

The Significance of Understanding Asbabun Nuzul and Munasabah on The Qur'an in the Post Truth Era

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Abstract

The presence of the post-Truth Era impacts human life, both in the individual and in society. They are included in the religious aspect, where for Muslims, religious aspects cannot be separated from the Qur'an. However, revealing the meaning of the Qur'an requires tools, including asbabun nuzul and munasabah. This study describes the significance of understanding asbabun nuzul and munasabah in the Post Truth Era. The research method uses descriptive qualitative with literature study. The study results show that understanding asbabun nuzul and munasabah will be very helpful in adapting to the Post Truth Era, including terror in the name of religion because of mistakes in capturing the meaning of God's words.

Keywords: *Asbabun Nuzul, Munasabah, Post Truth.*

Abstrak

Hadirnya Era Post Truth memberikan dampak dalam kehidupan manusia, baik dalam lingkup individu maupun dalam bermasyarakat. Termasuk dalam aspek keagamaan, dimana bagi umat Islam, aspek keagamaan tidak dapat dilepaskan dari Al-Qur'an. Namun, dalam mengungkap makna Al-Qur'an tentu membutuhkan alat bantu, termasuk *asbabun nuzul* dan *munasabah*. Penelitian ini bertujuan untuk mendeskripsikan secara mendalam tentang signifikansi memahami asbabun nuzul dan munasabah dalam Era Post Truth. Adapun metode penelitiannya menggunakan deskriptif kualitatif dengan studi kepustakaan. Adapun hasil penelitian menunjukkan bahwa memahami *asbabun nuzul* dan *munasabah* akan sangat membantu dalam beradaptasi dengan Era Post Truth, termasuk adanya teror atas nama agama karena adanya kekeliruan dalam menangkap makna firman-firman Tuhan.

Kata Kunci: *Asbabun Nuzul, Munasabah, Post Truth.*

A. Introduction

Humans are emotional creatures, so life will always experience change, growth, and development. This is a natural process.¹ Therefore, it is not surprising that humans need to adjust, respect, and cooperate later in social or social life to create harmony and minimize conflicts that can harm all parties. The losses that may arise from the conflict, directly or indirectly, will significantly affect life together, especially for the parties involved.

Various factors can affect the dynamics of human life. One of them is fundamentally the massive development of technology and communication. This development has a real impact on human life and is proof of how active human life is. As for this impact, it has been widely studied by cross-country and cross-scientific researchers. The impacts can be described as follows,^{2,3,4}: *first*, encouraging the development of human civilization. Advances in information technology have encouraged human life to be more dynamic and creative to give birth to pious thoughts to encourage progress. The power of human thought and creativity continues to grow, along with the development of existing technology.

Second, the public it faster and easier to find global information. Information in other parts of the world can now be known so quickly from other places that it can even be followed life, as long as it is connected to the internet. This is undoubtedly a strategic tool to map and take various policies that benefit human life at the individual, community, or state levels. *Third*, increase the rate of social transformation. The development of information technology has been proven to increase the social change rate in society. This is due to telematics' flexibility and ability to enter every aspect of human life.⁵ *Fourth*, bring about changes in people's lifestyles. The term digital lifestyle has emerged, a phenomenon for today's millennial society, which uses digital equipment to support life and work so that everything can be done more efficiently and effectively. So, it is not surprising that the people of big cities now tend to want to be practical and prefer to set aside money for health,

¹ Kemenhan, *Bahan Pembelajaran Dinamika Kelompok, Kementerian Pertahanan Ri Badan Pendidikan Dan Pelatihan*, 2020.

² Subodh Kumar, "Impact of Technology on Various Aspects of Human Life During Covid-19 Pandemic," *Journal of Psychosocial Research*, no. July (2021).

³ Daryanto Setiawan, "Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Budaya," *JURNAL SIMBOLIKA* 4, no. 1 (2018): 62.

⁴ Hendro Setyo Wahyudi dan Mita Puspita Sukmasari, "Teknologi Dan Kehidupan Masyarakat," *Jurnal Analisa Sosiologi* 3 (1) (2014): 12, <https://media.neliti.com/media/publications/227634-teknologi-dan-kehidupan-masyarakat-7686df94.pdf>.

⁵ Salman Yoga, "Perubahan Sosial Budaya Masyarakat Indonesia Dan Perkembangan Teknologi Komunikasi," *Jurnal Al-Bayan* 24, no. 1 (2019): 29–46.

sports, and recreation.⁶ This directly or indirectly affects changes in the pattern of life in various fields in society.

