

Humor Trend in The Age of Social Media “It’s Just A Kidding” in The Qur’anic Perspectives of Surah Al-Hujurat Verse 11

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Abstract

Humor is human nature to feel and share happiness. Nowadays, humor is one of the most popular forms of content, including pranks and roasting themed. This study attempts to review the humor trend in the study of Surah Al-Hujurat verse 11 and the ethics of humor as a form of communication. The research design uses a qualitative literature review study and a content analysis approach. The interpretation of Surah Al-Hujurat verse 11 was collected from several tafsir books, such as Tafsir Al-Maraghi, Tafsir Muyassar, Tafsir Al-Munir, Tafsir Fii Zhilalil Qur'an, Tafsir Al-Azhar, and Tafsir Al-Mishbah. The analysis results illustrate that humor practically is mubah, but some humor trends have made others the object of jokes with humiliating behaviour. Humor in Islam indeed considers the ethics of communication, including surah Al-Hujurat verse 11, which outlines the prohibition of humiliating others, including humor. Nevertheless, humor is permissible communication without turning others into objects of humiliating jokes. As a form of communication, humor requires ethics to avoid humiliating behaviour under the pretext of “it’s just kidding”, including qaulan sadida, qaulan maisura, qaulan layyina, and qaulan ma'rufa.

Keywords: Humor, Islamic Interpretation, Prank, Qaulan, Roasting.

Abstrak

Humor pada dasarnya merupakan fitrah manusia untuk merasa bahagia dan berbagi tawa. Dewasa ini, humor menjadi salah satu konten yang paling diminati, diantaranya yakni humor bertema *prank* dan *roasting*. Studi ini berupaya untuk menganalisis konsep humor dalam kajian surah Al-Hujurat ayat 11 dan etika berhumor sebagai salah satu bentuk komunikasi. Desain penelitian menggunakan studi kualitatif jenis kajian literatur dengan pendekatan analisis konten. Data tafsir Surah Al-Hujurat ayat 11 dihimpun dari beberapa kitab tafsir, seperti Tafsir Al-Maraghi, Tafsir Muyassar, Tafsir Al-Munir, Tafsir Fii Zhilalil Qur'an, Tafsir Al-Azhar, dan Tafsir Al-Mishbah. Hasil analisis menunjukkan bahwa humor pada praktiknya adalah perkara yang diperbolehkan, namun beberapa tren humor menjadikan orang lain sebagai objek bercanda dengan perilaku merendahkan. Humor dalam Islam tentu memperhatikan etika berkomunikasi, salah satunya adalah surah Al-Hujurat ayat 11 yang merupakan bentuk larangan untuk merendahkan orang lain, termasuk berhumor. Meskipun demikian, humor tetap sebuah komunikasi yang mubah dilakukan tanpa harus menjadikan orang lain sebagai objek bercanda yang merendahkan. Sebagai bentuk komunikasi, berhumor memerlukan etika agar terhindar dari perilaku merendahkan berdalih “it’s just a

kidding”, diantaranya yakni dengan *qaulan sadida*, *qaulan maisura*, *qaulan layyina*, dan *qaulan ma’rufa*.

Kata Kunci: *Humor, Tafsir Islam, Prank, Qaulan, Roasting.*

A. Introduction

The internet has been integrated into lives and has become a necessity for millennials. The survey results obtained by APJII (Asosiasi Penyedia Jasa Internet Indonesia) indicated an increase in internet users from 2017 only around 150 million to 196.7 million in early 2020. In line with APJII, Data Report found an even more substantial percentage in 2021, up to 27%, with 202.6 million users out of 267 million Indonesian population. This data demonstrates that Indonesia has been familiar with cyberspace in the era of technology.

Social media as a modern communication and information facility contributed the highest percentage of 64% to the use of internet access. The GWI (Global Web Index) survey ranked YouTube as Indonesia’s most popular social media. YouTube has remained in the first position from 2017 to 2020, with the number of users reaching 94%. The large percentage reflects that social media has a significant role in mobilizing mass media communication.¹ This creates trends in a relatively short period and represents the success of social media in building perceptions and lifestyles today.

