



# Authority and Ethics of Interpretation in Da'wah Content on Social Media

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## Article Info

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## Abstract

Various platforms such as YouTube, Instagram, TikTok, and Twitter (X) are now popular means for both individuals and institutions to convey their understanding of the holy verses. This phenomenon has a positive impact by opening wider access and encouraging community involvement in religious discourse. However, this openness also presents serious challenges. A crisis of authority, accuracy issues, and ethics in the presentation of interpretations have emerged. This study attempts to analyze the standards of authority of interpretation and complement them with ethical concepts (in this case using the ethical concept of Da'I KH. Bisri Mustofa) that can be implemented into ethical, authoritative and authentic standards, especially for da'wah content on social media containing interpretations of the Qur'an. This study uses a qualitative method with a library research approach. The results obtained are that the wetness of the interpretation follows the standard of interpretation authority that has been formulated by scholars of interpretation and pays attention to the ethics of preaching in the production of interpretation in social media preaching content into two inevitability.

*Beragam platform seperti YouTube, Instagram, TikTok, dan Twitter (X) kini menjadi sarana populer bagi baik individu maupun lembaga dalam menyampaikan pemahaman terhadap ayat-ayat suci. Fenomena ini membawa dampak positif dengan membuka akses yang lebih luas serta mendorong keterlibatan masyarakat dalam wacana keagamaan. Namun, keterbukaan ini juga menghadirkan tantangan serius. Muncul krisis otoritas, persoalan akurasi, dan etika dalam penyajian tafsir. Penelitian ini berusaha menganalisis standar otoritas tafsir dan melengkapinya dengan konsep etika (dalam hal ini menggunakan konsep etika Da'I KH. Bisri Mustofa) dapat diimplementasikan menjadi standar etika, otoritatif dan autentikatif terutama bagi konten-konten dakwah di media sosial yang mengandung tafsir al-Quran. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research). Hasil yang didapatkan adalah bahwa kebasahan tafsir mengikuti standarotoritas tafsir yang telah dirumuskan para ulama tafsir dan memperhatikan etika dakwah dalam produksi tafsir di konten dakwah media sosial menjadi dua keniscayaan.*

## A. INTRODUCTION

The development of digital technology, especially social media, has opened up new spaces for the practice of da'wah (Islamic preaching) and the dissemination of Islamic knowledge, including the interpretation of the Quran. Platforms like YouTube, Instagram, TikTok, and Twitter (X) have become popular mediums for individuals and institutions to convey the meanings of sacred verses. This phenomenon brings a breath of fresh air as it allows for broader access and public participation in religious discourse. Anyone can now upload interpretation content without having to go through a strict academic process or possess traditional scholarly authority (Rizal, D. A., Maula, R. A., & Idamatussilmi, 2024).

However, on the other hand, this openness poses serious problems, namely a crisis of authority, accuracy, and ethics in delivering interpretations. There is no shortage of Quran interpretations presented without scientific methodological foundations, disregarding the context of the verses, or even offering interpretations that tend to be literal and provocative. As a result, there is a spread of inaccurate and potentially misleading interpretations among the faithful. Nadirsyah Hosen's research in the interpretation of the Quran on social media shows how verses of the Quran are used by certain groups to support practical political agendas, such as the campaign of Muslim vs. non-Muslim leaders or calls for a caliphate. The interpretation of these verses is used as a tool for political mobilization that often disengages from the scientific and historical context of the verses (Juwantara et al., 2020).

Matsna Afwi Nadia in her research also found accounts on social media that convey the meaning of verses in a brief and often bombastic manner. One piece of content states that 'the deception of women is more powerful than that of the devil' by quoting the verse partially without the explanation of tafsir scholars. This meme content has been aired on various Instagram channels such as @pelajarsunnah.id, @malangbatumengaji, @beritaislam, @madinacenter.id, and @bassfm.id, and reflects an extreme simplification of the meaning of the verse (Nadia, 2022).

Over the past decade, a growing body of research has highlighted how social media has become fertile ground for disseminating interpretations of the Qur'an that are often bombastic and fail to reflect the essential moral values embedded in the original verses. Instagram accounts such as @Quranreview and @me\_ngaji, for instance, frequently present Quranic interpretations in a highly simplified and popularized manner, often neglecting the depth of scholarly analysis and the necessary

authority in Qur'anic hermeneutics. Bahruddin, in his comparative study of two digital da'wah platforms—Islami.co and @Quranreview—found that the latter tends to ignore classical exegetical foundations, focusing instead on millennial language styles and appealing visuals, thereby increasing the risk of interpretive distortion of Quranic meanings(Bahruddin, 2022).

