# Media Framing of QS. al-Nisā' [4]: 34 by @quranreview on Instagram: Glorifying Women Tendencies in Interpretation

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**Abstract**

This study examines @quranreview's interpretation of Qur'anic verse QS. al-Nisā' [4]: 34 on social media, focusing on the words used to convey meaning. Interpreting the Qur'an on social media is often simple and direct, as it involves exploring the meaning of verses through individual comments. However, this approach needs to improve in that it can sometimes overlook the central message of the verse due to its focus on individual words. Discovering the tendency of word choice in interpreting the Qur'an contributes to developing interpretation in social media. Through a qualitative analysis using critical discourse analysis by Teun A. van Dijk, we found that @quranreview deliberately chooses representative words to challenge the traditional interpretation of the verse, which can be discriminatory towards women. The study highlights the importance of careful word choice in interpreting the Qur'an on social media, especially when dealing with sensitive and controversial topics. It also suggests that @quranreview's tendency to glorify women in its interpretation can contribute to a broader and more nuanced understanding of the text.

*Keywords: Quran Exegesis, Social Media, Teun A. Van Dijk*

**Abstrak**

Penelitian ini bertujuan untuk menemukan kecenderungan pemaknaan akun Instagram @quranreview terhadap QS. al-Nisā' [4]: 34 melalui mekanisme makna terhadap pilihan kata penyusuan ayat. Pemaknaan terhadap al-Qur'an di media sosial yang mengeksplorasi makna melalui kata menghadirkan makna yang lugas dan sederhana. Eksplorasi kata sebagai basis pemaknaan memiliki kerentanan terhadap ketercakupan pesan utama ayat. Penemuan terhadap kecenderungan pemilihan kata dalam proses pemaknaan al-Qur'an berkontribusi terhadap perkembangan tafsir di media sosial. Penelusuran atas kecenderungan akun @quranreview dilakukan dengan menggunakan metode kualitatif dengan analisis wacana kritis Teun A. van Dijk sebagai perangkat analisa data. Penelitian ini menemukan struktur dasar pemaknaan @quranreview yang mengandalkan makna kata yang dipilih secara sengaja dan representatif untuk mencapai makna yang relevan dengan problem yang melatar belakangi unggahan. Cakupan makna yang dihasilkan bertujuan untuk menolak dan merekonstruksi

pemahaman umum masyarakat terhadap kandungan QS. al-Nisā' [4]: 34 yang diskriminatif dan represif terhadap perempuan melalui susunan proposisi yang persuasif. Makna dibingkai sesuai tendensi dan kecenderungan untuk memuliakan perempuan.

***Kata Kunci:*** *Tafsir, Media Sosial, Teun A. Van Dijk*

## A. Introduction

The use of social media to spread the simple and straightforward meaning of the Qur'an (Lukman, 2018) has resulted in essential deviations driven by the interests of Instagram account owners. One such account, @quranreview, presents a different interpretation of QS. al-Nisā' [4]: 34 based on content needs and narrative tendency (Quranic Creative Media (@quranreview), 2023). The account focuses on exploring the meaning of the word al-ṣāliḥaḥ (Quranic Creative Media (@quranreview), 2021b) to promote the branding of women while using the same verse to encourage men's duty to protect women by emphasizing the meaning of the word *qawwam* (Quranic Creative Media (@quranreview), 2019, 2021a). However, this approach of isolating one word contradicts the overall syntagmatic meaning of the verse. This search for meaning reflects a deviation from the original intent of the Qur'an, as meaning is manipulated solely to serve the content needs of the account (Wadud, 1999).

The biased mechanism of the @quranreview account's interpretation of verses, which leads to ignoring the construction of the whole meaning, has been abandoned by many researchers. Previous research has examined the relationship between the @quranreview account and the Qur'an concerning interpretation. As a result, researchers have identified three distinct tendencies in the interpretation process of the @quranreview account. First, the @quranreview account is considered to use a rhetorical logic interpretation model (Lail, 2020), along with linguistic and contextual approaches (Annanda, 2021; Muhafizah, 2022). Fadoli et al. (2022) have identified that the interpretation steps taken by the @quranreview account are part of a reception mechanism dominated by exegesis reception. Second, the meaning content described in the @quranreview account is considered to represent millennial tendencies in the use of language (Farihah & Raihana, 2020). Third, posts about the contextual interpretation of verses encourage the spirit of learning the Qur'an in readers (Afifah, 2021; Alfikri, 2022) and inspire affective, cognitive, and behavioural changes (Al-Banna & Hilmi, 2022; Al-Banna, Hilmi, & Zulaiha, 2022; Haq & Syauqi, 2021). Previous research has focused on the meaning-making process of the @quranreview account and its

impact while overlooking the tendentious tendencies in the construction of messages in their uploads. This is the main difference between this research and previous studies.

The main objective of this research is to examine the mechanism of message description in the form of themes in each upload produced through the interpretation of word choices relevant to their meaning. The study aims to detect the tendency towards word choice that represents ideological tendencies in @quranreview account uploads using three models: (1) how propositions are used to explain and reinforce the meaning of words in the @quranreview account; (2) how the (social) meaning and social context are understood in the process of uploading in @quranreview account; and (3) how ideological tendency is reflected in the description of meaning in @quranreview account. These three models explore the ideological tendencies in the diction choice used to emphasize meaning through themes.

