

The Limits Of Humor In The Perspective Of The Qur'an Analytical Study Of The Book Of Tafsir Shafwah Al-Tafasir By Ali Al-Shabuni

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Abstract: Humor is a means of expression that can bring happiness and stimulate thought; however, some forms of humor today often exceed the ethical boundaries prescribed in Islam, such as lying to provoke laughter. This research investigates the interpretation of Qur'anic verses related to the boundaries of humor according to Ali Al-Shabuni in Shafwah Al-Tafasir and explores the contextualization of his interpretation in contemporary settings. Employing a thematic (maudhu'i) tafsir approach as introduced by Muhammad Baqir al-Sadr, this study focuses on selected verses concerning humor rather than interpreting the Qur'an in its entirety. The method is qualitative with a content analysis design, and data are collected through library research. The primary sources include Shafwah Al-Tafasir, along with supporting tafsir works such as Tafsir Al-Misbah, Fii Zhilal Al-Qur'an, and Tafsir Ibn Katsir. The findings show that humor in Islam must adhere to ethical guidelines to avoid harm or negative consequences. Contextually, humor can serve positive functions in social interaction, communication, da'wah, education, and even as a profession provided it remains within the moral boundaries outlined in Islamic teachings.

Keywords: humor; Islamic ethics; Qur'anic interpretation; Shafwah Al-Tafasir; maudhu'i tafsir

Introduction

Human beings, by nature, are social creatures who rely on interaction with others to fulfill their daily needs. Islam, as a comprehensive religion, provides clear guidelines for these interactions, known as muamalah¹³⁸, to ensure the well-being and benefit of society¹³⁹. These guidelines encompass various aspects of daily life¹⁴⁰, including the seemingly innocuous act of humor. While laughter and humor are natural human instincts and can foster positive relationships¹⁴¹, Islam emphasizes the importance of observing boundaries.

¹³⁸Ghazaly, A.R., & Ihsan, G. (2012). *Fiqih Muamalat*. Kencana Prenada Media Group, p. 3.

¹³⁹Kemaslahatan is the general objective of sharia or Islamic law. In Islam, kemaslahatan is goodness, benefit, appropriateness, feasibility, and so on

¹⁴⁰Nedih, Z.I. (2018). *Kajian Tematik Tentang Hadis-Hadis Tertawa Dengan Pendekatan Psikologi*. Universitas Syarif Hidayatullah Jakarta, p. 20.

¹⁴¹Majid, A.S. (2004). *Tertawa Yang Disukai, Tertawa Yang Dibenci Allap*. Gema Insani, p. 20.

Just as too much salt can ruin a dish, excessive or inappropriate humor can lead to negative consequences, such as causing offense, fostering resentment, or even leading to conflict¹⁴². Instances of humor causing distress, trauma, and even legal issues, such as defamation or blasphemy (as seen in some "roasting" performances and tragic real-life incidents), highlight the critical need for a deeper understanding of these boundaries.

This work aims to investigate the boundaries of humor from an Quranic perspective, specifically through an analysis of the interpretations found in Sheikh Ali Al-Sabuni's *Tafsir Safwah Al-Tafasir*. By examining relevant Quranic verses (including QS. Al-Taubah [9]: 65, QS. Al-Nahl [16]: 105, QS. Al-Isra [17]: 53, and QS. Al-Hujurat [49]: 11-12) and their interpretations, this study seeks to provide clear guidance on how Muslims can engage in humor in a manner that is consistent with Islamic teachings¹⁴³, promoting genuine enjoyment while avoiding sin and harm¹⁴⁴. This research is crucial in an age where modern forms of humor, like "roasting," often push ethical and religious limits, leading to unintended and detrimental outcomes.¹⁴⁵

Method

This study adopted a qualitative research approach, with content analysis serving as the primary method. This choice was made because content analysis is particularly well-suited for interpreting and evaluating textual data, which aligns with our goal of understanding complex phenomena through a detailed examination of relevant texts.¹⁴⁶ Our research drew upon both primary and secondary data sources to ensure a comprehensive analysis.¹⁴⁷ The primary data came directly from the core subject of our study: Sheikh Muhammad Ali Al-Shabuni's renowned work, *Tafsir Safwah al-Tafasir*. Specifically, we focused on key Quranic verses related to the boundaries of humor, including QS. Al-Taubah [9]: 65, QS. Al-Nahl [16]: 105, QS. Al-Isra [17]: 53, and QS. Al-Hujurat [49]: 11-12.