Investigating the netizens’ content, the author found a high interest in entertainment in social media. Perdana et al. pointed out that entertainment content is the leading destination for accessing social media on the Lhondokampung channel, with a percentage of 73%.² Fathiyah and Rina similarly found a strong influence on entertainment content by providing many scenes of humor from the famous YouTuber “Atta Halilintar” to subscribers.³

In a related case, La Tarifu et al. discovered that the most popular entertainment content and the number 1 trending topic on YouTube channels around the year 2019 is the trending prank-themed humor, dressed up as vagrants and crazy people from “Baim Wong”.⁴ One of the pranks from him is content that has been in the spotlight and flooded with

¹ Muzayyin Ahyar and Alfitri, “Aksi Bela Islam: Islamic Clicktivism and the New Authority of Religious Propaganda in the Millennial Age in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (May 24, 2019): 1.

² Surya Perdana et al., “Motif Dan Kepuasan Subscribers Menonton Video Dalam Youtube Channel Londokampung” 6 (2018): 10.

³ Rahma Nur Fathiyah and Nofha Rina, “Pengaruh Kredibilitas Youtuber Terhadap Sikap Penonton Pada Channel Youtube Atta Halilintar (Studi Kuantitatif pada Penonton Youtube Atta Halilintar di Instagram @_ateam.ofc),” *Journal Acta Diurna* 15, no. 2 (October 31, 2019): 98.

⁴ La Tarifu dkk., *Etika Komunikadi Di Media Sosial*, (Yogyakarta: Lentera Hati, 2019).

criticism is a prank with a fabricated report of household violence.⁵ This became a protest content that glorified deception without regard to society’s negative stereotypes.

In addition to the prank trend, roasting has also been a popular humor genre promoted by comics on screen. Initially, roasting received an enthusiastic response because it dared to satirize and criticize a state official jokingly. However, lately, roasting humor has lost its boundaries and appears more like humiliating the other person rather than providing laughter. Roasters are willing to make the disgrace of their interlocutors to be the subject of jokes, which then creates an uncomfortable moment for both parties, as in the one case between comedian KS and comedian SS.⁶ Humor with satirical elements is one of the attractions that continues to exist and is conveyed without hesitation on the entertainment stage, like roasting an artist RB as “the motivator gets the rich wife”.⁷ Despite the criticism, the humor above has not diminished, its existence and has become a common trend with the excuse that “it’s just a kidding”.

On the other hand, the communication industry certainly intersects with ethics through cyberspace. Muhtadi Anshor reviewed the prank phenomenon in the view of *sad dzariah* and *fath dzariah* as an effort to standardize and control the millennial generation for addressing the prank phenomenon.⁸ Irdaus, and Darmalaksana dissect the prank as one of humor and its discussion with social psychology in the Qur’anic perspectives.⁹ Furthermore, Heriansyah, Aldini, and Hanifah analyzed the prank phenomenon in the Hadith perspective, which then revealed that a hadith narrated by Abu Dawud is the basis for avoiding pranks in frightening behaviour.¹⁰

Departing from the description above, humor in this study is more focused on entertainment by humiliating others, which will undoubtedly contradict surah Al-Hujurat

⁵ “Baim Wong Bikin Konten Prank Polisi, Ahmad Sahroni: Seenak Udel Aja, Norak” *insertlive.com*, accessed October 31, 2022, <https://www.insertlive.com/hot-gossip/20221004105148-7-292207/baim-wong-bikin-konten-prank-polisi-ahmad-sahroni-seenak-udel-aja-norak>

⁶ “Viral Video saat Kiky Saputri Gagal Roasting Sule,” *suara.com*, last modified March 26, 2021, accessed June 9, 2022, <https://www.suara.com/entertainment/2021/03/26/104227/viral-video-saat-kiky-saputri-gagal-roasting-sule>