Tendentious word choices in the theme have direct meaning in upload descriptions. The tendency of substance refers to the intentional selection of referential words that represent the overall meaning of the verse. The deliberate choice of discourse in the form of diction reflects the tendency and ideological tendencies of the language owner (Kuo & Nakamura, 2016). The choice of words is based on the account owner's tendency to respond constructively to events related to the verse. The reconstruction of the meaning of the Qur'an to address real-world problems through social media is open, without the need to emphasize authority in interpretation (Lukman, 2018). The rejection of meaning previously only at the level of ideas (in the head) is implemented in reality (in the world) through social media interpretation in the form of preference and selection of meaning. Salter et al. (2017) identified these two forms as a mechanism for realizing racism in discourse. The @quranreview account on Instagram reveals its biased interpretation mechanism through the composition of its word choices.

## B. Research Method

This study employs qualitative methods to identify the mechanisms of tendentious meaning in the @quranreview account. Qualitative methods are motivated by collecting and analyzing data through descriptive (non-numerical) discourse to understand account owners' beliefs and motivations in compiling interpretations (Nassaji, 2020). The arrangement of the @quranreview account is limited in this study to QS. al-Nisā' [4]: 34 as the primary data source. The selection of QS. al-Nisā' [4]: 34 is based on the construction of meaning that exhibits a solid patriarchal tendency which is not universally agreed upon (Devos, 2015).

This research also employs secondary data sources from documents and related research results to strengthen the data composition. In the process of data analysis, this research uses the concept of *al-tāhir al-ḥaddād* introduced by Naṣr Ḥāmid Abū Zayd. This concept reflects a gender approach to understanding the Qur'an by placing religious texts in their historical meaning (Abū Zayd, 2004) so that it can be a measure of various mechanisms of importance that aim to free women from interpretations that are considered gender biased.

In the data collection process, this study uses content analysis, which requires the researcher involves systematically analyzing media content (Mayring, 2014). The researcher mapped various posts in the @quranreview account by separating the posts resulting from the interpretation of QS. al-Nisā' [4]: 34. This data collection technique is used because it can provide an in-depth experience for researchers with research subjects (Marshall & Rossman, 2011). The obtained data is analyzed using three stages. In the first stage, the data will be separated based on its relevance to the main idea under study—the narrative uploads based on the interpretation of QS. al-Nisā' [4]: 34 on the @quranreview account are separated from the explanation of other verses. In this process, the data goes through a data reduction process by separating the uploads of the meaning of QS—al-Nisā' [4]: 34 from other verses. In the second stage, the sorted (reduced) data is displayed to determine categories based on critical discourse analysis introduced by Teun A. van Dijk. Critical discourse analysis emphasizes the use of language composition to highlight ideologies that can influence actions and reinforce hierarchies and social differences in society (van Dijk, 2001)—the explanation of the meaning of QS. al-Nisā' [4]: 34 scattered in the @quranreview account uploads that have been collected are examined to look for conceptual relationships to produce unity of ideas and concepts. The results of the search for unity of statements are made into conclusions as an implementation of the third stage (Miles & Huberman, 1984).

## C. Research Finding

This section describes the mechanism of the @quranreview account's interpretation of QS. al-Nisā' [4]:34 is explored through three models. The first model identifies the arrangement of propositions that derive meaning through descriptions. The second model aims to understand the social cognition of the account owner, as reflected in the narrative of meaning and the social context that informs the reconstruction of the presented purpose. Finally, the third model is utilized to uncover new forms and tendencies of the @quranreview account, which deviate from the traditional mechanism of Qur'anic interpretation known in Qur'anic studies.

## 1.  A Brief History of @quranreview's Instagram Account

The @quranreview account is a startup that focuses on using social media as a platform for learning the Qur'an. It was established in 2019 by Angga Ashari (Ahza), a content creator who graduated from the Yogyakarta Institute of Agriculture with a major in Agricultural Cultivation. The first post was uploaded on Instagram on June 21, 2019, featuring a picture of the moon with the number 17, symbolizing QS. Al-Qamar [54]: 17, which serves as a representation of its profile picture's meaning (Quranic Creative Media (@quranreview), 2019). The account's founder aims to provide Qur'anic teachings to millennials with the tagline "al-Qur'an is millennial-able," catering to the preferences and tendencies of the millennial generation. Ahza, as the account's initial creator, is dedicated to presenting a Qur'anic understanding that aligns with the mindset of millennials, ensuring that the teachings remain easily accessible (Orasi Podcast, 2023).

The @quranreview account tends to explore the meaning of the Qur'an through the lens of vocabulary. The founder, with a basic knowledge of Arabic, targets the meanings of words in the Qur'an. This focus is evident in the initial uploads of the account, which prioritize delving into the meanings of words within the Qur'an. The emphasis on Arabic language knowledge is highlighted as a fundamental foundation for comprehending the Qur'an (Orasi Podcast, 2023). The account's approach establishes a correlation between language meaning and trendy images, intending to convey the appropriate meanings to young people's minds effectively. By combining the exploration of word meanings with visually appealing content, the @quranreview account aims to resonate with and engage the younger audience (Orasi Podcast, 2023).

## 2.  Textual Analysis of the Interpretation of QS. al-Nisā' [4]:34 on the @quranreview Instagram Account

On Instagram social media, the interpretation of QS. al-Nisā' [4]: 34 is communicated in textual form, representing the social behaviour of the account owner. To trace the construction of discourse in uploads, it's necessary to understand the mechanism of composing text compositions that appear in descriptive form. Propositions containing a series of concepts with language as a tool reflect the behavioural tendencies hidden in the text (van Dijk, 2001, p. 359). The interaction between the account owner, who has a set of knowledge, and the Qur'an as the object of interpretation forms a system of meaning embodied in the upload through the language structure. According to van Dijk, the language structure represents a person's cognitive structure in processing complex information

through language composition (van Dijk, 1980, p. 2). The language's arrangement of referential and functional codes is assembled as discourse on the @quranreview account as an interpretation of QS—al-Nisā' [4]: 34.

