

## MISINTERPRETATION IN THE MEME OF *WOMEN'S DECEPTION IS MORE POWERFUL THAN SATAN*

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### Abstract

Social media provides a platform for the concise and creative framing of religious narratives, often incorporating captivating visual elements and synoptic explanations through memes. Nevertheless, employing memes to mediatize the Qur'an frequently results in misleading interpretations. This paper scrutinizes the misinterpretation of Yusuf: 28 and Al-Nisa':76 in a viral meme circulating on social media, which asserts that "the deceitfulness of women surpasses that of the devil." Three key inquiries are posed: a) How are these two verses interpreted and presented in meme form? b) What factors contribute to the deviations from the original meaning? c) What impact does the mediatization of this Qur'anic verse in the meme have in fostering a negative perception of women? By leveraging Ahmad Rafiq's Qur'anic reception and Gary R. Bunt's cyber Islamic environments theory in conjunction with qualitative research methodologies, this study identifies a disparity in the meme's interpretation of the Qur'anic verse when compared to traditional and contemporary tafsir (Qur'anic exegesis). The visual composition of meme content is intrinsically linked to the prevailing trend in digital information delivery, which prioritizes simplicity and leverages psychological factors through elements such as captions and color choices. Furthermore, this research underscores the implication that excessive mediatization can lead to distortions in religious narratives, as evident in these memes that employ Qur'anic verses to unfairly stereotype women. In reality, the depicted report conveys a profound cynicism, suggesting that the potential flaws of women are even more significant than those of the most vile creature, Satan.

**Keywords:** memes, deception of women, social media

### Abstrak

Media sosial hari ini mewadahi pembingkai narasi agama secara lebih ringkas dan kreatif. Seringkali dilengkapi visualisasi yang menarik berikut takarir sinoptik dalam bentuk meme. Namun demikian, penggunaan meme sebagai bentuk mediatisasi al-Qur'an tak jarang menimbulkan framing menyesatkan. Tulisan ini menyoal deviasi tafsir QS. Yusuf: 28 dan QS. Al-Nisa':76 dalam sebuah meme viral di media sosial bahwa "tipu daya wanita lebih dahsyat daripada setan". Ada tiga pertanyaan penting: a) Bagaimana tafsir kedua ayat tersebut dinarasikan dalam bentuk meme? b) Apa saja unsur penyimpangannya? c) Bagaimana dampak mediatisasi ayat al-Qur'an dalam meme tersebut sehingga mengarah kepada penilaian negatif terhadap wanita? Menggunakan resepsi Al-Qur'an Ahmad Rafiq dan teori cyber Islamic environments Gary R. Bunt dengan metode penelitian kualitatif, tulisan ini menemukan bahwa terdapat deviasi penafsiran ayat al-Qur'an dalam meme tersebut bila dibandingkan dengan karya-karya tafsir sejak era klasik sampai kontemporer. Konstruksi visual dari konten meme yang tidak lepas dari tren penyajian informasi digital yang mengedepankan kesederhanaan serta faktor psikologi masyarakat melalui caption, pewarnaan, dan lain sebagainya. Penelitian ini juga mengonfirmasi dasar bahwa eksese mediasi salah satunya menimbulkan penyimpangan narasi keagamaan yang tampak jelas dalam meme. Ayat al-Qur'an dijadikan legitimasi untuk menyudutkan wanita. Bahkan, narasi yang ditampilkan menunjukkan sinisme akut bahwa potensi keburukan wanita lebih parah daripada makhluk paling hina sekalipun, yaitu setan.

**Kata Kunci:** meme, tipu daya Perempuan, media sosial

### Introduction

Numerous viral memes have surfaced on social media under the title "Women's Deception is More Powerful than Satan's", drawing justification from the interpretation of Qur'anic verses QS. An-Nisa 76. These memes are packaged with eye-catching visuals and accompanied by narratives laden with negative assessments of women. Unsurprisingly, these posts garnered a multitude of negative comments from internet users. One commenter even pointed out that these memes contradict the true spirit of the Quran, which upholds the dignity of women. This situation prompts an intriguing avenue for further research: delving into the underlying meanings and framing of these two Quranic verses. The proliferation of Quranic content on social media today provides a solid foundation for assessing the extent to which misinterpretations of the Quran are prevalent in this digital space.

Recent studies concerning the interpretation of the Quran in the context of negative perceptions of women on social media have not explicitly focused on using memes. Nevertheless, there appear to be three discernible trends in this domain. First,

there are analyses of Quranic verses that touch upon sensitive issues related to women's status in social settings, as explored by Shofia (2020)<sup>1</sup> and Shobah (2023)<sup>2</sup> Second, some researchers have examined the idealization of women's image in Islamic teachings, as exemplified by the work of Luthfia (2022)<sup>3</sup> and Lestari (2022).<sup>4</sup> Lastly, some studies seek to achieve gender equality in Quranic interpretations, as evidenced by Mahmudah's research (2023).<sup>5</sup>

This paper aims to address the existing gap in the literature, as identified in previous studies. To that end, three specific focal points will be explored: firstly, the interpretation of QS. An-Nisa verse 76 and QS. Yusuf verse 28 presented in the form of memes?; secondly, the identification of elements leading to deviation?; and third, how impact leads to negative evaluation to women?. The third question becomes a point of rejection for the whole discussion in the article. And thirdly, examining how these deviations contribute to a negative perception of women. These three inquiries serve as the foundation for the entire discourse in this article.

