

## **Rabbani's Character in Social Media: A Study of the Relevance of Al-Qur'an Memes Instagram Mubadalah.id with Interpretations of Mufasir Nusantara**

**Eko Zulfikar**

Universitas Islam Negeri Raden Fatah Palembang  
ekozulfikar\_uin@radenfatah.ac.id

**Almunadi**

Universitas Islam Negeri Raden Fatah Palembang  
almunadi\_uin@radenfatah.ac.id

**Abdul Kher**

Universitas Islam Negeri Raden Fatah Palembang  
abdulkher\_uin@radenfatah.ac.id

### **Abstrak**

Artikel ini bertujuan mengkaji gagasan Instagram Mubadalah.id tentang karakter *Rabbani* dalam al-Qur'an. Dalam postingan yang diunggah berbentuk meme di lamannya, Mubadalah.id tampak memberikan sumbangsih pemikiran tentang karakter *Rabbani* yang mesti dimiliki oleh kaum laki-laki dan perempuan. Hal ini menarik untuk dikaji lebih lanjut mengingat Mubadalah.id merupakan media sosial Instagram yang gencar memposting isu-isu seputar keislaman khususnya yang berkaitan dengan Gender. Dengan menggunakan metode kualitatif dan pendekatan etnografi virtual, artikel ini menyimpulkan bahwa Instagram Mubadalah.id memberikan gagasan sembilan karakter *Rabbani* berdasarkan ayat-ayat al-Qur'an yang dikemas dalam bentuk meme, yaitu: beriman kepada Allah, senantiasa beramal saleh, menjaga diri dari syahwat dunia, manjalin *hablun minannas*, memiliki akhlak terpuji, tidak menindas kaum perempuan, menyadari potensi yang dimiliki, menyadari adanya fitnah dalam diri, serta berperilaku *rahmatan lil 'alamin*. Sembilan karakter *Rabbani* dalam al-Qur'an yang ditawarkan Mubadalah.id ini sangat relevan dengan penafsiran mufasir Nusantara terhadap ayat-ayat yang dijadikan patokan untuk menunjuk karakter *Rabbani*. Oleh karena itu, sembilan karakter *Rabbani* tersebut perlu diterapkan dalam kehidupan sosial kemasyarakatan Indonesia untuk mencapai kehidupan yang lebih baik.

**Kata Kunci:** Al-Qur'an, media sosial, Mubadalah.id, *Rabbani*

### **Abstract**

This article aims to examine the idea of Instagram Mubadalah.id about the character of *Rabbani* in the Qur'an. In the post that was uploaded in the form of a meme on its website, Mubadalah.id seems to have contributed thoughts about the

character of *Rabbani* that men and women must have. This is interesting to study further, considering that Mubadalah.id is an Instagram social media that actively posts issues around Islam, especially those related to gender. By using qualitative methods and a virtual ethnographic approach, this article concludes that Mubadalah.id's Instagram provides the idea of nine *Rabbani* characters based on verses of the Koran which are packaged in the form of memes, namely: having faith in Allah, always doing good deeds, protecting oneself from lust for the world, intertwine *hablun minan-nas*, have commendable morals, do not oppress women, are aware of their potential, are aware of slander within themselves, and behave in *rahmatan lil 'alamin*. The nine characters of *Rabbani* in the Qur'an offered by Mubadalah.id are very relevant to the interpretation of Mufasir Nusantara against the verses which are used as a benchmark to designate the character of *Rabbani*. Therefore, the nine *Rabbani* characters need to be applied in Indonesian social life to achieve a better life.

**Keywords:** Al-Qur'an, social media, Mubadalah.id, *Rabbani*

## PENDAHULUAN

There is quite a lot of data that states how close the internet is to the people of the world, including Indonesia. In general, active users of the internet, especially social media, are people who are at a productive age, ranging from 15 to 54 years old. Another fact shows that among the many active users of social media, most of them are highly educated, namely masters or doctoral degrees. In other words, the higher the education level, the closer it is to the internet, especially social media. The proximity to the internet shows that Indonesian people spend a lot of time in front of smartphones, tablets, laptops, or whatever to access the internet.<sup>1</sup> Therefore, borrowing Agus Mustofa term, Indonesian people can be said to have experienced the euphoria of the internet or social media.<sup>2</sup>

The existence of social media is not only limited to an ordinary communication tool, but is also used by certain communities as a media for da'wah fields to broadcast religious studies and so on. In the context of the development of Al-Qur'an studies, social media has become a new space that has a significant role. The spread of interpretation on Social Media via Facebook, Instagram, Twitter, Line, Whatsapp, Telegram and Youtube is very fast and easy to access; all present according to their respective versions of interpretation.<sup>3</sup> One of the characteristics of social media is its design to facilitate the dissemination of messages with

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<sup>1</sup> Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosio-Teknologi*, (Bandung: Simbiosis Rekatama Media, 2020), Cet. Ke-3, h. 3.

<sup>2</sup> Agus Mustofa, *Islam Digital, Smart Thinking & Anti Hoax*, (Surabaya: PADMA Press, 2018), Cet. Ke-1, h. 44-58.