The Instagram account @quranreview constructs the meaning of QS. al-Nisā' [4]: 34 by utilizing a variety of referential and functional codes, resulting in the formation of distinct themes. Based on the data, five articles are presented, representing the meaning of QS. al-Nisā' [4]: 34, which are "*semua cewek tuh sama* (all women are the same)", "*suami yang baik tuh…* (qualities of a good husband…)", "*lelaki yang baik, itu gini* (qualities of a good man)", "*memukul istri* (wife-beating)", and "*tutorial mukul istri?* (a tutorial for hitting a wife?)". The articles that show the homogeneity of women are constructed through the use of the word *al-rijāl* (men) in binary opposition with *al-ṣāliḥaḥ* (good women).

> *Perhatiin* banget, kalimatnya dimulai dengan kata "*ar rijal*" secara bahasa artinya laki laki.
> *Next*, perhatiin yang aku garis merah. Gimana Allah saat *ngejelasin* seorang wanita. *Nggak* dimulai dengan *An Nisa* (wanita), tapi dimulai dengan *Ash Sholihah*. Tau *ndk*? Harusnya "*fair*" *dong*. Saat *jelasin* lelaki dimulai dengan kata "*ar rijal*", harusnya *nih* saat *jelasin* perempuan juga *dimulain* dengan *an nisa*. Atau karena saat *jelasin* wanita dengan kata *As Sholihah* (wanita baik/*sholihah*), harusnya saat *jelasin* lelaki *tuh* dimulai *dg* As Sholih (lelaki baik/*sholih*). *Hmm*.... Dari ayat ini, seolah Allah *tuh ngasih* pesan bahwa *gak* ada *tuh* yang namanya An Nisa di dunia ini, adanya *tuh Ash Sholihah*. Di dunia ini, seolah Allah *ndak ciptain* wanita biasa, tapi Allah adanya *tuh*, *ciptain* wanita-wanita baik, *Ash Sholihah*. Seolah satu paket *gitu*, antara Wanita & Kebaikan, dan itu seperti *gak* bisa *dipisahin*. …. *In syaa Allah*, "semua" wanita *tuh* "sama" baik *nya* kok. *Mention* wanita baikmu (Quranic Creative Media (@quranreview), 2021b).

> (Pay close attention. The sentence starts with the word "*al-rijal*, " meaning man.
> Next, could you pay attention to what I've redlined? How Allah describes a woman. It doesn't start with *An Nisa* (woman) but begins with *Ash Sholihah*. You know what? It should be "fair". When explaining men, begin with the word "al-rijal". When describing, women should also start with *al-nisa*. Or because when describing women with the word As Sholihah (good/ sholihah woman), when explaining men, it should begin with *As Sholih* (good/*sholih* man). Hmm... From this verse, it is as if Allah is giving a message that there is no such thing as *An Nisa* in this world, there is *Ash Sholihah*. In this world, it is as if Allah did not create ordinary women, but Allah did, making good women, Ash Sholihah. It's like a package between Woman & Goodness and can't be separated. .... *In shaa Allah*, "all" women are "equally" good. Mention your good woman)

The explanation of the wisdom behind the choice of the term *al-ṣāliḥaḥ* over *al-nisā'* is believed to convey the message that God only created good women. The choice of words to compose this meaning aligns with the main message and serves as the underlying theme.

The process of organizing the composition of referential and functional codes to lead to the theme is accomplished by using derivative meanings contained within words and the

syntagmatic function between words. The theme of good husbands and men is conveyed through the use of the term *qiyām*, which includes three meanings as referred to in the book *Mufradāt Alfād al-Qur'an*: sensitive (*qiyām*), loyal (*qāmu*), and consistent (*qiwām*).

> …*Qiyam* itu bukan berdiri pasif tapi berdiri aktif. *So*, seorang lelaki itu berdirinya *emang* harus aktif, penuh inisiatif, kreatif dalam *relationship*…Singkatnya, harus peka. *That's Qiyam. Next* adalah *qomu* atau *qooma deh*…Suami yang baik itu adalah yang selalu bisa komitmen dengan apa yang diucapkannya…Singkatnya, harus setia. *That's Qoomu. Next* adalah *qiwwam*. Secara bahasa artinya adalah pilar…Suami adalah pilar rumah tangga…Pilar dalam sebuah rumah, adalah ia yang menanggung beban, menjaga rumahnya agar tidak roboh sekuat apapun badai yang menerpa (Quranic Creative Media (@quranreview), 2021a).
> Istri lagi murung, capek. Suami *tuh* harus peka, aktif. *That's Qiyam*…Sebaik lelaki, *ar rijal*, suami itu adalah *yg* bisa komitmen selalu pada istrinya, *klo* bahasa sekarang "setia"…*Ar Rijal*, sebaik suami itu selain harus menjadi pilar *dlm* rumah tangga, menanggung beban, ia juga harus konsisten (Quranic Creative Media (@quranreview), 2019).