The study argued that on one side, revolution, and industry-based dilitization make all presentation information, including interpretation of the Qur'an, fresher and more interesting. Through meme visualization, Quranic interpretations now take the form of concise slogans accompanied by simple captions, rendering them more engaging and contemporary. This rejuvenation has drawn increased attention to Quran verses that previously received limited exposure in the public domain. However, on the other hand, there is a noticeable decline in the depth of meaning, stemming from what is often termed the death of expertise. This phenomenon is particularly evident in the chaotic landscape of modern information, seemingly devoid of boundaries. Virtually anyone, regardless of their expertise, can easily create meme interpretations of the Quran, resulting in a departure from the insights provided by previous experts, or scholars.

What's more, social media algorithms prioritize quantity over quality regarding content promotion. Consequently, those who garner the most views take center stage, ultimately shaping the virtual world's discourse. This research constitutes a descriptive

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<sup>1</sup> Eri Nur Shofiâ, "social media interpretation: frame of qs an-nisaâ' verse 3 in polygamy memes," *griya journal of nahdlatul ulama university Al-Ghazali Cilacap*, 2020, <https://www.jurnal.unugha.ac.id/index.php/hjh/article/view/158>.

<sup>2</sup> Nuris Shobah, "The Phenomenon of Domestication of Women in Visual Interpretation : QS. Al-Ahzab: 33 On Social Media," *Maulana Malik Ibrahim State Islamic University.*, 2023, <http://etheses.uin-malang.ac.id/51280/>.

<sup>3</sup> Asya Dwina Luthfia, "Gender Construction of Social Media Interpretation of QS An-Nisa' Verse 34 : Social Cognition of Salihah's Wife's Discourse Youtube Account Khalid Basalamah Official," *UIN Sunan Gunung Djati Bandung.*, 2022, <https://etheses.uinsgd.ac.id/55342/>.

<sup>4</sup> Widi Fitriani Lestari, "Tafsir Lisan Tentang Perempuan: Analisis Terhadap Penafsiran Quraish Shihab Pada Acara Talkshow Metrotvnews," *UIM Malang*, 2022, <http://etheses.uin-malang.ac.id/44220/>.

<sup>5</sup> SRATEGI ULAMA PEREMPUAN INDONESIA DALAM MENEBAR TAFSIR ADIL GENDER and MELALUI MEDIA DIGITAL, "SRATEGI ULAMA PEREMPUAN INDONESIA DALAM MENEBAR TAFSIR ADIL GENDER MELALUI MEDIA DIGITAL," *IAIN Kudus*, 2023, [http://repository.iainkudus.ac.id/9921/1/Bu Nur.pdf](http://repository.iainkudus.ac.id/9921/1/Bu%20Nur.pdf).

analysis that delves into how memes have become a prevalent medium for conveying religious messages in contemporary Indonesia. These memes are discovered and disseminated primarily through social media platforms, with Instagram being a prominent channel.

The incorporation of Ahmad Rafiq's theory of Qur'ānic reception<sup>6</sup> and Gary R. Bunt's concept of "Cyber Islamic Environments" in qualitative research about the "lived experiences" within an Islamic context serves to enrich our comprehension of how Islamic communities construe and encounter their faith in the digital realm. Rafiq's theory of Qur'ānic reception allows for examining how individuals connect Qur'anic verses to their encounters in online settings. Concurrently, the Cyber Islamic Environments theory aids researchers in comprehending how Islam is disseminated, practiced, and construed in digital domains, including social media and Islamic websites. Employing qualitative research techniques, data, such as observations and content analyses, can be harnessed to delve into the experiences of individuals and communities as they integrate religion into their everyday lives.

### **Mediatization of Al-Qur'an Interpretation**

In general, mediatization and technologization share certain commonalities. Mediatization pertains to the impact of mass media on culture and society, encompassing how media shapes people's perspectives, behaviors, and interactions. Meanwhile, technologization represents the broad process of integrating information and communication technologies into various aspects of daily life, extending beyond just mass media to encompass the wider role of technology in reshaping how we live, work, and interact in contemporary society. The concept of mediatization introduces a comprehensive media sociological theory that examines how media influences society and culture. According to Hjarvard, mediatization is described as a double-sided, high-modernity process. Media emerges as an independent institution with its distinct influence on other social institutions.

