


Research Article

Criticism of Maudhu'i's Interpretation of the Term 'Prank' in the Context of the Qur'an

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Abstract. The prank phenomenon has become a rampant trend among the millennial generation, especially in the realm of social media. Pranks are often thought of as a form of entertainment and humor, but in some cases, the practice can have a negative impact, including harming the other party both physically and psychologically. In Islam, there are limits to joking that emphasize honesty, ethics, and not harming others. This research aims to criticize various academic studies that discuss the phenomenon of prank in the perspective of the Qur'an. Pranks as a social phenomenon that develops in the digital era are often studied from various perspectives, including Qur'anic interpretation, hadith, psychology, and Islamic law. Using the library research method, this study evaluates the weaknesses and advantages of previous studies related to prank, especially in terms of methods, sources of interpretation used, and the relevance of the study in the modern social context. The results of the analysis show that most of the previous research is still limited to certain interpretations, lacks consideration of psychological and sociological aspects, and is minimal in discussing legal regulations related to pranks on social media. This study is expected to provide new insights in examining the phenomenon of pranks more comprehensively, taking into account a broader perspective in Islamic studies and social sciences.

Keywords: Prank, Qur'an, Research Criticism, Tafsir Studies, Social Media

INTRODUCTION

In today's millennial generation, many young people are happy with something that smells of social media content. One of the popular contents is *prank content* that is not only circulating on social media but also on television shows. This prank phenomenon is also very prevalent both from children to adults and in quantity and quality it also continues to increase, not only celebrities who make *prank content* but many artists also follow this trend (Isnawan, 2021). This *prank* is termed by them as a joke (Nurrohim et al., 2024). However, in Islam, the Prophet PBUH teaches how the ethics of joking or the principle of expressing jokes, namely with honesty, avoiding excessive actions, joking by not taking other people's rights, and creating comfort in order to create a positive atmosphere in social interaction (Purwaningsih & Witro, 2021).

We as Muslims should understand the superiors of the limits of joking, playing, and joking (Kurniawan & Asyraf, 2024). Joking or making others happy is a good thing, but don't let any party get hurt or be ridiculed in the sense that our activities bring positive things, or our content contains the intention of helping others with the intention of having a disguise so that the identity of who has helped is not known (Mahmud, 2024). Content like this is good for content reference because it is the fruit of our good deeds because it eliminates the difficulties of others, makes it easier for them, and makes others happy (Dalimunthe & Siti Sa'adah, 2021).

It is emphasized in the Qur'an Surah Al-Hujurot: 11 that the prohibition of making fun of others, making fun of others can include all forms of behavior that demeans or mocks others in a bad way, the purpose of this prohibition is to cultivate mutual respect and treat others well (Heriansyah et al., 2022). Making fun of others can lead to injustice (Nuri et al., 2025), conflict, and damage to human relationships (Rhain et al., 2024). This verse reminds us that we never know if the

person we mock is better than us in the eyes of Allah, so we must be careful and take care of our behavior towards others (Purwaningsih & Witro, 2021). Therefore, this study aims to examine the phenomenon of *prank* in the perspective of the Qur'an, especially in the context of the moral messages contained in it (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024). This discussion will be very interesting with the title "Criticism of Maudhu'i's Interpretation of the Term 'Prank' in the Context of the Qur'an".

Literature Review was based on the theme of this research which raises the theme of *the phenomenon of pranks* in the millennial generation in the perspective of the Quran, there have been several data that have previously been researched on the prank case, both discussing the phenomenon of prank in the perspective of the Qur'an and the phenomenon of prank in the perspective of hadith (Nugroho et al., 2024).