The impact of changes that occur in human life due to the massive development of information technology, if it is not addressed wisely and with complete maturity, will have a negative effect. The effect is, of course, not only on a small scope, humans as individuals but also on a broad scope, which concerns the life of society, nation, and state. Therefore, a wise and mature attitude must be carried out, especially an attitude guided by religious teachings. This is because religion has various functions in life, including as a guide and controlling human morals.⁷ In addition, in other terms. Religion in the individual sphere also functions as a value system containing certain norms, which become a frame of reference in attitude and behaviour to align with the religious beliefs they hold.⁸

For Muslims, every behaviour based on religious teachings cannot be separated from the Qur'an. This is because the Qur'an, a holy book revealed by Allah SWT to the earth, is the primary source of all Islamic teachings. Even Yusuf al-Qardhawi's statement that the Qur'an is the essence of Islam and its soul. From the Qur'an, teachings about faith, worship, morals, and legal and shari'ah principles are obtained.⁹ So that the Qur'an is a guide that can direct people to Him. On the other hand, those who turn away and want to avoid taking him as a guide and guide will go down the wrong path. Therefore, the holy book of the Qur'an provides instructions in this life to obtain worldly happiness, but the instructions cover both aspects, namely the world and the hereafter.¹⁰

However, in understanding the basic instructions and sources of Islamic teachings contained in the Qur'an, it is necessary to have a sufficient breadth of views, wisdom, and abilities. This is important because all religions, including Islam, teach their people to be kind and compassionate towards each other. The basic message of every religion on earth is to live in peace with all of God's creatures. There is no single religion that teaches its adherents to act anarchically and spread terror. Even if a specific religion, such as Islam, is accused of being a religion that teaches radicalism and terrorism because of the verses of the Qur'an and hadiths about war, what should be corrected or criticized is not the verses of the Quran or its hadith, but the understanding of humans who read and interpreting the verses of

⁶ M. Yamin, *Gaya Hidup Digital Dan Perubahan Sosia*, 2018.

⁷ Ahmad Asir, "Agama Dan Fungsinya Dalam Kehidupan Manusia," *Jurnal Al-Ulum*, no. ii (2014): 1–38.

⁸ Mulyadi, "Agama Dan Pengaruhnya Dalam Kehidupan," *Jurnal Penelitian dan Pengkajian Ilmu Pendidikan: e-Saintika* 2, no. 1 (2016): 1, <https://ejournal.uinib.ac.id/jurnal/index.php/alawlad/article/view/424>.

⁹ Agus Salim Syukran, "Fungsi Al-Qur'an Bagi Manusia," *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 1, no. 2 (2019): 90–108.

¹⁰ Ach. Gazali Salim, "Peran Kitab Suci Al- Qur'an," *Jurnal OKARA* (2015): 1–16.

the Quran and the hadith.¹¹ Therefore, in understanding the verses of the Qur'an, it should also be accompanied by several auxiliary sciences,¹² including those related to *asbabun nuzul* and *munasabah*.

This is important, especially currently, where the development of technology and communication is almost inseparable from human life, including understanding and implementing religious teachings. Where these developments not only have a positive impact on human life but also have the potential to cause negative impacts. For Muslims, the potential negative impact is not only in the sphere of individual-social life but also in religion and understanding the Holy Book (the Qur'an). One of them is the emergence of a growing phenomenon or popular term, namely "Post Truth", which relates to or indicates a situation where in forming people's opinions, objective facts are less influential than the emotional side and personal beliefs.¹³¹⁴

B. Research Method

This descriptive qualitative research is based on a literature study directed at searching data and information through written and electronic documents that can support discussions regarding the significance of *asbabun nuzul and munasabah* in the Qur'an in the Post-Truth Era. The analysis phase is carried out in three steps: *first*, editing, that is, re-examining the data obtained, especially in terms of completeness, clarity of meaning, and harmony of meaning between one and another. *Second*, organizing, organizing the data obtained with the framework that is already needed. *Third*, finding and carrying out further analysis of the results of organizing the data using predetermined rules, theories, and methods so that conclusions are found, which are the answers to the problem formulation. Some primary references: *Lubabun Nuqul Fi Asbabin Nuzul* (As-Suyuti), *Asbabun Nuzul* (Muchlis Hanafi), *Mabahits Fii Ulumul Qur'an* (al-Qaththan), *Post-Truth* (Lee McIntyre), *Post Truth, Fake News* (Michael A. Peters et al.), *Post Truth dan (Anti) Pluralisme* (ed. Agus Suwignyo).

¹¹ Miftachul Chusnah, "Deradikalisasi Pemahaman Al-Quran Dan Hadis," *Aspirasi* 5, no. 2 (2014): 173–179.

¹² Noblana Adib, "Faktor-Faktor Penyebab Penyimpangan Dalam Penafsiran Al-Quran," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 8, no. 1 (2017): 1–30.