<sup>3</sup> Wiwi Fauziah & Miski, "Al-Quran Dalam Diskursus Toleransi Beragama Di Indonesia (Analisis Kritis terhadap Tafsir Audiovisual QS al Kafirun dalam Akun Hijab Alila)", *Tajdid* 18, no. 2 (2019), h. 126.

publication techniques on a large scale and is very easy for anyone to access. In addition, social media also has the ability to give birth to a new phenomenon among its users and the general public, such as the phenomenon of jilboobs, selfies, memes and so on.<sup>4</sup> The phenomenon of memes, for example, is a phenomenon that is currently booming among social media users in Indonesia. Memes often describe an incident that is going on in both the real world and cyberspace.<sup>5</sup>

Among the interesting phenomena regarding memes is the existence of an al-Qur'an meme about the character of *Rabbani* uploaded by Instagram Mubadalah.id. In fact, there have been many studies conducted by experts regarding the phenomenon of memes posted on Instagram Mubadalah.id, including: Amarilisyaringtyas, discussing Mubadalah.id's resistance to the marginalization of women in Islam,<sup>6</sup> Hermawati, reviewing Mubadalah.id's posts which provide a lot of education about justice Gender,<sup>7</sup> Pratiwi, discussing the founder of Mublain.id who is the initiator and reviewing issues of Islam and gender and carrying out movements related to women's empowerment,<sup>8</sup> and kholila Mukaromah, explaining the Instagram hadis meme post Mubadalah.id, which is a publication of the idea of *mubadalah* between men -male and female.<sup>9</sup>

Meanwhile, studies that focus on the character of *Rabbani* in the Al-Qur'an meme specifically are still minimally carried out. Nur Izzati, for example, writes about the role of pious women in creating a generation of *Rabbani* in the family environment,<sup>10</sup> Parti, discusses calistung learning using the *Iqra'* method for children to build a generation of *Rabbani* in the era of globalization,<sup>11</sup> Suharyat,

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<sup>4</sup> Miski, "Fenomena Meme Hadis Celana Cingkrang Dalam Media Sosial", *Harmoni* 16, no. 2 (2017), h. 292.

<sup>5</sup> Aditya Nugraha, et. al, "Fenomena Meme di Media Sosial: Studi Etnografi Virtual Posting Meme Pada Pengguna Media Sosial Instagram," *Jurnal Sosioteknologi* 14, no. 3 (2015), h. 238.

<sup>6</sup> A. Amarilisyaringtyas, et. al, "Perlawanan terhadap Marginalisasi Perempuan dalam Islam: Analisis Wacana Kritis pada Laman mubadalah.id". *Jurnal Komunikasi Islam* 10, no. 2 (2020), h. 345-369.

<sup>7</sup> Puput Aprilia Hermawati, "Representasi Perempuan dalam Media Dakwah: Analisis Semiotika Roland Barthes pada Instagram @mubadalah.id", Skripsi, UIN Sunan Gunung Djati Bandung, 2022.

<sup>8</sup> A. A. Pratiwi, et. al, "Dakwah Edukasi Digital: Analisis Konten Akun Instagram Mubadalah.Id Dalam Edukasi Keadilan Gender". *Journal of Islamic Social Science and Communication* 1 (2), 2022, h. 121-134.

<sup>9</sup> Kholila Mukaromah, "Wacana Kesetaraan Gender Dalam Meme Hadis: Studi Etnografi Virtual Pada Akun Instagram @Mubadalah.id", *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 2 (2020).

<sup>10</sup> Nur Izzati, *Peranan Wanita Shalihah Dalam Mencetak Generasi Rabbani di Lingkungan Keluarga*, Skripsi, Universitas Muhammadiyah Surakarta, 2018.

<sup>11</sup> Siti Makhmudah Parti, "Pembelajaran *Calistung* Menggunakan Metode *Iqra'* Pada Anak Untuk Membangun Generasi *Rabbani* Di Era Globalisasi", *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 9, no. 1 (2019), h. 19-24.

examines *Rabbani's* education in the Qur'an,<sup>12</sup> and Norasid, reviewing the concept of human capital *Rabbani* according to the Qur'an with an analysis of Sa'id Hawwa's thoughts.<sup>13</sup>

There are absolutely no studies related to this theme that specifically examine the issue of al-Qur'an memes about *Rabbani's* character, let alone those related to Instagram posts by Mubadalah.id. This article tries to reveal Mubadalah.id's ideas about the character of *Rabbani* based on the Koran which is posted using memes. In this case, the author will juxtapose the character of *Rabbani* initiated by Mubadalah.id with the interpretation of Indonesian interpreters to find its relevance. So that the discussion does not expand, the study will be directed to answer a question: what is the shape of *Rabbani's* character posted by Mubadalah.id using the al-Qur'an meme? This question also represents the answer to the relevance of *Rabbani's* character to the interpretation of Indonesian interpreters, namely M. Quraish Shihab, Hasbi ash-Shiddieqy, Hamka, and Imam al-Nawawi al-Bantani.

## RESEARCH METHODS

This article was developed from a type of field research using qualitative methods. The data sources used as references by the author are primary and secondary sources. Primary sources are the main data that are the center of study in the discussion. While secondary sources are obtained from references in the literature such as books or articles whose discussion is relevant to the theme of the study.<sup>14</sup> The primary sources were obtained directly from Instagram Mubadalah.id, in the form of posts about the character of *Rabbani* according to the Koran which were uploaded in the form of memes. Meme itself is a form of cultural transmission through the replication of ideas that penetrate into human cognition. In popular language in the mass media, memes are more familiar as replication of images or videos that are linked with text and are contextual with the intended topic.<sup>15</sup> Furthermore, the data that has been collected will be examined using content analysis, which is a mechanism that is used to examine an in-depth meaning contained in research references.<sup>16</sup> In this stage, the author tries to critically analyze the postings of the Mubadalah.id account about *Rabbani's* character according to the Qur'an. The understanding gained from this analysis is then compared with several

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<sup>12</sup> Yayat Suharyat, "Pendidikan *Rabbani* dalam Al-Qur'an", *Al-Liqa: Jurnal Pendidikan Islam*, 7, no. 2 (2022), h. 101-103.

