
	<h1>KHATULISTIWA</h1> <p>Journal of Islamic Studies</p> <p>Institute for Research and Community Service (LP2M) of Pontianak State Institute of Islamic Studies (IAIN Pontianak)</p>	P-ISSN	: 1412-5781	
		E-ISSN	: 2502-8499	
		<i>Volume 12, No. 1, (2022)</i>		

DOI : <http://dx.doi.org/10.24260/khatulistiwa.v12i1.2366>

THE IRONY OF INTOLERANCE OF AL-QUR'AN INTERPRETATION ON INDONESIAN SOCIAL MEDIA

Ida Kurnia Shofa

Institut Daarul Qur'an Jakarta

Idakurniashofa1@gmail.com

Feny Nida Fitriyani

Institut Daarul Qur'an Jakarta

fenynieda@gmail.com

HIGHLIGHT

Firanda's thought needs to be deconstructed, because the explanation of his interpretation contains rigid criticisms that are classified as being intolerant of the customs and culture of the Indonesian so that the explanation will actually cause new problems, especially since the interpretation was born in Indonesia which has multi-cultures and religions.

ABSTRACT

Social media is one of the most influential things in human life. Its utilization is no longer for social interaction, more than that, it is used as a very effective shifting paradigm for the wider community. This article seeks to explore the irony of intolerance to the message of the Qur'an in Indonesian social media on one of the Da'wah Youtube channels. Using analytical descriptive method, this research is focused on da'wah YouTuber Firanda Andirja. The results of this study indicate that Firanda's da'wah youtube channel explores Islamic law in daily life and the interpretation of the verses of the Qur'an. In the interpretation of the Qur'anic verse, he does not use ta'wil, ta'thil and takyif so as to produce a rigid interpretation of other religious ideological group. The religious nuances that he adheres to make his interpretation cannot be purified from his ideology, so that it seems to defend a certain religious group is intolerant of other groups. Firanda's thought needs to be deconstructed, because the explanation of his interpretation contains rigid criticisms that are classified as being intolerant of the customs and culture of the Indonesian so that the explanation will actually cause new

problems, especially since the interpretation was born in Indonesia which has multi-cultures and religions. So, the interpretation is not suitable when used as a moral-oriented interpretation reference.

KEYWORD

Interpretation of the Qur'an, Social Media, Intolerance

©2022 Khatulistiwa All Rights Reserved

A. INTRODUCTION

This is the era of social media that has big challenges in grounding Islamic thought. Various applications are used ranging from instagram, facebook, twitter, whatsapp, youtube and others (Hosen 2017). Youtube is the second most popular social media platform (63.02%) after Facebook (68.38%) (APJII 2022) becomes a powerful tool for shifting paradigm in Indonesian society. The community uses the media for various needs, example for study, entertainment, and others, including *ulama* who also use it as a medium of da'wah. There were many da'wah youtube channels of *ulama nusantara* from various religious streams such as Quraish Shihab, Gus Baha', Adi Hidayat Official, Salim A. Fillah, Felix Siau, Firanda Andirja, and others.

Da'wah content on *ulama nusantara* youtube channel discusses a lot of religious issues, both in the fields of *tauhid*, *akidah*, and *fiqh* in everyday life. This includes exploring the interpretations of the Qur'anic texts as well as contemporary social problems that occur in society. Now, people don't need to go to the *majelis taklim* to study religion, because only with a smartphone, they can access various religious da'wah content as ammunition for spiritual needs. In this case, the public is free to choose the *ulama's* youtube content according to their needs. However, social media still has a negative effect. One of them is that the public cannot filter authoritative da'wah content (Hosen 2017).

Da'wah youtubers are born from various circles, ranging from academics, practitioners, artists, influencers, civilians and so on. All can become new *ustadz* and *ustadzah* who spread religious messages. Various sects of religious groups also emerged, and not infrequently the messages were provocative to certain groups. This causes qualifications and hierarchies of scientific to be collapse (Nichols 2017). As a result, social media is also used as a tool to spread unfriendly Islamic studies. Chosen language on social media represents the users' behavior and indicates to human culture. Islamic teachings have regulated communicating ways properly and politely among human being. The implication of the following Islamic views is to have an effort to establish a good manner of human living and make up a good culture. So, active users of social media might have to understand whether the chosen language for commenting on social media is proper and polite language addressed to others (Ferdi Arifin 2021).