¹³ Oxford, "Oxford Learner's Dictionary," <https://www.oxfordlearnersdictionaries.com/>.

¹⁴ M. Syamsul Huda and dan Yoga Irama, "Resiliensi Muslim Moderat Di Era Post Truth: Tipologi, Teori, Dan Praktik Di Indonesia," *El Buhuth* 3, no. 2 (2021): 223–245.

C. Finding Research

1. *Asbabun Nuzul*

The Qur'an is not a book that came down in a cultural vacuum. The Qur'an always comes down to answering all existing problems¹⁵. This causes the discussion of the Qur'an to have a close relationship with the existence of the *asbab nuzul*. *Asbabun nuzul* itself consists of two words, namely *asbab* (plural of *sabab*), which means cause or background, and *nuzul* means descending. Several scholars found several definitions of this *asbabun nuzul*, but the meaning is the same. For example, according to Imam Az-Zarqani, *asbabun nuzul* is a description of a verse or series of verses that contain the reasons for the revelation of the verse or explain the law of a case at the time it happened. In addition, according to Subhi Shalih, *asbabun nuzul* is related to something that is the cause of the revelation of a verse or several verses, or a question that is the cause of the revelation of the verse as an answer, or as an explanation that was revealed at the time of an event. So understanding the reasons for the revelation of the Qur'anic verses contains many benefits, and it is wrong if some think that knowing the reasons for the revelation of the Qur'anic verses is not helpful at all.¹⁶

Asbabun nuzul occupies an important position in the interpretation of the Qur'an. Understanding the Qur'an cannot be separated from the historical, social conditions in which the Qur'an was revealed because *nuzul* illustrates that the verses of the Qur'an have a dialectical relationship with the sociocultural phenomenon of society. Knowing the causes of the decline in revelation can help the commentator reveal the true meaning and the wisdom behind the establishment of a law, as well as efforts to understand the message of the Qur'an comprehensively and Although in quantity, the verses revealed for specific reasons are not too many, the scholars paid particular attention to these verses by discussing the reasons for the revelation of the Qur'an (*asbabun nuzul*). *Asbabun nuzul* later developed into one of the branches of the Qur'anic sciences, which received significant attention from scholars who studied the Qur'an and its interpretation. This is because *asbabun nuzul* is seen as a significant part of anyone who wants to explore the meanings of the Qur'an. Exploring the meanings of the Qur'an requires a process known as *tafsir*, and interpreting or interpreting

¹⁵ Shidqy Munjin, "Konsep Asbâb Al-Nuzul Dalam 'Ulum Al-Quran," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 01 (2019): 65.

¹⁶ Jalaludin As-Suyuti, *Lubabun Nuqul Fi Asbabin Nuzul* (Lebanon: Beirut, 2002).

the Qur'an requires knowledge of *asbabun nuzul* to obtain meaning by the context and intent of a verse of the Qur'an.¹⁷

In general, understanding *asbabun nuzul* is divided into two main parts: micro and macro. In the micro context, it means that the primary guidance of the scholars in knowing *asbabun nuzul* (the causes of the revelation of the verse) is through authentic narrations from the Prophet and companions. That is due to the notification of a friend about something which, if it is clear, then he has the law of *marfu'* (which is based on the Messenger of Allah). Al-Wahidi said: "It is not lawful to think about *asbabun nuzul* except based on narrations or to hear directly from people who witnessed its descent, know the reasons for it, and discuss its meaning". This method is adopted by the *salaf* scholars, who are careful to say something about *asbabun nuzul* without explicit knowledge. Therefore, what can be used as a guide in *asbabun nuzul* is history, the sayings of friends in the form of a *musnad* which shows *asbabun nuzul*.

The scholars made criteria for dealing with *asbabun nuzul* through narrations, among others: *first*, if there are two different narrations, one of them is more valid, and the other is not, then the one that is held is the more valid one. *Second*, if the *sanad* of the narration is equally valid, then one of them is prioritized if the role is witnessing the event or because there is such an event. *Third*, if the two narrations are challenging to interpret, the solution is to assume the verse repeatedly revealed as the cause mentioned.¹⁸

As for the need for a macro understanding of *asbabun nuzul*, among Muslim scholar who thinks so is Fazlul Rahman. This is because in understanding the verses in the Qur'an, it is necessary to pay attention to history and not to emphasize too much textual/literal studies. So, according to Fazlur Rahman, in building institutions and laws: *first*, one must depart from the concrete cases in the Qur'an by paying attention to or considering the social conditions that existed at that time, then walk to find general principles that will be the core or collection of all teachings. *Second*, departing from this general principle, there must be a movement to return to the exceptional cases that are currently being faced by considering the social conditions that exist and are currently being faced.^{19,20}

Among the examples of *asbabun nuzul* are as follows:²¹

¹⁷ Muchlis Hanafi, *Asbabun Nuzul; Kronologi Dan Turun Wahyu Al-Qur'an*.