Previous research related to the perspective *prank* of the Qur'an was recorded by Lina Dahlia with the theme "The Phenomenon of Pranks from the Perspective of Hadith" (Study of Ma'anil Al-Hadith Index No. 5004 with a SocioHistorical Approach), 2019. The method used in this thesis is a qualitative ma'an al-hadith research approach. In formulating the problem, this study examines the quality and validity of the hadith and its implications if it is associated with the current prank phenomenon (Azizah et al., 2024). This study concludes that the hadith discussed has the quality of sanad and matan in the category of *Saheeh li dzatihi* (Suharjianto & Maghfiroh, 2022). The evidence of the hadith includes maqbul ma'mulun bihi, which is a hadith about the phenomenon of jokes that can be accepted and applied, which is included in the category of marfu hadith (Hidayat & Khaq, 2024). Although this study discusses the phenomenon of pranks, the similarity lies in the topic raised (Dahliana & Wahab, 2023). The difference lies in the method used and the author's focus is more on impact, the appropriate response to the current mischievous behavior, and how to avoid such prank behavior. (Dahlia, 2019) Nurul Faizah "The Prank Phenomenon in the Perspective of the Qur'an (Analytical Study of the Book of Muhammad Tafsir Al-Mishbah Quraish Shihab (B. 1944 AD))" in 2020. This dissertation focuses on the study of verses in the Qur'an about the phenomenon of joking Shihab's verses according to his explanation (Murtyaningsih & Utami, 2024). This type of research uses a socio-historical approach with literature methods and research (Setyo et al., 2024). The main source of information is the book of Tafsir Al-Mishbah and the secondary source of information is al-mujam al mufahras li maani al-Quran al azimi and dictionary al munawir. Research articles relevant to this topic also discuss the phenomenon of joking, so that there are similarities in the discussion (Murtyaningsih, 2019a). However, what distinguishes this study is the method used and its approach that looks at the prank phenomenon from the perspective of the Quran (Faizah, 2022). Nurul Huda "Pranks and Social Impacts: A Study of Community Education in the Perspective of Islamic Education" published in Journal of Islamic Education Management, VII. September 1, 2019 - February 2020. This magazine reviews various phenomena that occur in society, both domestically and abroad, at home, social media, schools, and other public spaces. The study then identified pranks from the least dangerous to the most dangerous and deadly, as well as from the cheapest to the

most expensive (Murtyaningsih, 2023). In addition, this study discusses pranks from the perspective of Islamic values and the views of scholars regarding the law of pranks (Widodo, 2017). While discussing the phenomenon of pranks and their impact is common, this study differs because of the methods used and their emphasis on influence, the appropriate response to the mischievous behavior that is occurring, and how to avoid such behavior (Murtyaningsih, 2021a).

Based on this background, this study is focused on examining several main issues. *First*, this study will explore how to criticize previous studies that discuss the phenomenon of prank in the perspective of the Qur'an (Murtyaningsih, 2017a). This analysis aims to find out the shortcomings and advantages of previous studies that discuss the phenomenon of pranks in the perspective of the Qur'an (Widodo, 2018). *Second*, this study explores how the methods, sources of interpretation, and approaches used in the interpretation of verses related to prank phenomena are used (Widodo, 2019a). This analysis aims to understand the extent of its relevance and validity. *Third*, highlighting aspects that have not been discussed in depth (Widodo, 2019b). This analysis aims to find out more about aspects that have not been discussed in depth such as interpretations from various scholars, the study of Islamic law, psychological and sociological perspectives, and legal regulations related to pranks.

RESEARCH METHODS

This research uses the library research method, which is to collect books and relevant writings (M. Sari & Asmendri, 2020). This research is a literature research, so the data studied is only data generated from written sources from which data will produce literature research also by diving into books, books, scientific papers, journals, and others. To answer the questions in this study, the data needed includes:

1. Collecting relevant previous research related to the explanation and law of *the Qur'anic perspective* prank
2. Looking for strengths and weaknesses of previous research
3. Searching for the viewpoint of maudhui interpretation used by previous researchers

The subject of this research is the book of tafsir Al-Qur'an, especially *Tafsir Al-Mishbah* by Muhammad Quraish Shihab. This book was chosen because of its contextual and relevant approach in understanding modern social phenomena such as pranks (Nurhartanto, 2022a). The object of this research is the prank phenomenon itself, seen through the perspective of the Qur'an (Nurhartanto, 2023b). This study will identify previous studies related to *the prank* phenomenon and analyze these studies.

