# The Effectiveness of the Socialization of Tafsir Inspirasi in Social Media

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## ABSTRACT

The researcher conducted this study from January 1st to 20th May 2018 (140 days) to find out the effectiveness of the socialization of Tafsir Inspirasi Quran in the Social Media (Tafsir Inspirasi  Quran in the social media has been in existence since 2012. This research was conducted by seven members of the KITAP team in Indonesia. Data collection methods such as interviews, observations and review of documents were used. There were three stages of analysis i.e.; media analysis, conversation analysis, and network analysis. Data analysis method was 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.  Social media is often ridiculed by religious leaders, and some even forbid the use of social media altogether. This research aims to find out if socialization through Tafsir Inspirasi in the social media is effective. The conclusion was that the four principles of Quran: divinity, humanity, morality and moderation are found in the 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) defined social media as a means for individuals to interact through internet-based applications created using the ideology and technology of Web 2.0. It gives them a place to create, share, and exchange comments against each other in the virtual environment. Some of the more popular social media platforms are Facebook, YouTube, Instagram, Twitter, WhatsApp, Google+ and Line.

According to Hartshorn (2010), there are four effective measures of social media which matter; meets human needs, has cost-effective marketing, builds brand loyalty and is realistic. There has been a shift in

the ways the world gains information. Previously, information was obtained only by reading books, but at present information is sought through the internet, particularly social media.

What about the Quran? The Quran as a holy book is still reprinted, but reading it alone is not enough for Muslims as they need a complete understanding of the Quran to guide them in their lives and to achieve the desired fulfilment. Social media is one of the alternatives that Muslims use to understand the Quran better.

Tafsir Inspirasi is a commentary of the Quran in Indonesian language. Tafsir Inspirasi consists of brief explanations of the content of the Quran initiated by Arifin (2016). The interpretations are from three main tafsir sources: Al-Qarni (2012), Ash-Sha'rawi (1991), and Yusuf (1987). 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 material for da'wah.

The Tafsir Inspirasi activities in social media are done by a team known as KITAP or Tafsir Inspirasi Community. The team consists of 6 members (Anggraini et al., 2015). The Community was formed on August 17, 2015.

This community began its activities by broadcasting the material themed "One theme one day" every morning. The official program name is "Love Letters". It utilizes various social media to share the content of Tafsir 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 and image that inspires the audience. This volunteer program is implemented because the creators want to reinforce the inspiring Quranic messages, thus encouraging the readers to understand and practice it in everyday life.

There is a lot of research done on the effectiveness of social media. Kallio (2015) researched about the effectiveness of social media as a marketing communication tactic in the case of Tina Tricot Ltd; while Parsons (2013) wrote about using 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 marketing communication strategies in social media (Facebook) and the effectiveness of it in research and education.

Studies on the effectiveness of marketing the Quran on social media are reported by Husen (2017). This book discusses the impact of Quranic verses that are shared in the social media. The verses are often used in argumentation and the author responds to how the law is actually related to the verse in the question.

Among the research on Tafsir Inspirasi within social living and spaces is the impact of this 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 of the Quran in Indonesia (Arifin, 2015b).

## METHODS

This is a qualitative research using the Quran-in-sociology approach. There are two types of data: primary and secondary data. Sources of primary data are from Love Letters in the BlogSpot, numbers 779 to 919. 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 with participation of people from different areas such as Medan, Bandung, Bengkulu, Aceh and Surabaya. The 6 KITAP members and the writer were the researchers.

The method used for analysis is data reduction or data process, presentation of data and the drawing of conclusions. This method is supplemented by data validation through triangulation. The illustration of the social media analysis model which is referred to as the 3 stage social media analysis model is inserted below:

## RESULTS

Results from media analysis show that the effectiveness has been achieved, i.e., 3402/1000 = 3,402 effective. The *second* result from media analysis on the effectiveness of engagement is 322/320 = 1.006 (effective). The *third,* result from media analysis is on good viral. It is can be seen in the table below.

The conversation analysis consists of the evaluation of sharing of voice, sentiment analysis and ethnography analysis. In sharing of voice, we found people who rated negative with a positive majority.

