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THE PHENOMENON OF DARK HUMOR AND ITS SOLUTION PERSPECTIVE OF CONTEMPORARY TAFSIR (A THEMATIC STUDY)

THESIS

Submitted as Partial Fulfillment Requirements for Getting the Bachelor Degree
of Religious Studies (S.Ag) in the Qur'an and Exegesis Sciences Departmen



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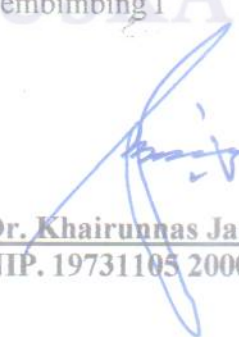
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MOTTO

“There is no perfection in life, but there is always a chance to improve.”

-Imam Syafi'i-

A smart person will ask about what he knows and doesn't know. By asking about what he knows, he will become more certain, and by asking about what he does not know, he will come to know. The fool, on the other hand, expresses his anger because he finds learning difficult, and he dislikes learning.”

-Imam Syafi'i-

“If you can't bear the pain of learning, then you will bear the danger of ignorance.”

-Imam Syafi'I-

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah Swt. who has bestowed His mercy and grace, so that the author can complete the thesis research task entitled ‘The Phenomenon of Dark Humor and Its Solution Perspective of Contemporary Tafsir (A Thematic Study)’ on time. This research was prepared to fulfil one of the requirements to obtain a Bachelor of Religion (S.Ag) degree in the Qur’anic Science and Tafsir Study Programme.

Peace and blessings be upon the Messenger of Allah صلى الله عليه وسلم. ‘Allahumma shalli ‘ala Muhammad wa ’ala ali Muhammad.

The author realises that the process of writing this research is far from perfect, both in terms of material and the way of writing. Realising this fact, with all my heart I would like to express my deepest gratitude to our lecturers Dr. Khairunnas Jamal, M.Ag as the first supervisor and Dr. Lukmanul Hakim, S.Ud., MIRKH, Ph.D, as the second supervisor who have spent their time, energy and thoughts to guide the author in completing this thesis on time. Hopefully all his kindness will become a field of good deeds and be rewarded by Allah Swt. Aamiin Ya Robbal'alam.

The author would like to express his gratitude and appreciation to all those who have contributed, either directly or indirectly, in the process of completing this research. With gratitude, this thesis is dedicated to:

1. The Rector of UIN SUSKA RIAU, Prof. Dr Khairunnas Rajab, M.Ag., and all staff who have given the author the opportunity to gain knowledge at this university.
2. Dean of the Faculty of Ushuluddin, Dr. H. Jamaluddin, M.Us., along with the Vice Dean I, Rina Rehayati, M.Ag., and Vice Dean II, Dr. Afrizal Nur, M.I.S., and Vice Dean III Dr. H. M. Ridwan Hasbi, Lc. MA.Dekan Fakultas Ushuluddin, Dr. H. Jamaluddin, M.Us., beserta Wakil Dekan I, Rina Rehayati, M.Ag., dan Wakil Dekan II, Dr. Afrizal Nur, M.I.S., dan Wakil



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Dekan III Dr. H. M. Ridwan Hasbi, Lc. MA.

- Our lecturer Agus Firdaus Chandra, Lc. MA, as the Head of the Al-Qur'an and Tafsir Science Study Programme and the staff who have provided convenience and assistance to the author in arrangements related to the author's studies.
- Dr. H. Ali Akbar, MIS, as the Academic Advisor (PA) who has become an educator, mentor and parent for the author.
- Dr. Khairunnas Jamal, M.Ag as the first supervisor and Lukmanul Hakim, S.Ud., MIRKH, Ph.D, as the second supervisor who has provided a lot of direction, advice and suggestions to the author in completing this thesis.
- Both of my parents, my father Drs. Adri AM and my mother Yuliana, who have become the reason I live in this world, parents who always try to fulfill the needs of their children, never knowing fatigue and complaints. Stay healthy and live long always my two heavens. My brothers, Muhammad Hafis Al-Maghriby and Muhammad Arsyi who provide a lot of motivation and a good example for their youngest brother.
- My best friends M. Ilham Fahrizal, M. Ibrahim Buti, Abdurrahman, Alfakhrul Hamdani, Rendi Pratama and my bilingual class friends who helped me a lot in and out of class.
- My team KKN Kampung Dalam, Dimas Dwi Prabowo, Muhammad Farhan Fata, Muhammad Refsin Alfarisi, Rovita Yuza, Wulan Agusti Permatasari, Ira Lesmayanti, Cahya Hanita Amanda, Shelvya Ayunda, Siti Aisyah, Thank you for being a good support system.

The author hopes that this thesis will not be an obstacle for students who will face it, and most importantly, I hope that this thesis can contribute to the development of science. Every work is certainly not free from mistakes and shortcomings, so is this thesis.

Therefore, with full humility, the author expects constructive criticism and suggestions from various parties for the author's self-improvement in work. Finally, the author hopes that the preparation of this simple thesis can provide benefits for all of us, especially for the author. Aamiin allahumma aamiin.



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Akhirul kalam, wabillahit taufiq wal hidayah.

Wassalamu'alaikum warahmatullahi wabarakatuh.

Pekanbaru, 10 Januari, 2025
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TRANSLITERATION GUIDELINES

Transliteration in writing this thesis refers to the thesis writing guidebook (revised edition) of the Faculty of Ushuluddin UIN Suska Riau and the transfer of Arabic-Indonesian letters in this manuscript based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book Guidelines for Arabic Transliteration (A Guide to Arabic Tranliteration), IIS Fellow 1992.

A. Konsonan

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dh		

B. Vokal, Panjang dan Diftong

Every Arabic writing in the form of Latin vowels Fathah is written with “a”, kasrah with “i”, dlommah with “u”, while each long reading is written in the following way:



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Long Vocal (a) long	= Â for example	قال	become qâla
Long Vocal (I) long	= Î for example	قيل	become qîla
Long Vocal (u) long	= Û for example	دون	become dûna

Especially for the reading of ya' nisbat, it should not be replaced with “i”, but still written with “iy” in order to illustrate the ya' nisbat at the end.

Likewise with diphthong sounds, wawu and ya' after fathah are written with “aw” and “ay”. Consider the following example:

Diphthong (aw)	= و for example	قول	become qawlun
Diphthong (ay)	= ي for example	خير	become khayrun

Ta' Marbûthah (ة)

Ta' marbûthah is transliterated with “t” if it is in the middle of a sentence, but if the ta' marbûthah is at the end of a sentence, it is transliterated using “h” for example مدرسة الرسالة becomes al-risalah li al mudarrisah, or if it is in the middle of a sentence consisting of mudhaf and mudhaf ilayh, then it is transliterated using t which is connected to the next sentence, for example هلا رحمة في becomes fi rahmatillah..

D. Articles and Pronouns of al-Jalallah.

The article “al” (ال) is written with a lowercase letter, unless it is located at the beginning of a sentence, while the “al” in lafadh jalalah which is in the middle of a sentence that is backed up (idhafah) is omitted. Consider the following examples:

- Al-Imam al-bukhariy said....
- Al-Bukhary in the muqaddimah of his book explains
- Masha'Allah ka'na wa ma'lam yasya'lam yakun...



