

SIMPLIFICATION OF QURANIC MEANINGS IN THE @TADABBURQURANID INSTAGRAM ACCOUNT

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Abstract: This field-based qualitative study is intended to analyse the interpretation done by @tadabburquranid through quotes. This is crucial because the meaning produced tends to be narrow, receiving high attention from netizens. To explain this issue, this study will be conducted by referring to three main questions. First, how is the simplification of meaning in @tadabburquranid account through quotes? Second, what factors cause simplification of meaning in the @tadabburquranid account? Third, what is the effect of the interpretation done by @tadabburquranid? These three questions will be answered using content analysis with primary sources in the form of memes related to Al-Quran verses in @tadabburquranid uploads. Secondary sources such as netizen comments, hashtags, and others are also added as support. Specifically, the issue of simplification will be analysed using the theory initiated by Lester Asheim. As a result, the simplification of the Quranic meaning through quotes is influenced by netizens' preferences for quotes that are cultivated in social media. In addition, it must be realised that memes do have a narrow space so that simplification can occur. However, @tadabburquranid's uploads are still favoured by netizens so that a power relation pattern is formed between these two.

Keywords: Simplifikasi, Tafsir, Media Sosial

Introduction

The ignorance of the @tadabburquranid account of various established interpretive tools results in the simplification of the meaning of the verses in the uploaded content. This simplification can be seen when the interpretation of Quranic verses that were originally conventional are summarized in meme frames with various themes. The meaning of the Quranic verses is produced in the form of themes that are listed adjacent to the verse's editorial. Another form offered by this account is a quote with a composition of one to four sentences. The content structure formed by this account has a distinctive pattern that begins with a theme followed by the redaction of the verse in both chunks and integral form along with the translation, and at the end is closed with a quote. If the quote composition does not appear in one upload, it is replaced by a persuasive sentence that is not much different from the verse translation. The compositions structured in this short meme indicate a transformation of interpretation from comprehensive to exclusive.

So far, tafsir studies on social media have ignored simplification in the form of quotes and only focus on three trends. First, studies related to the commodification of verses. This study discusses the shift in the function of interpretation in social media transformed into a commodity.¹ A concrete example of this kind of study has been carried out by Salehudin Pole on the @biabyzaskiamecca account with the findings of the use of the AL-Quran as a marketing strategy that has eliminated the spirituality of the verse and created a new meaning of piety through religious symbols.² Second, studies that focus on verse contestation. Contestation has been studied by Umarul Faruq by comparing the websites of Salafi Islam and Aswaja NU which ends in the conclusion that Salafy Islam tends to textual interpretation while Aswaja NU tends to be contextual.³ Third, studies that focus on the issue of distorting the meaning of verses through visuals.⁴ By studying the @hijabalila account, Wiwi Fauziah and Miski found a textual interpretation of the verse and a shift in authority.⁵ These three trends show that the exploration of quotes positioned as a form of interpretation on social media is different from previous studies.

Based on the literature facts above, this study is intended to complement the tendency in the third point in a different form. The most important thing that will be the direction of this study is how the @tadabburquranid account frames the Quranic verses which are then imaged in quotes. The frame of meaning will lead to an understanding of how the @tadabburquranid account does the meaning of the Quranic verses by leaving out many important points. Then this study is also operated to dissect the elements that can encourage netizens to love the account which causes the meaning of the Quranic verses produced by @tadabburquranid to be taken for granted. For this reason, this study was conducted by asking three questions. First, how is the form of simplification of the meaning of the Quran as outlined in the quote. Second, what factors cause the

¹ Rizal Faturahman Purnama, "THE AESTHETIC RECEPTION OF THE QURAN IN INSTAGRAM: Variations, Factors, and Religious Commodification," *ULUL ALBAB Jurnal Studi Islam* 21, no. 2 (2020): 237–68, <https://doi.org/10.18860/ua.v21i2.9528>; S Pole, "Penggunaan Ayat Al-Quran Dalam Produk Pakaian Muslimah: Analisis Semiotika Charles Sanders Peirce Pada Akun Instagram@ Biabyzaskiamecca," *Jalsah: The Journal of Al-Quran and As-Sunnah Studies* 2, no. 1 (2022): 53–64; Enok Risdayah, "Nur Hidayahan: Komodifikasi Dakwah," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 20, no. 2 (2020): 166–82, <https://doi.org/10.15575/anida.v20i2.10597>; Muhammad Yoga Firdaus, Suryana Alfathah, and Dadan Rusmana, "Pendahuluan Isu Komodifikasi Agama Bukan Merupakan Suatu Hal Yang Baru . Relasi Antara Agama Dan Ekonomi Telah Terjadi Sejak Adanya Agama Itu Sendiri , Termasuk Sejak Munculnya Agama Islam . 1 Perkembangannya Terjadi Begitu Pesat Seiring Dengan Masuknya e," *MUTAWATTIR* 22, no. 2 (2022): 243–60.