⁷ “Viral Video Kiky Saputri Roasting Rizky Billar Jadi Motivator Cowok Dapat Istri Kaya”, accessed October 31, 2022, <https://www.kompas.com/hype/read/2022/10/05/160015166/viral-video-kiky-saputri-roasting-rizky-billar-motivator-cowok-dapat-istri?page=all>

⁸ Muhtadi Anshor, “The Phenomenon of Pranking the Millennial Generation: Between Sad Dzariah and Fath Dzariah” *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 1 (2022), 1-16. <https://doi.org/10.33367/tribakti.v33i1.1943>

⁹ Firdaus & Darmalaksana, “Diskursus Humor Dan Etika Dalam Perspektif Al-Qur’an: Sebuah Analisis Psikologi-Sosial” *Maghza: Jurnal Ilmu Al-Qur’an dan Tafsir* 6, no. 1 (2021), 63-76. <https://doi.org/10.24090/maghza.v6i1.4419>

¹⁰ D. Heriansyah, D. Aldini, dan R. T. Hanifah, “Era Post Truth: Fenomena Prank dalam Pandangan Hadis dan Pendekatan Sosio-Historis” *International Conference on Tradition and Religious Studies* 1, no. 1 (2022).

verse 11 prohibiting such actions. Thus, the discussion in this study is to review the humor trends in the context of pranks, roast in the perspective of surah Al-Hujurat verse 11, and construct humor ethics to be more prudent in surfing social media.

B. Research Method

This study is a qualitative study of the literature review design and uses a content analysis approach. The following steps of thematic interpretation in this study are: *First*, finding phenomena and problems related to humor in the era of social media. *Second*, Finding the objectives to be accomplished in the study of humor literature using the thematic interpretation approach. *Third*, reviewing this study with the other related research and the keywords are communication ethics, humor, prank, roasting, and the study of surah Al-Hujurat verse 11.

The phenomenon in this study is the trend of humor in the social media era by humiliating others, which is contrary to surah Al-Hujurat verse 11, such as pranks and roasting. In collecting data, the author examines several interpretations of verse 11 in surah Al-Hujurat to find how the Qur'an views humor in Tafsir Al-Maraghi, Tafsir Muyassar, Tafsir Al-Munir, Tafsir Fii Zhilalil Qur'an, Tafsir Al-Azhar, and Tafsir Al-Mishbah. In addition, the researcher collected hadith by the keyword "ضحك" at <https://sunnah.com/>. This study applies thematic tafsir analysis of surah Al-Hujurat verse 11. Hence, the objectives are to discover how humor trends in reviewing research and the humor ethics of communication in the social media era.

C. Finding Research

1. Humor Trend in The Qur'anic Perspectives of Surah Al-Hujurat Verse 11

Humor in modern studies is defined as a phenomenon of laughter from unusual events.¹¹ Humor is also interpreted as human nature that is carried from birth and becomes a difference with other creatures.¹² Humans as sentient beings can describe a sense of happiness and share jokes in interpersonal communication between the creator of humor and the audience.¹³ This humor can take varied forms with oral, including banter, in addition,

¹¹ Rod A. Martin, "Sense of Humor and Physical Health: Theoretical Issues, Recent Findings, and Future Directions," *De Gruyter Mouton* 17, no. 1–2 (March 3, 2004).

¹² Asep Abbas Abdullah, Abdul Muhid, dan Winarto Eka Wahyudi, "Humor in Da'wah': Socio-Linguistic Analytic of Kyai Ishaq Latif Da'wah from Pesantren Tebuireng Jombang" 14, no. 2, *Ilmu Dakwah: Academic Journal for Homiletic Studies* (2020).

¹³ Iwan Marwan, "Rasa Humor dalam Perspektif Agama," *Buletin Al-Turas* 19, no. 2 (January 23, 2018).

written from jokes on notice boards, or be dramatized in parodies and so forth.¹⁴ In another sense, humor is laughing and entertaining oneself but also a means of communication which can strengthen relationships.¹⁵

Al-Qur'an, as a universal guideline of life for humanity, has already considered humor and shows laughter as one of communication as in surah An-Najm verse 43.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ٤٣

"Moreover, He is the One Who brings about joy and sadness." (Q.S. An-Najm/53: 43).