In network analysis, it was found that influencer identification consisted of author, the RRI team and the KITAP team. Tafsir Inspirasi is closer to the members in the campus, office and mosque, on RRI and in social media. The dynamic network is already interconnected within the three parts of Tafsir Inspirasi.
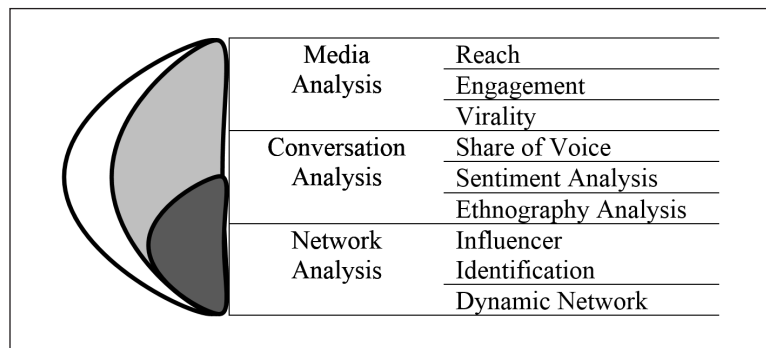
| Media Analysis | Reach |
| --- | --- |
| | Engagement |
| | Virality |
| Conversation Analysis | Share of Voice |
| | Sentiment Analysis |
| | Ethnography Analysis |
| Network Analysis | Influencer Identification |
| | Dynamic Network |

*Figure 1*. The three stage analysis in social media model
*Source:* Primaretha, 2012

Table 1
*Observation matrix*

| No | Analysis | Tool | Result |
|---|---|---|---|
| 1 | Media Analysis | Reach | 3.402 or effective |
| | | Engagement | 1,006 or effective |
| | | Virality | Good viral, readable and once issued |
| 2 | Conversation Analysis | Share of Voice | Mostly neutral and positive |
| | | Sentiment | Doubts against Tafsir in general |
| | | Ethnography Analysis | The social media is often ridiculed by religious leaders, and some found to be forbidding the using social media. |
| 3 | Network Analysis | Influencer 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 |

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 ridiculed by religious leaders and some even 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 the three stages of method analysis: media analysis, conversation analysis, and network analysis.

## DISCUSSION

### The Media Analysis

The following case study was conducted using the 3 stage social media analysis model. The *First* stage, is the media analysis. This is viewed from the 3 main matrices of reachability, engagement, and virility. The total number of members is 1000 people, from various parts of Indonesia. The output that has been achieved are as follows:

BBM 2: 1464, Instagram: 392, Facebook: 9.961, Telegram: 668, Line @: 6,389 and WhatsApp: 1716. If there is an average of 6 social media then it will be 20.590: 6 = 3.431. If calculated according 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 considered achieved.

The study also discovered that the members have registered with the same name in more than one social media platforms. 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 from the 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 planned to present a one-day one theme, or 140 output socialized into social media.

When the researcher saw the blogspot for Tafsir Inspirasi on January 1st, 2018, it had broadcast 779 Tafsir Inspirasi, Hud (11): 50-52. While on May 20th it had broadcast 919 Tafsir Inspirasi, Fathir (35): 24-26. If the researcher minuses 919 – 779, the result is 140. If the researcher uses the formula: effectiveness = actual output / output target> = 1. Or 140/140 = 1; the actual output of the targeted output which is equal to 1 (one), then the effectiveness is considered achieved. In the matrix of engagement, the researcher acknowledges the consistency of the KITAP team.

The researcher also found at least 15 groups with a total of 1716 members following this review in routine fashion: they were State Islamic University (SIU) of North Sumatera with 28 members (Matsum, 2015), Faculty of Da'wah and Communication (FDC-SIU) Group with 63 members (Yusra, 2016), al-Ikhlas 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 for Learning Islam with 241 members (Faiz, 2017), Group WOAG (World Organisation of al-*Azhar* Graduates) 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 participants left the group because of differences in opinion, especially that which concerns political ideology, understanding of fiqh, organizational policy or because their mobile phones could not receive messages because of phone capacity being limited. Even in more serious conditions, we found that the Tafsir messages sent to the group were removed because it was not in accordance to the group's intended mission. This case will be discussed later.

It was analyzed that no members left the group because of the Love Letter material. Feedback received were 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 Love Letter number 779, humanity in number 781, morality in number 780 and moderation in number 782. The entire content of Love Letter in Tafsir Inspirasi cannot be detached from the four principles of the Quran.

The last matric of the media analysis is viral. Viral in the Cambridge Dictionary (2013) means describing something that

is quickly becoming very popular or well-known as it is being published and republished (reposted) on the internet (from person to person) by email and phone.