² Pole, "Penggunaan Ayat Al-Quran Dalam Produk Pakaian Muslimah: Analisis Semiotika Charles Sanders Peirce Pada Akun Instagram@ Biabyzaskiamecca."

³ Faruq, "Kontestasi Penafsiran Ideologis Di Website: Studi Atas Ayat-Ayat Mutashābihāt Sifat Allah Dalam Situs Islam Salafi Dan Nahdlatul Ulama."

⁴ Nurun Nisaa Baihaqi, "Masuklah Dalam Islam Secara Kāffah: Analisis Atas Tafsir Q 2: 208 Dalam Ceramah Ustadz Adi Hidayat Di Youtube," *Contemporary Quran* 1, no. 1 (2021): 1, <https://doi.org/10.14421/cq.2021.0101-01>; Gina Giftia et al., "Representasi Gambar Hijrah Milenial Di Media Online: Analisis Wacana Kritis Multimodal Dan Gender The Representation of Millennial Hijrah Image in Online Media: Gender and Multimodal Critical Discourse Analysis," *Jurnal Bimas Islam* 14, no. 1 (2021): 213–43; Wiwi Fauziah and Miski, "AL-QURAN DALAM DISKURSUS TOLERANSI BERAGAMA DI INDONESIA (Analisis Kritis Terhadap Tafsir Audiovisual QS al Kafirun Dalam Akun Hijab Alila)," *TAJIDID* 18, no. 2 (2019): 125–52; An Najmi Fikri Ramadhan, "Transformation of Tafsir At-Tanwir Audiovisual on Youtube in the Verse of Ummatan Wasatha," *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (2022): 163–82, <https://doi.org/10.23917/qist.v1i2.747>.

⁵ Fauziah and Miski, "AL-QURAN DALAM DISKURSUS TOLERANSI BERAGAMA DI INDONESIA (Analisis Kritis Terhadap Tafsir Audiovisual QS al Kafirun Dalam Akun Hijab Alila)."

@tadabburaalquranid account to use quotes for verse interpretation. Third, what are the implications that arise from the interpretation done by @tadabburquranid in the form of quotes.

Up to this section, the main point to be conveyed is that the meme pattern uploaded by @tadabburquranid produces a sentence structure that triggers the simplification of the meaning of Quranic verses. This simplification leads to activities that can give the reception of the meaning of the Quran as something simple, beautiful, and very easy to do by netizens, which triggers netizens' neglect of important meanings that are actually the purpose of a verse. In addition, this activity also leads citizens to neglect the context. In this study, the quote in question is positioned as a strong root that shapes the construct of citizens' thinking in perceiving the meaning of the Quran. Another assumption that builds this simplification of meaning is also correlated with an ideology stored in it. In addition, the meaning discussed by @tadabburquranid is formed according to the characteristics of the audience, which makes the audience feel addicted and needs intake with the same pattern with different themes.

Literature Review

Simplification

Simplification is a term rooted in the word simple, referring to anything that is simple or easy to do.⁶ More specifically, Muhamad War'i argues that simplification is a hasty action in concluding something. This action ignores many considerations so that conclusions are taken without basis so that the results tend to simplify the problem. Applying simplification to an inappropriate discourse will taint the process and principles inherent in the discourse.⁷ This is because a discourse that is actually detailed must be transformed into a certain sign that represents the detail. In a semiotic analysis conducted by Piliang, simplification in a sign can curb meaning, which he calls sign disorientation.⁸

In another work, M. Arfan Mu'ammam and Abdul Wahid Hasan found that simplification is one of the efforts of reductionism, a school that considers that something complex in this world can be reduced to a simpler and even fundamental system. This flow was successfully introduced by Descartes in the 17th century for the first time.⁹ Simplification can occur in any aspect, including religion, so that many religious teachings are also reduced. Basically, religion has a high complexity because it is not only related to theoretical discourses based on texts but also spiritual experiences, whether revealed or not. Unfortunately religion can turn into a dogma; a very limited

⁶ "Arti Kata Sempel - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed December 8, 2023, <https://kbbi.web.id/sempel>.

⁷ Muhamad War'i, *Membangun Dialog Inklusif: Kajian Bahasa, Agama, dan Identitas dalam Dinamika Media* (GUEPEDIA, n.d.), 178.