In this study, data sources are divided into two categories, namely primary and secondary. Primary data sources include primary data that is directly obtained from literature or books that are directly related to the research title and discuss themes that are relevant to the material object (Syaifulloh et al., 2024). In contrast, secondary data is additional data used to support primary data, obtained from literature that supports the research title and discusses relevant topics (Sulung, 2024). Primary data sources include the Qur'an as the main source, classical and contemporary books of tafsir such as Tafsir al-Qurthubi, Tafsir Ibn Katsir, Tafsir al-Maraghi, and Tafsir al-

Misbah, as well as references to Islamic law (fiqh) related to joking ethics and social manners (Nurhartanto, 2022b). Secondary sources of data include previous researches, both in the form of journal articles, theses, and dissertations that discuss pranks from various perspectives, psychology and sociology books that examine modern social phenomena, as well as positive legal regulations that regulate prank behavior and social media (Nurhartanto, 2023a). After the data is collected, then analyze the data using the descriptive analysis method, that is, a method that reveals a problem by describing information obtained from all sources in a systematic manner (Nazir, 1985). The analysis process is as follows: *First*, describing the explanation and understanding of the context of pranks from various researchers. *Second*, examining the viewpoint of interpretation and contextualization of verses used by previous researchers (Murtyaningsih, 2022b). *Third*, further examine aspects that have not been discussed in depth such as interpretations from various scholars, the study of Islamic law, psychological and sociological perspectives, and legal regulations related to pranks (Murtyaningsih, 2019b).

DISCUSSION

Research criticism that raises the theme of *the phenomenon of pranks in the millennial generation in the perspective of the Qur'an*

Prank is a modern foreign word that comes from the English language of joking, flirting, teasing, cheating, or bluffing (Murtyaningsih, 2017b). *Pranks* are meant to provoke laughter, entertain people's hearts, and bring happiness to others (Murtyaningsih, 2022a). Many disputes or quarrels that occur start from jokes, so as a Muslim, we should not make excessive jokes about others (Murtyaningsih, 2024).

A *prank* is an act or joke that is done to entertain or surprise someone in an unexpected way (Yasa & Wiguna, 2021). Typically, *pranks* are performed with the intention of making others laugh or be surprised, but not intended to hurt or harm them physically or emotionally (Murtyaningsih, 2018). Examples of *pranks* include deceiving someone with false information, making a shocking surprise, or performing harmless physical pranks (Domingus, 2022). Even if it's just a joke, *pranks* can cause harm to others. In addition, *pranks* are games that make others look stupid (Nurmalasari, 2021). Of course, we all have to know the limits in doing it, because otherwise this can be dangerous and detrimental to many people (Nurhartanto, 2024). It is important that we ensure that pranks are carried out with the feelings and safety of others in mind so as not to cause harm or conflict.

Factors for Pranks on Social Media

Factors that cause delinquency in the social environment include differences in social classes such as economic class, gender, and ethnicity, as well as low religious education (Isnawan, 2021). Religion teaches humans how to behave and act to be able to distinguish between good and bad (Romlah & Rusdi, 2023). How do we know how to establish good relationships and interact with others. To have fear because you believe that there is a God who is always watching over your every action.