This phenomenon is echoed in the work of Roudlotul Jannah and Ali Hamdan, who specifically examined da'wah content from the @Quranreview account. They observed that the interpretative method employed is predominantly *ijmālī* (summarized or global interpretation), lacking in contextual or historical depth(Roudlotul Jannah & Hamdan, 2019). This approach encourages audiences to consume religious meanings in an instant and superficial manner, rather than referring to authoritative exegetical sources. Muhafizah further noted that such content is not only poorly referenced but also risks eliminating the interpretive diversity that has long characterized Islamic hermeneutical traditions(Muhafizah, 2022).

A sharper critique was offered by Fatia Salma Fiddaroyani, who analyzed thematic and audiovisual Qur'anic interpretations on social media. She argued that while content from accounts such as @Quranreview may appeal strongly to millennial users, the extreme simplification of narrative often results in misleading understandings that strip away the Qur'an's ethical and theological substance(Fiddaroyani, 2023). Similarly, Fauziyah Muliya Ningsih, in her study of the @me\_ngaji account, concluded that much of the da'wah content found on social platforms is created without sound scholarly basis. Although easily accessible, such content fosters shallow and potentially harmful interpretations(Fauziyah Muliya Ningsih, 2023).

Meanwhile, Mahbub Ghozali's analysis of Ustaz Adi Hidayat's da'wah on YouTube emphasized that although his rhetorical strategies are emotionally compelling and widely received, they run the risk of reducing complex theological meanings into mere persuasive tools. These approaches often prioritize engagement over scholarly integrity, leading to overly generalized messages that may lack nuance(Ghozali, 2022). Collectively, these findings underscore the urgent need to enhance digital religious literacy and to implement scholarly verification mechanisms in Qur'anic interpretations on social media, in order to preserve the authenticity and ethical standards of Islamic teachings in the digital age.

Based on the data above, there is a gap between the facts of the implementation of the interpretation of the Quran on social media, and the interpretation expected through reading comprehensive interpretation methods accompanied by the application of appropriate ethics of delivery (da'wah), due to the lack of enforcement of the authority of interpretation and the ethics of preaching, enforced in the regulations for interpreting Quranic exegesis on social media, this research is limited to highlighting the primary values of Quranic authority and the ethics of preaching offered in an effort to provide effective guidelines for conveying Quranic exegesis on social media.

The phenomenon of 'Instagram Clerics' On social media, the phenomenon of Instagram clerics has emerged, which refers to religious figures who are popular due to their followers and communication style, rather than their scholarly authority. Some of them provide interpretations of the Quran without a solid background in interpretation studies. This creates a bias between 'digital authority' and the actual 'scholarly authority' (Baidawi, 2025).

Some content on social media uses automatic translation results or even artificial intelligence to explain verses of the Quran without verification by tafsir experts. This poses a significant risk of causing interpretive errors, especially regarding legal, doctrinal, or social verses. In conclusion, the phenomenon of Quran interpretation on social media reflects a dilemma: on one hand, it provides space for the democratization of knowledge, but on the other hand, it presents challenges to the validity, authority, and accuracy of tafsir. This issue urgently needs to be studied in depth so that digital preaching remains within the corridors of science and the benefit of the community.

In today's dynamic digital era, a growing body of research has addressed the significant issue of Islamic preaching (da'wah) through social media and the ways in which Qur'anic values are communicated within virtual spaces Marlenda and Bashori (Marlenda & Bashori, 2025), in their study on digital literacy and Qur'an-based da'wah, highlight the emergence of new challenges following the expansion of digital platforms as channels for religious outreach. They argue that the effectiveness of da'wah on social media is highly dependent on the digital literacy levels of preachers. A strong grasp of technological tools and engaging modes of communication are deemed crucial for conveying Qur'anic messages effectively. Nevertheless, major obstacles such as the spread of misinformation, limited technological proficiency, and the increasing

commercialization of da'wah content pose serious concerns. As a response, the authors recommend enhancing digital literacy capacities, particularly among preachers and Muslim content creators, to ensure the responsible and wise dissemination of Islamic messages.