To enrich our interpretation and provide broader scholarly context, we also consulted other respected tafsir works such as *Tafsir Al-Misbah* by Prof. Dr. Quraish Shihab, *Fii Zhilal Al-Qur'an* by

¹⁴²Hadi, A. (2016). *Adab Bercanda Dalam Islam*. Warisan Salah, p. 1-2.

¹⁴³Zaenuri. (2014). *Bahaya Lisan: Studi Kualitas Hadis Senda Guru Dalam Kitab Ihya Ulum Al-din*. Universitas Islam Negeri Syarif Hidayatullah Jakarta, p. 15.

¹⁴⁴Hasanah, U. (2018). *Studi Kritik Sanad dan Matan Tentang Hadis Dusta Membuat Orang Tertawa*. Universitas Islam Negeri Syarif Hidayatullah Jakarta, p. 3

¹⁴⁵Nurhamidah, I. (2020). *Analisis Wacana Kritis Pada Stand Up Comedy Indonesia*. 4, p. 204.

¹⁴⁶Abdullah, B., & Saebani, B.A. (2014). *Islamic Economic Research Methods*. Pustaka Setia, p. 20.

¹⁴⁷Nawawi & Martini, M. (1991). *Applied Research*. Gajah Mada University Press, p. 216.

Sayyid Quthb, and *Tafsir Ibn Kathir*. For secondary data, we gathered relevant information from various supporting literature, academic journals, and previous research. These sources were carefully selected based on their scientific validity and direct relevance to our investigation. Our data collection was primarily conducted through library research. This involved a systematic process of reading and scrutinizing a wide range of texts, encompassing both the main tafsir books and supplementary literature. We also considered contemporary real-world examples of humor that transgress Islamic boundaries to better contextualize the Quranic interpretations.

The data collection process unfolded in several key stages: First, we immersed ourselves in a thorough literature review, delving into various academic works pertinent to our thesis. Next, we meticulously recorded and organized all relevant materials, carefully sorting them to fit the structure of our chapters.¹⁴⁸ A crucial step involved a detailed examination of specific Quranic verses (QS. Al-Taubah [9]: 65, QS. Al-Nahl [16]: 105, QS. Al-Isra [17]: 53, and QS. Al-Hujurat [49]: 11-12) that address the limitations of humor. Simultaneously, we gathered information on social ethics violations in humor observed in society, such as instances of lying, insulting others, or mocking religious matters. Finally, for each inventoried and analyzed verse, we presented its translation from the Ministry of Religion, followed by a compilation of scholarly descriptions and interpretations. Our methodology for grouping these verses thematically followed the interpretive steps outlined by M. Baqir Sadr.

Once all the necessary information was gathered, we proceeded with descriptive analysis. This involved a methodical and comprehensive examination of the inherent significance of all the collected facts. Our analysis aimed to systematically describe the occurrences related to the limitations of humor, primarily drawing from *Tafsir Shafwah Al-Tafasir* while also incorporating interpretations from other *mufassirs* to reinforce our explanations of the verses.

¹⁴⁸Abdullah, B., & Saebani, B.A. (2014). Islamic Economic Research Methods. Pustaka Setia, p. 20. [2] Nawawi & Martini, M. (1991). Applied Research. Gajah Mada University Press, p. 216.

Result and Discussion

A. Interpretation of Quranic Verses Regarding the Limits of Humor in the Book of Safwah Al-Tafsir

In interpreting Quranic verses, Ali Al-Shabuni characteristically first mentions several verses, grouping them before giving his interpretation. Then Ali Al-Shabuni explained his interpretation by mentioning several points of explanation, including:

1. Compatibility between Verses: Ali Al-Shabuni explained how reasonable or appropriate it is between the verses. Both the previous verse and the verse after it. Which is a reinforcement of arguments in providing interpretation of the meaning of the verse to be interpreted.
2. Language Overview (Al-Lughah): Language Review or Al-Lughah is a discussion of several words in a group of verses that will be interpreted by explaining the meaning of the words. For example, in Surah Al-Taubah 61-74, the phrase ﴿لَهُ﴾ he explains its meaning by quoting the opinion of one of the Ulama.
3. The Reason for the Descent of the Verse (Asbab Al-Nuzul): Ali Al-Shabuni explained and mentioned Asbab Al-Nuzul in the verses that he found in his Asbab Al-Nuzul.
4. Verse Interpretation: At this point, Ali Al-Shabuni explained in detail the interpretation of his verses. By quoting the histories and opinions of the Scholars as well as additional comments from himself.
5. Balaghah: He also explained the meaning of some of the words in the verse that he interpreted by studying the Balaghah aspect. Balaghah is an aesthetically clear and effective expression of meaning by using appropriate and soul-touching language, while keeping each statement relevant to the context of its use and considering the comfort of others.¹⁴⁹
6. Lessons, Notes and Wisdom: In the discussion of this point, Ali Al-Shabuni took the history of the hadith and Qoul of the scholars to explain the message of the great theme of the verses he interpreted. In his discussion, sometimes Ali Al-Shabuni wrote down all three, sometimes he only wrote one or two points. For example, in the interpretation of Surah Al-Taubah verses 61-74, lessons and wisdom are conveyed. Meanwhile, in verses 23-33 only the wisdom is conveyed.