- a. Bored. People who do pranks are often driven by boredom. They may be looking for instant entertainment without considering the impact. They do it to fill their free time and overcome boredom due to boredom, boredom, existing boredom and the need to express themselves through inappropriate content (Nurhartanto, 2018). In this bored situation, teenagers become more daring to experiment with actions that are considered '*criminal*,' and eventually they actually fall into *criminal behavior* (Fajar Rachmad Dwi Miarsa, 2020).
- b. Creativity and Entertainment. *Pranks* provide an opportunity for individuals to express their creativity and show their humorous side, Many people enjoy watching *pranks* because of their entertaining and surprising nature (Haq & Rosyidi, 2021).
- c. The Influence of Content Creators. *Influencers* and *content creators* often popularize *pranks* as part of their content, inspiring their followers to do the same (Widodo, 2024). Prank content often involves collaboration with others, which expands the reach and appeal of the content (Siddik et al., 2024).
- d. Viralitas. Social media allows content to spread quickly and widely. Interesting or funny *pranks* have a high potential to go viral, which encourages people to create more *pranks* to get attention.

The Prank Phenomenon in the Perspective of the Qur'an (An Analysis Study of the Book of Tafsir Al-Mishbah by Muhammad Quraish Shihab)

- Definition of Prank Less In-Depth The thesis defines pranks in general as joking or mocking activities, but does not distinguish in detail between pranks that are just entertainment and pranks that are detrimental (Nurhartanto, 2021). It may be necessary to explore more deeply the limits of pranks that are allowed in Islam.
- Limitations of Tafsir Sources This research only focuses on Tafsir Al-Mishbah by Quraish Shihab. It will be stronger when compared to other interpretations, such as *Tafsir Al-Azhar* by Buya Hamka or *Tafsir al-Munir* by Wahbah al-Zuhaili to see the difference in perspective.
- Lack of Sharp Contextual Analysis The thesis tries to relate the phenomenon of prank to the concept of *lahwu* and *la'ib* in the Qur'an. However, there is not a sufficiently in-depth discussion of how today's pranks are contextualized with existing interpretations (Utami et al., 2024). Perhaps it can highlight more how digital pranks (on social media) have a wider social impact than the simpler context of classical interpretation.
- Lack of Sociological or Psychological Perspective The thesis only analyzes pranks from the perspective of interpretation, even though this phenomenon also has strong psychological and sociological aspects, especially related to the reason why someone does pranks and its impact on the victim (Murtyaningsih, 2021b). The study of social psychology or media communication can enrich this research.
- Explanation of the Positive Impact of Pranks Still Minimal Thesis discusses a lot of negative effects of pranks, but there are some pranks that are positive, such

as social pranks (for example, social experiments that aim to provide help)(Muthoifin et al., 2024). Balance is needed in the discussion so that it is not biased against the negative side.

- Discussion of Prank Cases Less Critical This study mentions several cases of pranks that are detrimental, but does not delve deeper into the response of society, law, and digital ethics that are developing regarding pranks(Rahmawati et al., 2025). How Islamic law and positive law in Indonesia regulate harmful pranks can be an interesting addition to the discussion(Norhidayah et al., 2025).
- Structure and Editorial Can Still Be Improved Some parts of the thesis look repetitive, especially in explaining the definition and examples of prank cases. The presentation can be more concise and to the point of the problem to avoid unnecessary repetition.

Wahbah al-Zuhaili's Thoughts on the Meaning of Lahw in the Contextualization of the Prank Problem

1. Criticism in terms of understanding the concept of prank

- Pranks are not only Lahw This research associates pranks with the concept of *lahw* in Islam, which means games, jokes, or omissions from more important things. However, not all pranks can be categorized as *lahw*, especially pranks that have a social or educational purpose(Muffidhah & Dahliana, 2025). This thesis is too generalized in linking pranks with futility.
- Lack of Discussion of Positive Pranks Almost all of the analysis in this study focuses on the negative side of pranks, such as pranks that harm or endanger others(Iskandar & Sofuoğlu, 2025). In fact, there are forms of pranks that can have a positive impact, such as social experiments or pranks that are entertaining without causing losses.
- Lack of Empirical Studies This thesis does not include empirical data on how people understand pranks and how they differ in popular culture(Azzam et al., 2025). Interviews or surveys of prank perpetrators and victims can enrich the discussion.