Meanwhile, Mahbub Ghozali (Ghozali, 2022) through his analysis of Ustaz Adi Hidayat's preaching style on YouTube, demonstrates how persuasive rhetorical strategies can make Qur'anic meanings more vivid and accessible to digital audiences. On the channel *Adi Hidayat Official*, rhetorical approaches are not only grounded in strong argumentative structures but are also bolstered by the preacher's personal credibility and scholarly authority. Ghozali notes that emphasis on legal, ethical, and theological themes is often communicated through emotionally resonant language. These rhetorical patterns represent a new form of Qur'anic interpretation in the age of social media—characterized by dynamism, interactivity, and adaptability to the spiritual needs of the digital generation.

In contrast to the previous studies, Muhammad Taufiq and Alifia Rizqa Unzila (Taufiq & Unzila, 2025) focus on a more problematic phenomenon—namely, the growing distortion of Qur'anic interpretations on social media. Their research critically examines the da'wah content of Syaiful Karim, whose interpretations are considered to deviate from established exegetical principles. As an open and inclusive space, social media enables virtually anyone to present religious interpretations without the requisite scholarly authority, thereby facilitating the spread of misleading and inaccurate meanings. In response, the authors propose three main strategies for verification that can guide the public in assessing the authenticity of Islamic content: improving religious literacy, applying critical analysis to both the source and message, and strengthening the role of religious institutions as both educators and guardians of interpretive integrity.

Ferdiana Arif Huzaidi and colleagues (Huzaidi et al., 2025) expand the discussion further by examining da'wah from an axiological perspective—focusing on the ethical values underpinning digital preaching. They observe a significant transformation in da'wah practices, shifting from traditional, oral, and localized formats to global and interactive digital forms. However, this shift brings with it several critical challenges, such as the dissemination of unverified content, the rise of extremist religious narratives, and the commodification of religion through monetized da'wah. The study emphasizes the need to uphold values such as honesty, accuracy,

and accountability in digital religious practices. Simultaneously, the digital sphere offers vast opportunities for creating a more inclusive, educational, and contextually relevant da'wah ecosystem—provided it is supported by adaptive ethical regulations and strong collaboration between scholars and religious institutions.

Finally, Jamiah Hariyati (Hariyati, 2025) presents a Qur'anic perspective on the use of social media as a tool for da'wah. Her research underscores that the Qur'an itself offers guiding principles for information dissemination, including wisdom, responsibility, and positive assumptions (*husnuzan*). Social media is seen as a powerful medium for sharing Islamic knowledge due to its broad reach and dynamic, two-way interaction capabilities. Jamiah thus stresses the importance of digital ethics and spiritual awareness when conveying Qur'anic teachings in the online realm.

The aforementioned studies highlight the importance of examining authority and ethics in da'wah content on social media, particularly those involving interpretations of the Qur'an.

Classical scholars like al-Dhahabi (Al-Dhahabi, 1976), as well as modern tafsir figures such as Syahrur (Syahrur, 1990) and Khaled Abou Fadl (Abou El Fadl, 2001), have established standards of tafsir authority, which need to be emphasized again in their implementation. On the other hand, there is an Indonesian Muslim figure who is trying to establish a conception of how Islam is spread, namely KH. Bisri Mustofa with 'Da'i Ethics' (Najichatun Nur Zana & Mansur Hidayat, 2023), which has the spirit that Islamic values are communicated well and responsibly in relation to modern life. Based on this idea, the author intends to study how the development of standards of interpretative authority can be applied in a modern context, and how the conceptual design of KH. Bisri Mustofa's ethics can be implemented as an ethical standard, authoritative and authentic, especially for da'wah content on social media that includes interpretations of the Quran. Thus, the author compiles a research titled: Ethics and Interpretative Authority in Da'wah Content on Social Media.

## **B. RESEARCH METHODOLOGY**

This research uses a qualitative method with a literature study approach. Data were collected from various relevant literatures, including books, journal articles, and digital content related to the practice of interpreting the Quran on social media. The analysis was performed using content analysis techniques, which involve analyzing the content of messages, the context of delivery, and the identity of the interpreter. This

study aims to identify ethical problems, authority, and authenticity in the interpretation of the Quran on social media, as well as to evaluate its impact on the religious understanding of society.

This study aims to analyze the standards of interpretative authority in da'wah content on social media and to develop an interpretive ethical concept based on the thoughts of KH. Bisri Mustofa as a foundation for ethical, authoritative, and authentic standards.