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ABSTRAK

Dark humor atau dark jokes yang menyinggung agama sering menjadi kontroversi karena dianggap sebagai penghinaan atau bahkan penistaan terhadap agama dan kepercayaan tertentu. Humor jenis ini seringkali menggunakan isu-isu sensitif, termasuk keyakinan agama, untuk menciptakan kelucuan. Namun, hal ini kerap menimbulkan dampak negatif, seperti konflik sosial, perpecahan, dan perselisihan, baik di tingkat individu maupun komunitas. Penelitian ini bertujuan untuk memberikan pemahaman yang lebih mendalam kepada masyarakat tentang fenomena dark humor, khususnya dalam konteks agama, serta bagaimana penggunaannya agar tidak menimbulkan pelanggaran nilai-nilai agama maupun norma sosial. Penelitian ini merupakan studi kepustakaan (library research) yang mengacu pada sumber-sumber tertulis seperti buku, artikel, jurnal, dan naskah yang relevan. Hasil penelitian menunjukkan bahwa dark humor yang menyinggung agama dapat berdampak serius, termasuk pelabelan pelaku sebagai kafir menurut sebagian tafsir kontemporer. Selain itu, penggunaan dark humor dalam konteks yang tidak tepat dapat merusak harmoni sosial dan hubungan antar kelompok. Penelitian ini juga menekankan pentingnya kesadaran etis dan budaya dalam menyampaikan humor agar tetap relevan tanpa merugikan pihak lain. Dengan demikian, dark humor tidak dianjurkan untuk digunakan secara bebas, terutama dalam masyarakat yang beragam secara agama dan budaya.

Kata Kunci: Dark Humor, Penistaan Agama, Tafsir Kontemporer,



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ABSTRACT

Dark humor or dark jokes that target religious beliefs are often controversial, as they are perceived as insults or even blasphemy against certain religions or faiths. This type of humor often employs sensitive issues, including religious beliefs, to provoke laughter. However, it often results in negative consequences, such as social conflicts, divisions, and disputes at both individual and community levels. This study aims to provide a deeper understanding to the public regarding the phenomenon of dark humor, particularly in the context of religion, as well as to explore how it can be used without violating religious values or social norms. This research adopts a library research method, relying on written sources such as books, articles, journals, and other relevant texts. The findings reveal that dark humor targeting religion can have serious consequences, including labeling the perpetrators as blasphemers or infidels, according to some contemporary interpretations. Furthermore, the improper use of dark humor can disrupt social harmony and intergroup relationships. The study emphasizes the importance of ethical and cultural awareness in delivering humor to ensure it remains relevant without causing harm to others. Consequently, dark humor is not recommended for unrestricted use, especially in societies with diverse religious and cultural backgrounds.

Keywords: Dark Humor, Religious Blasphemy, Contemporary Interpretation.

الملخص

تُعتبر النكات السوداء أو الفكاهة السوداء التي تستهدف الدين غالبًا مثيرة للجدل، لأنها تُعتبر إهانة أو حتى تحديًا ضد بعض الأديان أو المعتقدات. ويعتمد هذا النوع من الفكاهة كثيرًا على القضايا الحساسة، بما في ذلك المعتقدات الدينية، لإثارة الضحك. ومع ذلك، فإنه غالبًا ما يؤدي إلى عواقب سلبية، مثل النزاعات الاجتماعية والانقسامات والخلافات سواء على المستوى الفردي أو المجتمعي. تهدف هذه الدراسة إلى تقديم فهم أعمق للجمهور حول ظاهرة الفكاهة السوداء، خاصة في سياق الدين، وكذلك استكشاف كيفية استخدامها دون انتهاك القيم الدينية أو الأعراف الاجتماعية. تعتمد هذه الدراسة على منهج البحث المكتبي، حيث تستند إلى مصادر مكتوبة مثل الكتب والمقالات والمجلات والنصوص ذات الصلة. وتظهر النتائج أن الفكاهة السوداء التي تستهدف الدين يمكن أن تكون لها عواقب وخيمة، بما في ذلك وصم مرتكبيها بالكفر وفقًا لبعض التفسيرات المعاصرة. علاوة على ذلك، فإن الاستخدام غير الملائم للفكاهة السوداء يمكن أن يضر بالتناغم الاجتماعي والعلاقات بين الجماعات. وتشدد الدراسة على أهمية الوعي الأخلاقي والثقافي عند تقديم الفكاهة لضمان بقائها ذات صلة دون التسبب في أذى للآخرين. وبالتالي، لا يُوصى باستخدام الفكاهة السوداء بشكل غير مقيد، خاصة في المجتمعات المتنوعة دينيًا وثقافيًا.

الكلمات المفتاحية: الفكاهة السوداء، التجديف الديني، التفسير المعاصر، أخلاقيات الفكاهة

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CHAPTER I INTRODUCTION

A Background of the Problem

Humor and jokes are communications that are often found in social life. Humor can be found in all walks of life, now humor is not only around the social life of the community but in social media it is also scattered both in written, visual, and audio-visual forms.¹ Nowadays humor has become a profession to make money and provide for life. With that, humor is developing very rapidly, having different methods and ways of creating laughter. However, we often find that the humor presented causes irritation, conflict and division.

In fact, humor and jokes are not prohibited. In fact, Allah Swt. says in Al-Qur'an, which gives and makes a sense of humor and laughter as human nature, as stated in *Surah An-Najm* verse 43.²

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

Meaning: "It is He who makes people laugh and cry."

However, the variety of humor used today is only used to create laughter and does not think about the consequences of the jokes delivered. As we see directly, in social media, as well as in television media such as soap operas, presentation of advertisements, lectures / speeches at certain events, even in the learning process humor is often needed as a spice so that the recipient of information does not feel bored.³ With today's digital advances, it is very easy to find this *Dark Humor* practice such as the *Youtube* application Tretan Universe channel which often uploads *Dark Humor* joke-type videos.

Why this can happen, one of the researchers from Russia named Yuliya A. Proekt explained in his journal entitled *Humor as a Communication Strategy in Social Networking Services*. Humor is a powerful tool to build relationships

¹ Mudfar Ma'ruf, *Indonesia Darurat Humor* (Jombang: Majalah Tebuireng, 2020), hlm 1

² Departemen Agama RI, *Al-Quran dan Terjemahnya*, (Bandung: Syamil Cipta Media, 2009), hlm. 527.

³ Khalid Ramdhani, "Akhlak Humor Dalam Pendidikan Islam", *jurnal Universitas Singaperbangsa Karawang* Vol. 1 no. 1 2019, hlm. 34-51.

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between people and improve communication between people. Humor currently has many recent issues related to the expansion of the Internet into people's daily lives. There are three main theories of humor in the scientific literature that reflect all the diversity of humor explanations, one of which is superiority theory. From the perspective of superiority theory, people need to feel superior to others and use humor to boost self-esteem. They laugh when someone is literally inferior to them, loses or deviates from the norm. According to this theory, laughter is caused by things that are surprising or unexpected. The semiotic nature of humor is related to the incongruity between the cultural code of the exposed situation and conventional norms, stereotypes and is rooted in the behavioral patterns of the local community. Humor in virtual environments not only reflects the traditional culture of the pleasure of laughter, but also acquires new features connected to the communication features of the Internet, which are then widely abused, such as the use of *Parody*, *Oxymoron*, *Satire*, *Sarcasm*, *Dark Jokes*, and *Human Foolishness*.⁴

This research focuses on a branch of humor that is often known as *Dark Jokes*, *Dark Humor* or *Black Humor*. *Cambridge Dictionary* defines *black humor* a humorous way of looking at or treating something that is serious or sad.⁵ It is a humorous technique for looking at and treating serious or taboo events. Such as death, religion, illness, accidents and tragedies.

In the Qur'an there are two terms that have the meaning of joking or having fun, namely the words *La'ib* and *Lahwu*. The word *la'ib* is a composition of Arabic letters consisting of the letters *la-'ain-ba*, derived from the verb *la'iba-yal'abu-la'iban*, which means playing, joking, and having fun. Al-Qur'an mentions the word *la'ib* 20 times with the background of the revelation of the verse relating to the life of the world. Among them are in *Surah Al-Hadid* verse 20 and *Surah Al-An'am* verse 32 which contains the meaning of playing around

⁴ Yuliya L. Proekt, "Humor as a Communication Strategy in Social Networking Services", *Institute of Psychology*, Department of Professional Activity's Psychology Herzen State Pedagogical University of Russia.

⁵ Cambridge Dictionary, "Meaning of Black humor in English", Dikutip dari <https://dictionary.cambridge.org/dictionary/english/black-humor/> diakses hari Kamis, tanggal 9 Januari 2025 pukul 01.32 WIB.