⁸ Yasraf Amir Piliang, *Semiotika Dan Hipersemiotika; Kode, Gaya, Dan Matinya Makna* (Bandung: Matahari, 2012).

⁹ M. Arfan Mu'ammam and Abdul Wahid Hasan, *Studi Islam Kontemporer Perspektif Insider Outsider* (IRCISOD, 2017), 99.

rational formulation. Ohoiwutun calls the simplification of religion into dogma the horror of fanaticism, people will tend to be inclusive of religious dogmas that tend to be closed.¹⁰

In the era of digital-based new media, simplification is very easy to occur. Simplification of religious meanings can give birth to a spectacle that is concerning because the content that is "sold" sells well but is meaningless or even deviant.¹¹ In the theory proposed by Lester Asheim, simplification as a result of text transformation into the media is indeed influenced by audience preference. Conditions that encourage media authorities to simplify texts to make it easier for their audiences. Asheim argues that this simplification is done in several ways, namely, changing the setting, changing the names of characters, transforming the text into simple language, and making explicit whatever is implicit. However, this is unfortunate for Asheim because the implications of this action can actually change the idea and purpose of the text.¹²

Quotes

In the structure of language, the style of speech that tends to be brief is the main indicator for understanding quotes. In short, a quote is called a quotation, whether it is oral or written.¹³ Although short, quotes can give power to both the listener and the reader. This power comes from reading quotes that contain motivation and advice.¹⁴ Ann Catrine Eldh and others argue that quotes are a form of illustration of an understanding. To convince others of an understanding one can use short sentences in one's own language to make it easier to convey that understanding.¹⁵ The understanding summarized in these quotes can come from various sources such as lectures, movies, songs, books, online media writings, scriptures, and so on. Because the form is concise, the choice of words tends to be light diction, presumably understood by the audience. From this intention, it is not surprising that quotes tend to appear with only one or two sentences.

Quotes on social media are scattered in the form of memes, videos, and captions. Memes with quote content are usually packaged with interesting visuals and then add music covers when uploading them. Quotes uploaded on social media are often found using quotation marks that function as emphasis. The number of quotes on social media is countless because quotes are very popular with netizens. Quotes open up great opportunities for motivators, preachers, celebrities,

¹⁰ Barnabas Ohoiwutun, *Melangkah dengan Akal Budi, Karsa, dan Karya* (PT Kanisius, n.d.), 37.

¹¹ Masayu S. Hanim, *Dampak tayangan pornografi, kekerasan & mistik di televisi di Palembang dan Semarang* (Lembaga Ilmu Pengetahuan Indonesia, 2006), 145.

¹² Lester Asheim, "From Book to Film: Simplification," *Hollywood Quarterly* 5, no. 3 (1951): 289–304, <https://doi.org/10.2307/1209664>.

¹³ Cantika Maharani, Hary Mugni Nubagja, and Karynda Natalie Theofilus, "QUOTES OF THE DAY : IMPLEMENTASI MODEL DAKWAH ISLAM MELALUI SOSIAL MEDIA DI ERA" 3, no. 5 (2022): 367–74.

¹⁴ Winie Setia and Prilapnita Hapsari, "An Analysis of Word Meaning in Persuasive Discourse on Merry Riana ' s Quotes" 297, no. Icille 2018 (2019): 455–59.

¹⁵ Carina Bertero, Ann Catrine Eldh, and A Liselott, "Quotations in Qualitative Studies : Reflections on Constituents , Custom , and Purpose," *International Journal of Qualitative Methods* 19 (2020): 1–6, <https://doi.org/10.1177/1609406920969268>.

and other content creators to attract netizens.¹⁶ This huge opportunity can make quotes a top choice in content segmentation on various accounts. Certain accounts will constantly upload quotes to get the attention of netizens which can boost the popularity of the account.¹⁷ This activity shows that quotes have the power to influence others to come and then be moved towards a certain goal.

The skill of quotes in attracting netizens has a significant impact. Now quotes have become a lifestyle in social media. Quotes have become a necessity both in the scope of marketing¹⁸, learning¹⁹, and religious²⁰. A study conducted by Sinta Ari Susanti and Rosiqoh Nur'aini shows that quotes on social media can change spirituality in the millennial generation. This finding is not far from the factor of the proliferation of quotes that have no limits, ease of access, attractive visuals, light size, and simple wording that can be easily understood. Quotes are the main choice in learning religion rather than books or outdoor activities that are considered to consume a lot of time and energy.²¹ The same thing was also found by Cantika Maharani et al who photographed quotes as a medium for da'wah. Through these media quotes, dawah accounts on social media get many sympathizers because quotes can be accessed anytime and anywhere.²² This phoneme became the starting point of quotes as a netizen consumption that has implications for lifestyle.