¹⁴⁹ Yasin, P. Sisi Balaghah Dalam Tafsir Al-Baidhawy. (Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam, 2020), 3(2), p. 42.

From the 6 points above, sometimes not all of them, even only some points are used by Ali Al-Shabuni in interpreting the verses of the Qur'an. Sometimes only 2 points of discussion, sometimes more and sometimes all the points he explained. Among the points of discussion that he never left when interpreting his series of verses was about language review and verse interpretation. So in this chapter discussion, it will be explained how Ali Al-Shabuni's interpretation of verses that discuss the limits of humor and how its contextuality is to humor today, plus several other explanations of mufasir as a reinforcement and additional explanation of Ali Al-Shabuni's interpretation. Among the secondary tafsir books used by the author are the book of tafsir Ibn Katsir by Ibn Kathir, Tafsir Al-Mishbah by M. Quraish Shihab and Tafsir Fii Zhilal Al-Qur'an by Sayyid Quthub. As for the verses of the Qur'an that will be explained in this chapter, the author limits only a few verses of the Qur'an including QS. Al-Taubah [9]: 65, QS. Al-Nahl [16]: 105, QS. Al-Isra [17]: 53 and QS. Al-Hujurat [49]: 11-12.

B. Analysis of Specific Quranic Verses on Humor

1. QS. Al-Taubah [9]: 65

وَلَئِنْ سَأَلْتُهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهِنُونَ

And if you ask them, they will surely answer, 'Surely we are just joking and playing around.' Say, 'Why do you always make fun of Allah and His verses and His Messenger?

Ali Al-Shabuni grouped this verse with verses 61-74, explaining their focus on the dangers of hypocrites who hurt the Prophet SAW., swear falsely, and mock Allah's verses.¹⁵⁰ Az-Zamakhsari noted their fear of humiliation via revelation after mocking Islam and the Prophet, who they claimed believed everything. The hypocrites, when questioned about their lies, would say, "we are not serious, we are just joking and playing around to rest the soul." at-Thabari reported an Asbab An-Nuzul (reason for revelation) where hypocrites mocked the Prophet's SAW. military intentions during the Tabuk battle, claiming it was just a joke.¹⁵¹ Al-Mishbah commentary also suggests this ridicule occurred on the way to Tabuk, where hypocrites questioned the Prophet's strength against the Romans, calling their comments mere jokes to pass time [4]. Islam does not justify such lies or insults, stating they make one

¹⁵⁰Muhammad Ali Ash-Shabuni, *Tafsir-tafsir Pilihan*, terj. KP. Yasin (Jakarta: Pustaka Al-Kautsar, 2020), Volume 2, p. 536.

¹⁵¹Muhammad Ali Ash-Shabuni, *Tafsir-tafsir Pilihan*, terj. KP. Yasin (Jakarta: Pustaka Al-Kautsar, 2020), Volume 2, p. 538-539

a disbeliever after believing. This verse teaches us not to make light of Islam or the Prophet's SAW. position through jokes, as hypocrites did.

2. QS. Al-Nahl [16]: 105

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

Indeed, those who make up lies are only those who do not believe in the Signs of Allah, and they are liars.

Ali Al-Shabuni interpreted this verse within verses 91-110, emphasizing the prohibition against fabricating lies, linking it to disbelief in Allah and His verses¹⁵². Ibn Kathir stated that liars are those who dare to lie against Allah and His Messenger, contrasting them with the Prophet SAW., who was known for his honesty, even earning the title Al-Amin before his prophethood.¹⁵³ This highlights that Islam does not teach lying. Therefore, using lies in humor is a grave offense against Islamic teachings. Ali Al-Shabuni attributes lying to disbelievers, so Muslims should maintain honesty in their jokes and humor.