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there are 3 discussions related to this word la'ib, namely related to religious affairs, matters of revelation, and creations that Allah created that should not be played with, because everything must have positive things to be grateful for. Meanwhile, the meaning of lahwu is explained by Al-Qurthubi in his famous tafsir Al-Jami' li Ahkam al-Qur'an which relates lahwu, in the context of Qur'anic verses as something related to games or entertainment.⁶

The relevance of Dark Jokes with the words la'ib and Lahwu from the Qur'an is that they both concern the issue of joking, according to Quraissy Shihab La'ib is doing activities that do not have the right purpose, as well as leaving important things and doing things that are not useful.⁷ Meanwhile, Lahwu often means deceit, joking, turning away and not being useful.⁸ Dark Jokes are in line with the terminology of La'ib because they only contain elements of fun and do not bring benefits and can even bring divisions in religious communities, and provoke other religions to join in making jokes or jokes about Islam.⁹

Black Humor often uses these things to create humor. *Dark humor* is closely related to the sensitive matters mentioned above, often causing divisions and disputes for humor lovers, because *dark humor* is very likely to make a person or group, community, and group become offended. To understand Dark Jokes, a mature level of understanding is needed, because currently this type of dark humor is considered common and widespread on social media.¹⁰ The use of Dark Jokes that offend religion can be considered as an insult or even blasphemy against a particular religion or belief.¹¹

⁶ Muhammad Farhan, "Fenomena Dark Jokes Media Sosial (Perspektif Kajian Tafsir", *International Conference on Tradition and Religious Studies* Vol: III No: 1 (Agustus 2024), hlm.440.

⁷ Muhamad Yoga Firdaus, Diskursus Humor dan Etika dalam Perspektif Al-Qur'an: Sebuah Analisis Psikologi-Sosial, *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* Jilid 6 No. 1 Tahun 2022, hlm.67

⁸ Rahmad Afriani, "Penafsiran Kata La'ib dan Lahwu dalam Al-Qur'an Menurut Tafsir al-Azhar dan al-Maragi", *Skripsi*, Fakultas Ushuluddin UIN Sultan Syarif Kasim Riau, 2013 hlm 3

⁹ Muhammad Farhan, "Fenomena Dark Jokes Media Sosial (Perspektif Kajian Tafsir", *International Conference on Tradition and Religious Studies* Vol: III No: 1 (Agustus 2024), hlm.438

¹⁰ Rahayu Nur Fadhilah, "Pengaruh Tayangan Video Dark Jokes MLI (Majelis Lucu Indonesia) Terhadap Komunikasi Internasional Siswa-Siswi SMA Tunas Luhur kelas XI, XII Posinggo", *Skripsi*, Universitas Muhammadiyah Malang, 2022, hlm 3.

¹¹ Hobby.Blake, *Dark Humor*, Chealsea House Press, 2014, hlm XV

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In the Qur'an Allah Swt. strictly forbids his servants to make fun of Allah, His Messenger, and someone's beliefs and religion even if it is only in the form of jokes, listed in *Surah At-taubah* verses 65-66.¹²

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِلَ اللَّهِ وَعَآيَتِهِ ۚ وَرَسُولِهِ ۚ كُنْتُمْ تَسْتَهْزِئُونَ ۚ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ تَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Meaning: "And if you ask them (about what they are doing), they will say, "We are only joking and playing". Say: "Is it with Allah, and His verses, and His Messenger, that you are always jesting? You need not apologize, for you disbelieve after you have believed. If We forgive a group of you (because of their repentance), We will surely punish another group, for they are the ones who always sin."

Quoted from the writing of Dr. Raehanul Bahraen, M.Sc, Sp.Pk on muslim.or.id¹³ he said Shaykh As-sa'di explained or suggested that humans should think about whatever they will do, if someone releases laughter that makes other people offended, in fact it has no benefit at all and will only cause division, especially if the things that are joked about are sensitive things such as religion, as explained by Shaykh as Sa'di in his Tafsir which interprets surah At-Taubah Verse 66.¹⁴ Shaykh As-sa'di explains about making fun of behavior:

"Making fun of religion, Al-Qur'an verses and His Messenger is a form of disbelief that can lead to expulsion from Islam, because this religion is built on reverence for Allah, His religion and His Messenger."

In another verse, Allah expressly forbids denigrating a group listed in *Surah Al-Hujurat* verse 1¹⁵ reads.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ

¹² Departemen Agama RI, *Al-Quran dan Terjemahnya*, (Bandung: Syamil Cipta Media, 2019), hlm. 197.

¹³ Raehanul Bahraen, "Larangan Menjadikan Agama Sebagai Bahan Candaan dan Lawakan", Dikutip dari <https://muslim.or.id/35776-larangan-menjadikan-agama-sebagai-bahan-candaan-dan-lawakan.html> diakses hari Kamis, tanggal 9 Januari 2025 pukul 01.56 WIB.

¹⁴ Muhammad Farhan, "Fenomena Dark Jokes Media Sosial (Perspektif Kajian Tafsir", *International Conference on Tradition and Religious Studies* Vol: III No: 1 (Agustus 2024), hlm.440

¹⁵ Departemen Agama RI, *Al-Quran dan Terjemahnya*, (Bandung: Syamil Cipta Media, 2019), hlm. 516.

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أَنْ يَكُنَّ خَيْرًا مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ
وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Meaning: "O you who have believed, let not one people make fun of another people (for) they may be better than those who make fun of them, nor let women make fun of other women (for) they may be better than those who make fun of them). Do not revile one another and call one another by bad names. The worst of calls is that of the wicked after faith. Those who do not repent are the wrongdoers."

Quraish Shihab gives his interpretation through the book of interpretation al-misbah with the word يسخر *yaskhar* / making fun of is mentioning the shortcomings of others that aim to laugh at the person concerned, whether it is in the form of actions, speech, or behavior. And he also emphasized in his tafsir about some points that must be avoided so that there is no dispute. Allah calls the believers with an affectionate call: O you who believe, do not let one group of men make fun of another group of men, because it will cause strife, even if the people being made fun of are weak, especially since it is possible that those being made fun of are better than those who are making fun of them, so that it can lead to multiple mistakes. The first sin is making fun and the second sin is that those being made fun of are better than them. This mockery implies that there is a yardstick of glory with Allah that may be different from the human yardstick in general. It happens a lot that what is considered good by humans is not necessarily good according to God and vice versa.¹⁶

Based on the above background, the author is interested in studying "The Phenomenon of Dark Humor and Its Solution Perspective of Contemporary Tafsir (A Thematic Study)". By referring to the primary data sources of Contemporary Tafsir books and secondary data sources from books, journals. Articles, and audiovisual news sources such as *Youtube* and other applications. The selection of these verses is based on their thematic context and relevance to dark humor in contemporary interpretations. *Surah Hud* verse 31, *Surah At-*

¹⁶ M. Quraish Shihab, *Tafsir Al-Misbah, I.* (jakarta Pusat: Lentera Hati, 2017), hlm 605-607

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Taubah verse 61, *Surah At-Taubah* verse 65, *Surah Al-An'am* verse 108, *Surah Al-Hujurat* verse 11 . To limit the verses related to *Dark Humor* related to religious tolerance only. And the views of contemporary mufassirs included in this study are focused on the views of Quraish Shihab in his work *Tafsir Al-Misbah*, *Tafsir Karimir Rohman min Kalamil Manan* by Abdurrahman bin Nashir As-Sa'di and *Tafsir Al-Azhar* by Buya Hamka. Because the views of contemporary mufassirin are more relevant to the conditions and met with the development of humor at this time.

B. Affirmation of Terms

Confirmation of terms is an explanation regarding the results of the research or topic of the research carried out. Confirmation of terms is used to avoid misunderstandings used in this research. The terms that need to be explained are:

1. Dark Humor

Dark humor or black humor a humorous way of looking at or treating something that is serious or sad.¹⁷ It is a humorous technique for looking at and treating serious or taboo events. Such as death, religion, illness, accidents and tragedies.