And the worst, it's not clear which ones are real and which ones are hoax. More than that, the public does not filter the da'wah videos they watch, thus causing a different understanding of the ideology of Pancasila, and creating an attitude of intolerance.

The United Nations in the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion, defines intolerance and discrimination as distinction, neglect or prohibition in the name of religion. Efforts to limit certain freedoms that can be achieved or reduce the existence, recognition and implementation of human rights which should have an equal basis. Intolerance, threatening conducive conditions in people's lives and human rights is a matter of concern (Praselanova 2020).

Religious intolerance can be multi-layered. Unhealthy conditions of religious and social can occur between people of one religion and people of other religions. It can also happen between different sects, denominations, and *mazhab* within a particular religion. Intolerance within one religion is often more intense than intolerance between religions. Religious intolerance also cannot be said to be due to the low level of education and the economy of different religious communities. It is a general symptom that religious communities who are less educated or economically fit do not show genuine aggressive intolerance: they are generally peaceful. Although, they are more vulnerable to provocation and incitement from them who were much more educated and knowledgeable (Azra 2015).

One of the da'wah youtubers who has many subscribers is Firanda Andirja. Firanda uses youtube as a path of his da'wah. Firanda Andirja's channel is a fairly large and popular da'wah youtube channel with 601K subscribers and 2.1K videos which has been started since 2017. The content on his channel is filled by Firanda Andirja with various scientific discourses such as *fiqh*, *sirah nabawiyah*, interpretation of the Qur'an, Arabic and others.

This article will explore Firanda's youtube content which is suspected to contain intolerance messages regarding his interpretation of the Qur'anic text, for example Firanda strongly criticizes Quraish Shihab for his opinion that it is permissible to say *Selamat Natal*. Meanwhile, according to him, it is forbidden to *Selamat Natal* to non-Muslims. This is because, he argues, there are limitations in applying the value of religious tolerance.

B. METHOD

Type of this research is field research, namely research whose data is obtained from tracing data materials in the field. The type of implementation is description, with descriptive analytic. The data sources in this study are divided into two, namely Firanda's youtube channel and his *tafseer* book (*Tafsir Juz 'Amma*).

The data analysis process begins by examining all data obtained from interviews, field notes, and documentation by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing which ones are important to learn, and

contains conclusions so that it is easy to understand themselves and others (Moleong 2006). The data analysis technique used in this study is qualitative data analysis following the concepts given by Miles and Huberman (Sugiyono 2010), namely as follows: (a) Data reduction (b) Presentation of data (c) Taking conclusions and verification.

C. RESULT AND DISCUSSION

Firanda Andirja Youtube Channel

The main object of this research in this article is Firanda Andirja's youtube channel, namely Firanda Andirja. The channel was created on February 10, 2017 and already has 601k subscribers with a total viewer of 62,591,675 as of August 27, 2022. Statistics from social blade show that Firanda's youtube channel has added about 17K subscribers and more than 2 million views in one month. Based on these data, it can be seen that the Firanda's channel is a channel that is quite popular among the public. Thus, it can be said that the channel is a very effective medium for conveying all forms of information, knowledge, and Islamic messages.

The factors that encourage the popularity of Firanda channel are a) presenting studies or discussing interdisciplinary scientific studies, such as studies of *tauhid*, interpretation of Qur'an, hadith, fiqh, *akhlak*, *sirah nabawiyah*, and others, b) exploring current issues and presented with easy discussions. c) there are playlists that have been categorized according to the discussion, d) presented with good quality visuals and videos.

In addition of Youtube, Firanda's agency also uses other social media to spread Islamic da'wah content, such as Instagram accounts (firanda_andirja_official), Facebook (firandaandirja), Twitter (Firanda_Andirja), Telegram (Firanda_Andirja), Website (Firanda.com), Shoundcloud (firanda). -andirja).