Social Media

The discussion related to social media cannot be separated from Ria Estiana's opinion regarding the role of social media as a content producer, a place to cooperate, and share. To carry out this function, this media moves on an online basis which can then create an unlimited network.²³ This network gave birth to various communities in which people can freely exchange ideas, exchange information, and communicate as activities take place in various platforms (Instagram, Facebook, Line, Telegram, E-mail, etc.).²⁴ In its use, social media can be accessed by anyone easily and practically. Therefore, it is not surprising that this media is loved by many people and develops it for certain purposes. The development that continues to be carried out at least gives

¹⁶ Maharani, Nubagja, and Theofilus, "QUOTES OF THE DAY : IMPLEMENTASI MODEL DAKWAH ISLAM MELALUI SOSIAL MEDIA DI ERA."

¹⁷ Ira Promasanti Rachmadewi et al., "ANALISIS STRATEGI DIGITAL MARKETING PADA TOKO ONLINE USAHA KECIL MENENGAH," *INTECH* 7, no. 2 (2021): 121–28.

¹⁸ Fatimah Nur, "DA ' WAH AS A MARKETING STRATEGY (STUDY ON ' FATHIMAH COLLECTION ' BUSINESS , JOMBANG)," *El-Wasathiya* 11, no. 1 (2021): 107–30.

¹⁹ Marisa Fran Lina, "INSANIA : Jurnal Pemikiran Alternatif Kependidikan Maximizing WhatsApp Group for Students Group Presentation in Learning English Online A . Introduction," *INSANIA* 26, no. 2 (2021): 175–90.

²⁰ Sinta Ari Susanti and Rosiqoh Nur, "Islamic Education Through Islamic Quotes on Instagram : A Study on the Behavioral Changes of Millennial Muslim," *Proceeding International Conference on Science and Engineering* 3, no. April (2020): 745–48.

²¹ Susanti and Nur.

²² Maharani, Nubagja, and Theofilus, "QUOTES OF THE DAY : IMPLEMENTASI MODEL DAKWAH ISLAM MELALUI SOSIAL MEDIA DI ERA."

²³ Ria Estiana, Nurul Giswi Karomah, and Teddy Setiady, *Efektivitas Media Sosial Sebagai Media Promosi Pada UMKM* (Deepublish, 2022), 8.

²⁴ Shiefti Dyah Alyusi, *Media sosial : Interaksi, Identitas dan Modal Sosial* (Prenada Media, 2019), 8.

rise to six social media schemes in the form of: collaboration projects, blogs and microblogs, content, social networking sites, virtual games, and virtual social worlds.²⁵

Of the six schemes that have been described, social networking sites are the ones that attract the most attention. This can be revealed by an algorithm, a system that organizes which posts are appropriate for users.²⁶ Algorithms work by summarizing user activity from search data, content that is often watched, content that is liked, and activity on other social media. From a content creator's point of view, this data can be obtained through the insight feature, but it is only limited to the account owned, not the entire social media. This data is used by content creators to analyze the audience which then becomes the basis for producing content as needed.²⁷ This fact shows the formation of supply and demand. In a wider range, this pattern is utilized by various parties for certain interests such as buying and selling, ideological doctrine, business, political contestation, and so on.²⁸

Never to be left behind, social media is also used as a stage for religious activists to proselytize. Social media acts as a tool in the process of influencing others with religious reasons both affectively, cognitively, and behaviorally. In general, da'wah on social media uses persuasive patterns in various forms, but still refers to one AIDDA footing (attention, interest, desire, decision, action).²⁹ This pattern is widely applied by religious activists to create content on social media in the form of ayt Al-Quran, hadith, tafsir, book studies, fiqh studies, and so on. More narrowly looking at the study of tafsir on social media, the typology of studies is briefly referred to by Fadhli Lukman as contemporary tafsir. In his analysis, Lukman argues that the tendency of interpretation in social media can be divided into three typologies: textual, contextual, and tafsir 'ilmī. However, an important note from Lukman on the proliferation of this interpretation is that the convenience provided by social media opens the door to interpretation for anyone so that there is a shift in authority and is very vulnerable to misinterpretation.³⁰

Method

To prove the simplification of the meaning of Quranic verses, this study will be designed with a field-based qualitative model. This technique requires data collection in the form of memes uploaded by @tadabburquranid with specific Quranic verse content. This content was chosen

²⁵ Hendra Junawan and Nurdin Laugu, "Eksistensi Media Sosial, Youtube, Instagram Dan Whatsapp Ditengah Pandemi Covid-19 Dikalangan Masyarakat Virtual Indonesia | Baitul 'Ulum: Jurnal Ilmu Perpustakaan Dan Informasi," *Baitul Ulum: Jurnal Ilmu Perpustakaan Dan Informasi*, 4, no. 1 (September 12, 2020): 41–57.