¹⁸ Nunung Susfita, "Asbabun Nuzul Al-Qur'an Dalam Perspektif Mikro Dan Makro," *Tasamuh* 13, no. 1 (2015): 69–80, NunungSusfita@yahoo.com.

¹⁹ Susfita, "Asbabun Nuzul Al-Qur'an Dalam Perspektif Mikro Dan Makro."

²⁰ Syarafuddin Hamzah, "Ilmu Asbab An-Nuzul Dalam Studi Ilmu Al-Quran," *Suhuf*, 2016, <http://journals.ums.ac.id/index.php/suhuf/article/view/3318>.

²¹ Hanafi, *Asbabun Nuzul; Kronologi Dan Turun Wahyu Al-Qur'an*.

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1) Indeed, We have granted you, [O Muhammad], al-Kawthar.2) So pray to your Lord and sacrifice [to Him alone].3). Indeed, your enemy is the one cut off. (Q.S. al-Kautsar [108]: 1- 3)²²

This verse was revealed in connection with the statement of Ka'ab bin al-Ashraf, one of the leaders in Medina, who told the people of Mecca that they were better than the Prophet Muhammad. Ibn' Abbs said, "When Ka'ab bin al-Ashraf arrived in Mecca, the Quraysh asked him, "aren't you the best resident of Medina and one of their leaders?" He replied, "True". They asked again, "What do you think about this man who was cut off from his lineage—that is, the Prophet Muhammad? He considers himself better than us, even though we are very instrumental in serving the pilgrims and are trusted to hold the key to the Ka'ab". Ka'ab replied, 'You are better than Muhammad.' In connection with this conversation came the verse, *Inna syaani'aka huwal-abtar...*

2. Munasabah

According to language, *munasabah* means *al-musyakah* (similarity) and *al-muqarabah* (adjacent). According to As-Suyuti, the closeness returns to the relationship of the verse with the verse to the correlative meaning. In other words, *Munasabah* is the knowledge that explores relationships in the Qur'an. The relationship sought is the relevance of the verse to the verse and the letter to the letter.²³ Meanwhile, according to al-Qaththan, correlation in *munasabah* means aspects of the relationship between one verse and another in many verses or between one letter and another.²⁴

From the description above, it can be concluded that *munasabah* is the knowledge that explores the relationship of the verse to the verse and the letter's relationship to the letter in the Qur'an. This is different from the science of *asbabun nuzul*, which links several verses with their historical context, so the focus of attention on *munasabah* science is not on the chronological-historical aspects of the text but the aspect of the correlation between verses and letters according to the order of the text, which is called the reading order, as another

²² Lajnah Pentashihan Mushaf Al-Qur'an, "Aplikasi Al-Qur'an Digital in Ms Word" (Indonesia, 2019).

²³ Fauzul Iman, "Munasabah Al-Qur'an," *Al-Qalam* 63, no. 12 (1987).

²⁴ Manna Khalil Al-Qaththan, *Mabahits Fii Ulumil Qur'an*, 12th ed. (Kairo: Maktabah Wahbah, 2007).

form of descending order of verses.²⁵ However, it does not mean that *asbabun nuzul* is not essential. According to ‘Izzuddin bin Abd al-Salam, a letter in the Qur’an may contain *munasabah*, and the effort to get it depends on one’s reasoning ability (*mufasir*) in looking for it, but *asbabun nuzul* verse is one crucial factor that needs to be considered.²⁶

The knowledge of this *munasabah* helps us understand the harmony between meanings, the rhetorical miracles of the Qur’an, the clarity of the explanations, the regularity of the sentence structure, and the beauty of the language style. Meanwhile, according to Az-Zarkasyi, the benefits of this *munasabah* make some of the conversations related to others so that the relationship is strong, the form of the structure is strong, and the parts fit like a solid building.²⁷ In addition, it is necessary to understand that the Qur’an, as a guide to life, is a unity, interrelated between its parts and interprets each other. The Qur’an is taken in its entirety, not in pieces or parts. The destruction of the people in the past was because they took some of the holy verses and rejected others. Muhammad Abduh, Abu A’la Maududi, Sayyid Qutb, and Muhammad Al-Ghazali continuously repeated and emphasized the nature of the unity of the Al-Qur’an in the books they had written. With this principle, they invite Muslims to read and understand the Qur’an in its entirety and comprehensively, because a comprehensive understanding will also give birth to comprehensive behaviour.²⁸