<sup>13</sup> Muhamad Alihanafiah Norasid, *Konsep Modal Insan Rabbani Menurut Al-Qur'an Dengan Analisis Pemikiran Sa'id Hawwa*, Tesis, University of Malaya, 2016.

<sup>14</sup> Umadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT raja Grafindo Persada, 1998), 85.

<sup>15</sup> Sandy Allifiansyah, "Kaum Muda, Meme, dan Demokrasi Digital di Indonesia". *Jurnal Ilmu Komunikasi* 13, no. 2 (2016), h. 153.

<sup>16</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2005), 7.

interpretations of Indonesian interpreters to find their relevance, so that they can become a better way of life.

## RESULTS AND DISCUSSION

### A. Understanding *Rabbani*

In the Qur'an, the word *Rabbani* is mentioned in the Qur'an three times, twice in the form shighat *jama' mudzakkar salim marfu'*, namely in QS. al-Maidah [5]: 44 and 63, as well as one in the form of shighat *jama' mudzakkar salim manshub*, namely in QS. Ali Imran [3]: 79. Etymologically, *rabb* means tarbiyyah which means education. The word *Rabb* is a form of *mashdar* which is taken to indicate the doer. Meanwhile, the word *rabbani* is connected to the *rabb*, namely Allah SWT who is the *mashdar* (source) and it is He who gives knowledge.<sup>17</sup> The word '*rabbani*' which is taken from the basic word *rabb*, has the meaning of the Creator and Ruler of creatures, namely Allah. Then added the letters *alif* and *nun* (*rabb+alif+nun=Rabbani*), to give the meaning of hyperbole. With this affix, the meaning of the language '*rabbani*' is a person who has characteristics that are in accordance with what God expects. The word '*rabbani*' is a single word to describe the character of one person. While the plural form is *rabbaniyun*.<sup>18</sup>

Ibn Mandzur in his book *Lisan al-Arab* calls *Rabbani* a knowledgeable person about *rabb* (God). He explained by quoting an expression from Abu Ubaid that the word *Rabbaniyun* implies a scholar who knows what is lawful and forbidden, commands and prohibitions.<sup>19</sup> This is in line with what was conveyed by Ibn al-A'rabi as quoted by Ibn Hajar al-Asqalani in the book *Fath al-Bari*:

قال بن الأعرابي لا يقال للعالم رباني حتى يكون عالما معلما عاملا

"A person is not said to be *rabbani* until he is knowledgeable, then with that knowledge he teaches others and he also practices what he knows."<sup>20</sup>

In the book *Zad al-Masir fi Ilmi al-Tafsir* by Ibn al-Jauzi, there are several traditions that explain the definition of *Rabbani*. Narrated from Ali bin Abi Talib, he defines *Rabbani* as a generation that provides spiritual food for humans with

<sup>17</sup> Abu al-Qasim al-Raghib al-Ashfahani, *al-Mufradat fi Gharib al-Qur'an*, ed. Muhammad Sayyid Kilani, (Beirut: Dar al-Ma'rifah, 2004), h. 189.

<sup>18</sup> Noorsadah binti Din @ Muhammad Nasirudin, et. al, "Model Pendidikan Manhaj Rabbani Menurut Sarjana Islam: Menggapai Idealisme Insan Rabbani", *Persidangan Antarabangsa Sains Sosial dan Kemanusiaan (PASAK6 2021)*, 9-10 November 2021, h. 844.

<sup>19</sup> Jamaluddin Muhammad bin Makram Ibn Mandzur, *Lisan al-'Arab*, (CD Room: al-Maktabah al-Syamilah, Digital), Juz 14, h. 307.

<sup>20</sup> Ahmad bin Ali bin Hajar al-Asqalani, *Fath al-Bari Syarh Shahih al-Bukhari*, (Beirut: Dar al-Ma'rifah, 1973), Juz XIII, h. 162.

knowledge (wisdom) and educates them on the basis of knowledge. While Ibn Abbas and Ibn Zubair said that *Rabbaniyun* was a knowledgeable person and taught his knowledge. According to Qatadah and Atha', *Rabbaniyun* are the fuqaha', scholars, owners of wisdom (knowledge). Meanwhile, for Abu Ubaid, *Rabbani* are scholars who understand halal-haram laws and uphold the *amar ma'ruf nahi munkar*.<sup>21</sup>

Thus, it can be understood that *Rabbani* is a knowledgeable person who has broad insights so he teaches it to others and practices it in everyday life. The knowledge he possesses includes *qur'aniyah* (related to halal-haram, *amar ma'ruf nahi munkar*, and so on) as well as *kauniyah* verses (related to the universe, living phenomena, and so on) which can lead him close to Allah and worship Him. Anyone who has this *Rabbani* character is also very concerned about social life which always prioritizes fair behavior, tries to be a peacemaker for conflicts between humans, respects each other, is open, and respects differences.<sup>22</sup>

## **B. About Instagram Mubadalah.id**

Mubadalah.id is an Instagram account that continues to exist conveying various things about Islam. This account, which incidentally often talks about women, often packs messages in memes in a happy way. Not only active through social media Instagram, the Mubadalah.id account is also active on other social media platforms, such as: Mubadalah.id (*facebook*); @mubaadalah\_id (*twitter*); Mubadalah Id (*youtube*); dan mubadalah.id (website version).<sup>23</sup> Since its establishment in 2016 and as of May 27 2023, this account has uploaded 1,525 posts on its Instagram account page. In addition, because he succeeded in posting useful things, the Mubadalah.id account was followed by 42,200 followers and only followed 245 other Instagram accounts (following).