Firanda Andirja Biography

Firanda Andirja Abidin was born in Surabaya, October 28, 1979. His fullname is Abu Abdil Muhsin. His father's name is Abidin from the Bugis tribe, and his mother's name is Suenda from Java. Firanda grew up and lived in Sorong Papua with his parents since he was 7 days old. Firanda's basic education was taken in Papua up to high school. After graduating from high school in 1998, he continued his undergraduate education at the engineering faculty, majoring in chemical engineering, Gajah Mada University (UGM) Yogyakarta. However, he only attended college for about one year. He did not finish his studies because he was interested in studying religion. Then he stayed at the *Jamilurrahman* Islamic boarding school, Bantul, Yogyakarta, for about 1.5 years. In 2000, Firanda began to actively participate in Islamic studies in mosques around UGM,

such as the Pogung Dalangan mosque, the Pogung Raya mosque, the Siswa Graha mosque, and the UGM Faculty of Engineering Mosque. In addition, he is also active in conducting studies outside the city of Yogyakarta, such as in Wates, Muntilan, and Sorong Papua (Tim Firanda Adirja Official n.d.).

Firanda married Romala Dewi Arifuddin (born March 12, 1980) On August 17, 2001, and they have 2 sons and 3 daughters. At the end of August 2001, he left to Medina for studying religion. The education he took in Medina was 1 year of deepening the language (*Syubhatul Lughoh al-'Arobiyah*), taking a bachelor's degree for 4 years at the Hadith faculty and graduating with *cumlaude*. Then he took master's degree for 4 years majoring in dawah and ushuluddin faculties majoring in aqidah and graduated with the thesis title "*Ajwibah Shaykhul Islam Ibnu Taimiyyah rahimahullah 'an Ash-Syubhat at-Tafshiliyyah lil Mu'athilah fis Shifat Adz Dzatiyah*" and got a *summa cumlaude*. After that, he continued his doctorate for 5 years in Aqidah department with a dissertation entitled "*Aqdhu Istidlalati Du'atit Ta'aduddiyyah Ad Diiniyah bin Nushush Asy-Syar'iyyah*" (Destroying the arguments of pluralist *da'i* who postulated with the Qur'an and Sunnah) and graduated on September 25, 2016 with *summa cumlaude* (Tim Firanda Adirja Official n.d.).

From 2012 to 2018 he was given the mandate by the Government of Saudi Arabia to deliver lectures in Indonesia language at Nabawi Mosque for Hajj and Umrah pilgrims and Indonesian residents living in the Kingdom of Saudi Arabia. He also often comes to Indonesia to do *da'wah*. Apart from actively *da'wah*, Firanda also active in carrying out scientific and religious dialogues through social media. In addition, he also has several works in the fields of *aqidah*, *akhlaq*, *fiqh*, Qur'an interpretation entitled Tafsir juz 'Amma.

Analysis of Firanda's Youtube Content

The focus of the analysis on Firanda's youtube content in this article is on the study of surah *al-Ikhlâs* verse 3. He states that this verse is a rebuttal to the opinion that God has children. Christians regard Prophet Isa AS as the son of Allah. The Jews considered 'Uzair to be the son of God. Then, the polytheists considered the angels to be the daughters of Allah. If Allah were to give birth, there would definitely be an ally or a second creation because what is born will certainly be similar to the one who gave birth. On the other hand, if God who is born will surely die.

In explaining the verse, Firanda contexts the issue of wishing *Selamat Natal*. The habit of saying *Selamat Natal* in Indonesia as in other countries is carried out not only by Christians, but also by non-Christians, including Muslims. Saying *Selamat Natal* is of course addressed to Christians, because Christmas Day is a Christian religious holiday.

However, the habit of saying *Selamat Natal* in this country is more often come from people who are Muslim (Nurcholis Madjid 2004)

In Indonesia, the law regarding the permissibility of saying *Selamat Natal* to Christians still occurs (*ikhtilaf*) differences of opinion. The words were posted by Muslims as a form of tolerance and respect for other religious beliefs. If judging from the purpose, it emphasizes that the beauty and hospitality of Islam towards the existence of other religions. However, the root of the problem when it has entered the realm of law, there are *ulama* who absolutely forbid it, and vice versa, there are also those who allow it. The basis for these two views is not arbitrary, but through an in-depth study of the legal excavation process (Hariyanto 2016).