On the other hand, it becomes an integral part of other institutions such as politics, work, family, and religion, as an increasing number of these institutional activities are conducted through interactive and mass media.<sup>7</sup> view of mediatization highlights changes in pattern communication that occur as a consequence of new tools and technology communication. That is, mediatization covers transformation in method communication, which can impact context social and cultural processes in which mediatization going on. So, mediatizing is not only limited to the mere aspect of media but also related to more changes in public communication and interaction

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<sup>6</sup> Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 2 (2021): 469–84, [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=id&user=jQ1QGzIAAAAJ&citation\\_fo\\_r\\_view=jQ1QGzIAAAAJ:ufrVoPGSRksC](https://scholar.google.com/citations?view_op=view_citation&hl=id&user=jQ1QGzIAAAAJ&citation_fo_r_view=jQ1QGzIAAAAJ:ufrVoPGSRksC).

<sup>7</sup> Knut Lundby, "Mediatization of Communication," 2014, <https://doi.org/10.1515/9783110272215.3>.

methods. Not only become term mediatization has become a draft key in media studies, even considered an important paradigm in understanding the connection between the media and field cultural social.<sup>8</sup> Paradigm this open outlook new and understanding more deeply about the role of the media in shaping and influencing aspects of cultural and social in society.

Usage trends theory mediates the increase in context education. To illustrate; first, there is discussed studies about how development, utilization, and impact technology computer in the educational process, *second*, mediatization also becomes topic study related to political education, and things this has been explained by Andrade and Valero (2019), *third*, there is research that focuses on mediatization and its effects to image as well as representation in practice education. Lundby (2014) understands draft mediatization as change-related social and cultural tight with media use as a means of communication. The media has an important role as an agent of change in culture and society (Hjarvard, 2008).<sup>9</sup> Central to mediatization theory is the idea that it involves alterations in social and cultural aspects, extending beyond the technical facets of the media itself, as elucidated by Lundby (2014). Verón (2014) emphasizes that an exemplar of mediatization's impact is the increased necessity for literacy. The evolution of communication in terms of time and space has had a profound effect, allowing for the materialization of written messages fostering exploration, manipulation, and restructuring in myriad diverse ways.<sup>10</sup>

The evolution of media has ushered in fresh opportunities for discussing the interpretation of the Qur'an, enabling people from all walks of life to engage in conversations about these sacred texts. Nowadays, the interpretation of the Qur'an is not limited to traditional written texts but can take more creative and captivating forms that align with the preferences of the digital society. In the Indonesian context, interpretations of the Qur'an are enriched by local considerations and cultural nuances.<sup>11</sup> On social media platforms, there is a thriving discourse around the interpretation of the Qur'an, facilitated by accounts dedicated to this purpose, regularly sharing content related to Qur'anic interpretation. This dynamic landscape accommodates diverse perspectives and understandings of the Qur'an's meanings, making it accessible and understandable to a broader audience.<sup>12</sup>

Social media platforms have introduced innovative avenues for conveying Qur'anic interpretations through diverse content forms like memes, videos, images, and more. Memes, characterized by their brevity and often infused with humor, offer a

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<sup>8</sup> M. Michelsen, M., & Krogh, "Music, Radio and Mediatization. Media, Culture and Society,," 2017, <https://doi.org/10.1177/0163443716648494>.

<sup>9</sup> Stig Hjarvard, "The Mediatization of Religion: Theorising Religion, Media and Social Change." *Culture an* (2011): 119–35.

<sup>10</sup> Irwan Abdullah Saifuddin Zuhri Qudsy, "Pendangkalan Pemahaman Agama Dalam Meme Hadis: Mediatisasi Hadis Di Era Revolusi Industri 4.0," 2023, 2.

<sup>11</sup> Erika Aulia Wati, "Social Media Interpretation: A Study of Gus Baha's Development of the Meaning of Jalalayn's Interpretation of QS. Yasin (36) On Youtube," 2022, 19.

<sup>12</sup> Mark Slouka, *Ruang Yang Hilang*, 1 st (Bandung: Mizan, 1999).

concise yet impactful way to express Qur'anic interpretations. This unique approach makes it easier for the interpretations to stick in the minds of readers, especially the younger generation. Videos have also emerged as a popular medium for presenting Qur'anic interpretations. Video tafsir al-Qur'an can take the form of lectures, studies, animations, or short videos that visually and engagingly convey the meanings and messages of the holy verses. With this variety of content forms, tafsir al-Qur'an can reach a wider audience and foster a more comprehensive understanding of the sacred messages of Islam. The more creative and relevant the content, the greater the potential for these interpretations to capture attention and spread through social media, magnifying their impact in disseminating religious knowledge and principles.<sup>13</sup>

### Visualization of the Meme “Women’s Deception is More Powerful Than Women”

Meme demonstrates the growing trend of mediatization of Qur'anic verses through memes in the digital realm, thanks to the proliferation of various websites and social media platforms. Several Instagram accounts are at the forefront of this phenomenon, such as @pelajarsunnah.id, @malang.mengaji, @beritaislam, @madinacenter.id, and @bass.fm. The predominant focus of these memes lies in their textual content. The author classifies these memes and images based on their utilization of Qur'anic verse texts, adopting a textualistic style. In general, these memes take the original text of the verse and reshape it into a headline or a restatement, often accompanied by an interpretation or explanation.