The Mubadalah.id account was first created by Bang Dul, Bang Ocid, and Bang Aril. Even though the term *mub* is the one who first initiated it was Faqihuddin Abdul Kodir, the majority of publications on the Instagram page or on other social media are managed independently by the editors.<sup>24</sup> Giving an account

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<sup>21</sup> Abu al-Faraj Jamaluddin Abdurrahman bin Ali bin Muhammad bin al-Jauzi, *Zad al-Masir fi Ilmi al-Tafsir*, (Beirut: Dar Ibnu Hazm, 2002), h. 298.

<sup>22</sup> Lukman Nul Hakim dan Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023): h. 84.

<sup>23</sup> Eko Zulfikar, et. al, "Gagasan Instagram Mubadalah.id dalam Mewujudkan Islam Moderat di Indonesia, *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 9, no. 1 (2023): h. 18.

<sup>24</sup> Kholila Mukaromah, "Wacana Kesetaraan Gender Dalam Meme Hadis: Studi Etnografi Virtual Pada Akun Instagram @Mubadalah.id", *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 2 (2020).

name with Mubadalah.id is actually inseparable from the role of Faqihuddin Abdul Kodir as the founder or initiator of the *mubādalāh* concept, who always tries to promote it extensively by socializing it through social media. The traces of Faqihuddin, who first initiated the concept of *mubādalāh*, can be found in his work, *Qirā'ah Mubādalāh: Tafsir Progresif Untuk Keadilan Gender dalam Islam*.<sup>25</sup> Therefore, the philosophy of the account name Mubadalah.id can be stated to be related to Faqihuddin who initiated the concept of *mubādalāh* in his work.

In Arabic, the term *mubādalāh* comes from the root word *ba-da-la* which means to replace by moving something to another place. This root word in the Qur'an is revealed 44 times with various derivations and meanings.<sup>26</sup> The term *mubādalāh* itself implies mutuality (*mufa'alah*) and cooperation between two parties (*musyārakah*) which means replacing, changing, and exchanging one another. According to Faqihuddin, *mubādalāh* is intended to build a certain relationship between two parties in order to obtain partnership, cooperation, mutuality, reciprocity, and reciprocity. This relationship can occur between humans in general, the state and the people, employers and workers, parents and children, teachers and students, the majority and minorities. In fact, it can also include relations between men and men or between women and women, between individuals or between communities, as well as human commitment to environmental sustainability, both on a local and global scale.<sup>27</sup>

On the Mubadalah.id Instagram account, there are actually quite a variety of topics that are covered in uploads to the account, both in the form of memes of the Koran, hadith, lectures, or memes about certain opinions. In his uploads, this Mubadalah.id account often reveals women's issues. For example, from April 3, 2022 to May 27, 2023, apart from uploading certain topics, this account also uploads explanations of hadiths about women's rights in Islam through lecture/recitation memes. By adding the hashtag with the title #Ngaji 60 Sahih Hadiths about Women's Rights in Islam, the Mubadalah.id account successfully displays explanations of hadiths through lecture/recitation memes until *khatam* (finished) by getting more than 300 likes on each post.

In the al-Qur'an meme, for example, the Mubadalah.id account reviews gender equality with the topic "Husbands are also Fields for Wives", which was uploaded on April 20, 2022 and received 391 likes as of May 27, 2023. As for the verse Al-Qur'an which is used as a meme in discussing this topic is QS. al-Baqarah [2]: 233. Because it carries the concept of *mubādalāh*, this account concludes that the

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<sup>25</sup> Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh: Tafsir Progresif untuk Keadilan Gender dalam Islam*, (Yogyakarta: IRCiSoD, 2019).

<sup>26</sup> Muhammad Fuad 'Abdul Baqi, *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, (Beirut: Dar al-Fikr, t.th), 115-116.

<sup>27</sup> Abdul Kodir, *Qirā'ah Mubādalāh....*, h. 59.

verse contains the meaning of 'farm' for the wife for her husband, such as fields for doing good and also fields for the wife to produce offspring. There are many more topics that are raised by Mubadalah.id accounts using memes and their explanations. All the topics uploaded on the Instagram page actually still intersect with the concept of *mubādalah* which upholds the principles of togetherness, reciprocity, and the principles of cooperation, partnership and equality. Of course, the main purpose of *mubādalah* on the Mubadalah.id Instagram account is to produce benefits for all beings, which is the final target point.

### C. The Relevance of *Rabbani's* Character in the Al-Qur'an Meme Mubadalah.id with the Interpretation of Mufasir Nusantara

Tama *Rabbani* in the al-Qur'an meme was extracted from the post on the Mubadalah.id account which was uploaded with a response of 1,317 likes and 35 comments positively. In the post that uploaded as many as 10 memes, Mubadalah.id emphasized that men and women who have the *Rabbani* character are able to protect themselves from the desires of the world, be it wealth, position, or sexual desires. As a whole, the author has summarized the post of the Mubadalah.id meme, which includes the character of *Rabbani* based on the verses of the Qur'an, into nine themes, namely:

#### 1. Have faith in Allah

This theme is extracted from uploads of al-Qur'an memes by Instagram Mubadalah.id in the form of explanations of QS. al-Qashash [28]: 88 the following:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

*"And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned."*





Picture 1: the opening meme and the first *Rabbani* character meme of the Qur'an<sup>28</sup>

The first *Rabbani* character that was uploaded by Mublain.id through the al-Qur'an meme about believing in Allah can be seen in picture 1 above. According to Mubadalah.id, based on QS. al-Qashsahs [28]: 88, men and women who are *Rabbani* are those who believe in Allah as their only Lord, while men and women are His servants. In the presence of God, both are fully human and fully subject to life, so that one does not serve the other and does not make the other his servant.