> (...*Qiyam* is not passive standing but active standing. So, a man must be involved, full of initiative, and creative in relationships...In short, he must be sensitive. That's *Qiyam*. Next is *qomu* or *qooma*...A good husband can always commit to what he says...In short, you must be loyal. That's *Qoomu*. Next is *qiwwam*. In language, it means pillar...The husband is the pillar of the household...The post in a house is he who bears the burden, keeping his house from collapsing no matter how strong the storm hits.
> His wife is moody, tired. A husband must be sensitive and active. That's *Qiyam*...As good as a man, *ar rijal*, the husband can always commit to his wife if the language now is "loyal"...*Ar Rijal*, as good as a husband, besides having to be a pillar in the household, bear the burden, he must also be consistent.

Derivative mechanisms that support the theme of good husbands (men) are distinguished in contrast to the explanation of other pieces that use syntagmatic schemes. The article about wife beating is referenced through the relationship between the term *ḥāfiḍāt li al-ghayb* (to take care of oneself in the absence of one's husband), which denotes the wife's duty, and *wadribuhunna* (beat), which serves as the consequence. The unbalanced relationship between responsibilities and outcomes is a reason for the permissibility of reporting the husband's act of domestic violence. This meaning is corroborated by the narration of Ibn Abbās, quoted from *Tafsīr al-Qurṭubī* (Quranic Creative Media (@quranreview), 2022a). A more detailed explanation of the actions of husbands who beat their wives is provided through the theme "Tutorial on Wife Beating," which uses functional propositions in the form of the history of the cause of the verse's revelation (*asbāb al-nuzūl*) (Quranic Creative Media (@quranreview), 2022b). This functional proposition significantly supports the theme and strengthens the construction of the central meaning of QS—al-Nisā' [4]:34.

The @quranreview account provides a coherent explanation of the meaning of QS. al-Nisā' [4]: 34, framed by the preferred theme of the verse. The description of the definition is organized into three trends. Firstly, the emphasis is on the coherence of meaning through propositions. The purpose of the verse is arranged by using main proposals (referential) supported by explanatory propositions (functional). Secondly, the explanation scheme is based on the arrangement of themes. The main message of the verse is presented at the beginning of the feeds as a general construction adapted to the other parts of the explanation as the main topic. Thirdly, a scheme of meaning is utilized that relies on Instagram infrastructure. The meaning description is presented through a unique scheme using microblogs in feeds and detailed explanations in captions. The @quranreview account effectively emphasizes the meaning of QS. al-Nisā' [4]: 34 by using a coherent word composition between local and global aspects.

The arrangement of the word composition forms the main intended message of the meaning of QS. al-Nisā' [4]: 34 is presented through the attachment between propositions. The proposition, the conceptual structure of the clause that describes the meaning (van Dijk, 1977, p. 21), is used to strengthen the purpose expressed in the theme (title) of the upload as a composition of global meaning. The use of explanatory is based on the relational relationship between the intended purpose of the word contained and the concept behind the existence of the verse, such as the context behind the presence of the poetry. Exploration of the meaning of *al-ṣāliḥaḥ, ḥāfiḍāt li al-ghayb*, *wadribuhunna*, *qawwam* is used because of the continuity of the importance of the word with the intended theme.

Meanwhile, the use of tafsir references and the cause of the verse's revelation is considered relevant to strengthen the theme that relies on the local composition of the language. The mutually binding relationship between one explanation and another based on words and concepts aims to bind the meaning chosen subjectively and ideologically (Fang, 2018; van Dijk, 1991, p. 112). The choice of words is explained as an explanatory description of the theme taken from the composition of the verse. The article becomes the central concept to direct the meaning of the verse tailored to the account owner's purpose as its ideological implementation by using the local coherence of language to support its global definition in the theme (van Dijk, 1991, p. 112).

Organizing the language into a schematic model in the form of a theme reinforces the local language structure and supports the intended meaning of the theme. The choice of diction in the titles as topics contained in verse shows the priority of the intended purpose by the @quranreview account. By placing the markers "a good husband is..." and "a good

man is like this" at the beginning of the feeds as the main topic, the @quranreview account demonstrates a rejection of male leadership in the family, which is supported through the meaning of qawwam as a protector. The arrangement of keywords serves as a means of argumentation to direct the account owner towards framing the discussion around women's position as protected. Organizing the keywords in a certain way can steer the argument towards a perspective highlighting women as individuals who require protection (van Dijk, 1980, p. 131). This situation represents the personal view of the account owner in framing meaning (van Dijk, 1985, p. 69). Framing meaning towards specific interests is inevitable due to media conventions and infrastructure. Diabah (2023) found that netizens use the same framing models on YouTube to defend their interests. How the intended meaning is presented suggests that the @quranreview account aligns with media that advocate for gender equality within the household, specifically concerning women.

The tendency to defend women is strongly evident in using propositions that function as premises supporting conclusions in the form of themes. The choice of submissions as the constituent of the judgment reflects the ideological tendency contained in a discourse (van Dijk, 1998a, p. 205). The use of the term *al-rijāl*, which identifies its meaning through the explanation of *al-ṣaliḥaḥ* by mentioning the binary opposition, is reinforced by the phrase "*kayaknya cowok bakalan agak kesel deh, ketika baca nih ayat* (I think guys will be a bit upset when they read this verse)" to give the impression that the verse focuses on the importance of women. The meaning of the word *qawwam*, which connotes a duty to provide and protect, is further emphasized by the use of the adjectives "sensitive," "loyal," and "consistent," and strengthened by the phrase "*harus gini* (must be like this)" to underscore the obligation to honour and elevate women. The support for the defence of women's position is demonstrated through the use of phrases such as "…*ituh tuh langkah, bukan optional* (...there is a step, not optional)" and "*jangan langsung main pukul dong itu rumah tangga bukan arena MMA* (do not immediately play hit it is a household, not an MMA arena)", which suggest the development of the notion of respect for women. The defence of women is constructed through the sentence composition (entailment) (Shramko & Wansing, 2021) that is made through a series of themes to interpret QS—al-Nisā' [4]: 34.