In their journey, *ulama* have not found an authentic hadith that clearly mentions the prohibition of saying *Selamat Natal*. This leads to a lack of legal agreement, and ultimately leads to disparity in views. Ibn Taimiyah, Ibn Qayyim, Shaykh bin Baz, Shaykh Utsaimin have the same view, namely haram. The reason, including one part of the symbols of their religion, and in congratulation to Christians there is (*tasyabbuh*) similar. In contrast to these *ulama*, contemporary *ulama*, such as Wahbah Zuhaili, Yusuf Qardhawi, Quraish Shihab have the view that saying *Selamat Natal* is permissible. One of the reasons is as a form of brotherhood, benefit and association (Arib Desember 2016). In addition to the three *ulama*, *ulama* such as Husein Shahab and Syed Sadad Ali Qadri also issued a fatwa about their permissibility and recommended it. Meanwhile, the Indonesian Ulama Council itself responded to this difference by not issuing a fatwa regarding its permissibility and prohibition. Buya Hamka, the Ex-chairman of the first MUI, in 1975, also allow to wish *Selamat Natal*, what he forbade was to participate in religious rituals for people celebrating Christmas, such as burning candles and singing in church (Manan Januari-Juni 2016).

Firanda Andirja is a figure who absolutely forbids the law to say "*Selamat Natal*". This is because his reasoning tends to be literalist. Meanwhile, he is a Wahhabi Salafi adherent, which is known as a hard, extreme, and intolerant sect, even though it is within his own Muslim group. Firanda stated it is very surprising that the actions of some Muslims who easily give *Selamat Natal* to Christians. Whereas Christmas is a day of insult to God. Christmas Day is a day to celebrate the birth of Jesus as a child of God, not a celebration of the birth of Jesus as a prophet. That is, that day is used to insult Allah. Ironically, a Muslim are allowed and wish *Selamat Natal* to Christians who are celebrating their insult to Him. Thus, it is inappropriate for a Muslim to wish *Selamat Natal* in any form, more than that is attending their event. All these things are forbidden. As Muslims, they are tolerant of Christians when they carry out their worship. However, this does not mean tolerance by joining or celebrating their worship practices. Tolerance

is supposed to show respect while still showing differences. That is, if someone participates in the worship of another religion, it eliminates the essence of tolerance.

From Firanda's explanation above, which was quoted from Firanda's youtube channel on the explanation of Surah *al-Ikhlās*, it can be concluded that Firanda's view on the law of saying *Selamat Natal* is absolutely forbidden. The reason is, if Muslims say *Selamat Natal* to Christians, it is the same as saying that Allah has children. And this is a fallacy of faith. His view on the prohibition of wishing *Selamat Natal* is a fairly serious view when applied to the Indonesian context, with its diverse religious circumstances. This will trigger conflict or reduce the values of tolerance for the concept of mutual respect between religions, especially for Muslims who have Christian neighbors. In fact, if seen, other religions are also enthusiastic about the attitude of tolerance towards Islamic celebrations themselves. Adherents of Hinduism, Buddhism, Christianity, Protestantism and Confucianism often congratulate Muslims on Islamic moments, such as Ramadan fasting, Eid al-Fitr, and other major holidays.

Not only that, Firanda also strongly criticized several *ulama* who allowed to say *Selamat Natal* to Christians, such as Quraish Shihab (Andirja, Tafsir Juz Amma: Surat Al-Ikhlās - Ustadz Dr. Firanda Andirja, M.A. 2020). Firanda explained that Quraish Shihab and several clerics did not forbid saying *Selamat Natal* (Nusantara 2018), it was even prescribed. The fatwa also appeared in Egypt, as stated by Dr. Ali Jum'at and the Rector of Al-Azhar. Firanda criticized that the fatwas had been approved by four madhhab Imams, namely Maliki, Hanafi, Hanbali, and Shafi'i, all of whom forbade saying *Selamat Natal* because of the consequences of kufr, how Muslims rejoice on the day of being insulted of Allah SWT. Because the case has become *ijma'*, the fatwa that allows saying *Selamat Natal* cannot be accepted. Because if every *ijma'* is disputed eventually there will be many things that become *halal*, or there is a law of difference of opinion (*khilafiyah*), such as the hijab problem. There are *ulama* who say that the hijab is not obligatory, even though *ijma'* says that the hijab is obligatory. So, now many women abandon the order to wear the hijab on the grounds of *khilafiyah* law. According to him, the problem is not *khilafiyah*. Only today people call it as *khilafiyah*. According to Firanda, if there are new problems then it is said to be *khilafiyah*, there will continue to be errors that are never finished.