In Tafsir Al-Maraghi, it is interpreted that Allah is the Lord who is mighty in creating happiness by doing good deeds and reminding sadness of every sinful act.¹⁶ Tafsir Muyassar also interpreted that laughter is a means of comforting oneself from the fatigue of the world and is given to anyone who is desired, as well as sadness.¹⁷ However, Allah has also reminded the moderation of laughter and its dangers in Surah At-Taubah verse 82.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ٨٢

"So let them laugh a little—they will weep much as a reward for what they have committed." (Q.S. At-Taubah/9: 82).

Sayyid Quthb explained the significance of restraining and discouraging laughter because the day of Judgment is coming and should not be spent laughing.¹⁸ Al-Qarni also interpreted that many tears are better than many laughs, because the tears will be more introspective and remember the day of Judgment. In line with this interpretation, the Prophet Muhammad SAW. said¹⁹:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍِ الْحَنْفِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَكْثُرُوا الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقَلْبَ.

Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not laugh a lot. Much laughter kills the heart." (Al-Adab Al-Mufrad: 253)

In other occasions, Prophet Muhammad also joked with his wife Aisha r.a. by running a race

¹⁴ Plester, B., Inkson, K. *Doing Humor. In: Laugh out Loud: A User's Guide to Workplace Humor*, (Singapore: Palgrave Macmillan, 2019).

¹⁵ Nur Huda, "Prank Dan Dampak Sosial : Kajian Pendidikan Masyarakat Dalam Perspektif Pendidikan Islam," *Ta'dibi : Jurnal Manajemen Pendidikan Islam* VIII, no. 1 (2020).

¹⁶ Al-Maraghi, *Tafsir Al-Maraghi*, (Beirut, Dar Al-Fikr, 1974).

¹⁷ Al-Qarni, *Tafsir Muyassar*, (Beirut: Darul Haq, 2007).

¹⁸ Sayyid Quthb, *Tafsir Fii Zhilalil Qur'an*, (Beirut: Darul Kutb, 1998).

¹⁹ 'Aidh Al-Qarni, *Tafsir Muyassar*, (Jakarta: Qisthi Press, 2007).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ: فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي قَالَ: «هَذِهِ بِتِلْكَ السَّبَقَةِ». رَوَاهُ أَبُو دَاوُدَ

A'isha told that when she was with God's Messenger on a journey she raced him on foot and beat him, but when she grew she raced him and he beat her. He said, "This makes up for that beating." (Mishkat al-Masabih: 3251)

In this modern era, social media has taken over the fast-paced communication and information system with a broader scope. Humor, as the most famous content, is inseparable from the ease of internet access attached to society. Iwan Marwan believes that humor is a form of freedom from the many obstacles and restrictions that civil society is facing.²⁰

Among the themes highlighted and favoured by Indonesian netizens since 2019 are prank and roasting content. A prank is a slang form of the word practical joke that is demonstrated in action. According to Wales, a trick is joking in a way that annoys strangers through ambiguous questions, cornering, providing unusual activities, or even embarrassing them, then ending with the statement, "it's just a prank".²¹

Jarrar et al. define humor as a joking activity that is harmful and shows an uncomfortable response by its object.²² Dalimunthe and Sa'adah also define a prank as a joking act to surprise and often cause unexpected reactions.²³ In contrast to Dalimunthe, La Tarifu et al. assigned the meaning of prank to a humiliating act because it creates an image that was joking by dressing up as a homeless person is funny and worthy of a joke.²⁴

In addition, the humor of the roasting trend exhibits the same practice. Roasting has long been recognized as both comedy and criticism of officials in the United States.²⁵ Initially, roasting could not be performed at will because some ethics and boundaries had to be maintained to avoid offending or humiliating the other person, but nowadays, roasting has become a humor that humiliates or degrades the interlocutor to be the butt of jokes.²⁶

However, people's perception of humor in the social media era depends on the victim's reaction and the surrounding community's views. According to Chang, morality

²⁰ Iwan Marwan, "Rasa Humor dalam Perspektif Agama," *Buletin Al-Turas* 19, no. 2 (2018).