The composition of sentences that follow the infrastructure provided by Instagram as a medium for conveying meaning supports changes in the conventions of the purpose of QS. al-Nisā' [4]: 34. The importance is organized through a microblogging model on feeds that is reinforced by detailed descriptions in the caption. The first feed that presents the main message idea is vital to the second description, which shows the cause-and-effect

relationship. The arrangement of illustrations in each meal and caption organizes each functional proposition that contains the global meaning of the text schematically (van Dijk, 1980, p. 109). The arrangement of descriptions is intentionally given, involving the context and purpose of definition, verse construction, word explanation, and themes included in the feeds.

Meanwhile, captions serve as a more detailed explanation of the propositions emphasized in the feeds. The persistence of the scheme takes place only in the structure of the main message as a theme placed at the beginning of the dinners, which is a distinctive characteristic of Instagram. This means that the explanation scheme always follows the conventions and infrastructure of the media with unique types and forms (van Dijk, 1985, p. 69). The technique used to emphasize the explanation in feeds and captions supports the construction of the desired meaning of QS—al-Nisā' [4]: 34.

The intertwining of meanings between posts is part of the meaning of QS. al-Nisā' [4]: 34 forms the account owner's tendency towards the intended meaning content through language composition. The partial arrangement of meaning in the form of themes in each upload leads to the account owner's intention to show the significance of QS—al-Nisā' [4]: 34 as a verse that prioritizes women. Van Dijk (1980, p. 3) mentions that the interweaving of various topics used to explain one event shows the ideological tendency of the language user. The meaning of the Qur'an becomes subject to the account owner's desire to reconstruct the meaning. Although in some @quranreview account uploads, the account references tafsir dictionaries and tafsir books to confirm importance, this aims to construct meaning under their wishes. According to van Dijk (1983, p. 70), confirmation of meaning is a language-use strategy to strengthen control over a substance. The Qur'an interpretation by the @quranreview account through Instagram forms a tendentious and deliberate interpretation mechanism.

The tendentious and intentional meaning mechanism arises from the concept of meaning based on the choice of specific diction that is adjusted to the tendency of the desired meaning. The idea of meaning is constructed by framing propositions in such a way as to reinforce the significance of specific words, thereby narrowing the focus of the main message within the verse. Although the narrowing of the meaning of religious narratives is considered a consequence of typical interpretation activities in social media (Civila, Romero-Rodríguez, & Civila, 2020), the intensity of argumentation provided by the @quranreview account in its language composition reflect different mechanisms in the area of interpretation. Instagram is used as a medium of understanding by using local and global

propositions through themes, referential and functional narratives to explain meanings, schemes, and explanatory styles that adjust to the media infrastructure. The composition of interpretations using feeds through microblogging and captions opens up opportunities for new faces of understanding on social media. The tendency of the dominant meaning is another face that comes as a consequence of the openness of social media as a system open to everyone in interpreting the Qur'an.

### 3. Cognition of Interpretation and Socio-Cultural Context in the Discourse on the Interpretation of QS. al-Nisā' [4]: 34

The tendency to understand QS. al-Nisā' [4]: 34 and its implications for meaning construction are based on social cognition and socio-political and cultural contexts. The text written as part of the @quranreview account's interpretation efforts presents a concept "intentionally" conveyed through a series of propositions in the form of discourse. According to van Dijk, the intentionality of meaning is produced by the mental structure of language makers, allowing meaningless words to be conceptualized as a meaningful discourse with ideological content. He defines ideology as a system of ideas that reflects personal alignments representing the material interests of a group that aims to influence other groups (van Dijk, 1998a, p. 8). Ideological representations appear in discourse expressions that require tracing aspects of cognition and language composition strategies (van Dijk, 1991, p. 117). Social cognition, influenced by social context, impacts QS's meaning-production process. al-Nisā' [4]: 34 through a distinctive model. This contextual model encourages an individual to emphasize or ignore meanings that can control the presence of communicatively relevant information in the text (van Dijk, 1998b, p. 21). The control of importance emphasizes concepts that represent the account owner's tendency to interpret the verse.

The account owner believes that awareness of the meaning of words is the primary tool for interpreting the Qur'an—the interpretation of QS. al-Nisā' [4]: 34, which concerns the attitude men should have, is produced based on the lexical meaning of the word *qawwam* (Quranic Creative Media (@quranreview), 2019, 2021a). To support the theme of creating gender equality, the interpretation process relies on the vocabulary by exploring the linguistic meaning of the word *al-ṣaliḥaḥ*, which is associated with the mention of *al-rijāl*. Unlike a word with binary opposition meaning, this word supports the concept of equality for women (Quranic Creative Media (@quranreview), 2021b). The @quranreview account understands the permissibility of hitting the wife shown in the redaction of the verse by

emphasizing the historical context (*asbāb al-nuzūl*), supported by the hadith. The meaning of the hadith is explored as supporting, using the diction of 'ima' interpreted as servants.