The idea by Mubadalah.id about *Rabbani*'s character above is in line with Hamka's explanation in *Tafsir al-Azhar*. According to Hamka, the verse above shows the meaning that there is no God but Allah. While what is meant by God is the one who has the right to be worshiped, adored, feared, a place of refuge, and to be the center of all power over the universe. That's all, according to Hamka, only in Allah alone who deserves to be worshiped, worshiped, upheld, and a place to collect all requests. Thus, faith in Allah must be maintained as a form of servitude to Him.<sup>29</sup>

Meanwhile, M. Quraish Shihab in *Tafsir al-Mishbah* emphasized that although the editorial of QS. al-Qashsahs [28]: 88 is addressed to the Prophet Muhammad SAW, but the intention is not directed to him, he is intended for the Muslims. The verse above is intended to arouse the Prophet's enthusiasm in dealing with the polytheists at that time, so that a message emerged to be tough and firm against the infidels - although not yet at the level of permission to fight them.<sup>30</sup> Therefore, the above verse requires Muslims to place high faith in Allah by viewing every human being as a servant of Allah equally.

## 2. Always do good deeds

The second *Rabbani* character according to the Instagram post of Mubadalah.id is always doing good deeds. Mubadalah.id includes al-Qur'an memes in the form of QS. al-Taubah [9]: 71 as follows:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الرِّكَاتَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah

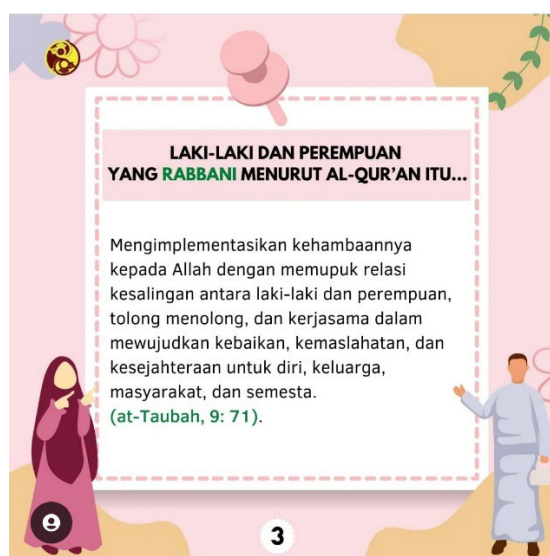
<sup>28</sup> <https://www.instagram.com/p/CmtaB0YSr9A/?igshid=MTc4MmM1Yml2Ng==>.

Diakses pada 20 Maret 2023.

<sup>29</sup> Haji Abdul Malik Abdulkarim Amrullah, *Tafsir Al-Azhar*, (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), Jilid 7, h. 5388.

<sup>30</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2008), Vol. 10, h. 426.

*and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."*



Picture 2: The second *Rabbani* character al-Qur'an meme

The determination of the character of the second *Rabbani* that was uploaded by Mublain.id through the al-Qur'an meme about doing good deeds can be seen in picture 2 above. It seems clear that in understanding QS. al-Taubah [9]: 71, Mubadalah.id emphasizes that faith in Allah is implemented by cultivating mutual relations between men and women, mutual help, and cooperation in realizing goodness, benefit, and prosperity for oneself, family, society, and the universe.

*Rabbani's* character of doing good deeds above is very relevant to the interpretation of the archipelago's interpreters. Hasbi ash-Shiddieqy, for example, he interpreted QS. al-Taubah [9]: 71 above as the characteristics of a believer and there is a reward from heaven that he will receive. Hasbi explained that people who believe in Allah will always carry out *amar ma'ruf nahi munkar*, establish prayers, pay zakat and obey the laws of Allah and His Messenger.<sup>31</sup> The same thing was conveyed by Hamka in his book *Tafsir al-Azhar*, he said that *auliya'* in the verse above means a leader, so that men and women -with reference to the events of the time of Rasulullah SAW where men and women became leaders for those who Others have an important role in upholding religion.<sup>32</sup>

Furthermore, Hamka explained that the existence of leadership owned by men and women, made them enthusiastic in cultivating mutual relations by helping each other to uphold good deeds and build an Islamic society. If there is good and good work, everything is carried out and reminded, while if there is something

<sup>31</sup> Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, (Semarang: PT. Pustaka Rizki Putra, 2000), Cet. Ke-2, Juz 2, h. 1698.

<sup>32</sup> Hamka, *Tafsir Al-Azhar*, Jilid 4, h. 3029.

wrong, it is inappropriate, everything is challenging. This includes carrying out the orders of prayer, zakat, and obedience in carrying out the Shari'a of Allah and His Messenger. On the basis of good deeds that are done, there will be no humiliation of women from men and vice versa, there will be no bad challenges from women to men.<sup>33</sup>

### 3. Keep yourself from the lust of the world

*Rabbani's* character in the form of guarding the private parts, the writer extracts from the Mubadalah.id meme post, which includes QS. Ali Imran [3]: 14;

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

*"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return."*



Picture 3: The third *Rabbani* character al-Qur'an meme

Picture 3 above shows the character of *Rabbani* which was uploaded by Mubadalah.id through the al-Qur'an meme, which is about protecting oneself from the lusts of the world. By referring to QS. Ali Imran [3]: 14, Mubadalah.id explains that men and women must be able to protect themselves from the lusts of the world, both wealth, position and sexual desire. The explanation of *Rabbani's* character initiated by Mubadalah.id is in line with the interpretation of Quraish Shihab, that lust is actually only worldly beauty, namely the inclination of the heart that is difficult to stop towards something sensory and material, such as the desire for

<sup>33</sup> Hamka, *Tafsir Al-Azhar*, Jilid 4, h. 3029.

women, children, wealth that is many types of gold, silver, selected horses, livestock, and fields. <sup>34</sup>

In Hamka's perspective, *zuyyina*'s editorial on QS. Ali Imran [3]: 14 above means everything that humans want, both good and bad. If the desire has arisen and tries to have it, then what appears is only its beauty and ignores the bad or the trouble.<sup>35</sup> Therefore, it is very natural that Mubadalah.id includes self-preservation from the lusts of the world as a *Rabbani* character, remembering that everything in this world is just jewelry, which when someone is busy with it, his age will run out for that. In fact, behind this present life there is another life to be faced, that is, after the world is the hereafter.