2. Contemporary Tafsir

The word *tafsir* etymologically comes from Arabic from the word *fassara yufassiru tafsiran* which means to examine, show, or means the word الإيضاح والشرح explanation or commentary.¹⁸ In terminology, *tafsir* is an explanation of the word of Allah or explaining the memorization of the Qur'an and its understanding.¹⁹ And in *Al-Qaththan* explains *tafsir* is the science of understanding the book of Allah revealed to the Prophet Muhammad, explaining its meanings, as well as removing its laws and

¹⁷ Cambridge Dictionary, "Meaning of Black humor in English", Dikutip dari <https://dictionary.cambridge.org/dictionary/english/black-humor/> diakses hari Kamis, tanggal 9 Januari 2025 pukul 01.32 WIB.

¹⁸ A.W. Munawir, *Kamus Al-Munawir Arab Indonesia Lengkap* (Surabaya: Pustaka Progress, 1997). hlm. 567

¹⁹ Abdul Hamid Al-Bilali, *Al-Mukhtashar Al-Mashun Min Kitab Al-Tafsir Wa Al-Mufashshirun* (Koweit: Dar al-Dakwah, 1405). hlm. 23.

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wisdom.²⁰

Contemporary means contemporaneous or current.²¹ The Oxford Learners Pocket Dictionary explains that there are two meanings of contemporary. The first is *belonging to the same time*, and the second is *of the present time*; modern.²² While in Indonesian, contemporary is in the present or today.²³ According to Ahmad Shirbasyi, what is meant by the contemporary period is from the 13th century Hijri or the end of the 19th century AD until now. Some experts argue that contemporary is synonymous with modern, both are used interchangeably. In the context of Islamic civilization, both were used when the first intellectual contact of the Islamic world with the West occurred.²⁴ It is not an exaggeration that the term contemporary here refers to the notion of an era that is relevant to the demands of modern life.²⁵

Thus, it can be concluded that Contemporary Interpretation is the interpretation or explanation of the Qur'anic verses adapted to current conditions. This definition is in line with the definition of *tajdid*, which is an attempt to adapt religious teachings to contemporary life by interpreting or interpreting in accordance with the development of science and social conditions of society.²⁶

State Islamic University of Sultan Saifuddin Kasim Riau Identification of Problem

With the explanation of the problem in the background, this research study is expected not to get out of the discussion and focus on :

1. Forms of Dark Humor.

²⁰ Manna Khalil Qaththan, *Studi Ilmu-Ilmu Al-Qur'an* (Jakarta Timur: Pustaka al-Kautsar, 2008), hlm 25

²¹ John M. Echols dan Hasan Sadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2003), hlm 143.

²² Anonim, *Oxford Learner's Pocket Dictionary*, New Edition (Oxford: Oxford University Press, 2006). hlm 90.

²³ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia, 2003)

²⁴ Eni Zulaiha, "Tafsir Kontemporer: Metodologi, Paradigma dan Standar Validitasnya", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, 1 (Juni 2017): hlm 83.

²⁵ Ahmad Syukri, *Metodologi Tafsir Al-Qur'an Kontemporer Dalam Pandangan Fazlur Rahman* (Jambi: Sulton Thaha Press, 2007) hlm 36.

²⁶ M. Quraisy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1998). Hlm 67.

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2. Qur'anic verses related to Dark Humor.
3. Interpretation of Qur'anic verses related to Dark Humor.

D Scope of Problem

This research limits the discussion of dark humor by focusing on the analysis of stories found in several verses of the Qur'an, namely the story of Prophet Nuh in *Surah Hud* verse 31, the story of Prophet Muhammad Saw in *Surah At-Taubah* verse 61, as well as several verses in *Surah At-Taubah* verse 65, *Al-An'am* verse 108, and *Al-Hujurat* verse 11. The selection of these verses is based on their thematic context and relevance to dark humor in contemporary interpretations. *Surah Hud* verse 31, *Surah At-Taubah* verse 61, *Surah At-Taubah* verse 65, *Surah Al-An'am* verse 108, *Surah Al-Hujurat* verse 11.

This research will use interpretations from several sources, namely Tafsir As-Sa'di, Tafsir Al-Azhar, and Tafsir Al-Misbah, to enrich the analysis and provide diverse perspectives in understanding these verses.

By limiting the research to these verses, it is expected that the resulting analysis can be more focused and in-depth, providing significant contributions to the study of dark humor from the perspective of contemporary interpretations.

E Formulation of The Problem

Based on the background explanation above, there are two problem formulations that will be the subject of this research discussion. The problem formulations are as follows:

1. What are the forms of dark humor in the Qur'an?
2. How is dark humor in the Qur'an solutions from the perspective of contemporary tafsir?

F Research Objectives

The research objectives contain the goals and results to be achieved in this study. Based on the research problems that have been formulated, the objectives of this study are as follows:

1. To identify the forms of dark humor in the Al-Qur'an.

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2. To understand how dark humor in the Al-Qur'an is solutions from the perspective of contemporary tafsir.

Research Benefits

The usefulness of this research is the impact of achieving the objectives and to explain the benefits of research by researchers, then there are two uses, namely theoretical and practical uses:

1. Theoretical Benefits: This research is expected to contribute thoughts and add insight for students, especially Al-Qur'an Science and Tafsir study program in academic and non-academic environments and as an additional reference in research related to humor at this time.
2. Practical Benefits: This research is expected to provide knowledge and understanding to the public about *Dark Humor* found among the public. And how to use it so as not to offend.

H. Systematics Writing

The systematics of this writing aims to make it easier for readers to examine the contents in it. The systematics are as follows:

CHAPTER I INTRODUCTION

The introduction includes the background of the problem which explains academically the reason why this research was proposed and carried out, as well as the basis for the author's thinking in carrying it out. In addition, there is also an affirmation of terms, identification of problems, formulation of problems to determine the focus of research, objectives and benefits of research that describe the significance of this research, as well as the systematics of research writing.

CHAPTER II THEORETICAL STUDY

In this chapter, the author explains brief theories about matters related to the title, namely the theoretical basis and literature review or relevant research.

CHAPTER III RESEARCH METHODOLOGY

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This chapter describes the types and approaches that the author presents in this thesis research, and also explains the Primary and Secondary data sources, as documents in writing this research.

CHAPTER IV RESEARCH RESULTS AND ANALYSIS

This chapter explains the results of the author's analysis of dark humor with the Qur'an along with its verses and the opinions of tafsir scholars in their books by limiting to contemporary tafsir only.

CHAPTER V CLOSING

This chapter contains conclusions from the results of the research that the author presents, and also contains suggestions so that this research is more complete and perfect.

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CHAPTER II THEORITICAL STUDY

A Foundation Theoretical

1. Dark Humor

a. Definition of Humor

According to the Indonesian Dictionary, humor is something funny, a situation in a story that is amusing, funny, and antics.²⁷ Humor in English is humour which means cuteness or antics. Humor as a verb means to please and entertain.²⁸ In the Indonesian Encyclopedia, humor is defined as the quality of being amused or funny, because of its ridiculousness; a combination of the sense of humor that exists in humans with a compassionate awareness of life and a sympathetic attitude.²⁹ The definition of humor according to experts are:

- 1) Rod A. Martin is a humor researcher who says humor is an explanation of phenomena related to perceiving, creating, and enjoying something funny or ridiculous in an incongruent situation and event. The word humor is used to refer to: a) a humorous stimulus (such as comedy films, comical images, jokes, and anything classified as humorous material); b) the cognitive process involved in presenting humorousness (having a laugh or feeling humor); c) the emotion of joy; d) an activity that makes people laugh (humorist).³⁰
- 2) Suyasa said that humor is, a) humor as (stimulus) the object of words or behavior either in visual or audio form that can invite laughter, b) humor as (response) a positive attitude of a person to his

²⁷ KBBI, “Pengertian Humor”, dikutip dari <https://Kbbi.We.Id/Homor.>, Diakses Pada Hari Kamis, Tanggal 9 Januari 2025 pukul 02.08 WIB.

²⁸ Bambang Suryadi, *Humor Therapy*, I. (Jakarta: PT. Semesta Rakyat Merdeka, 2019). hlm 2.