²¹ Matthew Wales, *It's Just A Prank, bro!* (University of Minnesota, 2015).

²² Jarrar dkk. "Perception of Pranks on Social Media" *Journal of Communication and Media Technologies* 10, no. 1 (2020).

²³ Dalimunthe dan Sa'adah. "Kontekstualisasi Hadis: Menyikapi fenomena prank di media sosial" *DIROYAH: Jurnal Studi Ilmu Hadis* 5, no. 2 (2021).

²⁴ La Tarifu dkk. *Etika Komunikasi di Media Sosial*. Yogyakarta: Lentera Hati, 2019.

²⁵ Lambok Hermanto Sihombing, Farda Mufidah Adzra, Rahmatia Rahadi. "Analysis of Kiki Saputri's Roasting as Critiques Toward Politicians" *Academic Journal Perspective: Education, Language, and Literature* 9, no. 1 (2021).

²⁶ Mustafid, "Hukum Perbuatan Roasting Dalam Stand Up Comedy Ditinjau Berdasarkan Ketentuan Syari'at Islam" *Yurisprudencia: Jurnal Hukum Ekonomi* 7, no. 2 (2021).

considerations on humor in the media, such as pranks that shock or scare others for fun, depending on the context and characteristics of the victim, and jokes may even be subject to moral sanctions according to regional cultural conditions, such as in East Asia.²⁷

The humor trend of saying “it’s just kidding” in pranks or roasting is not justifiable. Islam, as teaching with the concept of *rahmatan lil ‘alamin* has prohibited humiliating and degrading human actions, as He said in surah Al-Hujurat verse 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١
 “O you who have believed, let not a people ridicule [other] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers.” (Q.S. Al-Hujurat/49: 11).

Sayyid Quthb explains intelligently in Tafsir Fi Zhilalil Qur’an that in this verse, Allah preached about psychological ethics in interacting with others, respecting each other and avoiding offensive nicknames.²⁸ Interpreted in Tafsir Muyassar, Al-Qarni briefly points out that the verse is a strict prohibition of reproaching and slandering believers with other believers, as well as prohibiting nicknames with humiliating labels.²⁹ Musthafa Al-Maraghi emphasizes to not making fun of others with their circumstances, with their disabilities, or because of their stuttering, because it is possible that their hearts are more sincere and more pious to Allah SWT.³⁰

Quraish Shihab interprets verse 11 more deeply. The word *yaskhar* in the book of Tafsir Al-Mishbah means an expression that mentions the inadequacy of the other party by turning it into a joke either in the form of speech, action, or behaviour. Then the word *talmizu*, from the origin of the word *al-lamz* is interpreted as an outrageous form of ridicule. The word will be a cue to reflect on oneself, harmful actions will leave a wrong impression and feeling, so avoiding such activities is a necessity.³¹

In line with Shihab’s view, Hamka interpreted the Qur’an surah Al-Hujurat verse 11 in Tafsir Al-Azhar that the humor of mocking, scoffing, and degrading others is because of

²⁷ Chingching Chang, “How morality judgments influence humor perceptions of prankvertising.” *International Journal of Advertising* 40, no. 2 (2020).

²⁸ Sayid Quthb, *Tafsir Fi Zhilalil Qur’an*, (Beirut: Darul Kutb, 1998).

²⁹ Al-Qarni, *Tafsir Muyassar*, (Beirut: Darul Haq, 2007).

³⁰ Al-Maraghi, *Tafsir Al-Maraghi*, (Beirut, Dar Al-Fikr, 1974).

³¹ Quraish Shihab, *Tafsir Al-Mishbah*, (Jakarta: Lentera Hati, 2017).

perfect feeling. Nothing is missing, when in fact, nothing exists because He gave it to live.³² In contrast, this verse intends as a prohibition to disallow self-deprecation is a form of insinuation that degrading and reproaching others is the same as degrading oneself.