#### 4. Intertwine *hablun minan-nas*

*Rabbani*'s next character, in line with Mubadalah.id's Instagram posts, is to weave *hablun minan-nas*. Mubadalah.id includes al-Qur'an memes in the form of QS. al-Nur [24]: 30 and QS. al-Taubah [9]: 71 as follows:

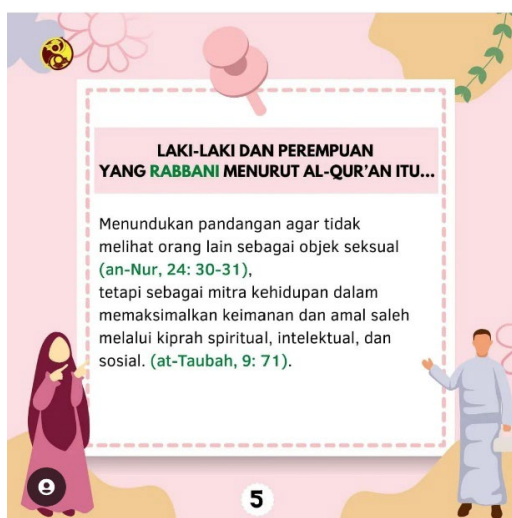
قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أْبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do."

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."



<sup>34</sup> Shihab, *Tafsir Al-Mishbah...*, Vol. 2, h. 26.

<sup>35</sup> Hamka, *Tafsir Al-Azhar*, Jilid 2, h. 719.

Picture 4: The fourth *Rabbani* character al-Qur'an meme

The *Rabbani* character uploaded by Mubadalah.id through the al-Qur'an meme about weaving *hablun minan-nas* can be seen in picture 4 above. In this meme, Mubadalah.id seems to emphasize men and women to always lower their gaze so as not to regard other people as lowly and as mere sexual objects. But seeing them as life partners in maximizing faith and good deeds through spiritual, intellectual and social progress.

Explanation of Mubadalah.id based on QS. al-Nur [24]: 30-31 above, is in line with Hasbi's explanation in *Tafsir al-Nur* which emphasizes that the verse contains an order to lower the gaze, both towards the genitalia of women which are forbidden and the genitalia of men which are forbidden.<sup>36</sup> Even so, the scholars gave formulations when interpreting QS. al-Nur [24]: 30-31, that the verse is intended for a man who is obliged to restrain his eyes by bowing from something that is forbidden by Allah, including the genitalia of women.<sup>37</sup> This is to avoid lust which can lead to disobedience.

Meanwhile, Mubadalah.id considers it important to have partnerships between men and women to improve the quality of faith and perform good deeds, both through spiritual, intellectual and social activities. This, according to Hamka, can be done by upholding the *amar ma'ruf nahi munkar*, carrying out prayer orders, giving zakat, and obeying Allah's and His Messenger's law. For Hamka, the description of QS. al-Taubah [9]: 71 can guide people to continue to be enthusiastic in fostering mutual relations between men and women by helping each other to uphold good deeds and build an Islamic society. Thus, there will be no contempt for women from men and vice versa, there will be no bad challenges from women to men.<sup>38</sup>

## 5. Realizing their potential

This theme is extracted from uploads of al-Qur'an memes by Instagram Mubadalah.id in the form of QS. al-Shams [91]: 7-10 the following:

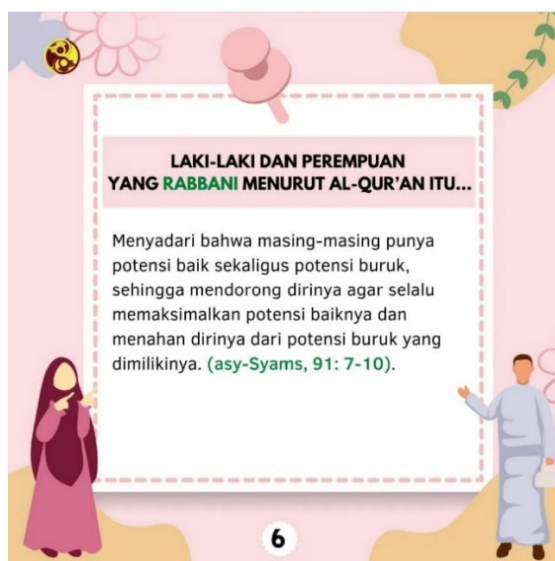
وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَن زَكَّاهَا. وَقَدْ خَابَ مَن دَسَّاهَا

*"And [by] the soul and He who proportioned it, And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]."*

<sup>36</sup> Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Juz 4, h. 2813.

<sup>37</sup> Eko Zulfikar, Aftonur Rosyad & Nur Afiyah, "Women's *Aurat* in the Qur'an Surah Al-Ahzab Verse 59: Discourse Relevance of the Veil in the Indonesian Context", *Jurnal Studi Al-Qur'an* 18, no. 2, (2022), h. 292.

<sup>38</sup> Hamka, *Tafsir Al-Azhar*, Jilid 4, h. 3029.