mong the examples of *munasabah* verses of the Qur’an are as follows:²⁹

Table 1. The example from *munasabah*

| Function | The Qur’an | | Description |
|-------------|--|---|--|
| Strengthen | (Q.S. al-Fatihah [1]:1) | (Q.S. al-Fatihah [1]:2) | The word <i>Rabb al ‘alamiin</i> strengthen the word. <i>ar-Rahmaan ar-Rahiim</i> |
| | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ | |
| | 1. In the name of Allah, the Entirely Merciful, the Especially Merciful. | 2. [All] praise is [due] to Allah, Lord of the worlds - | |
| Explanation | (Q.S. al-Baqarah [2]:2) | (Q.S. al-Baqarah [2]:3) | |

²⁵ Fauzul Adlim, “Teori Munasabah Dan Aplikasinya Dalam Al Qur’an,” *Jurnal Al-Furqan* 1, no. 1 (2018): 14–30, <http://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/203>.

²⁶ Adlim, “Teori Munasabah Dan Aplikasinya Dalam Al Qur’an.”

²⁷ Al-Qaththan, *Mabahits Fii Ulumil Qur’an*.

²⁸ Rudi Ahmad Suryadi, “Signifikansi Munasabah Ayat Al-Quran Dalam Tafsir Pendidikan,” *Ulul Albab; Jurnal Studi Islam* 17, no. 1 (2016): 71.

²⁹ Suryadi, “Signifikansi Munasabah Ayat Al-Quran Dalam Tafsir Pendidikan.”

| | | | |
|--|---|--|------------------------------|
| | ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ | الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ | The word <i>al muttaqin</i> |
| | 2. This is the Book about which there is no doubt, a guide for those conscious of Allah - | 3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them, | explained by the third verse |

3. The Post-Truth Era

The development of information technology causes humans to continue to move and be dynamic to benefit from these developments. Because advances in information technology at least bring people to two main choices, adapt, or be left behind and run over by the times. Of course, the choice to adapt is a choice that requires seriousness because this means that humans have calculated their abilities/strengths, and weaknesses, amid the opportunities that exist. Adaptation can minimize the negative impacts arising from advances in existing information technology. Furthermore, one of the forms of adaptation amid advances in information technology, in this case, is to be wise and alert to the development of the Post Truth phenomenon.

This Post Truth, although brief, can be said to be related to or indicate a situation where in forming people’s opinions, objective facts are less influential than the emotional side and personal beliefs/beliefs. Nevertheless, Post Truth is certainly not that simple. This is because various discussions related to post-truth often involve the joints of human life, such as in the sphere of politics, policy, education, media communication, religion, and others.^{30, 31}

There are at least six novelties that mark the Post Truth era, namely:³²

a. The breadth of access to information content thanks to the digitization of communications

Everyone has the same right to access information as needed/needed. Physical boundaries are almost incapable of limiting/preventing people from obtaining information. If the information needed is digital, and is general/open information, even

³⁰ Lee McIntyre, *Post-Truth*, MIT (MIT, 2018).

³¹ Mikael et.al Stenmark, *Relativism and Post Truth in Contemporary Society* (Palgrave Macmillan, 2018).

³² Et.al Agus Suwignyo, *Post Truth Dan (Anti) Pluralisme*, ed. Agus Suwignyo (Jakarta: Kompas, 2019).

though it is in a different country, it can still be obtained, and sometimes it can even be live/according to the events that occur.

b. People can make their information through social media.

Social media is an online medium, with its users being able to easily participate, share, and create content, including Blogs, Social Networks, Wikis, Forums, and Virtual Worlds. Blogs, Social Networks, and Wikis are the most common forms of social media used worldwide.³³ Existing social media continues to develop so that almost everyone who holds a communication tool based on the android operating system has social media. Information created on social media is limited in scope or general because everyone can access, read and even download/store existing information.

c. The democratization of media and citizen journalism compensates for public dissatisfaction with mass media information and disillusionment with politics.

The public's dissatisfaction with the news presented by mainstream media, including news that contains political content, encourages individuals to make their news (citizen journalism). Citizen Journalism (C.J.) is known by various other names, such as participatory journalism or grassroots journalism, which is journalism of ordinary people. Regardless of educational background and expertise, a person can plan, explore, process, and represent information in writing, pictures, photos, speech (oral reports), videos, and others.³⁴

d. People are more susceptible to receiving misinformation because communities of the same ideology and beliefs develop.

This vulnerability in receiving misinformation is often exploited by certain parties so that it can cause losses. However, recipients of erroneous information often do not check and re-check the information received, especially if the information comes from a community of the same ideology/belief.