²⁶ Admin, "Algoritma Media Sosial," Mycarrier.Telkom, 2022, <https://mycarrier.telkom.co.id/>.

²⁷ Nurlambang Alif Iman, "Dilema Algoritma: Dramaturgi Di Media Sosial," *Dekonstruksi* 9, no. 02 (March 27, 2023): 52–61, <https://doi.org/10.54154/dekonstruksi.v9i02.145>.

²⁸ Silvester Dian Handy Permana and Maya Cendana, "Pemanfaatan Sosial Media Sebagai Strategi Promosi Bagi Sustainability Bisnis UMKM | Permana | ETHOS: Jurnal Penelitian Dan Pengabdian Kepada Masyarakat," 2019, <https://ejournal.unisba.ac.id/index.php/ethos/article/view/4382>.

²⁹ Dudung Abdul Rohman, "KOMUNIKASI DAKWAH MELALUI MEDIA SOSIAL," *Tatar Pasundan: Jurnal Diklat Keagamaan* 13, no. 2 (December 23, 2019): 121–33, <https://doi.org/10.38075/tp.v13i2.19>.

³⁰ Fadhli Lukman, "Tafsir Sosial Media di Indonesia," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 2, no. 2 (October 30, 2016): 117–39, <https://doi.org/10.32495/nun.v2i2.59>.

based on the account's intensity in uploading popularity which is indicated by the large number of likers (700 - 2000). Meanwhile, the secondary data selected are various relevant literatures and netizen comments on @tadabburquranid uploads. In analyzing the primary data, this study relies on the simplification theory initiated by Lester Asheim. Meanwhile, the secondary data will be analyzed using power relations theory to prove that there is a relationship built between @tadabburquranid and netizens as a result of the knowledge that arises from simplification. This is because every knowledge always has a power effect.³¹

Result and Discussion

Construct of @tadabburquranid Interpretation Through Quote.

In revealing the meaning of a verse, @tadabburquranid has a tendency to simplify the meaning in the form of a quote which results in a simplification of meaning. This pattern can be seen in the upload with the content of QS. Adz Dzāriyāt [51]: 50 (Fig. 1) with a quote *"Everything you fear, you will run away from, except Allah. Because when you fear Allah, you will run to Him."*³² Similarly, when interpreting QS. Al Furqān [25]: 42 (Fig. 2) regarding patience, this concept is explained by *"If the bearers of falsehood can be patient with their falsehood, then why can't some bearers of truth be patient?"*³³ Then when explaining about istiqamah taken from QS. Surah Hūd, [11]: 112 (Fig. 3) this account presents an explanation through a quote *"Death does not wait for your istiqamah. Istiqamahlah, then wait for death"*.³⁴ Other posts when talking about Quranic verses are also explained in the same pattern, which is simple and brief in the form of a quote.



Figure.1



Figure.2



Figure.3

³¹ Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977* (Knopf Doubleday Publishing Group, 1980), 175.

³² @tadabburquranid, "Berlari Menuju Allah," Instagram, March 18, 2018, <https://www.instagram.com/p/BgcPbZ9lID9/>.

³³ @tadabburquranid, "Sabar Atas Kebenaran," Instagram, January 6, 2019, <https://www.instagram.com/p/BsRoleoAFPI/>.

³⁴ @tadabburquranid, "Istiqamahlah," Instagram, February 2, 2020, <https://www.instagram.com/p/B8D-xqpppPD/>.

The simplification process by the @tadabburquranid account is also rooted in the pattern of quoting verse fragments. The post entitled “*Berlarilah menuju Allah*” for example, QS. Adz Dzāriyāt [51]: 50 which has the wording فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ simply written with “فَفَرُّوا إِلَى اللَّهِ”. Pieces that are considered representative of the title raised. Similarly, regarding patience, the editorial should read “إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرْوُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا” only written pieces of verses that include lafadz patience “إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا”. Included in QS. Surah Hūd, [11]: 112 which talks about istiqamah, @tadabburquranid took a snippet of the verse “فَاسْتَقِمْ كَمَا أُمِرْتَ” from the text “فَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ”. No uploads were found that included a whole verse. All uploads only took snippets of verses that had a lafaz with a translation that matched the title of the upload.