²⁹ A. Ridwan, *Stand Up Comedy Ala Santri* (Bandung: Arsyad Press, 2013), hlm 23.

³⁰ Achmando Mendatu, *Humor Psikologi*, (Psikoeduka 2010), hlm 37

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environment that invites smiles and laughter. and as (term) smiling or laughing behavior occurs because of positive things,³¹

b. Type of Humor

According to Rustono,³² the types of humor are divided into several parts, namely:

- 1) Types of spoken verbal humor according to motivation Based on motivation, spoken verbal humor is divided into two parts including:
 - a) Comic, is a form of spoken verbal humor that has no intention to mock, offend, and ridicule. This type of humor is often found in the form of wordplay, acronyms, and riddles.
 - b) Intellectual humor, which is directly related to intellect and focuses more on knowledge, intelligence, and thinking.
- 2) Types of spoken verbal humor by topic Spoken verbal humor by topic can be divided into several types, including ethnic or tribal humor, politics, religion, household, family, sexual, buying and selling, debt and credit, human behavior, and educational humor. The following is an explanation of spoken verbal humor by type.
 - a) Ethnic humor is humor related to ethnicity.
 - b) Political humor is humor that talks about politics.
 - c) Religious humor is humor that uses topics related to religion or belief in a humorous or intriguing form.
 - d) Household humor is humor that raises topics around household life such as situations, dynamics, and interactions that occur between husband and wife in household life.
 - e) Sexual humor is humor that addresses topics related to sexuality.
 - f) Buying and selling humor is related to goods issues such as offering prices, offering goods, and giving change.

³¹ Iwan Marwan, "Rasa Humor Dalam Perspektif Agama", *jurnal Al-Turas* 19, no. 1 (2013): hlm 267–278.

³² Usti, "Kekuatan Makna Humor Gelap (Dark Jokes) Di Media Sosial Twitter: Kajian Semantik", *Tesis*, Makassar: Pascasarjana Fakultas Ilmu Budaya Universitas Hasanuddin, 2023, hlm 59.

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- g) Debt humor is usually related to repayment plans, bills, and threats in case of late repayment.
 - h) Human behavior humor is humor that often discusses human behavior as unique, strange, and ridiculous, especially with regard to a person's actions and attitudes.
 - i) Educational humor is humor related to education.
- 3) Oral Verbal humor types according to technique Oral verbal humor types according to technique are divided into three:
- a) Mockery is a type of humor that aims to mock and ridicule others. In its verbal form, it is directed at the other person who is the object of ridicule and scorn.
 - b) Suppression is a type of humor that arises from oppression and suppression.
 - c) Wordplay is a type of humor that features an innovative or clever use of words, with the aim of creating a humorous effect.
- c. Humor Creation Technique

According to Berger, in his book *An Anatomy of Humor*, he divides humor creation techniques into four parts, namely (1) language, (2) logic, (3) identity, and (4) action.³³ The detailed explanation is as follows.

1) Language

The language aspect according to Berger, can be divided into several parts, namely:

- a) Allusion refers to a type of humor that is used to criticize or satirize a particular individual. Usually, it is delivered in a polite and engaging manner.
- b) Nonsense or bombast is humor used to belittle individuals, express opinions, or ideas. This technique is done by

³³ Arthur asa berger, *An Anatomy Humor*, Routledge 2017, hlm 17.

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exaggerating the way something is presented and creating an impression of arrogance.

- c) Definition is the depiction of something that does not match expectations or desires. It involves the presentation or interpretation of something that is contrary to what is normally expected.
- d) Exaggeration is humor that refers to the use of exaggerated expressions or amplification of actual circumstances. It involves the use of statements or descriptions that dramatically exaggerate a point for comic effect
- e) Facetiousness is humor that arises spontaneously from a natural event or situation. It occurs when people unintentionally or deliberately use funny or intriguing words or actions to create a relaxed and entertaining atmosphere.
- f) Insult is humor that involves the use of unpleasant or insulting remarks with the aim of making others feel insulted or annoyed.
- g) Infantilism is humor that refers to the use of puns that describe childlike tendencies or speaking styles. It involves creatively playing with word sounds or introducing humorous or adorable elements in conversation or writing for entertainment effect.
- h) Irony is humor that conveys the opposite or a statement of contradiction between two things.
- i) Misunderstanding is humor that occurs when someone expresses or understands something in a wrong or different way than intended, creating confusion or a humorously ticklish situation.
- j) Lack of imagination (over literalness) is humor caused by the misunderstanding of the reader or listener. Over literalness is humor with creation techniques that involve participants in examining or understanding the humor in a literal way or lack of imagination in interpreting the humor.

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- k) Puns are humor that refers to the creative and humorous use of utilizing or playing on the double or similar meanings of a word. It involves puns that produce humorous or surprising effects, often based on differences in pronunciation or similar meanings of words.
- l) Repartee is humor that refers to a style of communication that involves sharp responses or replies between characters or individuals involved in a conversation or interaction. This humor requires speed in responding or replying to taunts in a witty or intriguing way, creating a humorous or entertaining effect.
- m) Ridicule is a technique that involves using someone or something as an object of ridicule. It involves making fun of or ridiculing with the aim of making others laugh or entertaining.
- n) Sarcasm is humor in which the language tends to be used with the intention of mocking, insulting, and demeaning others.
- o) Satire is humor used to ridicule and laugh at the follies and vices of individuals, institutions, or society. It aims to criticize in a sharp way and express dissatisfaction with social, political, or cultural conditions through satire or parody.³⁴

2) Logic

Logic plays an important role in the aspect of humor through the use of logic games, thoughts, and one's creative ideas. Initially, a sentence or statement may have a logical structure and can be understood in a conventional way. However, in the context of humor, the sentence is altered in unexpected and contradictory ways, creating surprise and inviting humorous reactions.³⁵

The logical aspect can be divided into twelve humor creation techniques as follows.

³⁴ *Ibid.*, hlm. 20

³⁵ *Ibid.*

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- a) Absurdity is a humor technique that originates from impossible statements or things that can't possibly happen.
- b) Accident is a humor technique that deals with slips of the tongue, misspellings, or unintentional events.
- c) Analogy is a humor technique that uses similes or comparisons.
- d) Catalogue is a humor technique that tends to work on logic and requires analysis of sentence patterns.
- e) Coincidence is humor that usually occurs in unpleasant, annoying, or embarrassing situations that amuse those around.
- f) Disappointment is a humor technique of contradictory events that occur when what is expected does not happen.
- g) Ignorance in humor occurs when a serious person raises a question or concern to another person, but is given an ignorant or indifferent response. Such situations are considered funny by some.
- h) Mistakes are one of the humor techniques that involve various types of stupid and silly mistakes.
- i) Repetition is a humor technique that uses repetition of a word, phrase, or action in order to create a humorous effect.
- j) Reversal is a humor technique that is created by reversing part of the story scene by exaggerating the story.
- k) Rigidity is a humor technique that depicts someone who has traits or characteristics that are very rigid, inflexible, and bound to rigid rules. They are often portrayed as individuals who never deviate from the norm, are old-fashioned, and live in a rigid, formal, and disciplined order.
- l) Theme is a humor technique related to the theme or topic that is the focus of the conversation. In the context of humor, a theme can be a source of funny material or an intriguing situation. The

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selection of the right theme and creative processing can produce a humorous effect that entertains and invites laughter.³⁶

3) Identity

Humor can be shaped through the self-identity of the players involved. This aspect of identity becomes one of the components of humor that is used to describe an event in an exaggerated way, thus creating awkwardness and contrast with reality.³⁷

In the context of the identity aspect,³⁸ there are fourteen humor techniques that are often used, including:

- a) The before/after humor technique is used by comparing a past situation with a current situation. This technique involves the changes that occurred and how the effects of these changes are presented in a humorous or intriguing way
- b) The technique of burlesque humor is used to describe any form of expression associated with literature with the aim of making individuals, social behaviors, or other literary works look ridiculous or laughable. This technique involves imitating them in an inappropriate or less serious way, thus creating a humorous effect.
- c) The caricature humor technique is used by creating a caricature image of a person's face or other visual art in an exaggerated or exaggerated style. The purpose of this technique is to laugh at or make fun of the person depicted in the caricature. Caricatures often contain criticism or satire of the character or traits of the individual depicted.
- d) The eccentricity humor technique is used to create humor by utilizing a person's character that is unique, strange, or has unusual characteristics. In some cases, this technique also

³⁶ *Ibid.*

³⁷ *Ibid.*, hlm. 25

³⁸ *Ibid.*

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involves using one's own uniqueness to create a humorous effect. The uniqueness becomes the source of humorous material that invites laughter or smiles from the people who witness it.