³³ Anang Sugeng Santoso, "Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia," *Jurnal Publiciana* (2016): 18.

³⁴ Senja Yustitia, "Citizen Journalism Melawan Mainstream Media," *Journal The Messenger II*, no. 1 (2010): 1–9, <https://repositorio.flacsoandes.edu.ec/bitstream/10469/2461/4/TFLACSO-2010ZVNBA.pdf>.

e. Technology has messed up the truth because going viral is more critical than information quality and ethics

These days, the quality of information and ethics is often marginalized because of a viral desire for info/news that has been uploaded on social media. Various examples in everyday life that often appear on social media, such as Facebook, Youtube, Tik Tok, sometimes marginalize ethics/norms, such as people taking baths while driving,³⁵ staff/officials suspected of being in discotheques and drinking liquor,³⁶ women revealing their genitals in the open.³⁷ Such a phenomenon, of course, not only marginalizes ethics, but the information shared is also of poor quality, so it is detrimental to others and can create the potential for unrest in the wider community.

f. Truth is no longer falsified or refuted, but the truth comes second. People do not even use the term “lie” but play behind a semantic umbrella, alternative truths, and hoaxes.

Information or news considered accurate is no longer easy to find. The Mastel survey in 2017 revealed that of 1,146 respondents, 44.3% received hoax news daily, and 17.2% received it more than once a day. Even mainstream media that are relied on as trustworthy media are sometimes contaminated with the spread of hoaxes. Mainstream media is also a channel for disseminating hoax information/news, each at 1.20% (Radio), 5% (Print Media), and 8.70% (Television). Not only mainstream media but hoaxes are circulating in the community through online media. The results of research conducted by Mastel in 2017 also stated that websites were the most widely used channels for spreading hoaxes, at 34.90%. Chat applications (Whatsapp, Line, Telegram), at 62.80%, and through social media (Facebook, Twitter, Instagram, and Path) which are the most used media, reaching 92.40%.³⁸

The existence of such a marker, of course, shows that the Post Truth era needs to be addressed wisely and carefully. Especially in everyday life, inevitably, everyone will be

³⁵ Edy Arsyad, “Viral! Demi Konten, Mandi Di Tengah Jalan,” *Fajar.Co.Id*, last modified 2021, accessed September 14, 2022, <https://fajar.co.id/2021/01/28/viral-demi-konten-mandi-di-tengah-jalan/>.

³⁶ Kompas tv Jateng, “Viral! Video Sekdes Di Purworejo Diduga Tenggak Miras,” *Kompas Tv*, last modified 2022, accessed September 14, 2022, <https://www.kompas.tv/article/326159/viral-video-sekdes-di-purworejo-diduga-tenggak-miras>.

³⁷ Mutia Nugraheni, “Video TikTok Hijaber Pamer Aurat Bikin Geger,” *Drream.Co.Id*, last modified 2022, <https://www.dream.co.id/stories/video-tiktok-hijaber-pamer-aurat-bikin-geger-220526e.html>.

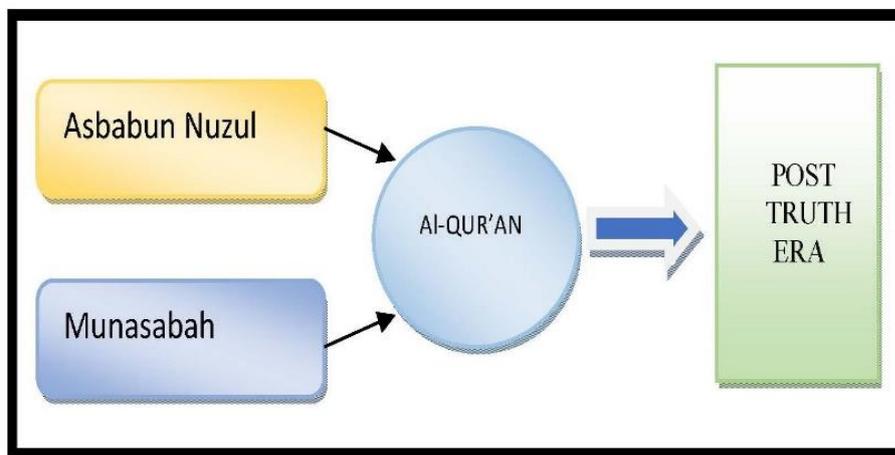
³⁸ Christiany Juditha, “Hoax Communication Interactivity in Social Media and Anticipation (Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya),” *Journal Pekommas* 3, no. 1 (2018): 31.

faced with technology, both in broad needs and in social media. Furthermore, one makes religion a moral/ethical bulwark and behaves daily.

