

## Islamic Cyber Youth: Qur'an On Social Media

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### Abstrak

Di era digital ini, media sosial menjadi alat komunikasi yang efektif untuk memudahkan masyarakat dalam mengetahui informasi dan juga sebagai alat untuk menyampaikan gagasan dan juga alat untuk mengedukasi generasi muda. Dengan memanfaatkan peran media sosial untuk mengedukasi masyarakat tentang pemahaman prinsip-prinsip Al-Qur'an. Tujuan Artikel ini untuk menggali peran Islamic Cyber Youth dalam publikasi Al-Quran melalui media sosial. Dengan perkembangan teknologi informasi serta pemanfaatan platform media sosial sebagai sarana untuk berbagi pemahaman ayat-ayat Al-Quran dan tafsir pada generasi muda. Melalui metode analisis konten dan penelusuran literatur, studi ini menggambarkan bagaimana Islamic Cyber Youth menggunakan media sosial untuk mempresentasikan dan menyebarkan Alquran kepada khalayak yang lebih luas, baik di dalam komunitas Muslim maupun di kalangan non-Muslim. Hasil penelitian ini menunjukkan bahwa Islamic Cyber Youth sering mempublikasikan kutipan, dan pandangan pribadi terhadap ayat-ayat Al-Quran di situs media sosial seperti Instagram, Twitter, tiktok dan YouTube. Mereka aktif berdiskusi, berkomentar, bertukar ide, dan pengalaman pribadi tentang Alquran yang mempengaruhi kehidupan sehari-hari. Islamic Cyber Youth berperan sebagai advokat dan media edukasi serta penafsir prinsip-prinsip Islam yang terdapat dalam Al-Quran ke dalam konteks dan bahasa yang lebih relatable dan mudah dipahami oleh generasi muda.

**Kata kunci:** *Cyber Youth, sosial media, Al-Quran.*

### Abstract

In this digital era, social media has become an effective communication tool to make it easier for the public to find information and also as a tool to convey ideas and educate the younger generation. By utilizing the role of social media to educate the public about understanding the principles of the Qur'an. This article aims to explore the role of Islamic Cyber Youth in the publication of the Al-Quran through social media. With the development of information technology and the use of social media platforms as a means to share

the understanding of Al-Quran verses, and interpretations, to the younger generation. Through content analysis and literature search, this study describes how Islamic Cyber Youth uses social media to present and disseminate the Koran to a wider audience, both within the Muslim community and among non-Muslims. The results of this study indicate that Islamic Cyber Youth often publishes quotes, and personal views on Al-Quran verses on social media sites such as Instagram, Twitter, and YouTube. They actively discussed, commented, and exchanged ideas and personal experiences about the Qur'an which affects everyday life. Islamic Cyber Youth acts as an advocate and educational media as well as interpreter of Islamic principles contained in the Al-Quran into a context and language that is more relatable and easily understood by the younger generation.

**Keywords:** *Cyber Youth, social media, Al-Quran.*

## PENDAHULUAN

In this digital era, the internet and social media are becoming effective communication tools<sup>1</sup> To make it easier for people to know information and also as a tool to communicate, convey ideas, and also a tool to educate the public.<sup>2</sup> With the rapid development of social media, it can be used to educate the public such as providing understanding and can be used to explain various disciplines, and media narratives transforming digital communication both about philosophy, sociology, anthropology, and even the narration of the texts of the Qur'an can be accessed on the internet by users.<sup>3</sup> This can be seen from the Indonesian Internet Service Providers Association (APJII) Survey noting that internet users in Indonesia have reached 78.19 percent in 2023 or penetrated 215,626,156 people from a total population of 275,773,901 people. Chairman of APJII, Muhammad Arif said, "Compared to the previous survey period, the level of internet usage in Indonesia this year has increased by 1.17 percent."<sup>4</sup> The use of social media such as YouTube, TikTok, Instagram, and other social media has brought the study of the Qur'an to a new era. The ease of access offered by this new media greatly helps Muslims in studying the Qur'an.<sup>5</sup> This technological advancement makes it easier for cyber youth to publish news and content related to the Qur'an to the general public in the younger and older generations.

