6 members of the Kitap team have the same pattern of behavior. They love the Quran, their system of belief is the same, that to seek the pleasure of Allah and their language is polite. This can be proven even though there are team members who support one gubernatorial candidate, he does not revile, or insult and spread hoaxes for candidates that he does not support. What he did was to ask for prayers for the candidates who won. However, researcher found doubts about the interpretation in general, including the Tafsir Inspirasi, as a commentary that can be used as a solution. This doubt is due to the members' understanding of the tafsir itself as a sacred text that should not be understood by the general public. Understanding is difficult because they can't speak Arabic (Az-Zarkasi, 1988 and as-Suyuthi, 2010). There are three forms of prohibition that hamper the socialization movement of Tafsir Inspirasi: first, the prohibition of reading the Quran's translation because the translation cannot represent the exact Quran. Second is the prohibition of reading the Quran's interpretation outside of certain circles. Salafi's companions call it the Ahl Sunnah wa al-Jamaah interpretation of bi al-matsur without al-'aql. Among the readable Quranic books are the interpreted books by Ibn Kathir (2000), ath-Thabari (2000), al-Qurthubi (2006) and Ibn Taimiyah (1984). As for Tafsir Ash-Sha'rawi (1991), Yusuf (2009), Quraish (2000), and Tafsir Inspirasi (2016) are the interpretation of the Ahl Bidah, that should not be read. This understanding has hampered the speed of the movement of understanding the Quran that comes from reading various interpreted books. The interpretation is as part of the author's opinion (ijtihad). It is not always that the interpretation of bi al-matsur is true, and not forever the al-'aql interpretation is wrong and sinful (Faisan, 1997). Interpretation according to the author's inspiration means to deliver the da'wah of the Quran that leads man to reach Allah's guidance (Arifin, 2015a). Third, is the prohibition on understanding the Quran; if possible, then understanding is difficult, because the person must master the Arabic language. There is a hadith that forbids the understanding of the Quran by using other means. On the other hand, there is a holy Quranic verse that advocates using the mind to understand or tadabbur Quran (adz-Dzahabi 2000). Moreover, some religious leaders forbid the use of social media as a religious reference source. If the understanding of the Qur'an itself is apart from a book is prohibited, then the understanding of the Quran through social media is even more forbidden. In fact, the Quran requires instruction from everyone including bees and animals. This study also found that the results of the social media are often antagonized by religious leaders. There were even religious leaders who forbid the use of social media. However, the messages of Quran's Inspiration made the members to remain divine, interact with their fellow human beings with full of perseverance and moderation. So, the conclusion of this second stage (conversation analysis) is the fulfilment of the four principles of Quran: divinity, humanity, morality and moderation. The Network Analysis The third stage of analysis is network analysis. It is because one of the purposes of the existence of Tafsir Inspirasi present in social media is to gather a community that loves Allah. The Tafsir Inspirasi Community is a powerful tool for influencing the people. People will surely be easily persuaded to believe the Quranic Da'wah if it was promoted by a friend or a family member. The first matrix is influencer identification and measurement. It is necessary to know who are the people who

have high 13 influence in the field or industry of the brand? Influence in Tafsir Inspirasi is the author of the book itself. The Kitap Inspirasi team joined hand with Radio Republic of Indonesia (RRI) teammates which include Syamsuddin, Mubarak, Pohan, Sabaruddin, Sitorus, Tirmidzi, Sudiro, and Afriansyah. As an influencer, the author of the book not only stops at the Tafsir Inspirasi Community but also conducts various activities to influence the Muslims in Quranic activity. The Tafsir Inspirasi activity in 2018 consists of three activities: socialization activities in the community directly, activities in RRI and activities in social media. Socialization activities in the community are directly divided into three sections: activities on campus, activities in the office and activities in the mosque. All three of these activities have been going on since Tafsir Inspirasi was printed in 2012. The first activity, on campus has been done in State Islamic University North Sumatera, University of Medan Area and Health Polytechnic. As for the office, it is done in Telkom, State Electricity Company (SEC), State Plantation Limited Company (SPLC) and Tanjung Gusta Prison. There are six mosques that were involved in the weekly and monthly study. The congregation that follows this study generally has