From the observations, the researcher found that the members from the 15 groups know Tafsir Inspirasi because it was broadcast every day. In North Sumatra and Indonesia it was viraled through dissemination and socialization in mosques, offices and study centers. Tafsir Inspirasi can also be found on the internet or in the form of a book, (Tafsir Inspirasi of which 20 thousand copies have been printed). Outside these three contexts, Tafsir Inspirasi is less popular and less viral. When the researcher interviewed the team they agreed that it was almost the same as the findings concluded by the researcher.

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 Conversation Analysis**

The *second* stage of analysis is conversation analysis. In this analysis, the researcher discussed the matric: 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. These indications help 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". A KITAP member commented with "His inspiration is less connected and less hit".

Almost all members of the respective groups responded to any news without comments including that of the socialization of Tafsir Inspirasi. If there are comments from the members' groups, it is related to Islamic political issues or about fiqh or legal studies. Sometimes they conveyed condolences for some misfortune affecting members or in congratulating a person's success. The members in the social media for 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 (passively) or even skipped directly without reading. The passive condition means that the Tafsir Inspirasi members are being either positive or neutral.

The *second* matric in the second stage of analysis is sentiment analysis. The admin of Muamalah Market Traders group exited Tafsir Inspirasi 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, Islamic law enforces muamalah based on the gold coin dinar and silver dirham, while for Tafsir Inspirasi it is not limited to the gold dinar and silver dirham. According to Tafsir Inspirasi using paper money itself is lawful, and not a sin. The Muamalah mentor seemed to have an

interpretation of the Quran that is quite different from that of Tafsir Inspirasi.

The *third* matric 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. Although there are team members who support one particular candidate in politics or in the elections, they do not ridicule, or insult or spread hoaxes about candidates that they do not support. What they did was to offer prayers for the candidates who won.

However, the researcher found doubts about interpretations in general, including that offered by Tafsir Inspirasi. Understanding can be difficult because they can't speak Arabic (As-Suyuthi, 2010; Az-Zarkashi, 1988). There are three forms of negativity or obstacles 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 Al-Qurthubi (2006), Ath-Thabari (2000), Ibn Kathir (2000), and Ibn Taimiyah (1984).

As for Tafsir Arifin (2016) Ash-Sha'rawi (1991), Yusuf (1987), and Quraish (2000) the interpretation of the *Ahl Bidah,* 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 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, 2016).

*Third*, is the prohibition on the interpretations of the Quran without mastery of 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).

Some religious leaders forbid the use of social media as a religious reference source. If the understanding of the Qur'an as a book is prohibited, then the understanding of the Quran through social media is even more forbidden. In actual fact, the Quran requires instruction from everyone including bees and animals.

This study also found that the findings with regards the social media are often ridiculed by religious leaders. There were even religious leaders who forbid the use of social media. However, the messages of Tafsir Inspirasi made the members remain intact, 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. One of the purposes of the existence of Tafsir Inspirasi 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 influence in the field or industry in which the brand exists. The biggest influence in Tafsir Inspirasi is the author of the book itself. The KITAP Inspirasi team joined hands with Radio Republic of Indonesia (RRI) teammates which included Syamsuddin et al. (2014). As an influencer, the author of the book does not confine work to the Tafsir Inspirasi Community. He also conducts various other activity to influence the Muslims to be involved in Quranic study. The Tafsir Inspirasi activity in 2018 consisted of three parts: direct socialization activity in the community, activities in RRI and activities in social media. Socialization activities in the community are 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, which was on campuses was conducted in the State Islamic University of North Sumatera, University of Medan Area and the Health Polytechnic. As for the office sector, it was done in Telcom, 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 had a thousand members.

The *second* activity at RRI was done daily with the theme, "One Day One Verse". This study was conducted every day in 2018. It was broadcasted to all districts of the province of North Sumatra which had a population of 14 million inhabitants. In addition to this broadcast, Muslims in North Sumatera were also exposed to the broadcast of "One Day One Verse" through the loudspeaker of the mosques before the Maghreb prayer. This activity could 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 *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 members 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 followers of Kitap, WOAG North Sumatera and Indonesia, Gontoriun, and Gonsus. Among these members there are domiciles in America (Joban and Sumandi), Sarawak, Malaysia (Katasman), Egypt (Billah) and group HMM, United 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 for Islamic motivation. The author himself has developed the information for both teams as well. The book is given to RRI team as the basic material for da'wah Qurani. The soft copy is also given to the KITAP team for easy uploading onto social networking mediums.

The relationship between the author, the KITAP team and the WhatsApp members shows 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

is in accordance with the name Tafsir Inspirasi in that this program on social media managed to create human beings who better understand the teachings of the Quran.

## ACKNOWLEDGEMENT

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