2. Criticism in terms of Interpretation and Contextualization

- Only Focus on Wahbah al-Zuhaili This research only relies on the interpretation of Wahbah al-Zuhaili (*Tafsir al-Munir*), even though there are many other interpretations that can be used as a comparison, such as *Tafsir Al-Azhar* (Buya Hamka) or *Tafsir Al-Misbah* (Quraish Shihab).
- Lack of Deepening of the Verses Some of the verses cited to explain the concepts of *lahw* and *la'ib* are not analyzed in depth in relation to pranks(Elbanna et al., 2025). There needs to be further exploration of how these verses are interpreted in the context of modern life.

3. Criticism in terms of Legal and Social Studies

- Lack of Islamic Law Analysis of Prank Pranks that are dangerous can be categorized in Islamic law as *gharar* (an act that contains ambiguity), *taghrir*

(fraud), or even *dzhulm* (tyranny). However, this thesis does not review many aspects of Islamic law in depth.

- Not Highlighting Legal Regulations in Indonesia In positive legal studies, dangerous pranks can be subject to articles in the Criminal Code or the ITE Law (Yusuf, 2025). This thesis should also discuss how pranks are regulated in Indonesian law, especially those related to defamation, the spread of hoaxes, or other criminal acts.
- No Psychological or Sociological Perspective Pranks are often done to get attention on social media (Shofaussamawati et al., 2025). This research can be more powerful if it includes a social psychology analysis of the motivation of the prank perpetrator and its impact on the victim.

4. Criticism in terms of Structure and Writing Style

- Less Academic Language Style Some parts of the thesis still use less formal or academic language. It is necessary to use more valid references and clarify arguments with stronger data (Sereikaite Motiejune, 2025).
- Repetitive and Inefficient Writing Structure There are several repetitions of concepts in the thesis that make the discussion feel less efficient. Some parts can be condensed to focus more on the core of the analysis.

Humor in Hadith Perspective: An Analysis of the Hierarchy of Needs Theory on Pranks on Social Media

1. Criticism in terms of Prank Conceptualization

- This mistake in the Equalization of Thesis Meaning equates pranks with terms in hadith, namely *al-muda'abah* or *al-muzahah* which means humor or jokes (Cahyo et al., 2022). However, not all pranks can be categorized as light humor, because there are pranks that contain elements of fraud, insults, or even psychological threats to the victim. There should be a clearer division between pranks that are still within reasonable limits and pranks that are detrimental (Filmizan et al., 2024).
- Lack of Analysis on Types of Pranks This study does not make a firm distinction between positive pranks and negative pranks (Zahra et al., 2024). There are pranks that are social experiments and have educational purposes, while there are also pranks that are detrimental. More in-depth categorization will make the analysis richer.

2. Criticism in terms of the use of the Hierarchy of Needs Theory

- Generalization of Prank Perpetrators' Motivation The study uses Maslow's *Hierarchy of Needs* theory to explain the motivation of pranksters, but there are generalizations. Not all prank perpetrators do their actions because of the need for *self-esteem* or *self-actualization* (Fadhilah & Nirwana, 2023). Others do it simply for entertainment, group pressure, or even economic interests (content monetization).