Picture 5: The fifth *Rabbani* character al-Qur'an meme

The *Rabbani* character offered by Mubadalah.id about realizing one's potential can be seen in Picture 5 above. In explaining the character of this fifth *Rabbani*, Mubadalah.id refers to QS. al-Syams [91]: 7-10 which emphasizes that men and women must realize that they have both good and bad potential. So that encourages him to always maximize his good potential and restrain himself from the bad potential he has.

Mubadalah.id's understanding of good and bad potential is in line with Quraish Shihab's interpretation. When interpreting the editorial *aflaha* in verse 9 of surah al-Syams, Quraish Shihab interprets it as 'split' which comes from the word *falaha*. From this meaning the farmer is called *al-fallah* because he digs the ground and then plants the seeds. The seeds the farmer planted grew the fruit he hoped for. From this it is clear that those who 'get what is expected' are called *falah* and this certainly gives birth to 'happiness' which is also one of the meanings of *falah*. While the *khaba* frog in verse 10 is used to describe a business that is useless or unsuccessful.<sup>39</sup>

The interpretation of Quraish Shihab indicates that a person's good potential must be explored and continued to be pursued through *falah* in order to obtain what is expected. Meanwhile, the bad potential is contained in the *khaba* editorial which must be avoided and abandoned, because it can bring failure and uselessness. In the Islamic context, this good potential can be directed so that it always cleanses the heart by not committing sins and practicing obedience, while avoiding bad potentials can be done by staying away from disobedience to Allah SWT.<sup>40</sup> By

<sup>39</sup> Shihab, *Tafsir Al-Mishbah...*, Vol. 15, h. 300.

<sup>40</sup> Muhammad Nawawi al-Bantani, *Tafsir al-Munir li Ma'alim al-Tanzil*, (Beirut: Dar al-Fikr, t.th), Juz II, h. 448.



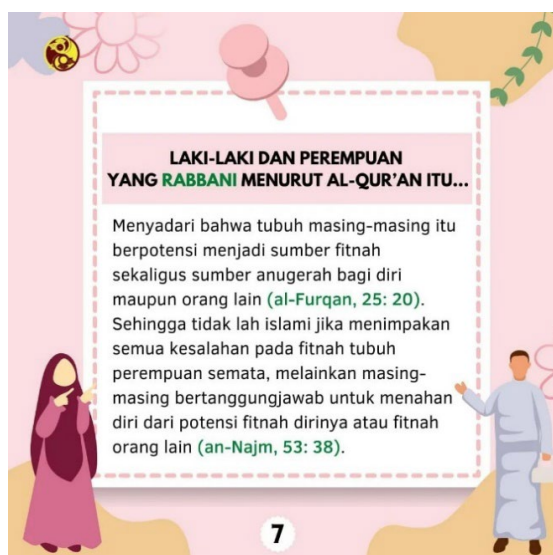
always prioritizing the good potential they have, of course men and women will get what is expected and will get the pleasure of Allah SWT.

6. Realizing the existence of slander within

This theme departs from two verses of the Koran posted by Mubadalah.id in the form of memes, namely QS. al-Furqan [25]: 20;

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

*“And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.”*



Picture 6: The sixth *Rabbani* character al-Qur'an meme

The description of *Rabbani*'s character that was uploaded by Mubadalah.id via the al-Qur'an meme about the existence of slander in oneself can be seen in picture 6 above. It seems clear that Mubadalah.id provides ideas based on QS. al-Furqan [25]: 20, that each man and woman has the potential to become a source of slander as well as a source of grace for themselves and others. So that it seems un-Islamic to place all the blame on slandering women's bodies alone, instead each is responsible for refraining from potential slander from him or slander others.

The idea of the character of *Rabbani* Mubadalah.id is in line with the interpretation of Quraish Shihab, that QS. al-Furqan [25]: 20 has generally explained slander or trials for mankind. For Quraish Shihab, the rich can be a slander or a trial for the poor, and vice versa; The prophet becomes a trial for his people, and vice versa; polytheists become a trial for believers, and vice versa, men become a trial for

women, and vice versa, and so on. Therefore, Quraish Shihab emphasizes the importance of being patient in the face of slander or testing, and carrying out religious instructions steadfastly.<sup>41</sup>

Because Mubadalah.id believes that men and women can potentially become sources of slander for themselves and others, he emphasizes that each must be responsible for refraining from potential slander from him or slander others. This is based on the explanation of QS. al-Najm [53]: 38:

أَلَا تَرَىٰ وَازِرَةً وَّرَزَّ أُخْرَىٰ

“That no bearer of burdens will bear the burden of another.”

In understanding this verse, Hamka explained that a burden that is borne by someone is purely the responsibility of that person himself. If, for example, Ahmad is ordered, it is not valid for Hamid to be held responsible. Each human being bears his own responsibility, should not be asked to bear it by someone else. If Ahmad is guilty, Mahmud is not the one who has to bear the blame.<sup>42</sup> Thus, it seems clear that mistakes committed by oneself, whether committed by men or women, should be borne by themselves according to the actions committed. It is not justified if all the blame is placed on women alone.

#### 7. Behave as *rahmatan lil 'alamin*

The character of *rahmatan lil 'alamin*'s behavior is based on the Mubadalah.id post in the form of a meme QS. al-Anbiya' [21]: 107;

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”



<sup>41</sup> Shihab, *Tafsir Al-Mishbah...*, Vol. 9, h. 444.

<sup>42</sup> Hamka, *Tafsir Al-Azhar*, Jilid 9, h. 7011.