Shihab explains the two prohibitions of this verse, while Wahbah Az-Zuhaili in Tafsir Al-Munir gives three kinds of bans implied in surah Al-Hujurat verse 11, there are *as-sukhriyyah* (mocking), *al-lamz* (reproaching), and *at-tanabuz* (bad calling).

If Shihab explains the two prohibitions, Wahbah Az-Zuhaili in Tafsir Al-Munir gives three types of bans which are implied in Q.S. Al-Hujurat verse 11, namely *as-sukhriyyah* (make fun of), *al-lamz* (denounce), and *at-tanabuz* (bad calls). The interpretation in Tafsir Al-Munir also reveals that if the prohibition is carried out, then it is among the servants who violate the provisions of Allah and injustice others including themselves.³³

The interpretation above is undoubtedly a brainstorm for joking behaviour that deliberately demeans, denounces, and humiliates others under the pretext of “it’s just kidding”. If this interpretation is drawn in the humor context in the current era of social media, then the humor has fulfilled the three aspects of the prohibition mentioned by Wahbah Az-Zuhaili. Sheikh Badr Ad-Din Al-Ghazi also emphasized that humor is permissible but should not be outrageous and should not demean the interlocutor to the point of eliminating their honour.³⁴ Therefore, based on the description, it can be concluded that the humor trend in a social media era that makes the strangers be an object of jokes with humiliating actions, either with activities like grooming of homeless or expressions with humiliating calls are forbidden by Allah SWT. and should be avoided.

2. The Ethics of Humor Communication in Social Media

Communication is a fitrah to interact with each other.³⁵ More than 75 per cent of human time is spent communicating.³⁶ People who understand and carry out instructions are the result of communication. Hence, the similarity of meaning in discussion is a measure of successful communication. One form of communication that is permissible is humor. The fundamental law of humor is acceptable, but the trending humor has violated the prohibition

³² Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 1992).

³³ Wahbah Az-Zuhaili, *Tafsir Al-Munir: Akidah, Syariah, Manhaj*, (Jakarta: Gema Insani, 2013).

³⁴ Huda, “Prank dan Dampak Sosial: kajian Pendidikan Masyarakat dalam Perspektif Pendidikan Islam” *Ta’dibi* 8, no.1 (2020).

³⁵ Purwaningsih, R. F., & Witro, D. “Prank in Al-Quran and Hadis Perspective” *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 14, no. 2 (2021).

³⁶ Stewart Tubbs dan Sylvia Moss terj. Deddy Mulyana, *Human Communication*, (Bandung: Rosdakarya, 2000).

Allah has confirmed in Q.S. Al-Hujurat verse 11. Although humor is a means of communication to share laughter, it does not mean humor by making other people's people's shortcomings the subject of ridicule and jokes in cyberspace.

In general, the Qur'an has regulated how to communicate appropriately, including humor, by using the keyword *qaulan*. Muslimah has formulated six *qaulan* that form the basis of ethics, including *qaulan sadida* (correct speech), *qaulan baligha* (communicative speech), *qaulan maisura* (light speech), *qaulan layyina* (kind speech), *qaulan karima* (noble speech), and *qaulan ma'rufa* (good lesson).³⁷

Marwan offers the six manners of humor as the one of communication: no lying, no insulting Islam, no belittling others, no being ignorant by taking things, no frightening, and no wasting time by laughing. Khasanah mentions at least five ethics of communication scope in general. According to the Qur'an, the first is communication without humiliating others, speaking the truth, using polite words, and not raising, critical, and straightforward.³⁸

Lisnawati and Erawati proposed the seven principles in Islamic ethics for communication in social media, including following good deeds and avoiding the wrong things related to social media, not spending time laughing and surfing on social media, being wise and open-minded in receipting the information, being selective in choosing friends and content, speaking with the good words, and keeping oneself from being carried away by the euphoria of cornering comments.³⁹

Departing from the description of ethics and the perspective of Al-Hujurat verse 11, the author draws at least four *qaulan* that are closely related to humor and become the basis of ethics in comedy. This ethic is addressed both to content creators and to netizens who like humor content, namely *qaulan sadida*, *qaulan maisura*, *qaulan layyina*, and *qaulan ma'rufa*.