> Hadist di atas *tuh maa syaa* Allah banget, *Laa Tadhribu Imaa Allah*, janganlah kalian memukul (hamba) wanita-wanita Allah. *Tau ndak*, hadistnya tuh nggak, "Janganlah kalian memukul wanita" tapi… "Janganlah kalian memukul hamba wanita-wanita Allah" 🥺 Allah *gak* sebut wanita, tapi hamba wanita Allah. Ada makna kepemilikan-Nya Allah. *Gini*, kalau kita berani asal mukul anaknya orang, jelas orangtuanya bakal turun tangan *dong*, kita akan berurusan dengan orangtuanya. Nah, kalau kok ada yang berani menyakiti seorang hamba, *yaa* siap-siap *aja*, bakal berurusan dengan yang punya hamba itu, berurusan dengan *Rabb* pemilik hamba tersebut.(Quranic Creative Media (@quranreview), 2022b)

> (The hadith above is really *maa shaa* Allah, *Laa Tadhribu Imaa Allah*, do not hit the women of Allah. The hadith is not, "Do not hit women", but... "Do not hit the servants of the women of Allah" 🥺 Allah doesn't mention women, but the servants of the women of Allah. There is a meaning of Allah's ownership. Look, if we dare to hit someone's child. The parents will intervene, and we will deal with the parents. Well, if anyone dares to hurt a servant, then get ready, you will deal with the one who owns the servant, deal with the Rabb who owns the servant)

The reinforcement of the prohibition against wife beating is also associated with the lexical meaning of the phrase *ḥafiẓuna li al-ghayb*, which refers to women's primary and crucial role in the household (Quranic Creative Media (@quranreview), 2022a).

The meaning composition presented through word searches reflects the account owner's awareness of domestic problems—the concept of meaning in QS. al-Nisā' [4]:34, which refers to men, is reproduced by emphasizing the idea of language, which is concluded with the statement, "So, it's obvious, who is the *qowwam*?" referring to women (Quranic Creative Media (@quranreview), 2019). This conclusion is also the primary aspect for husbands to become pillars of a good family by emphasizing the main topic, "A good husband is..." (Quranic Creative Media (@quranreview), 2021a). QS. al-Nisā' [4]:34 is also mentioned as a verse that explains the identity of men and women, and the meaning is traced using *al-rijāl* and *al-ṣaliḥaḥāt* (Quranic Creative Media (@quranreview), 2021b). Another problem that supports the intended meaning is domestic violence (Quranic Creative Media (@quranreview), 2022b). This problem is also the main focus of the interpretation of the verse by linking it to the permissibility of women who experience domestic violence to complain to their parents (Quranic Creative Media (@quranreview), 2022b)—the involvement of social context in the interpretation of QS. al-Nisā' [4]:34, carried out by @quranreview (Quranic Creative Media (@quranreview), 2022a), uses the composition of

word meanings influenced by awareness of problems related to the content of the verse that is presented in the form of images and captions.

Images are used to explain concepts and are accompanied by captions providing additional information. Readers interpret the pictures and captions independently to construct their meaning. The readers generally accept the idea of a good man, as described in the @quranreview posts, as a desirable partner for marriage (Quranic Creative Media (@quranreview), 2019, 2021a). The creators of these posts represent the position of women in the Quran, and the readers understand this representation. The portrayal of women as good and deserving of protection is appreciated by female readers, who respond positively to this message(Quranic Creative Media (@quranreview), 2021b, 2022a, 2022b). However, male readers may interpret the news differently, leading to a struggle for meaning between the creator and the reader (Quranic Creative Media (@quranreview), 2022b).
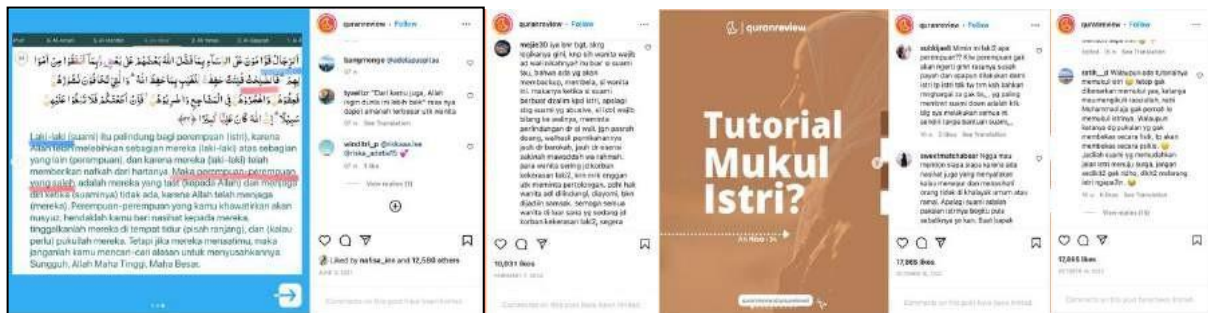


Picture 1. Readers' responses to @quranreview's representation of meaning

The acceptance and rejection of the sense represented by the @quranreview account on QS al-Nisā' [4]: 34 shows a typical model of the cognition of knowledge for account owners and readers, which is actualized in discourse.

The process of actualizing the meaning of QS al-Nisā' [4]: 34 by the @quranreview account involves an awareness of the inequality of public understanding of the verse. This process leads to the formation of two tendencies in discourse construction. First, there is a belief in the content of the meaning. Confidence in the purpose contained in QS al-Nisā' [4]: 34 encourages the @quranreview account to explain with an explanatory structure that adapts to the reader's memory and knowledge of the verse, using a distinctive model. Second, there is an awareness of the communicative context. The @quranreview account selects different topics in each upload, reflecting on the meaning of QS al-Nisā' [4]: 34 and related to the awareness of the disturbing reality experienced. These two tendencies in

describing the importance of the @quranreview account represent the relationship between social cognition and cultural context, which is present in the form of meaningful discourse.