3. QS. Al-Isra [17]: 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْتَرُغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And say to My servants, 'Let them speak better words. Indeed, the devil (always) causes discord among them. Truly, Satan is a real enemy to man.'

Ali Al-Shabuni interpreted this verse as Allah's command to speak "better words," choosing subtle and beautiful speech, even in humor.¹⁵⁴ It is not justified to normalize bad speech or expressions, like calling someone an animal, which can cause conflict. Allah warns that "the devil (always) causes discord among them" because Satan is humanity's clear enemy, promoting harsh words to create enmity. M. Quraish Shihab adds that this verse encourages good speech even towards polytheists to foster sympathy and soften hearts, as Satan seeks to sow discord. The verse's prohibition shows that early Muslims harbored hostility towards polytheists due to insults against the Prophet SAW., advising caution in

¹⁵²M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Malang: Lentera Hati, 1999), Volume 4, p. 642–643

¹⁵³Ibnu Katsir, *Tafsir Ibnu Katsir*, terj. Arif Rahman Hakim, M.A., Syahirul Alim Al-Adib, Lc., Muhammad Zaini (Surakarta: Insan Kamil, 2015), Volume 6, p. 157

¹⁵⁴Muhammad Ali Ash-Shabuni, *Tafsir-tafsir Pilihan*, terj. KP. Yasin (Jakarta: Pustaka Al-Kautsar, 2020), Volume 3, p. 220–221.

speech to avoid hatred.¹⁵⁵ Ali Al-Shabuni emphasizes selective word choice in communication and humor to avoid humiliation, stating that using bad words in jokes follows Satan's path.

4. QS. Al-Hujurat [49]: 11-12

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا
تَلْمِرُوا أَنفُسَكُمْ وَلَا تَنَازِرُوا بِالْأَلْقَابِ بِلْسَنِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ يَأَيُّهَا الَّذِينَ
آمَنُوا اجْتَنَبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنَّمَا وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا أَيُّهُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرْهُنَّمُوْهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَابُ رَحِيمٌ

O you who believe! Let not one people make fun of another (because) they may be better than them (who make fun of) them, and do not let women (mock) other women (because) women may be better than women (who make fun of). Do not reproach one another, and do not call one another by bad titles. The worst call is the bad (call) (wicked) after believing. And whoever does not repent, then they are the wrongdoers.

Ali Al-Shabuni interprets verse 11 as a prohibition against mocking or laughing at others, as those ridiculed might be superior in Allah's sight. This applies to both men and women. The phrase "Do not reproach yourselves, and do not call one another by bad titles" implies that all believers are one, and using bad titles is wickedness.¹⁵⁶ Ibn Kathir reported the Asbab al-Nuzul for this verse as relating to Banu Salamah, where people used disliked names, leading to the prohibition.¹⁵⁷ M. Quraish Shihab explains yashar (ridiculing) as pointing out shortcomings to mock someone.¹⁵⁸ Sayyid Quthb highlights that mocking fellow Muslims undermines the entire community's honor¹⁵⁹. Ibn Kathir also explained that mocking is akin to arrogance and "insulting humans".¹⁶⁰

¹⁵⁵M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Malang: Lentera Hati, 1999), Volume 7, p. 490–491

¹⁵⁶Muhammad Ali Ash-Shabuni, *Tafsir-tafsir Pilihan*, terj. KP. Yasin (Jakarta: Pustaka Al-Kautsar, 2020), Volume 5, p. 43

¹⁵⁷Ibnu Katsir, *Tafsir Ibnu Katsir*, terj. Arif Rahman Hakim, M.A., Syahirul Alim Al-Adib, Lc., Muhammad Zaini (Surakarta: Insan Kamil, 2015), Volume 9, p. 499

¹⁵⁸M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Malang: Lentera Hati, 1999), Volume 13, p. 251

¹⁵⁹Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an: Di Bawah Naungan Al-Qur'an* (Jakarta: Gema Insani, 2000), Volume 10, p. 417–418

¹⁶⁰Ibnu Katsir, *Tafsir Ibnu Katsir*, terj. Arif Rahman Hakim, M.A., Syahirul Alim Al-Adib, Lc., Muhammad Zaini (Surakarta: Insan Kamil, 2015), Volume 9, p. 498

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظُّنُنِ إِنَّ بَعْضَ الظُّنُنِ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا إِنَّمَا يَحْبُبُ أَحَدُكُمْ أَنْ يُكْلِ لَحْمَ أَخِيهِ مَيِّتًا فَكَرِهُتُمُوهُ وَإِنَّمَا تَوَابُ اللَّهُ إِنَّ اللَّهَ تَوَابُ رَحِيمٌ

O you who believe! Stay away from prejudice, indeed some prejudices are sins and do not look for the faults of others and do not gossip among others. Is there any of you who likes to eat the flesh of his dead brother? Of course you feel disgusted. And fear Allah, for Allah is the Repentant, the Merciful.