- e) Embarrassment is a humor technique that involves making someone feel embarrassed or uncomfortable.
- f) The grotesque is a humor technique that involves amplifying or emphasizing the unusual, bizarre, or extreme aspects of a situation or character to achieve a comic effect.
- g) Imitation is a humor technique that pretends to be something else or pretends to be in another state. It involves imitating or expressing the traits, voice, or behavior of another person or situation in a humorous or intriguing way.
- h) Imitation or impersonation is a humor technique that takes on someone else's identity or profession, either intentionally or unintentionally. Usually the impersonator "dumbs down" the character being impersonated.
- i) Mimicry is the technique of maintaining the original identity but imitating the voice or language of famous people.
- j) Parody is a humor technique that parodies the character and voice of a particular character.
- k) Degree (scale) is a humor technique used to create something funny by comparing objects or characters in terms of their degree of size. It is the condition of contrast that triggers something funny.
- l) The cliché form (stereotype) is a humor technique by repeating the expression of ideas, words or sentences that have been used frequently and seem to be just that.
- m) Unmasking emphasizes revealing one's true self or identity that one is trying to hide.³⁹

³⁹ *Ibid.*, hlm. 26

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4) Action or movement

Action is an aspect of humor that occurs because of a non-verbal physical action.

There are four techniques related to this aspect,⁴⁰ namely:

- chase is a humor technique that contains a scene of workmanship that includes a character being chased for one reason or another by another character.
- Slapstick is a humor technique that usually involves physical violence.
- Speed is a humor technique that speeds up an action to make it look funny.
- Time is a humor technique that makes use of circumstances or situations at the right time so that it looks funny.⁴¹

d. Definition of Dark Humor

Dark Humor or Black Humor. Cambridge Dictionary defines black humor a humorous way of looking at or treating something that is serious or sad⁴² is a humorous technique for looking at and treating serious or taboo events. Such as death, religion, disease, accidents and tragedy.

e. History of Dark Humor

Although in 1940, French surrealist artist André Breton published the *Anthologie de l'humour noir* ("Anthology of Black Humor," which was frequently expanded and reprinted), the term was not commonly used until the 1960s. Then the term was applied to the works of novelists Nathanael West, Vladimir Nabokov and Joseph Heller. The latter's *Catch-22* (1961) is a prominent example, in which Captain Yossarian combats the horrors of aerial warfare over the

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Cambridge Dictionary, "Meaning of Black humor in English", Dikutip dari <https://dictionary.cambridge.org/dictionary/english/black-humor/> diakses hari Kamis, tanggal 9 Januari 2025 pukul 01.32 WIB

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Mediterranean during World War II with a ludicrous irrationality that matches the stupidity of the military system. Other novelists working in a similar manner include Kurt Vonnegut, particularly in *Slaughterhouse Five* (1969), and Thomas Pynchon, in *V* (1963) and *Gravity's Rainbow* (1973). A film example is Stanley Kubrick's *Dr. Strangelove* (1964), a comedy about a military mistake that ends in global nuclear destruction. The term black comedy has been applied to playwrights in the *Theater of the Absurd*, particularly *Eugène Ionesco*, as in *Les Chaises* (produced 1952; *The Chairs*). Forerunners of black humor include the comedies of Aristophanes (5th century BC), *François Rabelais's Pantagruel* (1532), parts of Jonathan Swift's *Gulliver's Travels* (1726), and *Voltaire's Candide* (1759).⁴³

f. Examples of Dark Humor

Dark humor often focuses on sensitive and controversial topics, such as religion, disability, and race. This type of humor uses irony, sarcasm, and incongruity to highlight the absurdity or unfairness of certain situations. Although it often provokes debate, dark humor has a role in inviting reflection and opening up discussion on issues that are often considered taboo. Here are some forms of dark humor that are classified based on the object or subject being targeted:

1) Dark Humor about Islam

Example: What is the worst prank on earth? Told to slaughter your own child but you didn't.

2) Dark Humor about Other Religions

Example: It is said that if you are stingy, the grave is narrow, so what about Hindus?

3) Dark Humor about Disabilities

Example: Don't judge someone by their physical appearance,

⁴³ JE Luebering, Britannica : *Black Humor*, Dikutip dari <https://www.britannica.com/topic/black-humor> diakses pada hari rabu tanggal 24 Desember 2024 pukul 8.21 WIB.

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because we are all the same in the eyes of the blind.

4) Dark Humor about Ethnicity

Example: Africans are actually nutritious, drink chocolate milk every day

2. Contemporary Tafsir

The word tafsir etymologically comes from Arabic from the word *fassara yufassiru tafsiran* which means to examine, show, or means the word الإيضاح والشرح explanation or commentary.⁴⁴ In terminology, tafsir is an explanation of the word of Allah or explaining the memorization of the Qur'an and its understanding.⁴⁵ And in Al-Qaththan explains tafsir is the science of understanding the book of Allah revealed to the Prophet Muhammad, explaining its meanings, as well as removing its laws and wisdom.⁴⁶

Contemporary means contemporaneous or current.⁴⁷ The Oxford Learners Pocket Dictionary explains that there are two meanings of contemporary. The first is *belonging to the same time*, and the second is *of the present time; modern*.⁴⁸ While in Indonesian, contemporary is in the present or today.⁴⁹ According to Ahmad Shirbasyi, what is meant by the contemporary period is from the 13th century Hijri or the end of the 19th century AD until now. Some experts argue that contemporary is synonymous with modern, both are used interchangeably. In the context of Islamic civilization, both were used when the first intellectual contact of the Islamic world with the West occurred.⁵⁰ It is not an exaggeration that the

⁴⁴ A.W. Munawir, *Kamus Al-Munawir Arab Indonesia Lengkap* (Surabaya: Pustaka Pngresip, 1997). hlm. 567

⁴⁵ Abdul Hamid Al-Bilali, *Al-Mukhtashar Al-Mashun Min Kitab Al-Tafsir Wa Al-Mufashirun* (Kwait: Dar al-Dakwah, 1405). hlm. 23.

⁴⁶ Manna Khalil Qaththan, *Studi Ilmu-Ilmu Al-Qur'an* (Jakarta Timur: Pustaka al-Kautsar, 2008), hlm 25

⁴⁷ John M. Echols dan Hasan Sadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2003), hlm 143.

⁴⁸ Anonim, *Oxford Learner's Pocket Dictionary*, New Edition (Oxford: Oxford University Press, 2006). hlm 90.

⁴⁹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia, 2003)

⁵⁰ Eni Zulaiha, "Tafsir Kontemporer: Metodologi, Paradigma dan Standar Validitasnya",

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term contemporary here refers to the notion of an era that is relevant to the demands of modern life.⁵¹

Thus, it can be concluded that Contemporary Interpretation is the interpretation or explanation of the Al-Qur'an verses adapted to current conditions. This definition is in line with the definition of tajdid, which is an attempt to adapt religious teachings to contemporary life by interpreting or interpreting in accordance with the development of science and social conditions of society.⁵²

a. Biography Tafsir As-sa'di

This tafsir book is entitled Taissir Al Karim Al Rahman Fi Tafsir Al Kalam Al Mannan which is more popular with Tafsir As-Sa'di, referring to the author Abdurrahman Ibn Nashir As-Sa'di. The specifications of this book are in the simplicity of language, the sequence of explanations, concise, solid and anti israiliyyat. He started writing this book in 1342 AH and completed it in 1344 AH. In addition, he also compiled a summary of this tafsir entitled Taisiir Al Lathif Al Mannan Fi Khulashati Tafsiri Al-Quran. This book is to make it easier for readers and knowledge seekers to understand the content of the original book. The manuscript of this tafsir book has two manuscripts. The first manuscript is the manuscript sent by the author (Abdurrahman Bin Nashir As-Sa'di as a reference in the publication of the book. This manuscript amounted to eight volumes. While this second manuscript totals nine volumes which is a manuscript that was in As-Sa'di and he took care of it then after that it was brought to Al Imam University through Shaykh Muhammad Bin Shalih Al Uthaimin. The second volume was written by him and the sixth volume was handwritten by Muhammad Bin Manshur Bin Ibrahim Bin Zamil. There is no difference between the first and second manuscripts except for the last

Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya 2, 1 (Juni 2017): hlm 83.