1. *Qaulan Sadida* (The Correct Words)

Allah places *qaulan sadida* after the word piety, as His said in Surah Al-Ahzab verse 70 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝

“O you who have believed, fear Allah and speak words of appropriate justice.” (Q.S. Al-Ahzab/33: 70).

³⁷ Muslimah, “Etika Komunikasi dalam Perspektif Islam” *Sosial Budaya* 13, no. 2 (2013).

³⁸ Khasanah, “The Quranic Communication Ethics In Social Media” *Episteme* 14, no. 1 (2019).

³⁹ Lisnawati dan Desi Erawati, “Islamic Ethics in Social Media” *Episteme* 14, no. 1 (2019).

Al-Qarni explains in Tafsir Muyassar that people who claim to believe should be able to obey Allah and avoid sin by saying the right words in every matter and clean from all kinds of falsehood.⁴⁰ Wahbah Az-Zuhaili interprets similarly that the verse indicates the command to speak with the right words because it is one of the ways Allah introduces His servants with good deeds to later get the pleasure of eternal paradise in it.⁴¹

Therefore, it can be interpreted that speaking the right words is important and one of the indicators of piety. Withdrawing the case of humor of prank by saying untrue words even though it ends with the statement "it's just a prank", meanwhile, it does not reflect the right humor in the right words. However, the Messenger of Allah (SAW) also said:

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَبِئْسَ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَلُؤُّ لَهُ وَيَلُؤُّ لَهُ "

Narrated Mu'awiyah ibn Jaydah al-Qushayri: The Messenger of Allah (ﷺ) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him! (Sunan Abi Dawud 4990)

In another hadith, the Prophet also exemplified the morals in joking, namely through *qaulan sadida* as narrated by Al-Hasan r.a. who reported an old grandmother who asked the Prophet to pray to be admitted to heaven while he replied that heaven was not for old grandmothers, then, the grandmother was sad because she thought she could not enter heaven.

The intention of the Prophet's appearance in heaven for his servants would not be in the guise of an old grandmother because Allah has said in surah Al-Waqi'ah verses 35-37: (35) *verily, We have created them (maidens) of unique creation;* (36) *and made them virgins;* (37) *loving (their husbands only), equal in age.* Thus, it can be understood that humor is not in lying things, either in the social media or citizen world. Furthermore, applying *qaulan sadida* as guided by the Qur'an and Hadith above is essential.

2. *Qaulan Maisura* (The Light Words)

Communicating directly or through media is undoubtedly necessary to consider language that is brief and comprehensible. *Qaulan maisura* is one form of communication ethics that Allah implies in surah Al-Isra'Al-Isra' verse 28, as follows:

وَأَمَّا نُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۝٢٨

⁴⁰ Al-Qarni, *Tafsir Muyassar*, (Beirut: Darul Haq, 2007).

⁴¹ Wahbah Az-Zuhaili, *Tafsir Al-Munir: Akidah, Syariah, Manhaj*. (Jakarta: Gema Insani, 2013).

"And if you (O Muhammad) turn away from them (kindred, poor, wayfarer, etc., whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me, and I shall give you)." (Q.S. Al-Isra'/17: 28).

The interpretation of the Religious Ministry Affairs of the Indonesian Republic indicates that verse 28 is related to verse 26, which commands to distribute rights to those entitled, and if it is unable to, then, in kind words. Therefore, they will be satisfied when they have received their dues. In line, Buya Hamka explained that the verse is a command to speak with light words, it means to use encouraging words to motivate others.⁴²

In terms of etymology, the word *maisura* is taken from the word *yasara*, which means easy, while according to Jalaluddin Rahmat, this *maisura* is a soothing and pleasant word. If the comments on *ma'rufa* are good, those on *maisura* are encouraging. As shown in humor, humor can only be established with simple terms that are easy to understand. Meanwhile, it is necessary to use words easily understood by the interlocutor and keep paying an ethic to other aspects of *qaulan*.