In verse 12, Ali Al-Shabuni explains Allah's command to avoid "prejudice, accusation of treason and prejudice towards family and others," emphasizing caution and investigation before making judgments. "Indeed some prejudice is sin" means some conjectures lead to sin. The verse also forbids "looking for the faults of others" and "gossiping." Allah likens gossiping to "eating the flesh of his dead brother," a repulsive image to deter this act. The verse concludes by urging fear of Allah, repentance, and reliance on His mercy. Ibn Kathir states that ghibah (gossiping) is forbidden by ijma' (consensus), with exceptions for greater good, like evaluating hadith narrators or giving advice.¹⁶¹ M. Quraish Shihab notes that Fiqh scholars permit ghibah for specific reasons, such as seeking fatwa (religious rulings), drawing attention to public misbehavior, reporting crime to authorities, or highlighting unknown characteristics when necessary.¹⁶²

¹⁶¹ Muhammad Ali Ash-Shabuni, *Tafsir-tafsir Pilihan*, terj. KP. Yasin (Jakarta: Pustaka Al-Kautsar, 2020), Volume 5, p. 44

¹⁶² M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Malang: Lentera Hati, 1999), Volume 13, p. 256–257

C. Contextualizing Islamic Humor in the Modern Era

Shaykh Ali Al-Shabuni's interpretations of Quranic verses (Al-Taubah [9]: 65, Al-Nahl [16]: 105, Al-Isra [17]: 53, and Al-Hujurat [49]: 11-12) provide five key guidelines for humor that ensure positive impact and avoid negative consequences like conflict:

1. Limits of Humor in Islamic Teachings
 - a. The humor that is done should not lead to insulting the religion of Islam both to Allah, His Messenger and the sharia brought by Islam. The Prophet is a very pleasant person, even in some events the Prophet often makes a joke but for the issue of Islamic religious teachings or Islamic sharia, Allah and the Prophet strictly forbids someone to joke so as to insult and degrade Islam.
 - b. There should be no lies or lies in doing a humor or joke. The Messenger of Allah taught his people in the daily activities of the Prophet who was famous for being cheerful and on several occasions making a joke or humor as narrated from Anas Radhiyallahu anhu, that a man came to the Prophet (peace and blessings of Allaah be upon him) and said: "O Messenger of Allah, bring me?" So the Prophet (peace and blessings of Allaah be upon him) said: "We will take you on a camel's calf." The man said: "What can I do with the camel?" So he said: "Is it not the camel that gives birth to a camel?"¹⁶³ In the above incident, the Prophet maintained his honesty and did not lie so that the companions would laugh at the jokes he made. Because the camel in question is a camel that can be ridden, namely an adult camel. The Prophet said camel calves because even though they are adults, camels are the children of camel mothers.
 - c. It is not allowed to insult and speak badly like speaking rudely or saying something dirty. When someone makes a joke or humor, do not let his speech contain harsh or dirty words so that it can cause conflict or conflict with people who feel that he is insulted by the remarks. There are not a few cases of people who dare to commit acts of violence and even murder because they feel insulted by jokes thrown at them with harsh and dirty words.
 - d. It is not permissible to make fun of and call others by a term they do not like. Ahmad narrated from Abu Jibirah bin Adh-Dhahhak, he said, "A verse has come down

¹⁶³Abu Dawud (4998), and at-Tirmidhi (1991) from Anas. Shaykh Abu Dawud (4180).

concerning us, namely the Banu Salamah, "وَلَا تَنْأِيُوا بِالْأَلْقَابِ" *and do not call each other by bad titles.*" Abu Jabirah said, "When the Messenger of Allah arrived in the city of Medina, there was not a single man among us except he had two or three names. And if one of them is called by one of those names, they say, 'O Messenger of Allah, he will be angry because of that call.' So came down the verse, "وَلَا تَنْأِيُوا بِالْأَلْقَابِ" *and do not call each other by bad titles.*"¹⁶⁴ As in the explanation of the hadith which is the asbab of al-Nuzul verse QS. Al-Hujurat [49]: 11 This is what Allah has given advice to the Prophet SAW. so that the Prophet SAW. should pay attention and know what the calling is that the person does not like so that he does not feel humiliated or hurt because of the calling that he does not like. And this is what we need to pay attention to so that we do not arbitrarily call others with a bad call that turns out to be disliked by the person we are calling.