### **1. Research Design**

This research adopts a qualitative descriptive-analytical design (Moleong, 2019), aiming to describe and analyze the meanings embedded in da'wah content that involves the interpretation of the Qur'an on social media. It also explores the ethical principles of KH. Bisri Mustofa and examines the possibility of applying them as ethical standards for disseminating Qur'anic interpretation in digital platforms.

### **2. Research Approach**

The approach employed is critical hermeneutics (Ricoeur, 1976), an approach used to understand texts or symbols within their specific social and cultural contexts. In this case, it helps the researcher interpret the meaning of tafsir in da'wah content and the ethical interpretative values of KH. Bisri Mustofa.

### **3. Research Method**

The method used is qualitative content analysis (Schreier, 2012). The researcher analyzes narratives, symbols, and the structure of da'wah content that contains elements of Qur'anic interpretation on social media, and then compares it to the interpretive ethical principles of KH. Bisri Mustofa.

### **4. Research Instrument**

The primary research instrument is the researcher themselves (human instrument) (Denzin, Norman K., & Lincoln, 2018), as the researcher plays a central role in interpreting the data. In addition, a content analysis guideline is used, which includes categories such as: authority, interpretative validity, da'wah communication ethics, and the ethical values of KH. Bisri Mustofa.

### **5. Data Collection Techniques**

Data collection techniques include:

- Content observation – observing da'wah content containing Qur'anic interpretation on social media platforms (e.g., YouTube, Instagram, TikTok).
- Documentation- collecting data from videos, captions, comments, and other metadata.
- Semi-structured interviews-with experts in tafsir, digital preachers, and academics to understand authoritative and ethical perspectives on da'wah content.

## **6. Data Analysis Techniques**

Data is analyzed using the Miles & Huberman model(Miles and Huberman, 1994), which consists of:

- a. Data reduction
- b. Data display
- c. Conclusion drawing/verification

The analysis categories include:

- Authoritative aspects (who interprets and their references)
- Ethical aspects (politeness, accuracy, and decorum in da'wah)
- Comparison with KH. Bisri Mustofa's da'wah ethic concepts

## **7. Data Credibility / Validity Testing**

To ensure data credibility, the researcher uses several validation techniques:

- Source and method triangulation: comparing data from different platforms and interviews
- Member checks: confirming interpretations with informants
- Peer debriefing: discussing the analysis with other experts to minimize bias
- Audit trail: documenting every step of the research process in detail and transparently

## **C. RESULTS AND DISCUSSION**

### **Results**

Essentially, preaching (dakwah) is an obligation for every Muslim to convey the teachings of Islam, which involves inviting others to goodness and warning against the prohibitions of Allah SWT so that the community remains on the right path according to the guidance of syariah (Abdul Wahid, 2017). Preaching is carried out through various forms of communication, whether orally, in writing, or through tangible actions, while maintaining adherence to Islamic values(Farizi, 2018). In the Quran,



Allah SWT emphasizes the importance of preaching, as stated in Surah An-Nahl verse 125, which commands inviting to the path of Allah with wisdom, good counsel, and polite dialogue. Allah is All-Knowing of who deviates and who is guided by Him. This preaching is conducted wisely by adjusting the approach to the conditions and situations of the audience being preached to (mad'ū). Such adjustments include aspects such as education level, age, psychological condition, and cultural background of the preaching audience.

Meanwhile, the method of “*wajâdilhum bi al-latî hiya aḥsan*” refers to an approach in preaching through respectful dialogue or discussion that is conducted politely, with full respect, and without arrogance (Abu'l Qasim Mahmud Umar Al Zamakhsari, n.d.). This method is generally used for groups of society that have a higher intellectual capacity. There are several important principles in the application of this method: first, preaching must not harm others, let alone tarnish their reputation; the aim is not to win a debate, but to pave the way for enlightenment and the ultimate truth. Second, the discussion aims merely to present the truth according to Islamic teachings, not for personal gain. Third, it is essential to maintain respect for the interlocutor, both personally and intellectually, to avoid creating an impression of belittling or cornering the other party (Wafa et al., 2024).

Da'wah is not limited to speeches on the pulpit attended by many people, but can be carried out by anyone who has adequate religious knowledge and the ability to convey it well (Meriza et al., 2023). As times change, da'wah has also undergone changes in approach, media, and recipients of the message. Today, da'wah can be found in various mass media and digital platforms such as television, Instagram, Twitter, YouTube, TikTok, and others, making its reach broader and more appealing to today's society (Khairani et al., 2025).