In accordance with the verse snippet, the translation presented simply follows the snippet. It is important to note that when a translation talks about a certain word, the sentence in the quote is not far from that word. A concrete example can be seen in the translation of "So run to Allah" which comes from a snippet of QS. Adz Dzāriyāt [51]: 50 above, the quote that appears will not be separated from the word "run" as mentioned in the previous section. If @tadabburquranid uploads are seen in prototype form, the structure depicted in the upload will begin with the title, verse snippet, translation, and end with a quote as an explanation of the verse. This continuous structure with repetition of words emphasizes how the simplification of meaning is reflected in @tadabburquranid uploads.

Factors of Simplification in the @tadabburquranid Account

The production of meme content related to Quranic verses that are positioned as simplified interpretations is influenced by at least three factors. *First*, the trend of quotes on social media. The hashtags #quotes #islamicquotes #quranquotes #viral show that @tadabburquranid tries to follow the trend. This is reinforced by #viral, this hashtag can be used to get more viewers and uploads can exist among other content that is on the rise. Not only stands as a trend,³⁵ indirectly, the interpretation of the Quranic verses done by @tadabburquranid is strongly influenced by culture because the quote has become a habit of netizens that is produced repeatedly over the years.³⁶ @tadabburquranid's preference for quotes as a popular style and cultural form on social media indicates that the content produced is adjusting the market to get more attention from content consumers.

³⁵ Azkiya Nisa, Maria Regina Widhiasti, and Euis Puspitadewi, “Urban Spetacle of Motivational Quotes and Skyscraper Photo in Instagram Stories,” *International Journal of Management, Entrepreneurship, Social Science and Humanities (IJMESH)* 5, no. 1 (2022): 135–46.

³⁶ Sinta Ari Susanti and Rosiqoh Nur’aini, “Islamic Education Through Islamic Quotes on Instagram: A Study on the Behavioral Changes of Millennial Muslim,” *Proceeding International Conference on Science and Engineering 3* (April 30, 2020): 745–48, <https://doi.org/10.14421/icse.v3.596>.



Figure. 4

Secondly, the existence of quotes is also greatly affected by the narrow space of memes. Memes, which are generally 1080 x 1080 pixels in size, do not allow for much explanation. The presence of the quote helps to explain the meaning of the verse that is interpreted visually but is often not representative. In the meme with the quote Patience (Fig.2), for example, the visual of people walking on the tracks does not explain how QS. Al Furqān [25]: 42 should be understood, but the quote is also limited to a global explanation. Besides containing images, memes still accommodate other elements such as account branding, meme titles, Quranic verses, and verse translations. @tadabburquranid never leaves these elements in constructing memes related to Quranic verses so that the portion of interpretation provided is not enough to contain a comprehensive interpretation of the verse..



Figure. 5

Code	Elements
1	Quranic Verse
2	Translation
3	Verse Index
4	Visual
5	Title
6	Quote
7	Account branding

Third, another thing that is considered in making memes is aesthetics. Aesthetics is an important point for @tadabburquranid in the design process. Proportionality between elements is highly considered by this account. In the example (Fig. 3), it can be seen how each element has a different size and thickness then arranged proportionally downward added with a little visual to make it look beautiful in view. In this structure, the quote is arranged in a small size and after the verse translation with a considerable distance. It is not possible for @tadabburquranid to add other quotes or long verse translations in the meme. If this is attempted, the meme will appear full and uninteresting to its audience. Memes, being a visual medium, will damage its image if it adopts too much text.

The Power of Dominance of @tadabburquranid in the Discourse on the Meaning of Quranic Verses

In line with Michel Foucault's conclusion that every knowledge will shape power,³⁷ @tadabburquranid has succeeded in influencing netizens to understand Quranic verses as they believe. Between @tadabburquranid and netizens, it forms a relationship that raises the dimension of power with the pattern of @tadabburquranid as the owner of power because this account produces knowledge while netizens are positioned as other parties who are successfully influenced. This influence can be seen from the comments of netizens who indirectly agree on @tadabburquranid's interpretation. As in the case of the meme upload of QS. Al-Kahf [18]: 81³⁸ with quotes *"Not every loss is a disadvantages... Because it may be that Allah replaces what was taken from you with another blessing that is much better..."*, commented by @buntin.rohaeni *"Aamin"*, @ muh.araf_ *"Barakallah min 🤲"*, @satriobagoesa *"Masya Allah love the story, min. Spirit to spread the tadabbur"*.³⁹

The knowledge produced by tadabburquranid as a relation of domination also leaves its own impression on citizens to form a bond of dependence. The impression that the quote is easy, concise, and relevant to their own situation makes citizens need similar content. This situation is an implication of the consistency and stability used by @tadabburquranid in uploading content related to Quranic verses interpreted in the form of quotes.⁴⁰ Consistency and stability can be found in the content plan, where the content is segmented every Sunday and several times on Monday as the sample findings below (Table. 1). The existence of dependency ties is also reinforced by

³⁷ Foucault, *Power/Knowledge*.