- e. Not to gossip and insult others. It is clearly explained in the interpretation of QS. Al-Hujurat [49]: 12 above that the act of gossiping and insulting others is an act that is not justified by Islam. A person should be able to cover up his brother's disgrace instead of bragging and even laughing at the disgrace of others. In a narration the Prophet SAW. said: **وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ**
- f. And whoever covers a person's disgrace, Allah will cover his disgrace in this world and the Hereafter. From the hadith, it is explained that the disgrace of others should be guarded and should not be spread to others, even Allah gives rewards or rewards to those who are able to keep their tongues from spreading the disgrace of others that they know in return Allah will cover their disgraces in this world and in the hereafter.

2. Contextualization of Humor Today

- a. In social life, humor has become commonplace and often appears in the midst of human interaction. Sometimes humor for some people is something that must be present in daily communication. One example in Sundanese society, people who are good at communicating and easy to get along are usually accompanied by the ability to show a joke or humor. There is even a non-fiction character from Sunda who is famous for his humorous soul, namely the kabayan. However, in social life, the main factor present in interacting and communicating is to always live in harmony and peace and maintain

¹⁶⁴ Ibn Katsir, Tafsir Ibn Katsir, Terj. Arif Rahman Hakim, M.A., Syahirul Alim Al-Adib, Lc., Muhammad Zaini (Surakarta: Insan Kamil, 2015) volume 9, p. 499

stability.¹⁶⁵ So of course, by looking at the diversity of ethnicities, cultures and races, humor is not something that must exist in a communication or interaction. Because sometimes there are some people who don't like someone who makes jokes too often in their daily communication, even humor can have a negative impact if it is done in places where humor is prohibited, such as in public service and for people who demand seriousness from communication. By following the guidance of the verses of the Qur'an and Al-Hadith that it is not justified to be too excessive in doing a humor or joke. Even too much laughter will have a negative impact as conveyed by the Prophet SAW.: **لَا تُنْثِرُوا** **الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقُلُوبَ** Do not laugh often, because laughing often will kill the heart.¹⁶⁶ Thus, it is clear from the above hadith that Islam prohibits its adherents from laughing excessively or excessively, because it will cause the destruction of the soul or heart. Because a person whose heart is dead will find it difficult to accept the truth or the benefit of Allah, so that it will distance him from Allah SWT.

b. Contextualization of Humor as a Da'wah Method. The Prophet is a person who is famous for his humorous nature, even in a narration brought by Tirmidhi in Asy Syamail Muhammadiyah in the Chapter "The Nature of the Jokes of the Prophet (peace and blessings of Allaah be upon him)", namely:

عَنْ الْحَسَنِ قَالَ: أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ.
فَقَالَ: يَا أُمَّمَ فُلَانٍ، إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا عَجُوزٌ. فَوَلَّتْ تَبَكِّي، فَقَالَ: أَخْبِرُوهَا أَمْهَنَا لَا تَدْخُلُهَا وَهِيَ عَجُوزٌ، إِنَّ اللَّهَ عَالَىٰ يَقُولُ: (35) إِنَّا أَنْشَأْنَا هُنَّ إِنْسَانٌ (36) فَجَعَلْنَا هُنَّ أَبَكَارًا (37) عُرِبْنَا أَنْرَابًا

From Al Hasan, an old man came to the Prophet (peace and blessings of Allaah be upon him) and said, "An old grandmother once came to the Prophet (peace and blessings of Allaah be upon him). The grandmother said, "O Messenger of Allah, pray to Allah that He will admit me to Paradise." The Prophet (peace and blessings of Allaah be upon him) replied, "O Um Fulan, it is impossible for an old grandmother to enter Paradise." The old grandmother left crying. The Prophet (peace and blessings of Allaah be upon him) said, "Tell him that it is impossible for him to enter Paradise while he is

¹⁶⁵Al- Yahya bin Syarafuddin An-Nawawi, Syarah Hadith Arba'in, Terj. Hawin Murtadlo & Salafudin Abu Sayyid (Solo: Al-Qowam, 2008), p. 196

¹⁶⁶Soerjono Soekanto, Sociology (jakarta: CV Raja GrafindoPersada, 2007), p. 55.