Digital media in the modern era has tremendous power but is also difficult to control, thus under certain conditions it can even have destructive impacts on its users (Fakhri Afif et. al, 2024). Furthermore, some social media users today treat digital platforms as a place to express prayers, complaints, or hopes through status updates. This phenomenon depicts a paradigm shift, where the virtual world or cyberspace is considered capable of addressing the challenges faced by modern society, especially in fulfilling spiritual needs. This gives rise to the idea of a 'new god' for digital humans that replaces the traditional function of spirituality in a more personal and instant form through online media (Setyowati, 2023).

Social media as a space for interpretation has created two major phenomena: the opening of participatory space in da'wah (Islamic preaching) and the emergence of a crisis in scholarly authority. Interpretation, which used to be the domain of scholars and interpreters, is now communicated widely by figures who do not always have a strong educational background in Islam. This has led to:

1. **Delegitimization of Scholarly Authority** Many authoritative scholars are now less influential compared to popular figures on social media. The criteria of scholarly knowledge that used to be the benchmark are now replaced by popularity and the number of followers (Rifai et al., 2020).
2. **Simplification of Interpretative Meaning** Many pieces of content present verses from the Qur'an in brief and visually appealing formats without adequate contextual explanations. For example, interpretations of verses regarding hijab or jihad are delivered literally and disproportionately, potentially leading to extremism or misunderstandings (Syafirin, 2024).
3. **Crisis of Authenticity in Interpretation** some interpretative content uses automatic translations or results from AI without expert verification. This raises questions of authenticity as the original meaning of the verses can be distorted (Atiq-ur-Rehman, 2024).
4. **Ideological and Political Bias** Interpretations presented by certain groups often carry political and ideological missions, such as narratives of caliphate, intolerance towards other religions, and anti-democracy. Nevertheless, social media still has great potential as a means of dawah, provided it is accompanied by quality control and the presence of competent interpreters. Initiatives such as dawah channels managed by official institutions or authoritative scholars need to be enhanced in order to balance the narratives (Aris Risdiana, Reza Bakhtiar Ramadhan, 2020).

## **Discussion**

The In Islam, religious authority is understood as a "reference point" or primary reference, which becomes a collective identity in the traditions and beliefs of the people, and is reflected through religious knowledge and symbolic systems manifested in ritual practices and religious community life (Rahman et al., 2018). On the other hand, the advancement of social media has also given rise to new forms of religious authority (Dudy Imanuddin Effendi, 2024). According to Eickelman and Anderson, this authority refers to preachers who, despite not having a deep educational background

in religion, have managed to effectively utilize social media as a means of spreading their teachings. In his book "Varieties of Religious Authority: Changes and Challenges in 20th Century Indonesian Islam", Azyumardi Azra outlines four important aspects in forming and maintaining religious authority, namely: the role of scholars and fatwas, the existence of Sufism in urban communities, preaching activities in urban areas, and the role of education (Setyowati, 2023).

Religious authority in Islam is closely related to the interpretation of the Quran. In the realm of classical tafsir, the authority of a mufassir is governed by certain criteria, as explained in *Tafsīr al-Mufasssirūn* by Muhammad Husain al-Dzahabī, who states that a mufassir must possess a certain mental readiness to interpret the Quran (Al-Dhahabi, 1976) Among them:

1. An interpreter should not hastily interpret the verses of the Qur'an without a deep understanding of the Arabic language, the basic principles of Islamic law, and various supporting sciences in the field of interpretation.
2. They must avoid interpretations that go beyond the limits, especially regarding *mutashabihat* verses, which are verses whose meanings are known only by Allah.
3. Interpretation should not be based on personal desires or assumptions without a clear basis.
4. An interpreter should not base their interpretation on teachings or sects that deviate from the truth.
5. It is not permissible to claim absolutely that a certain meaning of Allah's word is this or that without a valid evidence, as this contradicts the principles of Islamic law. As for the mental qualifications that are generally recognized by classical scholars as prerequisites for an interpreter (Imam Masrur, 2018).