The discourse presented in each upload represents the text that the account owner gives meaning to base on the mental process in their memory. The method of giving meaning to words in the Qur'an involves actualizing meaning, which assumes that the content of the Qur'an can be understood through the meaning of the lexicon. Thinking about the concept of meaning through words forms the account owner's belief in the interpretative mechanism of the Qur'an. The complex set of meanings of the Qur'an, not only based on the meaning of the lexicon (Al-Suyūṭī, 1974, p. 200), shows the account owner's tendency to believe in the interpretative mechanism beyond scientific truth. The personal beliefs in the discourse about the meaning of QS al-Nisā' [4]: 34 are accepted and believed to be confirmed by the readers, who are predominantly women. Affirmation of meaning not verified in the interpretation mechanism forms a collective belief called communal opinion (social opinions of a group). The true faith in the meaning of QS al-Nisā' [4]: 34 is at odds with the general belief (cultural belief) about the verse, which is represented in the social actions of the community.

The process of interpreting the meaning of QS. al-Nisā' [4]: 34 based on the keywords *al-rijāl* and *qawwam* in classical tafsir literature is evaluated and changed to focus on the meaning of *al-ṣaliḥaḥat* and tracing the root of the word *qawwam*, resulting in an interpretation that emphasizes the role of women. This shift in focus represents a unique mental representation that connects personal tendencies with social behaviour and can influence action, according to van Dijk (1993, p. 38). The interpretation is influenced by the social context of discrimination against wives in family relationships, referred to as episodic memory or long-term memory by van Dijk (1993, p. 38). This social context is related to recent controversies over domestic violence in Indonesian society, such as Oki Setiana Dewi's lecture (Tim Redaksi voi, 2022) and Rizky Bilar's case (Mario, 2022), which were responded to by reconstructing the meaning of QS. al-Nisā' [4]: 34 with the permissibility of reporting domestic violence and condemning abusive behaviour. These new meanings reflect the account owner's evaluative beliefs on social attitudes towards wives, which are personal and contextual (van Dijk, 2009, p. 54).

The account owner's viewpoint, which rejects the unfair treatment of women and is shaped through thematic discourse, introduces a new and insightful knowledge framework regarding the true meaning of Qur'an Surah al-Nisā' [4]:34. In this regard, the process of creating meaning draws upon pertinent vocabulary and primary interpretation literature to

serve as a valid criterion that collectively contributes to enhancing societal understanding of the biased content embedded within the verse. The same standards of truth in interpretation are placed in different frames that give rise to the contestation of knowledge and understanding (van Dijk, 1998a, p. 38). Disagreement over the meaning of Qur'an Surah al-Nisā' [4]:34 as a verse that legalizes male dominance in the household opens up opportunities for acceptance of other preferred meanings so that opinions have a persuasive impact (van Dijk, 1984, p. 50). The compelling nature of the meaning agreed upon by readers through their responses in the comment section has consequences for evaluating the general meaning that tends to be repressive towards women. The evaluative attitude towards the public view of the meaning of the verse represents an ideological tendency towards the concept of meaning (van Dijk, 1988, p. 62). The ideology that emerges from the description leads to a tendency to reject the interpretation of Qur'an Surah al-Nisā' [4]:34, which puts women in an oppressed position.

The positioning of women as the central focus of meaning illustrates the Quran Review account's inclination to transform men's attitudes and behaviours as husbands towards protecting and empowering women as valuable human beings. The account's concern for advocating women's rights directly influences the interpretation process that aims to achieve this goal. The interpretive inclination guides the meaning of verses to align with the interpreter's perspectives and mindset (Al-Dhahabī, 1986, p. 18). In this sense, the importance becomes synonymous with the interpreter's tendencies and thought patterns, facilitated by Instagram's infrastructure to present the owner's interpretive model. Through this model, the Surah al-Nisā' [4]:34 verse is interpreted with a tendency towards balancing women's status in the household, which is a persuasive approach. This interpretation model provides a compelling aspect to redefine the meaning and promote efforts to establish gender equality within homes.

Interpreting the Surah al-Nisā' [4]:34 verse by breaking down its meaning through a series of ideological propositions based on word meaning reveals another mechanism to challenge and transform the general social cognition of male dominance in households. The reinterpretation of the Quranic text, which has been viewed as biased, generates new, more equitable meanings (Hasan et al., 2022). These newly reconstructed meanings, presented on Instagram through a linguistic lens, are regarded as valid and representative constructions of the Quranic message. The symbolic mechanism of meaning, which positions personal identity in opposition to the prevailing hegemonic knowledge, impacts the expansion of new meanings of Surah al-Nisā' [4]:34 that foregrounds women's position. Like Khosravinik and

Amer's research on media's effectiveness in amplifying radicalism through social media (Khosravinik & Amer, 2020), the anti-hegemonic resonance of biased meanings, influenced and shaped by social structures in the upload description transforms the function of Instagram as a platform for disseminating interpretive discourse. The upload narrative, which reflects the account owner's knowledge system comprising a set of beliefs, opinions, and values that align with their sociocultural background, increases the discourse's value (van Dijk, 1988, p. 175).

The @quranreview account uses a composition of mutually explanatory propositions to explain the meaning of QS. al-Nisā' [4]: 34 and construct a new verse definition. The account owner presents five theme constructions to describe the content of the meaning, which are further supported by various explanations based on relevant contexts. The resulting definition is contextual and grounded in the sense of the keywords used in verse, explored through referential and functional compositional arrangements that reflect the account owner's knowledge of the mechanism of interpretation. To construct this meaning, the account owner coherently organizes their knowledge of explaining the Qur'an by involving various literature to support their desired sense. The account owner's tendency towards this meaning is reflected in the production of evaluative and persuasive substances described in feeds and captions, which turn into a discourse of interpretation of QS. al-Nisā' [4]: 34. Instagram's infrastructure, such as feeds and captions, supports the account owner's interpretation discourse.