³⁸ QS. Al-Kahfi [18]: 81

فَأَرْدْنَا أَنْ يَبْدُلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

Artinya: Dan kami menghendaki, supaya Tuhan mereka mengganti bagi mereka dengan anak lain yang lebih baik kesuciannya dari anaknya itu dan lebih dalam kasih sayangnya (kepada ibu bapaknya).

³⁹ @tadabburquranid, "Allah Ganti," Instagram, January 5, 2020, <https://www.instagram.com/p/B675avnpa2g/>.

⁴⁰ Foucault, *Power/Knowledge*, 132.

netizen comments such as @_syamsulrizalll “Always waiting for the latest post 🤖”⁴¹ and @muhammaddalimanali “add more donk min.... the post.... really exciting”⁴².

Date	Day	Title
01-04-2019	Monday	Sebab perpecahan Umat
07-04-2019	Sunday	Tiada Mustahil bagi Allah
21-04-2019	Sunday	Jangan Curang
19-05-2019	Sunday	Nikmat Terbesar
17-06-2019	Monday	Sujud Itu Indah
07-07-2019	Sunday	Kemana Engkau Pergi?
15-07-2019	Monday	Tak Bisa Bersembunyi Dari Allah
01-12-2019	Sunday	Tak Peduli Besarnya Dosamu
15-12-2019	Sunday	2 Golongan Hamba Terbaik
22-12-2019	Sunday	Jangan Berhenti Berdoa
05-01-2020	Sunday	Allah Ganti
12-01-2020	Sunday	Balaslah dengan Kebaikan
02-02-2020	Sunday	Tak Menunggu Istiqamahmu
01-03-2020	Sunday	Manusia Diciptakan Lemah

Table.1

The power relations formed by @tadabburquranid's uploads in the segmentation of Quranic verse content are increasingly widespread with the formation of networks.⁴³ The network in question is formed unstructurally by the desire of individuals to invite other individuals to join. The availability of the tag or mention feature is a supporting tool to expand power relations. In addition, the ease of sharing and reposting further expands the reach of @tadabburquranid in the

⁴¹ @tadabburquranid, “Pray For Banten,” Instahgram, Instagram, May 11, 2019, <https://www.instagram.com/p/Bz6iLIgP44h/>.

⁴² @tadabburquranid, “Kemudahan Menyertai Kesulitan,” Instagram, March 25, 2019, <https://www.instagram.com/p/BmreIwAlIt9/>.

⁴³ Umar Kamahi, “TEORI KEKUASAAN MICHAEL FOUCAULT: TANTANGAN BAGI SOSIOLOGI POLITIK” 3, no. 3 (June 1, 2017), <https://journal.uin-alauddin.ac.id/index.php/Al-Khitabah/article/view/2926>.

social media ecosystem. However, comments for reposts, remakes, and shares will be very easy to find in @tadabburquranid uploads, especially in the segmentation of Quranic verse content. From these reviews, it is clear how tadabburquranid with its dominance of power forms a relationship bridged by the content it produces. The existence of @tadabburquranid has a great influence in understanding the verses of the Quran..