After discussing based on *ijma'*, Firanda also discusses based on interpretation on different content (Andirja, Hukum Mengucapkan Selamat Natal 2016). He explained that the argument used by Quraish Shihab was Surah Maryam verse 33, so saying *Selamat Natal* was prescribed. Firanda denies the opinion of Quraish Shihab that according to any interpreter there is no such understanding as the opinion of Quraish Shihab. Likewise, Moqsiṭh al-Ghazali in his book on pluralism, he quoted al-Qurtubi, and several other *ulama* who said that they had quoted the law of allowing *Selamat*

Natal to al-Razi, al-Qurtubi, and other interpreter. Firanda claims they are all dishonest or lying because it has been proven by Firanda's dissertation. Firanda said they are people who claim to be scientific, but they are not scientific. They claimed to be calling for honesty, in fact they were not honest, they claimed to be objective, it turned out to be subjective. They're just bullshit. This happened because, according to Firanda, first, the point is that the interpretation of "*keselamatan atas kelahiranku*" (Surah Maryam: 33) is interpreted as a Merry Christmas, there are no *ulama* of interpreters who think that way. second, the occurrence of confusion between Indonesian and Arabic. Arabic "*Assalamu 'alayya*" means not a merry Christmas, but a prayer "*supaya saya selamat*". They mixed up the word "*salamah*" in Arabic with the word "*selamat*" in Indonesian. The word "*salamah*" in Arabic is a *tahiyyah* sentence (respect) while greeting in Indonesian is a *tahniah* sentence (greeting). There was a mix-up of the two, even though they were said to be Arabic linguists. *Selamat* in Indonesian means greeting, while in Arabic it is a prayer. For example, in Arabic, when you meet someone who is sick, you must say the word "*salamah*" which means a speedy recovery, good luck, not a sick greeting. They're mixing up the terms. "*Assalamu 'Allayya*" is a prayer that means Merry Christmas in Indonesian. So that people who do not understand Arabic catch that it turns out that Allah also wished Prophet Isa birthday.

From the explanation above, it can be seen that Firanda's opinion in criticizing other *ulama* of interpretation, such as Quraish Shihab, Moqsith Ghazali, and others is only based on absorption or use of language. Firanda does not see from the geographical location where the language is spoken. Firanda hitting flat or narrowly interpreting the word "*salamah*" must be in accordance with Arabic tradition. Meanwhile, according to Quraish Shihab in understanding Surah Maryam verse 33, it is explained in the verse that prophet Isa as, closed his statement by saying or praying that "*salam*", is a great salvation and perfect prosperity, may it be poured out on Isa and be spared from all disasters and disgrace and deficiency on the day Isa was born, and on the day Isa died, and on the day Isa was raised to life again in Padang Mahsyar later.

According to Quraish Shihab, the meaning of the word "*salam*" is *nakirah*/indefinite which implies the inclusion of all kinds of greetings and peace. Thus, Isa as in his speech begged for all kinds of greetings and peace to be abundant in him. The verse dedicates and blesses the birthday greetings (Christmas) which were first spoken by the Prophet Isa as. Is congratulating like this today still justified by the Qur'an? In Indonesian society, many *ulama* forbid, but not a few also justify it with certain notes. Responding to this problem, if it is related to religious law, it is not as easy as it is thought by ordinary people because religious law cannot be separated from the context, conditions and situations, as well as each other's behavior (Shihab 2017).

The group that prohibits the saying "*Selamat Natal*" associates the greeting with the impression it creates and the meaning of its popularity, namely the acknowledgment of the divinity of Jesus Christ. This meaning clearly contradicts the Islamic *aqidah* so that the saying "*Selamat Natal*" can cause confusion and hazy so that they prohibit it. Indeed, Islamic religious texts related to *aqidah* are very clear, although not detailed. It's all to avoid confusion and misunderstanding. In fact, the Qur'an does not use a single word that might cause misunderstandings until it can be guaranteed that the word or sentence is not misunderstood again.