Table. 1. Forms mediatization

Al-Qur'an Content	Restatement	Source
<p>إِنَّ كَيْدَكَ عَظِيمٌ “Verily this is your trick (woman). Your trick is really a terrible trick.” (Surah Yusuf: 28).</p> <p>إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا “Verily, Satan’s deception is weak.” (QS. al-Nisa: 76)</p>	<p>More female deception terrible deception of satan.</p>	@ studentsunnah.id <sup>14</sup>
<p>In fact, Satan’s temptations and tricks are very weak.</p> <p>إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا “Verily, Satan’s tricks are weak.” (QS</p>	<p>Women’s slander is more awesome from trick Power demon</p>	@poorstone, recite <sup>15</sup>

<sup>13</sup> Wati, “Interpretation of Social Media: Study of Gus Baha's Floating Meaning of Jalalayn's Interpretation of QS. Yasin (36) On Youtube.” 16

<sup>14</sup> <https://www.facebook.com/ittib/photos/a.280563642780095/359645381538587/?type=3>; [https://www.facebook.com/beritaagamaislam/photos/بسم-الله-الرحمن-الرحيم-Antara-godaan-wanita-dan-godaan-setanallah-taala-berfirman/2184875081611394/?paipv=0&cav=AfbuTp2Bp3e3DI-bOaW57vOyoe2jD\\_T7Q77dy48Z1WSGBGOZks4FfCbDziPyNkCIWJ8&\\_rdr](https://www.facebook.com/beritaagamaislam/photos/بسم-الله-الرحمن-الرحيم-Antara-godaan-wanita-dan-godaan-setanallah-taala-berfirman/2184875081611394/?paipv=0&cav=AfbuTp2Bp3e3DI-bOaW57vOyoe2jD_T7Q77dy48Z1WSGBGOZks4FfCbDziPyNkCIWJ8&_rdr)

<p>An Nissa: 76).</p> <p>As for the deception of women, it is very powerful.</p> <p>إِنَّ كَيْدَكُمْ عَظِيمٌ</p> <p>“Surely your (women’s) deception is great” (QS Yusuf: 28)</p>		
<p>Allah ta’ala said about temptation woman</p> <p>إِنَّ كَيْدَكُمْ عَظِيمٌ</p> <p>“Verily, your deceit (temptation), O women, is so great.” [Joseph: 28]</p> <p>Allah Ta’ala says about Satan’s temptations,</p> <p>إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا</p> <p>“Verily, Satan’s deception is weak.” [An-Nisa: 76]</p>	<p>Between the temptations of women and the devil’s temptations, which one is more awesome?</p>	<p>@news.islam<sup>16</sup></p>
<p>He explained the verse about the slander/temptation of the weak devil, namely the word of Allah Ta’ala,</p> <p>إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا</p> <p>“Indeed, Satan’s trick (temptation) is weak” (QS. An-Nisa’: 76).</p> <p>In another verse, Allah Ta’ala says about the terrible deceit / temptation of women,</p> <p>إِنَّ كَيْدَكُمْ عَظِيمٌ</p> <p>“Verily, your deceit (temptation), O women, is so great” (QS. Yusuf: 28).</p>	<p>Temptation women are more powerful than satan.</p>	<p>@madinacenter.id<sup>17</sup></p>

<sup>15</sup> [https://www.facebook.com/beritaagamaislam/photos/antara-godaan-wanita-dan-godaan-setanallah-taala-said/2184875081611394/?paipv=0&eav=AfbuTp2Bp3e3DI-bOaW57vOyoc2jD\\_T7Q77dy4](https://www.facebook.com/beritaagamaislam/photos/antara-godaan-wanita-dan-godaan-setanallah-taala-said/2184875081611394/?paipv=0&eav=AfbuTp2Bp3e3DI-bOaW57vOyoc2jD_T7Q77dy4) Access 8Z1WSGBGOZks4FfCbDziPyNkCIWJ8&\_rdr on June 15 2023.

<sup>16</sup> [https://www.facebook.com/madinacenter.id/photos/godaan-wanita-lebih-dahsyat-dari-setanasy-syaikh-muhammad-al-amin-asy-syinqithi/1219055751934358/?paipv=0&eav=AfZF5rS2ZU16X9ioI4dIdqnHjH\\_KVrXDhHoYdCzCyHcbxNgkJLsk\\_WRJ82LaBuH](https://www.facebook.com/madinacenter.id/photos/godaan-wanita-lebih-dahsyat-dari-setanasy-syaikh-muhammad-al-amin-asy-syinqithi/1219055751934358/?paipv=0&eav=AfZF5rS2ZU16X9ioI4dIdqnHjH_KVrXDhHoYdCzCyHcbxNgkJLsk_WRJ82LaBuH) access on 15 June 2023.