However in fact, the use of this media also brings new implications and problems related to the understanding and interpretation of the Qur'an, namely:<sup>6</sup> *First is the* issue of the competence of the mufassir, which is related to whether or not someone can interpret the Qur'an, which is the rise of social media that is easily accessible and becomes a space for anyone to interpret the Qur'an arbitrarily without fulfilling the requirements that have been set.<sup>7</sup> *The second* is that the

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<sup>1</sup> R Chandramouli, "Emerging Social Media Threats: Technology and Policy Perspectives," *IEEE Xplore*, t.t., <https://ieeexplore.ieee.org/document/5978791>.

<sup>2</sup> Rita Rismala dkk., "Kajian Ilmiah dan Deteksi Adiksi Internet dan Media Sosial di Indonesia Menggunakan XGBoost," *Jurnal Edukasi dan Penelitian Informatika (JEPIN)* 7, no. 1 (12 April 2021): 1, <https://doi.org/10.26418/jp.v7i1.43606>.

<sup>3</sup> Mahbub Ghozali, Achmad Yafik Mursyid, dan Nita Fitriana, "Al-Qur'an (Re)Presentation in the Short Video App Tiktok: Reading, Teaching, and Interpretive," *Pertanika Journal of Social Sciences and Humanities* 30, no. 3 (16 Agustus 2022): 1263-82, <https://doi.org/10.47836/pjssh.30.3.18>.

<sup>4</sup> APJI, "Survei APJII Pengguna Internet di Indonesia Tembus 215 Juta Orang," *APJI*, 2023, <https://apji.or.id/berita/d/survei-apji-pengguna-internet-di-indonesia-tembus-215-juta-orang>.

<sup>5</sup> Nafisatuzzahra, "Tafsir Al-Qur'an Audivisiual di Cybermedia: Kajian terhadap Tafsir Al-Qur'an Di Youtube dan Implikasinya terhadap studi Al-Qur'an dan Tafsir" (Yogyakarta, UIN Sunan Kalijaga, 2016).

<sup>6</sup> Moh. Azwar Hairul, "Tafsir Al-Qur'an di Youtube," *Jurnal Al-Fanar* 2, no. 2 (28 Februari 2020): 2, <https://doi.org/10.33511/alfanar.v2n2.197-213>.

<sup>7</sup> Moh. Azwar Hairul, "Tafsir Al-Qur'an di Youtube," *Jurnal Al-Fanar* 2, no. 2 (28 Februari 2020): 197-213, <https://doi.org/10.33511/alfanar.v2n2.197-213>.

rampant use of social media can also cause distortions and distortions in the understanding of the Qur'an. The Qur'an is packaged briefly, for example in the form of jokes and other deviations that are prone to abuse and even the occurrence of hoaxes and riots that occur due to misappropriation that carries the name of religion and the Qur'anic postulates.

Therefore, research on the interpretation of the Qur'an in the digital era must be carried out to maintain the authenticity of the Qur'an and improve the quality of study and the scientific nature of the Qur'anic interpretation that has been formulated by previous scholars. And if someone wants to disseminate content related to the verses of the Qur'an, then that person should understand what they are saying and have valid knowledge (having a teacher whose knowledge is continued until the Prophet (peace be upon him) that can be tested for truth, not just taking information that is still confused and unclear in its source. The next solution related to economic problems is certainly something that must be considered because many people want to learn but are still hindered by economic limitations.

Here the role of cyber youth is certainly needed such as holding free learning for the community and underprivileged young people. The field introduction practice activities (PPL) and Kuliah Kerja Nyata (KKN), it is certainly very helpful for the community, especially people in remote areas of villages that are less affordable with a good education system. Here the author will analyze and observe how the role of Islamic youth or Islamic cyber youth plays a role in spreading the understanding of the Qur'an to the community. Muslim youths also often upload statuses on social media as a means of preaching and spreading kindness. One example is students majoring in the Science of the Qur'an and Tafsir who also provide understanding and preaching about the science of the Qur'an and the science of interpretation to the public and also the younger generation through existing social media platforms and packaged in simple and easy-to-understand language.