*old. Because Allah Ta'ala in QS. Al-Waqi'ah: 35-37 said: Indeed, We created them (angels) directly and We made them virgin girls full of love of their age.*¹⁶⁷

From this hadith, we can take an important lesson that Islam allows to do a humor or joke. Even in this hadith, the Prophet Muhammad (peace and blessings of Allaah be upon him) has given an example of how to convey the message of da'wah in a pleasant way, casually attracting the smiles of those who listen to it. The humors made by the Prophet SAW. in addition to inviting smiles also contain good news. He never exaggerated and violated the ethical values of politeness so that it did not cause a negative impact that was contrary to the function of humor itself. One example of a person who uses the humor media that is currently crowded is a comic named Dzawin Nur Ikram. In some of his stand-up comedy performances, he often inserted da'wah values or Islamic teachings so that the people who witnessed his performance not only got dark laughter but they also got the da'wah values and Islamic teachings that he inserted in his performance. Like when he performed stand-up comedy and he narrated his story when he was in the pesantren where he discussed the procedure of masbuk prayer. Even Dzawin on his Youtube channel in the month of Ramadan in 2023 deliberately made a special stand-up comedy event whose content was Islamic teachings like a person performing a lecture cult. In addition to Dzawin, there are many humor presenters who use their skills in presenting humor by inserting da'wah values into their humor. Then of course there are many da'i-da'i who are famous for their skill in playing humor when delivering lectures or Islamic studies, such as Ustadz Ucu Najmudin, Ustadz Evie Effendi and Ustadz Abdul Somad. And before that from the 90s era, a famous kharimastik from Garut City, West Java, namely Ustadz K.H. Jujun Junaedi. The Da'is are not just joking for entertainment purposes or to attract the laughter of the congregation but often the humor is used to convey a message and rebuke so that mustami' does not feel hurt when given a reprimand and usually the da'i's also convey a reflection afterwards so that the message conveyed can be accepted and contemplated by the worshippers. In addition, as a famous poet, Abul-Fath Al-Busti.¹⁶⁸ Rahimahullah

¹⁶⁷ Application of Maktabah Syamillah, Sunan Ibn Majah, chapter Sad and Crying, Juz 12, p. 233.

¹⁶⁸ HR. Tirmidhi in Asy Syamail Muhammadiyah no. 205, hadith hasan according to Shaykh Al Albani. See Genealogy of Al Ahadith Ash Shahihah no. 2987.

once said: I benefit your bad temperament seriously comfort "Give your hard habits a rest" Yajumu wa'l-bish'i min al-mazaah "The serious ones are relaxed first and decorate with a little joke" But if you give him pranks, let it be "But if you give him a joke, make it so" Al-Buqaddar-e-Ma'ati al-Ta'am min al-Mu'lahi "Like the rate at which you put salt in food" So of course, when someone who has the profession of being a dai, they can insert humor in the delivery of their da'wah values so that they become like salt in cooking. So that it becomes an attraction so that people are willing to accept the da'wah message conveyed by him and not to be bored with the da'wah messages conveyed by a da'i.

- c. Contextualization of Humor as a Learning Method. In learning, there are various methods used by a teacher in conveying his knowledge, including lecture methods, discussion methods, question and answer methods, group work methods, demonstration and experiment methods, problem solving methods, team teaching methods, field trip methods, drill methods, community survey methods, and simulation methods.¹⁶⁹ Among these learning methods, one of the most classic and often used is the lecture method. The lecture method is a method with oral presentation of lesson materials. The lecture method is a teaching method used to convey information or explanation about a subject matter and problem orally.¹⁷⁰ This method is often used when a teacher has many students, but keep in mind that it will work best if it is complemented by other approaches, including exercises, question and answer sessions, etc. Teachers can add comedy or jokes to the app so that students don't get bored easily. Therefore, it is clear that a teacher's sense of humor is very important in the learning process. A learning process that is not interspersed with humor will make students quickly bored and bored. In fact, most students don't like too monotonous learning.¹⁷¹ A teacher who is unable to develop humor in his teaching will generally be considered boring by the students. Humor in the context of this learning is of course humor that is educational and controlled, for example, when the Prophet SAW. taught some of his companions. So humor is not a goal in teaching but just a tool to refresh the mind and eliminate the

¹⁶⁹Adabud-Dunya wad-Din p. 319 and Al-Bidayah wan-Nihayah (XI/316).