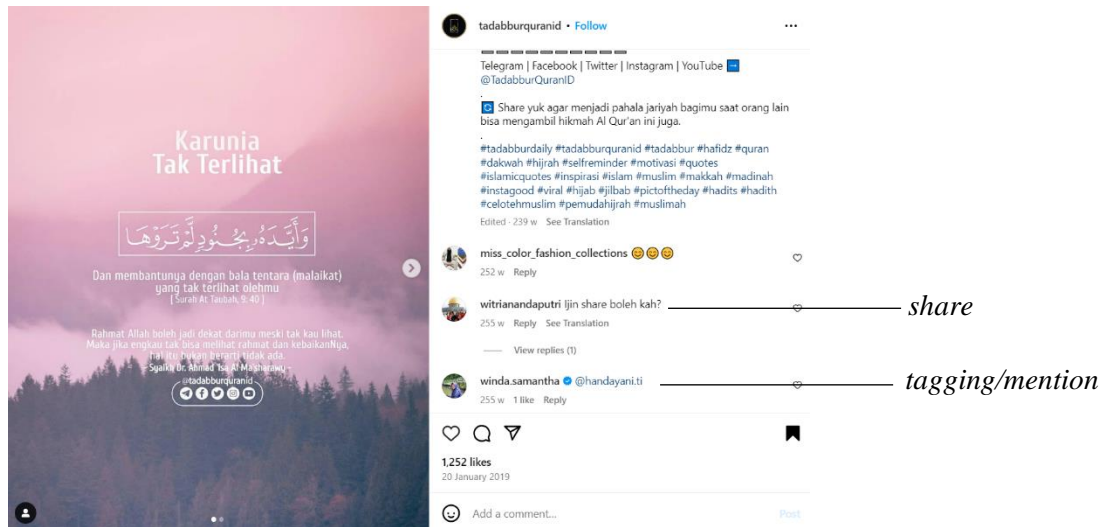


Figure. 6

Implications of Simplification: Short Discussion on Power Relations

In line with Lester Asheim's statement that texts converted into media are very vulnerable to simplification.⁴⁴ This is what happens in @tadabburquranid uploads in the segmentation of Quranic verse content which is simplified in the interpretation of verses in the form of quotes. The content is produced based on the preferences of netizens as an audience to get attention. The tendency of netizens to cultivate quotes is utilized by @tadabburquranid to attract this attention. The @tadabburquranid account constructs understanding with the assumption that the capacity of netizens in capturing knowledge is not so qualified so that the material presented in the content must be concise.⁴⁵ Thus it is not without reason if the quote provided has short words or sentences and seems similar to the translation or verse that is cut. With the quote model, the actual interpretation of the Quran in social media seems to be romanticized by @tadabburquranid to adjust the taste of language in social media.

As for Lester Asheim's statement regarding something that the discourse speaker expects to measure audience attention⁴⁶ can be found in this case in the form of social media algorithms. It is easy for @tadabburquranid to know user interests, active user time, and so on from the algorithm. Lester Asheim clearly reveals that it is impossible for audiences to pay more for what

⁴⁴ Asheim, "From Book to Film," 293.

⁴⁵ Asheim, 302.

⁴⁶ Asheim, 292.

they don't like.⁴⁷ With this comes a quote that is relevant to the netizen which is then uploaded consistently on predetermined days. This relevance makes the uploaded content get more attention until it creates a bond of dependence. When citizens enter this dimension, it is clear that @tadabburquranid has succeeded in creating power relations over the knowledge it has produced. The reach of @tadabburquranid is getting wider when its viewers influence other citizens to follow the understanding of @tadabburquranid through the features provided by social media.

Furthermore, Lester Asheim explained that simplification not only shifts the meaning but also the idea, which is also the case in the @tadabburquranid account. The intersection of verses that are then simplified in the form of quotes has the potential to reduce the meaning of the Quranic verse itself. If this has reached a wide audience, misinterpretation in social media will be amplified. Understanding in social media is only limited to what is conveyed by the memes produced by @tadabburquranid because the complexity, context, depth, and richness of the meaning of the verse are left out. This activity is in line with Michel Foucault's statement related to the truth of knowledge in power is determined by the dominance of power rather than the supposed facts.⁴⁸ This case is even more complex when the interpretation received by netizens is passive as reflected in the comments that have been described.

Conclusion

The simplification found in the @tadabburquranid account shows that the understanding of a verse that seems easy and simple is not always representative. Simplification seen in the interpretation realized in the form of quotes cannot be separated from media factors that prioritize audience preferences rather than the essence of the interpretation itself. Beyond that, from the media side, memes are indeed a narrow reality so that many things are left out when talking about the meaning of the Quran. Nevertheless, @tadabburquranid has succeeded in bringing a great influence on the religious process of netizens. Citizens' understanding is largely determined by the production of this account's content because citizens are only passive audiences who leave a critical mindset when reading it.

By revealing the simplification of the meaning of Quranic verses on social media, this paper at least opens the mindset of netizens to be more selective, critical, and increase knowledge in the field of the Quran. Knowledge of the Quran cannot be obtained in just seconds, mistakes in understanding Quranic verses will have a crucial impact on life both socially and spiritually. For this reason, it is important to present other studies to prevent similar cases from occurring. Studies related to viral issues on social media are very open to be carried out with various approaches. This is the task of academics to close the existing void.

⁴⁷ Asheim, 292.

⁴⁸ Foucault, *Power/Knowledge*, 164.

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