This includes: 1. Having a sound belief. 2. Having sincere intentions and correct goals in interpreting the Quran. 3. Being consistent in practicing the teachings of Islam and applying one's knowledge. 4. Holding firmly to the Sunnah of the Prophet. 5. Being earnest in seeking knowledge and preparing oneself with adequate understanding. Indeed, there is no text (*nash*) that explicitly details the qualifications that a mufassir must possess. The Quran only mentions the term *al-rāsikhūna fī al-'ilm* (those who are deeply knowledgeable) as those who are qualified to interpret the Quran. Nevertheless, the universally formulated criteria for knowledge can be regarded as a concrete elaboration of the meaning of *al-rāsikh*. The purpose of establishing these strict standards is to prevent arbitrary and subjective interpretations of the Quran.

On the other hand, the absence of explicit limitations in the definition of *al-rāsikhūna fī al-‘ilm* opens up vast opportunities for the development of new methods and approaches by intellectuals in understanding the Qur'an. However, these approaches remain within the realm of contextual, local, and temporal conditions, as a complement to the universal criteria previously mentioned. Discussing the disciplines of knowledge in the context of Qur'anic interpretation means discussing the intellectual capacity of a mufassir. The sharpness and depth of interpretation greatly depend on the quality of knowledge possessed by the interpreter (Gusmian, 2017). Manna Khalil al-Qattan emphasizes that a mufassir must master several important fields of knowledge (Imam Masrur, 2018), Among others:

1. Arabic language in all its branches, because the Qur'an was revealed in this language, so the meaning of the text highly depends on the understanding of the structure and the meaning of the words;
2. The science of Qirā'at to know the correct and strong ways of reciting the Qur'an; 3. The science of Tawhid to avoid misunderstandings in interpreting verses related to the attributes of Allah;
3. The science of Usul, especially Usul al-Tafsir, to master the rules of interpretation;
4. The science of Nāsikh and Mansūkh, and
5. Asbāb al-Nuzūl or the context of the verses' revelation.

To complement this, al-Alūsī added that understanding the hadith of the Prophet, Arabic rhetoric (*balāghah*), and the socio-historical context at the time of revelation are also very important. Muhammad Ibrahim agreed that a mufassir must master the sciences of *nahwu*, *sharaf*, and understand the meaning of the words according to the context of the time when the Quran was revealed. Husain al-Dzahabi then systematically detailed the sciences that must be possessed by a mufassir, including: the sciences of *nahwu*, *sharaf*, *isytiqāq*, *balāghah* (*ma'ānī*, *bayān*, *badi'*), *qirā'at*, theology (*kalam*), *ushul fiqh*, *asbāb al-nuzūl*, *nāsikh-mansūkh*, *hadith*, and the science of *al-muhibah* (the gift of knowledge from Allah to those who practice their knowledge). All of these disciplines can be summarized into five main fields that a mufassir must master:

1. Arabic language, including the branch of *balāghah*, which serves as the main foundation because without it, interpretation can deviate;
2. 'Ulūm al-Qur'ān, such as *asbāb al-nuzūl*, *munāsabah*, and the science of *qirā'at*;

3. The science of kalam to interpret theological verses correctly; 2. The science of hadith, because many details of the meanings of the Qur'an are explained by hadith;
4. The science of al-muhibah, which refers to spiritual understanding and the gifts from Allah for those who consistently practice their knowledge.

However, a different approach is offered by Muhammad Syahrur. He views the Arabic language solely as the primary tool in interpretation and evaluates other sciences like 'Ulūm al-Qur'ān and hadith as classical methods that limit innovation. Syahrur emphasizes contextualizing the text with contemporary reality and believes that traditional approaches actually hinder the development of interpretation because they merely reproduce old meanings.

In addition, there is a figure named Khaled Abou Fadl who argues that religious texts reflect the authority of God and the Messenger in conveying and applying His teachings. Humans, as intermediaries in executing divine teachings, are required to have sensitivity and caution in understanding these texts. An interpretation that is imposed according to personal will can lead to an abuse of authority, as if taking over God's authority. To avoid authoritarian tendencies in reading and interpreting the Qur'an, Abou Fadl proposes several important principles that must be upheld, namely: intellectual honesty, self-restraint, earnestness in efforts to understand, a comprehensive approach, and the responsible use of common sense (Muhtador, 2018).