4. Discussion

To understand the Qur'an, the understanding of *asbabun nuzul* and *munasabah* plays an important role, as described previously. As for the relationship between *asbabun nuzul*, and *munasabah* in understanding the Qur'an in the current Post Truth Era, at least it can be described as follows:

Picture 1. The relation between *asbabun nuzul*, *munasabah* and post-truth



From that picture, it can be described as follows:

- a. *Asbabun nuzul* and *munasabah* become tools for understanding the verses in the Qur'an. So that the understanding obtained can be more comprehensive, the example of the following verse, if it is interpreted in one piece, can lead to a different understanding:

.... فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ...

..then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush.... (Q.S. at-Taubah [9]:5)³⁹

These verses are often introduced by radical groups, especially terrorists, as is often found in their doctrine books. At first glance, this verse looks very scary. Moreover, the

³⁹ Al-Qur'an, "Aplikasi Al-Qur'an Digital in Ms Word."

word *al-musyrikun* is defined by non-Muslims. That means there is a permit to kill non-Muslims anywhere and anytime. There is no need to feel guilty and sinful because this verse is the basis for the permissibility of killing in any way non-Muslims, let alone those fighting Islam. If you look at the correlation between the verse and its *asbabun nuzul*, the understanding will differ from the previous one.

The verse above is more prominent as a verse of *da'wah* than as a verse of *jihad* or war. Notice that the verse begins with the word *idza* (if), meaning it is conditional. The closing part of the verse ends with an emphasis on Allah's most dominant attribute in the Qur'an: Verily Allah is Forgiving, Most Merciful. The word *al-Rahim* (Most Merciful) is the most dominant attribute of Allah in the Qur'an, repeated 114 times. Compare this with the words *al-Muntaqim* (Most Vengeful) and *al-Mutakabbir* (Most Arrogant), only repeated once each in the Quran.⁴⁰

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*Furthermore, when the sacred months have passed, kill the polytheists wherever you find them, capture them, besiege them, and sit in wait for them at every place of ambush. Nevertheless, if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful. (Q.S. at-Taubah [9]:5)*⁴¹

Asbabun nuzul, this verse can be traced through an intertext analysis of the previous verse. From there, it can be seen that this verse relates to an agreement made by the Muslims and the polytheists of the Quraysh of Mecca⁴². The agreement is known as the Hudaibiyah agreement, which resulted in four points. The contents of the agreement are as follows.⁴³

- 1) Prophet Muhammad and his people this year must return without performing the pilgrimage. Next year they may come to perform the pilgrimage for up to three days.
- 2) Both parties do not attack each other (hold a truce) for 10 (ten) years.

⁴⁰ Nasharudin Umar, "Memahami 'Munasabah' Ayat," *News Detik.Com*, last modified 2020, accessed September 14, 2022, <https://news.detik.com/kolom/d-4898037/memahami-munasabah-ayat>.

⁴¹ Al-Qur'an, "Aplikasi Al-Qur'an Digital in Ms Word."

⁴² Ulummudin, "Tafsir Kontemporer Atas 'Ayat Perang' Qs Al-Taubah (9): 5-6: Perspektif Hermeneutika Jorge Je Gracia," *Aqlam: Journal of Islam and Plurality* 4, no. 9 (2019): 5-6, <http://journal.iain-manado.ac.id/index.php/AJIP/article/view/1013%0Ahttp://journal.iain-manado.ac.id/index.php/AJIP/article/download/1013/740>.

⁴³ Ali Geno, *STRATEGI POLITIK NABI MUHAMMAD SAW Dalam Perjanjian Hudaibiyah Disusun Untuk Memenuhi Tugas Pada Pada Mata Kuliah : Hadis Dan Sirah Nabawiyah : Tekstual Dan Kontekstual Oleh : Dosen Pengampu : Prof. Dr. Said Aqil Al-Munawwar, MA. Disusun Oleh : Ali Ge*, 2019.

- 3) Anyone from the Quraysh who wishes to join the side of Muhammad (Islam) is allowed. Likewise, the Muslims who joined the Quraysh were considered part of them.
- 4) Anyone who comes to Muhammad without the permission of his guardian must be returned. Furthermore, whoever comes to the Quraysh from the group of Muhammad will not be returned.