<sup>17</sup> [https://www.facebook.com/madinacenter.id/photos/godaan-wanita-lebih-dahsyat-dari-setanasy-syaikh-muhammad-al-amin-asy-syinqithi/1219055751934358/?paipv=0&eav=Afay6uv8MNdytwZKRl3gqS-Z4SXl4oy09cLNSvTcmnF9bHsT\\_mFED](https://www.facebook.com/madinacenter.id/photos/godaan-wanita-lebih-dahsyat-dari-setanasy-syaikh-muhammad-al-amin-asy-syinqithi/1219055751934358/?paipv=0&eav=Afay6uv8MNdytwZKRl3gqS-Z4SXl4oy09cLNSvTcmnF9bHsT_mFED) access on June 15, 2023.

<p>Allah ta'ala said about temptation woman</p> <p>إِنَّ كَيْدَكُنَّ عَظِيمٌ</p> <p>“Verily, your deceit (temptation), O women, is so great.” [Joseph: 28]</p> <p>Allah Ta'ala says about Satan's temptations,</p> <p>إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا</p> <p>“Verily, Satan's deception is weak.” [An-Nisa: 76]</p>	<p>More women danger from demon</p>	<p>@islamagamakami<sup>18</sup></p>
<p>He explained the verse about the slander/temptation of the weak devil, namely the word of Allah Ta'ala, “Indeed, Satan's deception is weak” (QS. An-Nisa': 76).</p> <p>In another verse, Allah Ta'ala says about the terrible deceit / temptation of women, “Verily, your deceit (temptation), O women, is so great” (QS. Yusuf: 28)</p>	<p>The temptation of women is more powerful than satan</p>	<p>@bassfm.id<sup>19</sup></p>
<p>The interpretation is weak man with temptation / slander of women. the verse as following, Allah says: “And humans created in circumstances weak” (An-Nisa: 2)</p> <p>Even temptation woman more awesome from temptation devil. Temptation demon That called weak, meanwhile temptation woman That awesome.</p> <p>“For real trick Power devil That is weak.” (An-Nisa': 76)</p>	<p>Boy created weak to</p>	<p>@muslimafiyah.com<sup>20</sup></p>

<sup>18</sup>[https://www.facebook.com/AgamaituNasihatYangBaik/photos/a.258407681340347/767787473735696/?paipv=0&eav=Afap6ncXfVuTQ5c\\_y7mrfBp\\_OUv7oXd7ULgi0xtZ1oyUoPs303dGTd78AaTgKL Bq](https://www.facebook.com/AgamaituNasihatYangBaik/photos/a.258407681340347/767787473735696/?paipv=0&eav=Afap6ncXfVuTQ5c_y7mrfBp_OUv7oXd7ULgi0xtZ1oyUoPs303dGTd78AaTgKL Bq) access on June 15, 2023.

<sup>19</sup><https://www.facebook.com/bassfm.id/posts/godaan-wanita-lebih-dahsyat-dari-setanasy-syaikh-muhammad-al-amin-asy-syinqithi-/4593492024035333/> access on 15 June 2023.

<sup>20</sup><https://www.facebook.com/ittib/photos/a.280563642780095/359645381538587/?type=3> access on 15 June 2023.



<p>Says Allah Ta'ala, إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا “Indeed, Satan's trick (temptation) is weak” (QS. An-Nisa': 76). In another verse, Allah Ta'ala says about the terrible deception/temptation of women, إِنَّ كَيْدَكَ عَظِيمٌ “Verily, your deception (temptation), O women, is so great” (QS. Yusuf: 28)</p>	<p>The deceit (temptation) of women is more powerful than the deception (temptation) of Satan</p>	<p>@raehanulbahraen<sup>21</sup></p>
<p>Allah ta'ala says about the temptation of women          إِنَّ كَيْدَكَ عَظِيمٌ          “Verily, your deceit (temptation), O women, is so great.” [Joseph: 28]</p> <p>Allah Ta'ala says about Satan's temptations,          إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا          “Verily, Satan's deception is weak.” [An-Nisa: 76]</p>	<p>The temptation of women is greater than devil's temptation</p>	<p>@tonoesfandiar<sup>22</sup></p>