- Lack of Empirical Evidence This thesis only assumes that the prank perpetrator wants to meet social needs or self-actualization without presenting empirical data. There should be interviews, surveys, or real case studies to support the claim.
3. Criticism in terms of Hadith Studies
- Lack of Contextualization of Hadith This study quotes hadiths about humor and joking, but lacks contextualization in the modern prank phenomenon. The Prophet Muhammad PBUH was joking, but his jokes never hurt or deceived others (Ayuni et al., 2023). This analysis needs to be strengthened to confirm the difference between jokes in Islam and detrimental pranks.
 - Lack of Discussion on Punishment for Harmful Pranks The quoted Hadith emphasizes the importance of telling the truth and not scaring others (Affani & An, 2024). However, this study does not further discuss how Islamic law responds to pranks that cause harm or harm to others. The perspective of Islamic law (fiqh) can add weight to the analysis.
4. Criticism in terms of Research Methods
- Only Using Library Research This research only relies on data from written sources without conducting field research (Cahyono et al., 2024). Considering that the prank phenomenon is very closely related to social media, there should be an analysis of viral prank videos or interviews with perpetrators and victims of pranks.
 - Lack of Comparison with Previous Research This thesis mentions several previous studies but does not criticize or compare its findings with other studies (Faaqih et al., 2024). The study of pranks on social media has developed enough, so this comparison can strengthen the research's argument.
5. Criticism in terms of Solutions and Recommendations
- The study concludes that pranks should be positive and should not harm others, but it does not provide a concrete solution on how to build awareness among the public or influencers to produce more ethical content.
 - Not Discussing Legal Regulations The thesis does not mention legal regulations in Indonesia related to potentially criminal pranks (Abdurrahman et al., 2024). Many pranks violate the law, such as fraud, harassment, or defamation, so legal studies can enrich their analysis.

Public Opinion of Islamic Broadcasting Communication Students of the Faculty of Da'wah and Communication towards *Online Ojek Pranks on YouTube*

1. Criticism of Understanding Pranks in the Context of Research
- Pranks Equated with Entertainment Without Moral Considerations This thesis discusses pranks as part of digital entertainment, but lacks emphasis on ethical and moral aspects in pranks carried out on online motorcycle taxis (Faisal

Purnomosidi et al., 2024). Most of the pranks analyzed in this study are not only limited to entertainment but also contain elements of insult and exploitation of informal workers.

- Lack of Discussion on Positive Pranks The focus of research is more on harmful pranks, such as fictitious order pranks or pranks to scare online motorcycle taxi drivers(Nur Rochim et al., 2023). However, there are more positive pranks, such as social pranks that give the victim a pleasant surprise(Hartafan & AN, 2024). Unfortunately, this study did not compare the impact of the two types of pranks.

2. Criticism of Social and Psychological Perspectives

- Lack of Psychological Impact Study for Victims This thesis says that pranks can cause fear or stress for online motorcycle taxi drivers, but there is no deeper study of the psychological impact(Anshara et al., 2024). Case studies or interviews with prank victims can provide deeper insights into the impact.
- Lack of Discussion on the Influence of Social Media This study highlights how online motorcycle taxi pranks are trending on YouTube but less discusses how platforms like YouTube affect content creator behavior(Huda et al., 2024). YouTube's algorithm that drives sensational content to get more viewers should be part of the analysis.

3. Criticism of Legal and Ethical Analysis

- Lack of Discussion on the Legal Consequences of Pranks that deceive or harm others can violate the law, such as articles on fraud or defamation in the Criminal Code and the ITE Law. However, this thesis does not discuss much about how excessive pranks can fall into the category of violating the law.
- No Study on Digital Ethics and the Responsibility of Content Creators This thesis criticizes pranks as entertainment that is not educational, but does not discuss how digital ethics and the code of ethics for content creators should be upheld(Pratama et al., 2024). This discussion can enrich the research in highlighting the moral responsibility of prank content creators.

4. Criticism of Research Methods

- Limited Sample The study only took a sample of 14 Islamic Broadcasting Communication students of the class of 2016, which is a relatively small number to represent broader public opinion(Akram et al., 2024). For more accurate results, the study should involve a more diverse range of respondents, including online motorcycle taxi drivers as directly affected parties.
- Lack of Empirical Data from Online Motorcycle Taxi Drivers Because this study discusses pranks against online motorcycle taxis, there should be interviews with online motorcycle taxi drivers themselves to find out how they really feel the impact of the prank.

5. Criticism of the Structure and Depth of Discussion

- **Some Parts Are Too Descriptive, Less Analytical** This thesis elaborates a lot on examples of pranks and student opinions on them, but lacks in its critical analysis (Aliyatul et al., 2024). There should be a sharper discussion about the motivations of prank perpetrators and their wider social impact.
- **Conclusions Less Sharp** The conclusion of the study repeats the findings more than provides a deeper reflection on the impact of pranks in the digital age. It is also recommended that the conclusion also include concrete recommendations on how pranks can be made more ethical and responsible.