The agreement made on its way should have worked better due to the betrayal of the agreement by the Quraysh polytheists. Although it was clear that they had broken the agreement, the Prophet did not attack the polytheists of the Quraysh of Mecca. Even in Q.S. at-Taubah [9]:5, in Q.S. at-Taubah [9]:2, information was obtained that the polytheists of Quraysh were given a deadline of four months to make a decision, whether to keep fighting or surrender. The cancellation of the agreement and the call for repentance within four months were reiterated by Q.S. at-Taubah [9]:3. Ali bin Abi Talib delivered the ultimatum among the people of Mecca. The Apostle chose Ali as the official delegate who conveyed the cancellation of the agreement and another option to avoid war, namely repenting and embracing Islam. However, after the four-month period ended, the Muslims were allowed to fight against the polytheists of the Quraysh of Mecca as excesses for violating the agreement. So war is the last option after diplomatic efforts fail.⁴⁴

Thus the understanding of Q.S. at-Taubah [9]:5 if use *asbabun nuzul* and *munasabah*, so the meaning of the verse that is used as an example above is precise to emphasizes Islam as a religion of compassion and tolerance, not a religion that is scary and spreads fear with threats of death and violence.

- b. As for such an understanding, if it is associated with the post-Truth Era, then if the understanding of verse fragment is partially understood (not paying attention to the context and connection of the verse), it can lead to the potential for conflict between religious communities, especially Muslims and non-Muslims.**

This conflict is straightforward to happen if the provocation of the snippet of the verse is shared and uploaded accompanied by hate narratives in social media groups that are private/limited/specific communities. This means this is a part/way/stage in the

⁴⁴ Ulumudin, "Tafsir Kontemporer Atas 'Ayat Perang' Qs Al-Taubah (9): 5-6: Perspektif Hermeneutika Jorge Je Gracia."

brainwashing process. Brainwashing, in this case, means a dangerous idea, which is like a scary dream because it penetrates the core of someone's privacy or privacy. He is capable of brainwashing and controlling all aspects or aspects of one's actions while also "guiding" in detail his thoughts.⁴⁵

Nevertheless, brainwashing is not a magic bullet, a shortcut to control the mind, but is a complex phenomenon that continues to use its psychological processes to wreak havoc. The victims are not only individuals. It is proven that based on a more meaningful study, the victims of brainwashing are not only marginalized or those who do not count at all but also established. Even those chosen have been given training and prepared with good-quality knowledge and a variety of technical equipment.⁴⁶ This is as well to the confession of one of the former terrorism convicts, Yudi Zulfachri, in which he explained clearly that in addition to meeting directly with Aman Abdurrahman, he also reads his books and translations and even follows his live lectures through social media.⁴⁷

This shows that something wrong but is repeatedly conveyed, especially added religious narratives by people who have certain motives or goals, will have a fatal and broad impact, not only on individuals but also society in general.

From this discussion, it can be understood that *asbabun nuzul* and *munasabah* play a vital role in exploring the meaning of the Qur'an, especially in the post-truth Era. In an era where lies are rampant, even the truth is disguised so that something wrong seems to be the truth, and something true seems wrong. However, by understanding *asbabun nuzul* and *munasabah* in exploring the meaning contained in the Qur'an, one can avoid attempts to understand the contents of the Qur'an inaccurately. Therefore, even in the post-truth Era, everyone is not easily swayed by the changing circumstances and news surrounding human life, including lies wrapped up or in the name of religious teachings.

D. Conclusion

An understanding of *asbabun nuzul* and *munasabah* will be beneficial in capturing the meaning contained in the Qur'an. Where lately, during the rapid development of the flow of information technology that has had an impact on the emergence of the Post Truth Era,

⁴⁵ Husain Haikal, "Brainwashing Dalam Dinamika Relasi Agama Dan Negara," *Millah X*, no. 2 (2011): 441–454.

⁴⁶ Haikal, "Brainwashing Dalam Dinamika Relasi Agama Dan Negara."

⁴⁷ Arif B Setyanto, "Kisah Yudi Zulfachri, Eks Murid Aman Abdurrahman, 5 Tahun Lepas Dari Doktrin Dan Dibantu Ali Imron," *Grid.Id*, last modified 2018, accessed September 14, 2022, <https://www.grid.id/read/04706781/kisah-yudi-zulfachri-eks-murid-aman-abdurahman-5-tahun-lepas-dari-doktrin-dan-dibantu-ali-imron>.

humans often lose control and fall into an endless vortex, which in turn has a detrimental impact not only on the individual level but also on society, nation, and state. So the Post-Truth Era teaches humans always to be wise, careful, and vigilant in making every decision, especially for Muslims, who have the Qur'an as a way of life. Therefore, with the spirit to hold fast to the Qur'an, the primary source of Islamic teachings, Muslims should be able to take advantage of the rapid development of information technology to spread more benefits and do good deeds. So Islam as *rahmatan lil 'aalamiin* can be felt in real life, not only for Muslims but also for other people, the environment, and the universe.

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