The @quranreview account's interpretation of the Qur'an on Instagram relies on a linguistic composition with ideological tendencies forming part of this platform's interpretation structure. The meaning produced is subject to the framing of meaning that refers to the account owner's intention through exploring the concept of word meaning that arises from evaluative responses to the experienced context. In contrast to the tendency to favour polyvalent word meanings (Mustafa, 2019; Suaidi & Nur Arifin, 2021) or mention other meanings contained in monovalent words (Coppens, 2021) in interpretation, the @quranreview account's meaning-making on social media is based on a specific ideological tendency. The specificity of romantic movements in meaning-making on social media is non-arbitrary, depending on the mental state of the meaning-maker, and has reproductive consequences by re-questioning the truth of commonly understood meanings. Scepticism and reproduction in the formation of discourse in the media are the basic concepts of framing present to influence readers (Ross & Rivers, 2019)—the framing of meaning with a tendency to criticize people's understanding of the meaning of QS. al-Nisā' [4]: 34, which is biased,

aims to strengthen the meaning structure under the knowledge of the account owner who represents their ideological tendencies.

The framing model in interpretation as an ideological representation mechanism characterizes the meaning-making activities on social media—the meaning of rejecting repressive attitudes towards women, which is understood as the meaning of QS. al-Nisā' [4]: 34 is reconstructed persuasively with the support of implications taken from linguistic propositions in the literature that are considered valid for interpretation. The persuasive nature of framing in the media aims to provide suggestions for readers on how to understand an issue or phenomenon (Tewksbury & Scheufele, 2009, p. 19). The desired persuasive mechanism directs the process of framing meaning to a dialectical description involving referential propositions supported by functional propositions with an argumentative nature. This method is considered more effective in helping the reader with the desired reconstruction of meaning than the confrontational model (Kilgo & Mourão, 2021) so that the meaning association of QS. al-Nisā' [4]: 34 as a verse honing women is more effectively conveyed. The associative pattern of meaning on social media through framing mechanisms makes the interpretation process on social media more current.

The development of Qur'anic interpretation on social media by the @quranreview account through a framing model that relies on carefully selected vocabulary is an actualization of meaning. In previous research, the framing mechanism, a fundamental element of media, was overlooked, focusing instead on identifying the interpretive product, which led to the discovery of a methodical model of tafsir (Annanda, 2021; Muhafizah, 2022). The responsive interpretation model, which evaluates the previous general concept of meaning, has a persuasive impact on readers, as found by researchers who noted changes in action, additional knowledge, and appreciation of meaning as a result of following the @quranreview account (Al-Banna & Hilmi, 2022; Al-Banna et al., 2022; Haq & Syauqi, 2021). The account owner's identity, conveyed through the framing mechanism by exploring words, produces a similar product of meaning to the Qur'anic interpretation previously studied by researchers.

The tendency of interpretation directed at personal desires through the selection of specific words that support the intention of the account owner shows a typical model in the performance of the Qur'an in the media. Rather than being based on the potential meanings of a verse, the interpretation of the Qur'an in the media often reflects the personal interests of the account owner and is spread through emotional and persuasive language. The affective impact of the media can provide a dominant effect that changes the confrontational narrative

to accommodate (Abdel-Fadil, 2019). Confrontation with unfavourable meanings is reproduced with a persuasive approach to attract readers to change their cognition of importance according to the desired description. Interpretation in social media becomes a tool for meaning that has a compelling effect with a greater scope of ideological nuances. This is based on the strong bond between ideology and the framing process in the discourse structure in the media (Syam, Anisah, Saleh, & Lingga, 2021). The vulnerability of the press to ideological tendencies in interpreting the Qur'an affects the interpretation mechanism that characterizes the interpretation on social media.

## D. Conclusion

Treating the interpretation activities carried out by the @quranreview account on Instagram as a mechanism that leads to the conclusion of the validity of meaning, method, and function ignores ideological tendencies through framing—the belief in the unequal purpose of QS. al-Nisā' [4]: 34, which gives rise to various acts of discrimination against women, is responded to by presenting opinions framed through the meaning of words as a composition of the overall purpose of the verse. The framing process introduced by the @quranreview account changes the interpretation mechanism on social media. Deliberate and tendentious forms of meaning emerge as the dominant meaning product, and the scope of definition produced is dialectical and actual. The account owner uses various authoritative references of interpretation to strengthen the slanting of meaning opinions towards readers so that readers believe that the meaning uploaded represents the intended meaning of the verse. The model of slanting importance in the form of framing is achieved by using coherent referential and functional propositions as a vehicle for the ideological tendencies of the account owner.

The identification of propositions as a framing device that can lead to ideological tendencies results from the application of critical discourse analysis introduced by Teun A. van Dijk. This tool provides an overview of the mechanism of describing meaning that contains aspects of the account maker's cognition of the dynamics of interpretation and awareness of the meaning of the verse believed by the social context or reality related to meaning. However, this research only focuses on the meaning model of QS. al-Nisā' [4]: 34, which is problematic in society, as presented by the @quranreview account. The mechanism of interpretation of other theological or ethical verses is not covered, which can be done to provide another perspective in tracking the model of the performance of the Qur'an by the @quranreview account.

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