Humor Trend in The Age of Social Media: 'It's Just A Kidding' in The Qur'anic Perspectives of Surah Al-Hujurat Verse 11

1. Criticism of Understanding Pranks in the Context of Humor

- **Pranks Aligned with Humor Without Clear Distinction** This study equates pranks with humor in general, even though not all humor has elements of surprise or deception like pranks. Preferably, there needs to be a more detailed distinction between healthy humor (such as satire or situational comedy) and detrimental pranks (such as harassment or deception).
- **Not All Pranks Are Demeaning, But Not Discussed in This Study** This study looks more at pranks that demean others, but does not review pranks that are social or have good intentions, such as social experiments aimed at testing people's empathetic reactions.

2. Criticism of the Study of Tafsir and Contextualization of Pranks in Islam

- **Analysis of Tafsir that Lacks Associations with Social Phenomena** Although this study has used various interpretations (*Tafsir Al-Maraghi*, *Tafsir Muyassar*, *Tafsir Al-Munir*, *Tafsir Fii Zhilalil Qur'an*, *Tafsir Al-Azhar*, and *Tafsir Al-Mishbah*), the results of the analysis still lack to connect the meaning of verses with the reality of modern social media (Majid & An, 2024). There should be a deeper explanation of how classical interpretation can be contextualized in the digital age.
- **Lack of Study on Pranks from the Perspective of Islamic Law** This study highlights the moral and ethical aspects of humor in Islam based on Surah Al-Hujurat verse 11, but it does not discuss the aspects of Islamic law against pranks that violate boundaries (Meylani et al., 2024). Pranks that contain elements of fraud, harassment, or causing harm to the victim should be analyzed in the perspective *of fiqh* to know the law more specifically.

3. Criticism of Humor Ethics and Social Impact Pranks

- **Lack of Discussion on Psychological Effects for Prank Victims** This study emphasizes that degrading pranks are prohibited in Islam, but does not further discuss the psychological impact it has on prank victims (W. N. S. Sari et al., 2025). In fact, excessive pranks can cause trauma or embarrassment to someone in public.

- Lack of Studies on Social Media Algorithms Driving Prank Content One of the main factors for the rise of pranks on social media is due to the algorithms of platforms like YouTube and TikTok that drive sensational content to gain more viewers (Naurah et al., 2024). The study has not explored much about how this system contributes to the spread of harmful pranks.

4. Criticism of Research Methods

- Study Focus Limited to Literature, No Empirical Data This study uses a *qualitative literature review study and content analysis approach*, but does not include empirical data from interviews or surveys to prank victims or prank content creators. Ideally, this study is complemented by an interview or a deeper content analysis of popular prank videos.
- Lack of Comparative Studies with Humor in Other Cultures This study only focuses on the Islamic perspective on pranks without comparing it with the ethics of humor in other cultures (Saifudin et al., 2024). This comparison could enrich our understanding of how people in different parts of the world perceive humor that involves elements of surprise or insult.

5. Criticism of Conclusions and Recommendations

- This study concludes that humor should remain ethical and should not be demeaning to others. However, concrete recommendations on how to build a more positive culture of humor on social media are still poorly explained (Ai et al., 2023). It is better to have more specific suggestions regarding the role of regulations, digital education, or guidelines for content creators.
- This study highlights the ethical aspects of Islam regarding pranks, but does not examine the legal regulations in Indonesia related to pranks that involve elements of insult or fraud (Mukrimun & Misman, 2023). Discussion of how Indonesian law handles prank cases that violate individual rights could be an important addition.