Table. 2. Visualization Content

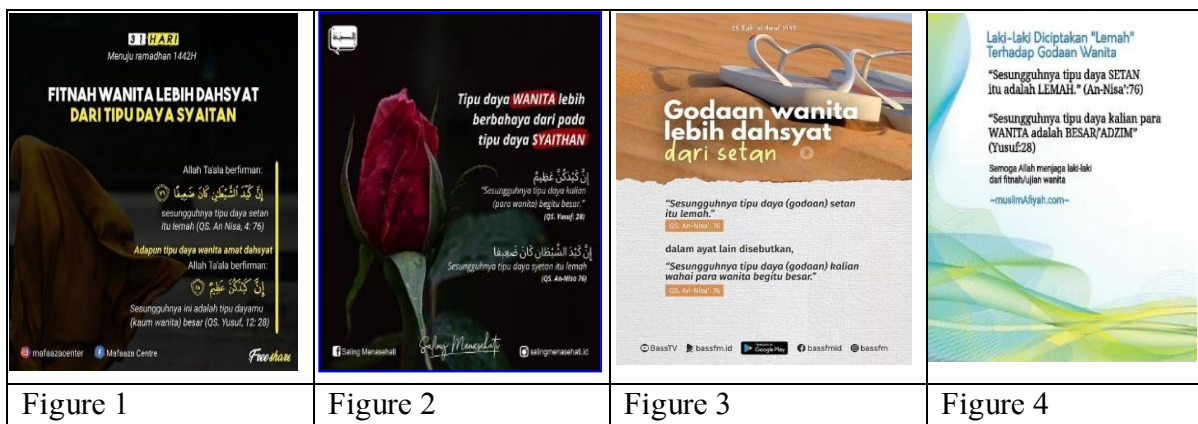


Figure 1

Figure 2

Figure 3

Figure 4

The analysis of the four pictures leads to three significant observations: emphasis, coloring, and background.<sup>23</sup> *First*, the emphasis contained in picture 1 ‘women’s slander is more terrible than satan’s deception’, figure 2 namely “women’s deception is more dangerous than satan’s deception”. In contrast “women’s temptation

<sup>21</sup> <https://www.picuki.com/media/3078434065015922671> access on 15 June 2023.

<sup>22</sup> <https://twitter.com/tonoesfandiar/status/913598372459642880> access on 15 June 2023.

<sup>23</sup> Saifuddin Zuhri Qudsy, “Pendangkalan Pemahaman Agama Dalam Meme Hadis: Mediatisasi Hadis Di Era Revolusi Industri 4.0.”<sup>3</sup>

is more terrible than satan” is in figure 3. Figure 4, namely “men are created weak against the temptations of women”, it can be concluded that when the verses of the Qur'an have been received by people who make memes, then the meme is received by readers/audiences. What is reproduced or received by readers is the text of the title, no longer focused on the verses of the Qur'an.

*Second*, several writing colors are emphasized in coloring, namely by highlighting the meme title. Coloring in this section is also emphasized, for example to emphasize the message as shown in Figure 1, a combination of black, white, and yellow. Domination darkness appears from the color black, showing an impression supporting visit he core message of the meme. White and yellow colors function to highlight comparison writing between women and demons that give rise to impression hyperbolic. Figure 2 is dominant to color black and flower rose meaning red woman in situation gloom, besides it also uses red in the words “woman” and “demon” given to the font for emphasize between both. Whereas figure 3 and figure 4 coloring more comfortable to read It means effect psychology color not enough significant.<sup>24</sup>

*Third*, background also provides easy instructions reader in guess channel story. For example, there is a picture of a woman facing muslim to back, I mean for highlighting figure woman (figure 1). Flower image rose big overgrown thorns describes that woman's power strong pull can become temptation (figure 2). On the other hand, a pair of shaped sandals heart emphasizes that the object is often associated with ownership and identity of women, which is stressed through use of the color red young (figure 3). In all three images, the predominant inference relates to the message about women.

### **Deviations In Memes Deception of Women More Awesome Than Demon**

In memes there are two verses of the Qur'an, namely QS. Yusuf, 12:28 and QS. An-Nisa, 4:76 quoted. QS context. Yusuf:28 speaks about the statement of al-aziz, Prophet Yusuf's employer, to his wife, Zulaikha. Al Aziz said to his wife that in scandal love with Prophet Yusuf his wife is guilty. Al-Aziz concluded his statement with claims that trick Zulaikha's power really is awesome.

فَلَمَّا رَا قَمِيصَهُ فُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

Translation: “So, when he saw that his (Yusuf) shirt was torn at the back, he (the woman's husband) said, "Indeed, this is your deception (O women). Your trick is really great.”

Temporary that existing context in QS. An-Nisa, 4:76 speaking about war between believers and unbelievers. God provides warning that people believe different with infidels. Believer is those who fight in His way, while the disbelievers are those

<sup>24</sup> Annisa Swastika Muhammad Noor Kholid, Afifatul Ayu Astiani, "Online Analysis of Geometry Learning for Middle/MTs Students According to Color Psychology," 2021, <http://e-journal.unipma.ac.id/index.php/jipm/article/view/9433>.

who fight in the way *tagut*. God calls for believers not hesitate to fight the infidels who are none other than them That driven by temptation real devil weak.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝

Translation: “Those who believe fight in the way of Allah, and those who disbelieve fight in the way taghut, then fight guys demon that, (because) actually trick power demon that weak.”