K.H. Bisri Mustofa is a widely known scholar due to his knowledge and charisma. He is the founder of the Raudlatut Thalibin Islamic Boarding School located in Rembang, Central Java. Born in 1915 in Sawahan Village, Gang Palen, Rembang, he was initially named Mashadi by his parents, H. Zaenal Mustofa and Chotijah. He has three siblings: Salamah (also known as Aminah), Misbach, and Ma'shum. After performing the Hajj pilgrimage in 1923, his name was changed to Bisri. Since then, he has been more widely known as Bisri Mustofa. In educating the community and shaping religious attitudes, the principle he upheld is "Yassiru wa lā tu'assirū" (make things easy and do not make them difficult).

This principle is reflected in the content of his sermons, which are acceptable to various layers of society. He has the ability to convey complex ideas using simple analogies drawn from everyday life experiences. Even when making judgments on a particular issue, he maintains this principle by choosing a tawassuth approach, which is a moderate stance between what is light and what is heavy. The main goal of Bisri Mustofa's efforts is to disseminate the concept of Ahl al-Sunnah wa al-Jama'ah to the

Muslim community globally, especially in Indonesia. He also encourages the community to implement the principle of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* based on concern for social conditions. Furthermore, he believes that if it were possible to add a pillar of Islam, this principle would warrant being established as the sixth pillar of Islam. He has expressed these ideas in various written works including books, manuscripts, and other writings.

The majority of his works discuss religious issues from various fields, such as: the science of tafsir, hadith, nahwu, sharaf, fiqh, tasawuf, aqidah, logic (*mantiq*), and others. The total number of his works reaches around 176 titles. The languages used are diverse: some use Javanese with Pegon Arabic script, Indonesian with Pegon letters, Indonesian with Latin letters, and Arabic. Among his famous works are *Tafsir al-Ibriz li Ma'rifat al-Qur'an al-'Aziz bi al-Lughat al-Jāwīyah*, *al-Iksir fi Tarjamat Ilm Tafsir*, and many more (Fahmi, 2017).

In addition to being known as a *kiai*, Bisri Mustofa was also a capable political figure. He initially became active in the Masyumi political organization. However, when Nahdlatul Ulama (NU) decided to leave Masyumi, Bisri followed NU's lead and continued his struggle with that organization. In the 1955 elections, he was elected as a member of the Constitutional Assembly representing the NU Party. After the Constitutional Assembly was dissolved and replaced by the Temporary People's Representative Council (DPRS), Bisri Mustofa was also trusted to be a member of the Temporary People's Consultative Assembly (MPRS) from the clerics' ranks. When the 1971 elections were held, he remained active in the NU Party and was re-elected as a member of the MPR from the Central Java electoral district. After the New Order government's policy of party fusion required the NU Party to join the United Development Party (PPP), Bisri Mustofa adapted to this change. He joined the PPP and became a legislative candidate from Central Java in the 1977 elections.

The ethical framework of *Da'i* that will be discussed in this writing is the concept of *Da'i* ethics proposed by K.H. Bisri Mustofa, among others in his book entitled *Zad Al-Zu'ama Wa Dhakhirat Al-Khutaba*. The concept of *Da'i* ethics in question is the need to pay attention to the relationship between the preacher, the audience, and the interactive relationship in preaching. This is based on Surah An-Nahl, verse 125, as a reminder of the importance of the preacher having a methodological awareness in conveying the teachings of Islam. The word of Allah states:

*"Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in the best way. Indeed, your Lord knows best who has strayed from His path and who has been guided."*

This verse serves as an initial guideline on the ethics of preaching. A preacher needs to have sensitivity in choosing the appropriate approach based on the context of the audience they are facing. The three approaches mentioned in this verse—hikmah (wisdom), mau'izhah (good advice), and mujadalah (polite debate)—are typologies of preaching methods that should be carefully considered. In addition to the Quran, KH Bisri Mustofa also quotes a hadith of the Prophet which states: "Indeed, Allah loves gentleness in all matters." This message is at the core of K.H. Bisri's preaching approach, emphasizing the importance of applying gentleness (al-rifq) in every aspect of preaching. The attitude of rifq reflects friendliness, gentleness, politeness (lin al-jānib), and ease (as-sahl) in interactions. In a contemporary context, this attitude can be interpreted as an enjoyable approach, free from hate speech, and avoiding the delivery of preaching with emotion or anger (Fahmi, 2017).