3. *Qaulan Layyina* (The Kind Words)

Layyina is interpreted as a gentle and kind expression, as He said in surah Taha verse 44.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ٤٤

"And speak to him mildly, perhaps he may accept admonition or fear Allah." (Q.S. Taha/20: 44).

In Tafsir Muyassar, it is explained that this verse is related to the story of Prophet Moses and Aaron who faced Fir'aun, then Allah ordered them both to speak with gentle words in the hope that he would return and fear his Lord.⁴³ In Tafsir Ibn Kathir, layyina is understood as a satire so as not to hurt his heart directly.⁴⁴ Quraish Shihab mentions in his book Tafsir Al-Mishbah that the verse is the basis of wise attitude from the polite words and not hurtful, in essence, all done must be based on the intention of *da'wah*.⁴⁵

⁴² Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 1992).

⁴³ Al-Qarni, *Tafsir Muyassar*. (Beirut: Darul Haq, 2007).

⁴⁴ Al-Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Terjemah Tafsir Ibnu Katsir. Juz 1*, (Bandung: Sinar Baru al-Gensindo, 2002).

⁴⁵ Quraish Shihab, *Tafsir Al-Mishbah*, (Jakarta: Lentera Hati, 2017).

Buya Hamka likens it to the position of a King or Leader and then criticized in public would undoubtedly feel his prestige or prestige will be offended.⁴⁶ For them, leaders who make mistakes deserve to be humiliated, but for the community, they are the ones who contribute to life. Thus, *qaulan layyina*, in the context of humor ethics, is speaking with words that do not scold, do not reproach with harsh words, nor speak in a loud voice.

4. *Qaulan Ma'rufa* (The Good Words)

The word *ma'rufa* is translated as reasonable and appropriate speech. Allah mentioned the word *ma'rufa* in Q.S. Al-Ahzab verse 32.

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا
٣٢

"O wives of the Prophet! You are not like any other woman. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner." (Q.S. Al-Ahzab/33: 32).

In Tafsir Muyassar it is explained that in speaking, especially women should be able to stay away from disobedience by not using a lenient tone, saying good words, and avoiding suspicions that are denied by the Sharia.⁴⁷ Similar interpretation in Tafsir Al-Munir also shows that the verse is a form of special attention in communication, especially for women to always speak in a good and respectful way.⁴⁸ Muslimah also defined *ma'rufa* as a meaningful speech and has benefits, either not in vain, not demonizing, or finding fault for jokes.⁴⁹

Ma'rufan in this verse is the sense that is recognized by the community's customs.⁵⁰ he commands to speak *ma'ruf* includes the manner of pronunciation, the words spoken and the style of speech. Therefore, it requires a natural voice, polite gestures and expressions that are articulated well, correctly, and to the point, not offending or stimulating. Good words are not limited to the substance of words but can avoid both actions and expressions that are reproachful, humiliating, and close to disobedience.

⁴⁶ Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas, 1992).

⁴⁷ Al-Qarni, *Tafsir Muyassar*, (Beirut: Darul Haq, 2007).

⁴⁸ Wahbah Az-Zuhaili, *Tafsir Al-Munir: Akidah, Syariah, Manhaj*, (Jakarta: Gema Insani, 2013).

⁴⁹ Muslimah, "Etika Komunikasi dalam Perspektif Islam" *Sosial Budaya* 13, no. 2 (2013).

⁵⁰ Quraish Shihab, *Tafsir Al-Mishbah*, (Jakarta: Lentera Hati, 2017).

D. Conclusion

Humor is one of the most popular content on social media. This humor trend in practice is to provide entertainment, jokes, and laughter. However, the prank and roasting theme is not in line with surah Al-Hujurat verse 11, which contains elements of humiliating others. Humor is permissible communication without turning others into objects of humiliating jokes. As a form of communication, humor requires ethics to avoid humiliating behaviour under the pretext of "it's just kidding", including *qaulan sadida*, *qaulan maisura*, *qaulan layyina*, and *qaulan ma'rufa*.

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