⁵¹ Ahmad Syukri, *Metodologi Tafsir Al-Qur'an Kontemporer Dalam Pandangan Fazlur Rahman* (Jambi: Sulton Thaha Press, 2007) hlm 36.

⁵² M. Quraisy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1998). Hlm 67.

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volume of *Sūrat al-Baqarah* at the end of the commentary on verse 238 to the end of the commentary on verse 129 of *Surah al-Imran*. It is likely that the author has corrected this volume in between publications.⁵³

At the beginning, As-Sa'di warned that his method in writing this tafseer was to discuss in each verse everything that he could capture from the meanings of the verses, and it is not enough to discuss everything that transports the previous verses and leave the verses related to them, because Allah has explained about this holy book that it is repetitive, news, stories and laws are always repeated in it. And all themes are beneficial because of the great wisdom behind them, and He commanded contemplating them in their entirety, because that will result in increased knowledge and knowledge, physical and mental good and the improvement of all things in general.⁵⁴

Among As-Sa'di's methods of interpreting the Al-Qur'an is that he interprets it using only the meaning that has to do with the verse. So in general, this interpretation is categorized as tahlili interpretation, which examines the verses of the Al-Qur'an from all aspects and meanings. The source of As-Sa'di's interpretation is by combining *ma'tsur* (history) and *ra'yi (ijtihad)* sources. In his interpretation, he always found the Al-Qur'an, As-Sunnah to be the main source, and still walked on the right path, namely walking on the manhaj salaf. In interpreting, he believes that the Al-Qur'an is a book of guidance, information and details of all issues. Thus, the style of his interpretation is *hida'i*, which is a tafsir that is motivated by the thought of making the guidance or morals of the Al-Qur'an into the axis or center of the effort to interpret the Al-Qur'an. The systematic writing of As-Sa'di's tafsir begins with mentioning the name of the surah and mentioning whether it is Makkiyyah or Madaniyyah. Then he includes asbab an Nuzul, nasikh

⁵³ Abdurrahman Bin Nashir As-Sa'di, *Tafsir As-Sa'di, juz 1, (Terjemahan Indonesia)*, Kata Pengantar Muhaqqiq (Sa'ad Bin Fawwaz Ash Shumail), (Jakarta: Darul Haq, 2016), hal. Xi

⁵⁴ Abdurrahman Ibn Nashir As-Sa'di, *Taisiir Kariim Ar-Rahman Fi Tafsir Kalaam Al-Mannaan*, (Kairo: Dar Ibnu Al Jauzi, 2010), hlm. 35.

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and mansukh then mentarjih various opinions. He also explains the similarity of words, by combining the meaning with other verses, to free the discussion from *israiliyyat*.⁵⁵

b. Biography of Tafsir Al-Azhar

Hamka's tafsir is called al-Azhar because it is similar to the name of the mosque founded in his homeland, Kebayoran Baru. As Hamka himself admitted in his muqaddimah, that the naming of his tafsir work with Tafsir Al- Azhar was motivated by several factors, including that the tafsir was a study at the Al-Azhar Grand Mosque itself, and the second reason was an appreciation and form of gratitude to Al-Azhar Egypt which had awarded him a scientific degree called Ustadziyah Fakhriyah (Doctor Honoris Causa). This name was also inspired by Shaykh Mahmud Shalthuth in the hope that scientific seeds and intellectual influence would grow in Indonesia. Hamka initially introduced his tafsir through dawn lectures to the congregation of the al-Azhar mosque in Kebayoran Baru, Jakarta.⁵⁶

This commentary explains the life background of the commentator in a straightforward manner. He reveals the nature of the society and the socio- culture at the time. For 20 years, his writings were able to record the bitter life and socio-political history of the people and reveal his aspirations to raise the importance of da'wah in the archipelago. His detention even strengthened his determination to fight and was able to spark new enthusiasm and strength for his thoughts and outlook on life: This is because during his detention, apart from working on this tafsir during the day, at night he got a very wide opportunity to worship God and tahajjud and munajat after midnight, which is the most effective medicine for gloomy and lonely at a time when all roads of connection on earth are closed by people, the connection to the sky is

⁵⁵ Ibid.

⁵⁶ Dea Ajeng Siti Nurahmi, "Potensi Wanita Menjadi Anugerah Dan Fitnah Perspektif Tafsir Al-Azhar" *Skripsi*, UIN SUSKA RIAU 2024. Hlm. 23.

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spacious. Tafsir al-Azhar was written based on clear views and manhaj framework by referring to the methods of Arabic language, salaf interpretation, asbabun nuzul, nasikh and mansukh, Hadith Science, Fiqh Science and so on. He also brings out the power and ijthad in comparing and analyzing the thoughts of the madhhab. This tafsir is Hamka's greatest achievement and contribution in building thought and lifting the tradition of knowledge that gave birth to an important history in writing tafsir in the archipelago. The most important purpose in writing Tafsir al-Azhar is to strengthen and strengthen the hujjah of the preachers and support the da'wah movement.⁵⁷

c. Biography of Tafsir Al-Misbah

Tafsir al-Misbah is a work of Prof. M. Quraish Sihab, a moderate contemporary mufassir in making this work Prof. M. Quraish Sihab uses the tahlili method, which is a method of interpretation that starts from the beginning of the letter to the end of the letter, namely letter *an-Nas*, then explains the content of the verse in detail from various aspects.⁵⁸

The background of the writing of *Tafsir al-Misbah* is because the spirit to present the work of the interpretation of the Koran to the community normatively fueled by what he considers as a phenomenon of weakening the study of the Al-Qur'an so that the Al-Qur'an is no longer a guide to life and a source of reference in making decisions. According to Quraish today the Islamic community is more fascinated with the recitation of the Koran, as if the holy book of the Koran was only revealed to be read.⁵⁹

Muslims who have realized the normative demands above and have risen to study the Al-Quran are not immediately able to do so. They are faced with limited time or basic knowledge as well as the scarcity of appropriate reference books, which are appropriate in terms of coverage

⁵⁷ Alfiyah, *Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar*. hlm. 26-27.

⁵⁸ M. Quraishy Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1998), 24-37.

⁵⁹ M. Quraish Shihab, *Tafsir al-Misbah, Vol. I* (Jakarta : Lentera Hati, 2012), hlm. 13.

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of information, which is clear and sufficient, but not prolonged. Experts have also succeeded in producing many *Maudhū'i* methods or thematic methods. This method is considered to be able to present an in-depth and comprehensive view of the Al-Qur'an regarding the themes it discusses. However, due to the large number of themes contained in the holy book of Muslims, a comprehensive introduction is of not possible, at least only on the themes discussed.⁶⁰

The normative demand to think about and understand the Holy Book and the objective reality of various obstacles both language and reference sources have provided motivation for Quraish to present a work of tafsir that is able to serve well the messages of the Al-Qur'an. Quraish realized this motivation by continuing to study various methods of interpretation and the Al-Quran, applying them and evaluating them, from various criticisms and reader responses.⁶¹

B. Literature Review

A literature review of theses and journals relevant to the author's study is as follows:

1. Thesis entitled Oral Danger: Study of the Quality of Hadith in the Book of Ihya'Ulum Al-Din, this thesis was written by Zaenuri, an alumnus of the tafsir-hadis study program at the ushuluddin and philosophy faculties of hidayatullah state Islamic university.⁶² zaenuri explains in this thesis about the material of the tongue and the many problems that arise because it cannot maintain the tongue in joking both in formal and non-formal situations. The difference with the author's research is that the author focuses more on the manners of humor and based on the perspective of the Qur'an, while in this thesis it focuses more on the hadith and the dangers of the tongue.
2. Thesis entitled - Islamic Law Review of the Comics Profession in Stand Up

⁶⁰ M. Quraish Shihab, *Tafsir Al-Misbah, I*. (Jakarta Pusat: Lentera Hati, 2017), hlm. VII.