Next, K.H. Bisri Mustofa divides the audience into 6 types: Ordinary People (al-'Awam), Government Office Employees (Ashab Al-Manazil Al-Hukumiyyah), Non-Muslim Communities (Ghayr Almuslimin Min Al-Adyan), Leaders of Opposing Organizations/Politics (Rijal Al-Ahزاب Al-Ajanib), Wealthy People (al-Aghniya'), Scholars (al-'Ulama' wa al-Mashayikh). Then under the material Majmal akhlaq al-Khutaba' wa al-Zu'ama, KH Bisri argues that there are 4 ethics of da'i that need to be continuously promoted and internalized in the personality of a da'i. The four ethics are:

1. Do what is conveyed (Surah al-Saff verse 3)
2. Polite and Humble - This good behavior is important so that the community does not despise the da'i due to inappropriate attitudes and speech (Surah Luqman verse 18)
3. Have a vision of the welfare of the audience/followers (masalih mutbi'in) with compassion and a sense of mercy (al-ra'fah wa al-rahmah) (Surah al-Tawbah verse 128).
4. Forgiving and Tolerant (Surah Ali Imran verse 159)

Next, as a preacher, it is also important to pay attention to the following sciences:

- a. Reading-Writing Learning b. Studying foreign works and languages (kitab al-Ajanib wa Lughatihim)
- b. Taking knowledge from non-Muslims (akhdh al-ilma min ghayr al-muslimin)

- c. Being upright (i'tidal) as well as moderate (tawassut).
- d. The encouragement of brotherhood (al-hath ala al-ukhuwwah)
- e. The encouragement of Unity (al-hath ala al-ittihad)
- f. Equality In relation to this theme, KH Bisri reminds that the presence of Islam and non-Islam can actually be sheltered under the term "Iyalullah" (Family of Allah). That human existence in the world is essentially together and related in making the world prosperous.
- g. The obligations of Muslims towards Dhimmy and Mu'ahad Kafirs KH Bisri narrates the obligations of Muslims towards these Kafirs with a spirit of compassion. Among the stories conveyed by KH Bisri is the message of Prophet Muhammad to protect the dignity and honor of the Dhimmy Kafirs.

If analyzed, K.H. Bisri Mustafa's attention to conceptualizing the ethics of Da'i includes: Considering the relationship between the preacher, the audience, and the interactive relationship in da'wah; Awareness that the audience is diverse; Having sensitivity in choosing appropriate approaches, based on the context of the audience faced; Conducting da'wah approaches with values of wisdom, good advice, and polite debate; Applying a gentle attitude in every aspect of da'wah; Awareness of the behavior regarding the knowledge conveyed; Having a vision of public interest; Courteous and Humble; Forgiving and Tolerant; Open to learning and upgrading knowledge from anyone; Encouragement of brotherhood, encouragement of unity, and equality.

It is hoped that the concept of ethics, if implemented, can strengthen the realization of interpretative authority in social media preaching content that is responsible for its knowledge, prioritizes public interest, and conveys it according to ethical guidelines filled with compassion.

#### **D. CONCLUSION**

In conclusion, efforts to establish ethical, authoritative, and authentic standards for interpreting the Qur'an, particularly in the context of da'wah content on social media, must refer to two main pillars: the scholarly requirements of a mufassir as outlined by al-Dzahabi and the ethical principles of da'wah according to KH. Bisri Mustofa. These authoritative standards emphasize mastery of Islamic sciences, proficiency in foreign languages, openness to knowledge from non-Muslims, and commitment to universal values of justice and humanity. Meanwhile, KH. Bisri Mustofa offers an ethical foundation for da'wah that includes moral integrity (practicing what



is preached), politeness and humility, orientation toward the welfare of the audience with compassion and mercy, an attitude of forgiveness and tolerance, and a commitment to brotherhood, unity, and equality among all human beings, including toward non-Muslims under protection (Dhimmy) and those under treaty (Mu'ahad). In the digital context, these standards become crucial given the proliferation of non-authoritative interpretations that can be misleading and fail to reflect the noble values of Islam. Therefore, the policy implications include the need for religious digital literacy education for the public, active involvement of scholars in the digital space, and stronger regulation by religious and governmental authorities to monitor da'wah content that includes Qur'anic interpretations. Recommendations for future research include exploring the practical application of these ethical standards in digital da'wah across multiple platforms and developing objective indicators to assess authority and ethics in da'wah content. Thus, the digital space can serve as a quality, enlightening medium for da'wah that aligns with the spirit of the Qur'an's teachings.

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