## **METODE PENELITIAN**

This research uses a qualitative approach with content analysis methods and literature search or library research. Data is collected through observation of existing data in the online environment such as information found on social media. The data is then analyzed using other supporting data such as literature from books, journals, and other scientific works

## **HASIL DAN PEMBAHASAN**

From the research above, the author can conclude that the problems in this discussion are: First is the problem of using social media that is misused to interpret

or disseminate the Qur'an without knowing the source where, and they always interpret the Qur'an rashly and not comply with the requirements set by the mufassir. Then the second is, with the widespread use of the internet, can also cause distortions and distortions in the understanding of the Qur'an.

The role of Islamic cyber youth in educating the understanding of the Qur'an has certainly been found on various social media, many of whom participate in improving religious education and the Qur'an to the public.<sup>8</sup> The rapid advancement of technology certainly makes it very easy for Gen Z to spread the understanding of the Qur'an through Al-Quran Apps.<sup>9</sup> When viewed from the da'wah content algorithm about learning the Qur'an on social media such as TikTok, YouTube, and Instagram,<sup>10</sup> Of course, the content that is often seen is content that the current generation likes such as da'wah accounts,<sup>11</sup> Hussein Basyaiban, ustadz Agam Fachrul and many more. This proves that the fighting spirit of the younger generation plays an important role in religious education in our country. And the role of cyber youth in the publication and education of the Qur'an can also be seen in students majoring in Ilmu Al-Qur'an and Tafsir who participated in the development of this method. This is evidenced by the videos they upload on youtube and Instagram to provide an understanding of the Qur'anic verses and also the interpretation of the Qur'anic verses, which of course they take valid sources to convey to the general public. And they also participate in writing scientific papers or articles related to the study of the Qur'an and also Tafsir. With the movement of the younger generation to invite the public to learn Qur'an education and religion, hopefully, in the future, more people will be educated about it. Furthermore, to better understand the concept above :

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<sup>8</sup> Ghozali, Mursyid, dan Fitriana, "Al-Qur'an (Re)Presentation in the Short Video App Tiktok."

<sup>9</sup> Maslina Abdul Aziz dkk., "Quranic Verse Finder: A Tool for Speech Preparation Using Quranic Verses," *Indonesian Journal of Electrical Engineering and Computer Science* 18, no. 3 (1 Juni 2020): 1616, <https://doi.org/10.11591/ijeecs.v18.i3.pp1616-1623>.

<sup>10</sup> Farah Hasan, "Muslim Instagram: Eternal Youthfulness and Cultivating Deen," *Religions* 13, no. 7 (15 Juli 2022): 658, <https://doi.org/10.3390/rel13070658>.

<sup>11</sup> Wafya Hamouda, Umair Munir Hashmi, dan Abdulfattah Omar, "Muslim Preachers' Pandemics Related Discourses within Social Media: A Corpus-Based Critical Discourse Analysis," *Cogent Arts & Humanities* 10, no. 1 (31 Desember 2023): 2205729, <https://doi.org/10.1080/23311983.2023.2205729>.

### 1. *Understanding social media*

Social media can be described as a platform or service that operates over the internet and facilitates interaction, content sharing, and building social relationships virtually between users. Through social media, users can create profiles, share various types of content such as posts, photos, videos, and messages with other users, and participate in diverse communities and discussion groups.<sup>12</sup>