¹⁷⁰Nana Sudjana, The Basics of the Teaching and Learning Process. (Bandung: Sinat Baru Algesindo, 2018), p. 78

¹⁷¹Ibrahim Bafadal., Professional Improvement of Elementary School Teachers. (Jakarta: Bumi Aksara, 2003), p.

fatigue of thinking. A teacher can provide educational humors that can arouse students' enthusiasm for learning, provide motivation and inspiration so that students have high ideals.

d. **Contextualization of Humor as a Profession.** Humor continues to evolve with the times, whether it develops from the way or style of displaying humor itself, the container or medium of humor that is displayed and the content or object of humor that is increasingly widespread. In Indonesia, there are a lot of media developments or ways of displaying humor. As we know, on television, there are talent search competition programs of people who are gathered in a group or group that displays humor, such as the Indonesian comedian academy (API) show, then the people who come from the competition show grow famous and famous on various television stations and become one of the very successful and promising professions in the world of television entertainment. With its humorous character, there are various kinds of different programs on each television station but have the same goal, which is to display humor so that the audience laughs and enjoys the humors it presents. Then came a style of humor that originated from the west that until now has developed and been accepted in Indonesia, namely stand up comedy. Meanwhile, people who display humor are called comics. And these comics are now starting to mushrooming into shows at many regulated stations and even have special events and competitions including the Stand Up Comedy Academy (SUCA). This Stand Up Comedy humor features a person standing alone speaking to show jokes with various techniques. One of the techniques that is often used in Stand Up Comedy is the roasting technique. Roasting in language means roasting, and in the term stand up comedy, roasting means a mockery of someone who is used as an object to be roasted. In pragmatic terms, this is better known as the face threatening act.¹⁷² This roasting is meant to laugh or make fun of someone, be it the audience or anyone who is being targeted in a unique way. Usually, if comics roast in an audition event, their roasting target is aimed at other comics, the jury, or famous

¹⁷²Rudiana, Genius Teaching 9 Fun Teacher Characters Based on Brain-Friendly. (Bandung : CV. Smile's Indonesia Institute, 2012), p. 126

figures. Which is where this roasting session becomes a comic session to insult other comics (other participants) or anyone who is the tagline for their roasting.¹⁷³

Of course, not a few people who are the object of roasting become angry, even causing negative responses because of the discomfort of feeling humiliated and become the object of laughter of others because of the disgrace or lies told by the comics. However, it turns out that this stand-up comedy show is even more accepted in the community and enters humor shows on various television stations and is even given a special session to show stand-up comedy humor. Among the famous comics or stand-up comedians in Indonesia today are Raditya Dika, Kiki Saputri, Panji Pragiwaksono, Bintang Emon, Dzawin Nur and others. And what needs to be observed is the development of humor styles that are enjoyed by the public every day, there are a lot of humors that turn out to be not in accordance with the guidance of the Qur'an. Like the roasting humor style in stand up comedy shows whose humor content is often degrading, insulting and even dismantles the disgrace of the people who are used as the object of roasting. So of course, as a Muslim, you should pay attention to what are the limits that the Qur'an has taught so that humor as a medium for others to be able to laugh and enjoy the joke without adding to the ugliness with the humor it presents.

¹⁷³Idha Nurhamidah, "Critical Discourse Analysis on Indonesian Stand Up Comedy" 4 (2020): p. 204

Conclusion

Based on the discussions presented in the previous chapters, this study concludes that humor in Islamic teachings is considered mubah (permissible) and can be practiced in daily life. The Prophet Muhammad (peace be upon him) himself occasionally engaged in humor with his companions, either to deliver important messages or simply to bring joy and ease to their interactions. However, humor in daily practice should remain within the boundaries set by Islam as outlined in the Qur'an and the Hadith, to prevent any negative consequences or harm to others, such as misunderstandings, disputes, or even acts of aggression.

Islam sets clear ethical guidelines for humor. Among these are the prohibitions against making jokes that mock or insult the religion of Islam, Allah, His Messenger, or Islamic teachings. Humor must not involve falsehoods or lies, should avoid vulgar or offensive language, and must not include mockery or name-calling that could offend others. It is also forbidden to engage in backbiting or verbal abuse under the guise of humor. These boundaries emphasize that humor in Islam must uphold respect, dignity, and ethical conduct. In today's context, humor has evolved to serve various purposes. It is widely used as a tool in everyday communication, as a method in educational settings, as a means of delivering da'wah (Islamic messages), and even as a professional form of entertainment. This shows that humor plays a significant functional role in modern society, as long as it aligns with the values and teachings of Islam.

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