a thousand members. Therefore, in order to benefit more from divine grace and blessing of Allah, Quran understanding by Tafsir Inspirasi is recommended for all students and human beings to solve their problems in life. The second activity at RRI is done daily with the theme, "One Day One Verse". This study is conducted every day in 2018. This activity is broadcasted to all districts of the city in North Sumatra which has a population of 14 million inhabitants. In addition to this broadcast, Muslims in North Sumatra were also exposed to the broadcasting of "One Day One Verse" through the loudspeaker of the mosques before the Maghreb prayer. This activity can also be heard through radio streaming around the world. Some of the documents and data of this activity can be seen in the Recording of "One Day One Verse" Program at RRI Medan. The third is social media activity that is focused on Da'wah Qurani. Besides the social media, the influencer activity is still concentrated in North Sumatra. Socialization survey was conducted in Medan, North Sumatera (2014) and Aceh (2018), Riau (2014) State Islamic University at 14 Malang (2015), State Islamic University, Jakarta (2015), Brunei (2016), Sarawak Malaysia (2015), and Cairo, Egypt (2015). The second metric of the last stage is dynamic network. It is a complex measurement because it talks about the concept or theory of social networking analysis. In this, measurement will be the visualization of the ego network (personal network) with the influencers who have become the member of the brand. The concept of the social network of the Tafsir Inspirasi is the propagation of the Quranic Inspiration. This concept is built by incorporating inspirational writing into groups whose members are in various worlds, such as all followers of Kitap, WOAG North Sumatera and Indonesia, Gontoriun, Gonsus. Among these members there are domiciles in America (Joban and Sumandi), Sarawak Malaysia (Katasman), Egypt (Billah) and group HMM, United of Kingdom (Oktavia). In the third part: the author, RRI Team and the Kitap Team have established a dynamic network. The data consists of visible voice recording documents on RRI uploaded by the Kitap team. Documents written by the Kitap team in social media can be read by the RRI team in the State of Islamic Motivation. The author himself has built the information to both teams well. The book is given to RRI team as the basic material of da'wah Qurani. While soft copy is also given to the Kitap team for easy uploading into social networking. The relationship between the author, the Kitap team and the WhatsApp members is made up of two systems: first, one-way, so that "Love Letter" news can be traced each morning as useful reading. The second is two-way. The "Love Letters" are presented in a special group. They can comment on anything. In conclusion, this third stage in accordance with the name Tafsir Inspirasi is that this program on social media managed to create human beings who understand the teachings of Quran. RESULTS Results from media analysis shows that the effectiveness have reached the members, or  $3402/1000 = 3,402$  effective. The second results from media analysis on the effectiveness of engagement is  $322/320 = 1.006$  15 effective. The third, result from media analysis is on good viral. It is can be seen in the table number one as below. The conversation analysis consists of sharing of voice, sentiment analysis and ethnography

analysis. In sharing of voice, we found people who rated negative and with a positive majority. In network analysis, it is found that influencer identification consists of author, RRI's team and the Kitap's team. Tafsir Inspirasi is closer with the members in the campus, office and mosque, on RRI and in social media. Dynamic network: already interconnected within the three parts of Tafsir Inspirasi. Table 1. Observation matrix No Analysis Tool Result 1 Media Reach Analysis Engagement Virality 2 Conversation Share of Voice Analysis Sentiment Ethnography Analysis 3.402 or effective 1,006 or effective Good viral, readable and once issued Most neutral and positive Doubts against Tafsir in general The social media is often antagonized by religious leader, and even found religious leader who forbid using social media. 3 Network Influencer Analysis Identification Author, RRI team and Kitap team. Study in the community: campus, office and mosque. Studies at RRI and in social media DNA already interconnected 16 The results of the study revealed that there are some people who only read or even skip directly without reading. The final result is that social media is often antagonized by religious leaders and even found religionists who forbid the use social media. Overall the results show that socialization through Tafsir Inspirasi in the social media is successful. The conclusion is that the four principles of Quran: divinity, humanity, morality and moderation are found in three stages of method analysis: media analysis, conversation analysis, and network analysis. 17 1 2 3 6 7 9