### 2. *Understanding and Role of Islamic Cyber Youth*

Islamic Cyber Youth (ICY) is a youth group active in cyberspace with the aim of promoting and encouraging the use of information and communication technology (ICT) in accordance with Islamic principles. The group's main focus is education, awareness, and advocacy related to religious, social, and political issues in cyberspace. Here are some of the activities carried out by Islamic Cyber Youth: *first*, Education and Awareness: ICY provides educational content about Islam that is easily accessible through social media, blogs, and other online platforms. They share information about religious practices, digital ethics in Islam, protection of online privacy, and digital security. *Advocacy and Activism*: ICY leverages social media and the internet to advocate for important issues within the Muslim community and garner support for positive change. They encourage the participation of Muslim youth in social and political activities that are in line with religious values. *Countering Extremism*: ICY seeks to counter extremist propaganda and respond to online radicalization by providing accurate and balanced information about Islam, as well as promoting tolerant and moderate understanding. They work with religious institutions and governments to counter extremist narratives online. *Youth Empowerment*: ICY provides a platform for Muslim youth to share their thoughts, experiences, and ideas. They hold workshops, webinars, and other activities that facilitate the exchange of knowledge and skills in ICT. *Fifth*, Child Protection: ICY is active in raising awareness about child protection in the digital context. They educate parents and teachers about the

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<sup>12</sup> Andreas M. Kaplan dan Michael Haenlein, "Users of the world, unite! The challenges and opportunities of Social Media," *Business Horizons* 53, no. 1 (Januari 2010): 59-68, <https://doi.org/10.1016/j.bushor.2009.09.003>.

risks associated with children's internet use, as well as how to maintain safe and sustainable ICT use.

### 3. *Cyber youth efforts in preaching and educating the public on social media*

Adapting to the rapid development of technology is a must for Da'wah in the current era. Da'wah needs to adjust to the progress of devices that occur quickly. In addition, da'wah must also be accessed quickly and present interesting content in digital format. Especially in the era of Gen Z, where their dependence on the internet is very high, their daily activities tend to use modern media. Therefore, the study of the current generation is especially important to determine the da'wah approach that can achieve success. Several studies on Generation Z illustrate that they tend to communicate through instant communication technologies such as whats App, telegram, Facebook, Instagram, twitter, and other social media. This generation is very active in using online media and seeing the world through a virtual lens. They carry out various activities such as communicating, shopping online, looking for information, and so on through these media. This is both a challenge and an opportunity for da'wah that needs to be carried out. Therefore, there are two things that can be done. First, related to the use of media in da'wah. Gadgets and social media are an indispensable part of the lives of today's younger generation. Therefore, gadgets and social media must be used as a means of da'wah. Da'wah messages need to be packaged in content that is familiar to this generation. In addition to using writing, da'wah can also be packaged in the form of vlogs, soundclouds, and infographics, which can be published on YouTube so that the message of da'wah can be spread more widely. Da'wah can also be done online through platforms such as YouTube, Instagram, and so on before finally achieving significant influence offline. Second, the delivery of da'wah messages must be interesting. The quality of da'wah material as good as anything will not be effective if it is not supported by attractive packaging. Without visual appeal and attractive presentation, the message of da'wah may be missed by people. By using these two approaches, the challenges of da'wah in the current era can be overcome and resolved properly. By adopting these two approaches, the challenges of da'wah in

the millennial era can be overcome well. The use of da'wah media that is by technological developments and attractive message packaging will allow da'wah to reach the millennial generation more effectively.

#### 4. *The positive impact of social media use on the younger generation*

The following are some of the positive impacts of social media use on young people: *first*, Social Connectedness: Social media use allows young people to connect with friends, family, and the community at large. They can expand their social networks, establish and maintain relationships with people who share similar interests, as well as establish contacts with old friends. This can increase social connectedness and a sense of community.<sup>13</sup> *Second*, Access to Information and Learning: Social media gives young people easy and quick access to various information and learning resources. They can follow accounts that provide educational content, breaking news, tutorials, and other learning resources. This allows them to expand their knowledge and horizons in various fields.<sup>14</sup> *Third*, Creative and Expression Opportunities: Social media provides a platform for young people to create and express themselves. They can share their artwork, photos, videos, or writing with a wider audience. It encourages creativity, innovative thinking, and talent development in areas such as art, photography, music, and writing.<sup>15</sup>

#### 5. *The negative impact of social media use on the younger generation*

##### 1. Physical Health Disorders

Excessive use of devices can cause various physical health problems. For example, staring at a screen for too long can cause dry eyes and cause symptoms such as dizziness, nausea, and pain or stiffness in the neck and back due to poor posture. This impact can impair students' concentration and performance, as well as cause health problems such as nearsightedness and lack of physical fitness.