Greeting on the birth of Isa as, indeed exist in the Qur'an, but now the celebration is associated with the teachings of the Christian religion whose belief in Isa al-Masih is different from the view of Islam. The prohibition arose in the context of efforts to maintain the *aqidah* because of fears of ambiguity in understanding. Therefore, the prohibition of saying *Selamat Natal* is aimed at those who are feared to have lost their faith. However, if one's *aqidah* is still pure, that is, say it according to the content of the Qur'anic "*Selamat Natal*", then considering the conditions and situations in which it is said. So, it is not cause confusion in the *aqidah* for himself and other Muslims, it seems that the prohibition is unreasonable.

In the context of social interaction and harmonious *muamalah* relations, the Qur'an and hadith introduce a form of redaction in which the interlocutor understands it according to his perception but not as intended by the speaker because the speaker himself pronounces and understands the redaction according to his views and perceptions as well.

The Critic of Firanda's Thought

1. Critic of Firanda's Personality

a. His Motivation

Firanda's motivation in creating youtube content comes from her own desires or what is called intrinsic motivation, which does not require stimulation from outside parties (Ulinnuha 2015).

b. His Ideology

Firanda is a figure who adheres to the Wahhabi sect. So that Firanda's interpretation reflects the sect of *aqidah* adhered by him. In his flow, he believes that *ta'wil*, *ta'thil* and *takyif* are not allowed.

c. His Competency

In terms of competence, Firanda mastered several scientific disciplines such as Arabic, *Aqidah*, *asbabunnuzul*, *munasabah*, and others. In explaining *asbabunnuzul* in his interpretation, Firanda explained the entire *asbab al-nuzul* from *surah al-Naba* to *al-Nas*, although some of the explanations were in the form of a complete history, or just

the status of the *surah* descent. The sources for tracking the *asbab al-nuzul* can be in the form of a history of hadith or previous commentary books.

Firanda Andirja is one of the Wahhabis, whose views on the surrounding environment tend to be exclusive. Firanda Andirja's view which tends to criticize local culture, local customs, and different religious behavior causes problems. And the Indonesian people, which are known to be heterogeneous in their religion, have caused polarization.

2. Methodology Critic

a. Aspect of Reference

1) Sumber penafsiran

Firanda uses the source of the interpretation of *bi al-ma'tsur* by using references to the Qur'an, hadith, opinions of *sahabat*, *tabi'in* and also referring to previous books. Among the references to the interpretations of the previous *ulama* used as references by Firanda are Tafsir Tabari, al-Qurtubi, al-Tahrir wa al-Tanwir, Ibn Kathir, al-Baghawi, Fathul Qadir, Tafsir al-Sa'di, Ahkam Quran, Juz 'Ammah Utsaimin, Tafsir al-Sam'ani, Ihkamil Quran. Firanda also uses *bi al-ra'y* interpretation sources. He tries to explain the meaning of the Qur'an with concrete examples that occur around him.

Based on the references referred to by Firanda, the interpretation produced by Firanda is rich in references. However, the understanding of the references he took did not make him contextualize, and because his religious ideology was ingrained in him, his understanding of the verses of the Qur'an tended to be rigid and literal.

b. Aspect of Hermeneutic

1) Interpretation Approach

Firanda's interpretation tends to use a textual approach, namely the interpretation carried out by Firanda uses the concept of language studies, and some mentions *Qira'at*. In addition, he also refers a lot to the hadith, the opinions of *sahabat* and *tabi'in*. Even though Firanda tries to explain his interpretation in accordance with current factual events, he does not contextualize the understanding of the text in a legal context or otherwise.

2) Interpretation Nuance

As explained above, the nuances of Firanda's interpretation are the *Wahhabi I'tiqadi* interpretation. The religious ideology he adheres to has become a characteristic of Firanda's thought, so that his interpretation cannot be purified of ideology, and even that color dominates Firanda's interpretation.

3. Critic of Interpretation Product

When viewed from the source of interpretation, Firanda's interpretation is quite rich in references. However, when viewed from the methodology of his interpretation, the explanation of Firanda's interpretation needs to be deconstructed, because the explanation contains rigid criticisms that are classified as intolerant of the customs and

culture of the Indonesian, so that the product of his interpretation will actually cause new problems, especially since the interpretation was born in Indonesia which has multiple cultures. and religion. So that the interpretation is not suitable when used as a moral-oriented interpretation reference. Multicultural in the Islamic perspective is the Sunnatullah and the fact that it cannot be denied (Idi Warsah 2019).