⁶¹ *Ibid.* Vol. I, VII

⁶² Zaenuri, "Bahaya Lisan : Studi Kualitas Hadis Senda Gurau Dalam Kitab Ih Yâ" "Ulûm Al Dîn" Thesis, (UIN Syarif Hidayatullah, 2014), program studi tafsir-hadis fakultas ushuluddin dan filsafat universitas islam negeri syarif hidayatullah

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Comedy (study on the stand up indo lampung community), this thesis was written in 2022 by Ahmad Heru Triaji, an alumnus of the shari'ah economic law study program, shari'ah faculty, state Islamic university raden intan lampung.⁶³ Ahmad Heru Triji explains in this thesis about the Stand Up Comedy event where the comedian himself is called a comedian; however, at it is not uncommon for a comedian to use unusual methods such as lying, opening his own disgrace, insulting an ethnic group, race, and even religion to be mocked in order to get money and popularity. The method he uses is field research or field research. the similarity with the author's research is that both discuss what kind of jokes are allowed in Islam.

3. The journal entitled Sense of Humor in Religious Perspective, Al- Turas Vol. XIX No. 1, July 2013.⁶⁴ Written by Iwan Marwan. This journal explains how humor is allowed from a religious perspective, the relationship between humor and religion, and mentions verses that discuss humor ethics. The difference with what the author researched is that the author focuses more on the phenomenon of humor when it currently occurs and includes Qur'anic verses about humor manners and the interpretation of the mufassirs about the explanation of these verses.
4. A journal entitled The Phenomenon of Dark Jokes on Social Media (Perspective of Tafsir Studies) International Conference on Tradition and Religious Studies Vol: III No. 1 (August 2024),⁶⁵ Written by Muhammad farhan et al. In this journal, it explains how dark jokes spread on social media, then brought to the view of the mufassir, the difference with the author's research is the relevance of dark jokes that have an impact on religious tolerance.
5. Thesis entitled ADAB HUMOR IN CONTEMPORARY TAFSIR AND

⁶³ Ahmad Heru Triaji, "Tinjauan Hukum Islam Tentang Profesi Komika Dalam Stand Up Comedy (Studi Pada Komunikasi Stand up Indo Lampung), *Skripsi*, UIN Raden Intan Lampung (UIN Raden Intan Lampung, 2022),

⁶⁴ Iwan Marwan, Rasa Humor Dalam Perspektif Agama, *Jurnal Al-Turas* Vol. XIX No. 1, July 2013

⁶⁵ Muhammad Farhan, "Fenomena Dark Jokes Media Sosial (Perspektif Kajian Tafsir", *International Conference on Tradition and Religious Studies* Vol: III No: 1 (Agustus 2024)

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ITS IMPACT ON SOCIAL LIFE, This thesis was written in 2024 by Windi Aulia Putri, Alumnus of the Al-Qur'an and Tafsir Science study program, Faculty of Ushuluddin UIN Suska Riau.⁶⁶ In this thesis, it explains the ethics and manners in joking reviewed. with the views of contemporary mufassirs, the similarity with the author's research lies in the study of humor and some of the views of mufassirs in responding to humor.



⁶⁶ Windi Aulia Putri, "Adab Humor menurut tafsir kontemporer dan dampak pada kehidupan sosial", *Skripsi*, Fakultas Ushuluddin UIN Suska Riau, 2024

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CHAPTER III RESEARCH METHODOLOGY

A. Type of Research

Departing from the issues raised and the data to be collected, it is clear that this research is library research.⁶⁷ Library research is research in which all data comes from written materials in the form of books, text studies, articles, manuscripts, journals, and other literature relevant to the subject matter raised. with the subject and object, everything comes from library materials (literature) and qualitative analysis. This research is descriptive and analytical, namely collecting data generated from various literature and then described in full and analyzed.

B. Data Source

The data sources used in this study were obtained from various sources and literature related to the author's research. The literature used as a data source in this study is divided into two, namely:

1. Primary Data Source

Primary data sources are the main sources used in research. The data sources used in this study are everything that is relevant to the subject matter studied, in the form of: Al-Qur'an verses that discuss the manners of humor in Tafsir Karimir Rohman min Kalamil Manan by Abdurrahman bin Nashir As-Sa'di and Tafsir Al-Azhar by Buya HAMKA, and tafsir Al-Misbah by Quraish Shihab.

2. Secondary Data Source

Secondary data is data that comes from indirect supporting books that have a relationship with the problems that the author is researching. Namely such as books, scientific works, and writings or journals, books, and hadiths related to what the author is researching.

3. Data Collection Technique

⁶⁷ Erwati Aziz dan Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir*, ed. Haitamy Elaid, 2nd ed. (yogyakarta: Pustaka Pelajar, 2019), hlm 23

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The data collection technique in this research is to use the method of book review and observation. The first step used in this research is to collect as much data or information as possible related to the discussion studied and also the results of the author's observations to be reviewed so that the author finds a framework for discussion so that the research is carried out systematically and purposefully.

4. Data Analysis Technique

The author analyzes the data that has been collected using the maudhu'i (thematic) method, which is a method of interpreting the Qur'an by discussing the verses of the Qur'an according to the theme or title that has been determined. All verses related to the topic or theme are collected, then explored in depth and thoroughly various related aspects, such as asbab an-nuzul, munasabah, mufrodat meaning, and others.



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CHAPTER V CLOSING

A Conclusion

Dark humor, although often viewed as a controversial form of humor, can also be found in the Al-Quran, particularly through the stories of mockery experienced by the prophets. In Surah Hud, the verses that discuss the ridicule faced by Prophet Noah illustrate how his people mocked him for building an ark on dry land, an irony that ultimately led to their destruction. A similar situation occurred with Prophet Muhammad in Surah At-Tawbah verse 65, where the hypocrites mocked his teachings and struggles, which Allah responded to by warning them of the consequences of their actions. Furthermore, Surah Al-An'am and Surah Al-Hujurat verse 11 highlight forms of social mockery, containing a sharp critique of the behavior of belittling others. These narratives reflect that while humor can serve as a means of critique, mockery that undermines truth and divine guidance will result in serious admonition and retribution from Allah.

The view of contemporary tafsir on dark humor highlights its boundaries and implications within Islamic teachings. Tafsir As-Sa'di asserts that mocking the Prophet or his teachings is a serious offense, equating it to an act of disbelief, as it undermines the Prophet's role and the revelations he brought. Buya Hamka, in Tafsir Al-Azhar, emphasizes the importance of preserving the sanctity of religion and the Prophet, stating that humor must not degrade or mock sacred elements. Similarly, Quraish Shihab in Tafsir Al-Mishbah underscores the balance between humor and responsibility, noting that while humor is permissible, it must not harm others or violate ethical and moral principles. These perspectives collectively stress that humor, particularly dark humor, should align with Islamic values of respect, justice, and compassion.

B Suggestion.

This research is expected to provide new insights into understanding the phenomenon of dark humor from the perspective of contemporary exegesis.

Although this study has attempted to explore the concepts and implications of dark humor within the context of Islam, there is still much room for further research to delve deeper into this topic, both theoretically and in its application to everyday life. Thus, this research opens opportunities for more in-depth studies that can enrich Islamic thought related to humor, ethics, and morality in modern society. Hopefully, this research can make a positive contribution to the development of contemporary exegesis and provide a better understanding of the role of humor in the life of the Muslim community.

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