##### 2. Mental Health Disorders

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<sup>13</sup> S., Ólafsson, K., & Staksrud, E. (2013). Children's Rights in the Digital Age: A Download from Children around the World. Global Kids Online, London School of Economics and Political Science.

<sup>14</sup> Sultana, S. (2020). Positive Impacts of Social Media on Youth: A Study in Bangladesh. *European Journal of Social Sciences Studies*, 5(9), p. 175-185.

<sup>15</sup> Yusrina, R., & Eridani, M. (2018). Dampak Positif Penggunaan Media Sosial Instagram terhadap Generasi Muda di Surabaya. *Jurnal Administrasi Bisnis*, 63(1), p. 70-77.

Social media use often triggers mental health problems. Seeing other people's lives and achievements on those platforms can make a person feel insecure or inferior. On the contrary, social media is sometimes a place to show off and boast about your successes. This encourages people to compete to build a perfect image on social media. Unfortunately, these actions often lead to malicious comments or even cyberbullying. As a result, a person can experience a lack of confidence and an excessive tendency to think about everything (overthinking). In addition, excessive use of social media can also cause fear of missing out (FOMO) which has a negative impact on mental health.

### 3. Exposed to Hoax News

The ease and affordability of information in social media also means that fake or invalid news can easily spread. This often results in people being trapped by unclear information, which can then lead to slander and other problems. In dealing with this situation, it is important for social media users to be smart consumers by looking for sources of information from various reliable sources to ensure the truth of information.

### 4. Exposure to Negative Content

Social media is also often a source of sensitive content such as pornography and material containing elements of SARA. This kind of content is difficult to avoid or filter by social media users, which is certainly not good if consumed by the public, especially children and adolescents.

### 5. Interfering with Communication in the Real World

Social media is basically designed to bring people who are far apart, but it can often obscure relationships in the real world. Too often engaging with social media can make a person unaware of real daily life. Thus, it is important to not only focus on building a good image on social media but also prioritize a harmonious relationship with the environment.

## **PENUTUP**

In this digital era, Muslim youth or Islamic cyber youth has a very important role in spreading the understanding of the Qur'an to the public. They can take advantage of social media platforms to disseminate knowledge and da'wah widely

and easily accessible to the younger generation, especially Generation Z who are accustomed to the use of new media. Islamic cyber youth can use their creativity to package an understanding of the Qur'an in simple and easy-to-understand language for the younger generation. This will help address gaps in knowledge and understanding of the Qur'an that Generation Z may experience due to factors such as environmental, economic, or lack of religious education. In addition, they can also use social media to conduct free learning activities for underprivileged communities. By organizing classes or webinars on the Qur'an, Muslim youth can provide opportunities to the public to acquire knowledge about the Qur'an at no cost. This will help overcome economic constraints that may be an obstacle for some individuals in learning the Qur'an.

However, in disseminating the understanding of the Qur'an through social media, Muslim youths must also pay attention to the competence of the mufassir. They must have adequate knowledge and be properly understood in interpreting the Qur'an. They need to obtain a comprehensive and in-depth religious education and test the correctness of their knowledge with teachers who have valid and tested sanad. In addition, Muslim youth should also beware of distortions and distortions in the understanding of the Qur'an that can occur on social media. They must ensure that what they convey is based on correct and authentic interpretation in accordance with the tradition of exegesis formulated by previous scholars.

In this conclusion, the role of Muslim youth or Islamic cyber youth is very important in spreading the understanding of the Qur'an to the public. By utilizing social media and their creativity, they can overcome the Qur'anic knowledge gap experienced by Generation Z. However, they also need to maintain the competence of the mufassir and the authenticity of their knowledge and beware of distortions and irregularities in the understanding of the Qur'an that can occur on social media.

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