D. CONCLUSION

Social media is one of the most influential things in human life. Its utilization is no longer for social interaction, more than that, it is used as a very effective shifting paradigm for the wider community. For examples is Firanda's da'wah youtube channel which explores *syariat Islam* in everyday life and the interpretation of the verses of the Qur'an. In the interpretation of the Qur'anic verse, he does not use *ta'wil*, *ta'thil* and *takyif* so as to produce a rigid interpretation of other religious ideological groups. The religious nuances that he adheres to make his interpretation cannot be purified from this ideology, so that it seems to defend a certain religious group and is intolerant of other groups. Firanda's thought needs to be deconstructed, because the explanation of his interpretation contains rigid criticisms that are classified as being intolerant of the customs and culture of the Indonesian people, so that the explanation will actually cause new problems, especially since the interpretation was born in Indonesia which has multi-cultures and religions. So, the interpretation is not suitable when used as a moral-oriented interpretation reference.

BIBLIOGRAPHY

- Andirja, Firanda. 2016. *Hukum Mengucapkan Selamat Natal* . Youtube, <https://www.youtube.com/watch?v=EVtVC6rVzFI>.
- Andirja, Firanda. 2020. *Tafsir Juz Amma : Surat Al-Ikhlas - Ustadz Dr. Firanda Andirja, M.A.* Youtube, <https://www.youtube.com/watch?v=lbPrVtAIRAA>.
- Arifin, Ferdi, Abdulloh Hadziq. "COMMUNICATION NORM ON DIGITAL NETWORK: INTERPRETING ISLAMIC VIEW ON LANGUAGE USED." *Journal Khatulistiwa*, 2021: 15.
- APJII. 2022. "Profil Internet Indonesia 2022." Juni: 25.
- Arib, Juhra Muhammad. Desember 2016. "Ucapan Selamat Natal Menurut Quraish Shihab dalam Tafsir al-Misbah(Studi Analisis terhadap QS. Maryam Ayat 33)." *Jurnal Aqlam: Journal of Islam and Plurality* 11.
- Azra, Azyumardi. 2015. *Intoleransi Keagamaan*. Opini, Harian Republika.
- Hariyanto, Bobby. 2016. "Pengucapan Selamat Natal oleh Umat Islam Kepada Umat Kristiani Perspektif Filsafat Hukum Islam." *Jurnal Qiyas* 1.
- Hosen, Nadirsyah. 2017. *Tafsir Al-Qur'an di Medsos*. Bandung: PT Bentang Pustaka.

- Manan, Abdul. Januari-Juni 2016. "Diskursus Fatwa Ulama Tentang Perayaan Natal." *Jurnal Miqot* 35.
- Moleong, Lexy J. 2006. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Nichols, Tom. 2017. *The Death of Expertise*. Oxford University Press.
- Nurcholis Madjid, dkk. 2004. *Fiqih Lintas Agama: Membangun Masyarakat Inklusif-Plularis*. Jakarta: Paramadina.
- Nusantara, Ulama. 2018. *Mengucapkan Selamat Natal Menurut M.Quraish Shihab*. Youtube, <https://www.youtube.com/watch?v=CYWZTzIrALQ>.
- Praselanova, Reiza. 2020. "Komunikasi Resolusi Intoleransi Beragama di Media Sosial." *Wasilatuna: Jurnal komunikasi dan Penyiaran Islam Vol. 3 No. 1* 79.
- Shihab, M. quraish. 2017. *Tafsir Al-Misbah Vol 7*. Jakarta: Lentera Hati.
- Sugiyono. 2010. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Tim Firanda Adirja Official. n.d. *Biografi Ustadz firanda Andirja Abidin*. Blog, Bekal Islam.
- Ulinnuha, Muhammad. 2015. *Rekonstruksi Kritik Tafsir*. Jakarta: Azzamedia.
- Warsah, Idi, Dewi Cahyani, Rahmi Pratiwi. "ISLAMIC INTEGRATION AND TOLERANCE IN COMMUNITY BEHAVIOUR;MULTICULTURALISM MODEL IN THEREJANG LEBONGDISTRICT." *Journal Khatulistiwa* 9, no. 01 (Maret 2019): 15.