Regarding the interpretation of QS. Yusuf:28 there is a crucial issue. The pronoun “*kunna*” usually in arabic which is means “you woman a lot”, mean while in paragraph the fixed to figure one woman that is what Zulaikha should be use the pronoun “*ki*”.<sup>25</sup> Understanding based on the text will give birth to a partial interpretation. Actually in level usage, that no problem because according to the custom of the Arabic pronoun “*kunna*” or the like referred to to form plural intended as respect (*li al- ta'dzim*) to against talk or happen in formal conversation.<sup>26</sup> Allah swt uses the expression plural in Joseph's story to guard privacy and name Good, the woman involved in the incident. It also delivers a lesson that is wider for all women and people about the importance of guarding yourself, protecting morals, and facing temptation in life. Based on this, Al-Aziz uses form conversation the rebu with his wife.<sup>27</sup>

Ibn Kathir mentioned that *al-kaydu* (trick power) includes various forms of manipulation and deception to reach objective particular. Trick power this no characteristics exclusive from woman or demons, however, can by whom? Just with objective reach interest personal or for cause damage. In context women, Imam Ibn kathir refers to the story of Prophet Yusuf (Joseph) in surah Yusuf [12]: 28. In verse that, Aziz's wife who seduced the Prophet Yusuf did trick power with meaning save himself from the slander that he did. Imam Ibn Kathir also mentioned that trick power women are not limited to the story of the Prophet Yusuf but can also be found in various stories in history. He quotes examples from the story of Prophet Musa (Moses) and Prophet Sulayman (Solomon), where certain women use their beauty and influence to influence and seduce these men.<sup>28</sup>

Ar-Razi stated that trick power women own power strong pull and can outwit men, making them fascinated and vulnerable to temptation. Women can use charm and tenderness to influence men to reach their objective, getting love honey, wishing for private, or interesting others. He emphasizes that tricking powerful women not solely

<sup>25</sup> Jamal al-Din Ibn Mandzur, *Lisān Al-‘Arab* (لسان العرب, “Bahasa Arab”), 9th ed. (Beirut: Dar al-Shodir, 1290).

<sup>26</sup> Hamzah Lukman, *How to Quickly Master the Forms of Domir Change* (Kediri: Nusantara Press, 2018). 34

<sup>27</sup> Jamal al-Din Abi al-Hajjaj Yusuf al-Mizziy, *Tahzib Al-Kamal Fi Asma'i Al-Rijal* (Beirut: Dar al-Fik, 1994).23

<sup>28</sup> Ibn Kathir, *Tafsir Ibn Kathir, Terj. M. Abdul Ghofir*, Volume 6 (Jakarta: Pustaka Imam al-Syafi'i, 2009). 415-416

means negative things, but also includes the ability of woman to protect their self and interests in complicated situations. Women can use ingenuity and gentleness to endure and face challenges in life.<sup>29</sup> However, Imam ar-Razi also gave a warning that men must be careful to trick power women and not be trapped in possible temptation to endanger their lives. He emphasizes the importance of adhering to moral values and justice in interacting with women.

In the interpretation of *Fi Zilal al-Qur'an*, Sayyid Qutb discusses the concept of trick power that can done by women. According to Qutb's views, women are unique in using gentleness, intelligence, and a weak, gentle demeanor to reach objectives. This strategy can applied in various contexts, including personal, social, and political. However, Qutb's view of women and tricks power did not always reflect a comprehensive argument in Islamic society. Qutb's approach to the role of women in public is often criticized because it is considered generalized and reduces the values and roles of women in religion and society.<sup>30</sup> Although modern mufasssir give more understanding following contemporary context, understanding their "*al-kayd*" give no different in a manner significant to the interpretation of classic.

Meanwhile, Prof. Dr. HM Quraish Shihab also gave a similar explanation to those who mentioned it before. He explains in paragraph the related trend of husband tricking powerful women into being beguiled by love blind to their wives. The verse describes how a loving husband and his wife possibly tend to protect him and forgive the wrong he did without directly blaming his wife. In the context of Indonesian interpretation, HAMKA explained that trick powers massive women because women are considered weak kind. However, when women use ingenuity, they deceitfully become big and awesome because they can protect themselves in complicated situations.<sup>31</sup> Tafsir An-Nur explains that the word hokey power in the paragraph is interpreted as toss errors to others for blame on others to escape responsibility.<sup>32</sup> Quraish Shihab stated that understanding about trick power women must understood in context paragraph the. The verse explains how love blinds a husband to his wife, who forgives his wife's error. Because that's it; the husband does not want to blame his wife directly. Understanding means explaining that it is an evaluation of an individual, although there is no God's voice in the Qur'an.<sup>33</sup> Explanation about trick power woman seen dynamic in Indonesian interpretation context.