Joking Hadith Contextualization to Prank Phenomenon in the Contemporary Era (Application Study Hassan Hanafi's Hermeneutics)

1. Criticism of the Conceptualization of Pranks in Research

- The definition of prank is still too general This study defines prank as a form of joke or humor that aims to entertain others by surprising or embarrassing others. However, there is no clear distinction between pranks that are light in nature and pranks that contain elements of harassment or fraud. A more detailed categorization of pranks will help understand the boundaries between acceptable and detrimental humor (Irbah & Nur Syahidah, 2023).
- Lack of Analysis on Positive vs. Negative Pranks This study discusses pranks in the context of hadith about humor and the prohibition of embarrassing others, but does not review many pranks that have good intentions, such as social pranks that aim to give fun or educational surprises to others.

2. Criticism of Hassan Hanafi's Hermeneutic Approach in Prank Analysis

- Lack of Contextualization in the Social Media Phenomenon This study uses Hassan Hanafi's hermeneutic approach to understand pranks in the context of hadith(Nafisa et al., 2023). However, the analysis is still lacking in explaining how social media such as YouTube, TikTok, and Instagram affect the spread of pranks and how the motivation of content creators in making pranks evolves over time.
- Lack of Comparative Studies with Other Interpretations This study only relies on Hassan Hanafi's hermeneutic approach and does not compare how other interpretation scholars see the concept of humor in Islam(Aozora Tawazun et al., 2023). A comparative approach to classical tafsir such as *Tafsir Al-Misbah* or *Tafsir Al-Azhar* can provide a broader perspective on how humor and pranks are viewed in Islam.

3. Criticism of the Social Impact and Legal Pranks

- Lack of Discussion on the Psychological Impact on Victims This study reviews pranks in the context of hadith about humor and the prohibition of harming others, but does not discuss much about the psychological impact experienced by prank victims(Haikal Azumardi Azra et al., 2023). In fact, some pranks can cause trauma, embarrassment, or even emotional distress for those who experience them.
- No Discussion on Aspects of Islamic Law and Positive Law Adverse Pranks can be categorized in Islamic law as *gharar* (uncertainty), *taghrir* (fraud), or *dzhulm* (tyranny). Unfortunately(Muhammad, 2023), this study does not discuss how Islamic law and positive law in Indonesia assess harmful pranks, such as pranks that contain elements of fraud or harassment that can be subject to legal sanctions.

4. Kritik terhadap Metode Penelitian

- Lack of Empirical Data from Field Studies This study uses a qualitative approach with literature analysis, but there is no empirical data from interviews with prank victims or content analysis from viral prank videos(Abidin, 2023). Studies would be even more powerful if they involved empirical data to understand how people who experience pranks actually feel and react to them.
- Lack of Comparative Studies with Humor Culture Outside Islam This study only highlights pranks in the Islamic context without comparing them with humor cultures in other religions or traditions(Dhea Salsabila et al., 2023). In fact, pranks are also thriving in different cultures and religions, so this comparison can enrich the analysis.

5. Criticism of Conclusions and Recommendations

- The conclusion of this study confirms that pranks are permissible as long as they do not harm others, but do not provide concrete recommendations on

how such limits can be applied in practice, especially in the context of social media.

- No Concrete Solution to Regulating Pranks on Social Media This study does not provide advice on how prank regulation on social media can be implemented (Nasrul Hoir, 2023). For example, how social media platforms can control excessive pranks, how the government's role in monitoring harmful pranks, or how educating the public can help reduce the negative impact of pranks.

CONCLUSION

Pranks in Islam are not completely prohibited, but must be done with ethical restrictions, not hurt, not humiliating, and not containing lies. The millennial generation must be wiser in choosing a form of entertainment that is in accordance with Islamic values and still maintain morals and manners in association. Islamic moral teachings in the prank phenomenon emphasize the importance of honesty, ethics in joking, and social responsibility. A good prank is one that does not contain lies, does not harm, and still maintains the dignity of others. The millennial generation needs to understand that entertainment should not sacrifice moral and ethical values in Islam.

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