Picture 7: The seventh *Rabbani* character al-Qur'an meme

*Rabbani*'s character in the form of having *rahmatan lil 'alamin* behavior designated by Mubadalah.id can be seen in Figure 7 above. For Mubadalah.id, the understanding of QS. al-Anbiya' [21]: 107 indicates that Muslims should behave *rahmatan lil 'alamin* by maximizing their words, attitudes, and actions to become gifts for themselves and others. This is in line with Hamka's opinion, that although the above verse is addressed to the Prophet Muhammad who could spread mercy to the entire universe, in general the people of the Prophet Muhammad should also adopt this attitude of mercy. Muslims must understand that the essence of Islamic teachings actually elevates human dignity as the glory to be sought, namely glory in the sight of Allah, by increasing faith and doing good deeds.<sup>43</sup>

By understanding the main points of Islamic teachings, Muslims will arrive at the core point of Islamic teachings that Islam brought by the Prophet is a religion that always spreads mercy to the universe. The behavior of humans who embrace Islam should also implement the values of Islamic teachings which are *rahmatan lil 'alamin*. This is where the relevance of Instagram Mubadalah.id's ideas about the behavior of *rahmatan lil 'alamin* with Hamka's interpretation of QS. al-Anbiya' [21]: 107, that Muslims must always maximize their words, attitudes, and actions to become a mercy and gift to themselves and others.

#### 8. Have commendable morals

*Rabbani*'s character in the form of commendable morals in this discussion is extracted from the Mubadalah.id meme post in the form of QS. al-Qalam [68]: 4;

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*"And indeed, you are of a great moral character."*



<sup>43</sup> Hamka, *Tafsir Al-Azhar*, Jilid 6, h. 4651.

Picture 8: The eighth *Rabbani* character al-Qur'an meme

In Picture 8 above, it appears that Mubadalah.id refers to QS. al-Qalam [68]: 4 as *Rabbani's* character in the form of having commendable morals. In his description, Mubadalah.id calls for always having a noble character in carrying out the mandate of the caliph *fi al-ardh*, by realizing goodness through intellectual, spiritual and social progress. This Mubadalah.id explanation refers to the word of Allah in QS. al-An'am [6]: 165 as follows;

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

*“And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”*

Humans created by God on earth are indeed assigned to build the world and prosper it according to God's instructions. Humans are given a gift in the form of the potential to manage and prosper the earth according to their respective abilities.<sup>44</sup> M. Quraish Shihab understands the verse above by including the meaning of the word *khalifah* in the sense of replacing Allah in enforcing His will and implementing His decrees, but not because Allah is unable or makes humans have the position of God, but because Allah intends to test humans and pay him homage.<sup>45</sup> The test given by Allah on this earth is that humans must develop their potential by realizing goodness through intellectual, spiritual and social activities.

## 9. Do not oppress women

The last *Rabbani* character in line with what was posted by Mubadalah.id is not oppressing women, as revealed in the QS meme. al-Nur [24]: 33;

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَنْتُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيَانَكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ تَخَصُّصًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

*“But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the*

<sup>44</sup> Eko Zulfikar, “Wawasan Al-Qur’an Tentang Ekologi: Kajian Tematik Ayat-Ayat Konservasi Lingkungan”, *Qaf: Jurnal Studi Al-Qur’an dan Tafsir* 2, no. 2 (2018), h. 122.

<sup>45</sup> Shihab, *Tafsir Al-Mishbah...*, Vol. 4, h. 373.

*wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful."*



Picture 9: The ninth *Rabbani* character al-Qur'an meme

In the meme picture 9 above, Mubadalah.id emphasizes through the explanation of QS. al-Nur [24]: 33 so that men and women have the character of *Rabbani* by not exploiting the body for business interests and worldly gains, let alone doing business by blaming women who are victims of tyranny. This is in line with Hamka's interpretation, that the verse contains recommendations for Muslims to pay attention to matters of marriage and sexology (sexology). With the ongoing marriage there will arise mutual care between men and women.<sup>46</sup>

In general, the verse above does explain the recommendation to get married. Allah explains that marriage is the most effective way to maintain self-respect, keeping a believer away from committing adultery and other sins. By getting married, there will be a halal way to get good offspring and build an ideal society. For this reason, these verses require parents to maintain the honor of their children by way of marriage. Allah will provide convenience by being given a way of sustenance, especially matters of wealth and other forms of sustenance.<sup>47</sup>

*Rabbani's* character in not bullying women, which was initiated by Mubadalah.id, actually leads to a form of togetherness in marriage. If one looks closely at the arrangement of the verses above and the previous verses, it will appear that Allah commands Muslims to protect themselves from slander and

<sup>46</sup> Hamka, *Tafsir Al-Azhar*, Jilid 7, h. 4937.

<sup>47</sup> Eko Zulfikar, "Tinjauan Tafsir Ahkam Tentang Hukum Pernikahan Dalam Al-Qur'an Surat Al-Nur Ayat 32-33", *Mahkamah* 5, no. 2 (2020), h. 214.

immorality by lowering or closing their eyes from seeing forbidden body parts of the opposite sex. Furthermore, Allah commands to get married in order to maintain religion and refrain from following the desires of lust.<sup>48</sup>

## CONCLUSION

From the brief explanation above, it can be concluded that Mubadalah.id Instagram provides the idea of nine *Rabbani* characters based on verses of the Qur'an which are packaged in the form of memes, namely: having faith in Allah, always doing good deeds, protecting yourself from the lusts of the world, intertwine *hablun minan-nas*, have commendable morals, are aware of one's potential, are aware of slander within oneself, behave in *rahmatan lil 'alamin*, and do not oppress women. The nine characters of *Rabbani* in the Qur'an offered by Mubadalah.id are very relevant to the interpretation of Mufasir Nusantara against the verses which are used as a benchmark to designate the character of *Rabbani*. Therefore, the nine *Rabbani* characters need to be applied in Indonesian social life to achieve a better life, especially with regard to the relationship between men and women.

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<sup>48</sup> Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Juz 4, h. 2822.

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