If correlated with deceptive meme content, more women's power is incredible than the devil, then trend interpretation of the mufasssir above will bring up some analysis. *First*, no there is one mufasssir who shows the use of the word "*kunna*" to

<sup>29</sup> Fakhr al-Din Ar-Razi, *Mafatih Al-Ghaib*, vol 18(Beirut: Dar al-Fikr, 1981). 124

<sup>30</sup> Sayid Qutb Ibrahim Husein As-Syaribi, *Fi Zilali Al-Qur'an* (Beirut: Dar al-Syuruth, 1412). 33

<sup>31</sup> HAMKA, *Tafsir Al-Azhar*, Juz I (Jakarta: Pustaka Panjimas, 2004).56

<sup>32</sup> Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majdi An-Nur* (Semarang: Pustaka Rizki Putra, 2000).109

<sup>33</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, Jilid 11 (Jakarta: Lentera Hati, 2006).33

women<sup>34</sup> in a manner generally no as indicated by the meme content. *Second*, all mufassir enclose the context of Prophet Yusuf's scandal with Zulaikha, different from meme content that doesn't enclose context The same once. *Third*, Nothing linking the interpreter paragraph with QS. Moreover, an-Nisa' [4]: 76 compares tempted women and tricks power demons with exaggerated comparisons only because both use kayd's words.

### **Impact of Intimidation Narratives Against Women**

During this, interpretations of misogynistic have experienced development. The impact becomes more broad and even with existing deployment through the internet. Interpretation of misogynistic involves interpretation or condescending glances at women, belittling them, and even discriminating against them. Impact covers deployment views negative about women, reinforcement of dangerous stereotypes, and hindering struggle toward gender equality.

Intimidating narratives about women refer to various forms of communication or trying stories to create fear, insecurity, or even hatred of girls. Narrative type can appear in various forms, including in the context of social media, politics, mass media, or even everyday life. The impact of the narrative on women can be very serious and harmful, including Improving the risk of physical violence, hindering independence and participation in girls, destroying mental health, and strengthening gender stereotypes and discrimination. To overcome the negative impact of the narrative, girl, needs to be made to educate the public about the importance of honor right, basic human and gender equality. Also, enforcement of strict laws against harassment and threats to women is very important for creating a safe and inclusive environment for all.<sup>35</sup>

The Internet also has a role big in spread various forms of framing regarding religion, and its impact can Include: Imaging negative religion, spreading fake information, raising religious intolerance, and influencing the perception of the public. To overcome the impact of negative internet framing of religion, it is crucial to promote media literacy and resources of credible information. In addition, interreligious dialogue and understanding interfaith religion can help build harmony and overcome prejudice and possible stereotypes due to wrong framing. Governments and social media platforms are also crucial in overcoming the deployment of fake information and disturbing narratives.

### **Conclusion**

This research contends that within the era of the digitalization-based industrial revolution, the delivery of information, including the interpretation of the Qur'an, has gained greater appeal. Meme visualizations have now turned Qur'anic interpretations

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<sup>34</sup> T.M Hasbi Ash Shiddieqy, *Pokok-Pokok Ilmu Dirayah Hadits*, 6th ed. (Jakarta: PT Bulan Bintang, 1994).

<sup>35</sup> Dhifa Nabil, *Peradaban Media Sosial Di Era Industri* (Malang: PT. Cita Intrans Selaras, 2020).<sup>45</sup>

into straightforward and impactful slogans accompanied by precise translations. This injects a sense of novelty into the interpretation of Qur'anic verses that had previously garnered less attention within society. Nevertheless, conversely, there are indications of a simplification of meaning linked to the decline of scholarly depth. This phenomenon frequently occurs within the seemingly boundless realm of digital information. Almost anyone, even those without specialized expertise, can readily craft Qur'anic interpretation memes that tend to diverge from the interpretations of past scholars. Social media algorithms, which prioritize quantity, exacerbate this issue. Consequently, those who amass the largest audience dominate the online realm. This study represents a descriptive analysis that assesses how memes have become a popular form of religious communication in contemporary Indonesia, primarily through social media platforms, with Instagram being particularly prominent.

There is an effort simplification the textual interpretation of QS. Yusuf, 12:28 and QS. An-Nisa, 4:76 in the form of a popular meme on social media. This attempt is form framing the leading narrative of the Qur'an to precedent negative to the woman that "trick power woman more awesome than demons." Through framework mediatization, research this succeed study of the visual construction of the meme content that the treat no free from trend presentation information digital based priority simplicity as well as factor psychology viewers through captions, coloring, and so on.

Furthermore, research also confirms the basis argument mentioned in advance, that excess mediation leads to deviation of religious narratives that exist clearly in the memes. This form exists divergence of the interpretation of the Qur'an above the second paragraph above that is far away different from the main commentary books. Not only is system interpretation ahistorical and non-contextualized, but it is also infiltrated by positing patriarchal motives and a minor view of girls. The deviation indicated by the meme tries to display a verdict wrong Qur'an against women, which is such it's very much the opposite of the true spirit of the Qur'an lifting dignity and honoring girls.

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