Al-Qur'ān Interpretation Pattern by Adi Hidayat on Adi Hidayat Official YouTube Channel

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Abstract. This study aims to analyze Adi Hidayat's al-Qur'ān interpretation on an official YouTube channel. It ensures that the public is not exposed to inferior information as the use of new media to interpret the al-Qur'ān in the digital age increases and regulation becomes more complex. Therefore, new problems in the al-Qur'ān interpretation are inevitable. Becoming a mufassir necessitates expertise, and the al-Qur'ān interpretation should adhere to the same rules. A qualitative and virtual ethnographic approach was used to analyze the data. Primary data was obtained from Adi Hidayat's video interpretation of sūrah an-Nūr, sūrah Yusūf, and tafsīr on the Jewish genealogy history, as well as studies on Islamic questions and answers. Similarly, books and journals were used as secondary data and analyzed using qualitative analysis techniques. The results showed that Adi Hidayat's interpretation style was lugāwī and tended to use the maqūdī than the tahlīlī method with the bil ma'sūr and bil ra'yi approaches. Additionally, the tafsīr book was not the only source of interpretation and tends to rely on personal ijtihād through language analysis, as well as reviewing the wisdom of a verse rather than explaining the global meaning. This study contributes to the discovery of the al-Qur'ān interpretation aspects by Adi Hidayat. It shows the importance of social media as an essential tool for mufassir because of its easy accessibility for the public.

Keywords: Adi Hidayat's interpretation pattern; Da'wah Media; YouTube

Introduction

Technology integration caused the implementation of the Islamic da'wah paradigm in numerous nations, including Indonesia, to evolve fast and
Contemporary Islamic da'wah with technological advances can be conducted through social media. The study of Ali et al examining the impact of social media on the da'wah development concluded that YouTube eases the 'ulemā' to preach. Meanwhile, Pramesthi and Triyono reported that da'wah on social media positively impacted religious behavior towards Allah and His Messenger, individuals, family, neighbors, and society. This is in line with the opinion of Nuraeni and Kurniasih that the dominance of access to religious content on social media is an important source of information related to worship, prayer, alms/zakat, infaq, alms, fasting, hajj, and studying the al-Qur'ān to increase knowledge, communication, and individual piety.

However, Risdiana et al stated that the dā'i Muslim are divided into three main groups: pro-active, counter-productive, and unprofessionally pro-digital towards social media. One of the many 'ulemā' and Indonesian Muslim scholars who have taken part in utilizing technological developments for da'wah and using social media as a medium for delivering the al-Qur'ān tafsīr is Adi Hidayat.

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Furthermore, Muttaqin, Akmaliah, and Saenong identified Adi Hidayat as an Indonesian dā‘ī in Indonesia due to his popularity on various social media platforms such as YouTube and Instagram. Adi is known as an 'ulemā', muballīgh, and a contemporary figure of Islamic civilization with extensive knowledge in the field of tafsīr al-Qur‘ān and Hadīth. With the current knowledge, the effort to use YouTube has become the trademark in conveying the study of tafsīr al-Qur‘ān using simple language accompanied by religious messages to attract the attention of the congregation and social media users.

Undeniably, the tafsīr and technological developments are directly related. In the past, 'ulemā' wrote tafsīr using paper as text, then technological developments brought audiovisual media such as YouTube as a substitute. This is because information and communication technology has become a tool for most human activities, especially for mufassīrs, to facilitate their duties and increase knowledge of Islam. Therefore, this vital role will bring human civilization and Muslim into the digital era by utilizing new media types such as YouTube. Muslims should respond and look for various breakthroughs to contextualize the al-Qur‘ān. The values can be a solution under the dictum that the al-Qur‘ān is always relevant at any time and place (al-Qur‘ān ṣalih li kulli zamān wa makān).

However, the massive use of various social media will be difficult to control, bringing new problems and causing cyberspace issues with the potential to become open conflicts in the real world. Therefore, the da‘wah identity on social media becomes an existential reflection of a dā‘ī, whose ability to become a role model is contingent upon their skills in managing their identity.

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11 A. Halil Thahir, Ijtihād Maqāṣidi: The Interconnected Maṣlaḥah-Based Reconstruction of Islamic Laws (Geneva: Globethics.net, 2019), 78.
context of this study, problems may occur related to the following two aspects of al-Qur'ān interpretation as follows:

First, the issue of mufassir competency relates to the qualifications required to interpret the al-Qur'ān.\(^\text{15}\) This is because social media opens the widest possible opportunity for everyone to interpret the al-Qur'ān without having to pass the requirements that have been formulated by the 'ulemā' of tafsīr. Second, it is related to the effectiveness of the tafsīr delivery, which raises various problems, especially related to the possibility of a shift in the use of methods and sources. It is prone to deviations because the process of technological development, such as the delivery, is packaged briefly. Therefore, it is feared that the people will receive incomplete information.

Various problems in interpreting the al-Qur'ān on social media show that it is vital to study the tafsīr in the digital era to maintain its authenticity and determine the qualifications designed by previous 'ulemā'. Therefore, al-Qur'ān can continue to be updated according to current developments without deviating from its contents.

Studies on Adi Hidayat's da'wah have been carried out by scholars and early research experts from different perspectives. Zahidi and Nisa's study examines the use of official variety in the tausiyah speech acts.\(^\text{16}\) Furthermore, Luthfi et al studied the repetition style related to the socialization of the MUI (Indonesian Ulema Council) Fatwa regarding the implementation of worship.\(^\text{17}\) However, there is no mention of Adi Hidayat's da'wah on the interpretation of the al-Qur'ān. Several studies are directly related to the al-Qur'ān, and its interpretation, including Fawaid and Sholiha examining Adi Hidayat's view on the verses, practiced during an epidemic as syifā' (medicine) and vigilance in maintaining health.\(^\text{18}\) Another study was conducted by Baihaqi on interpreting the meaning of kāffah Islam in Q.S. al-Baqarāh [2]: 208. Baihaqi concludes that Adi

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Hidayat interprets *kāffah* as a comprehensive concept according to the maximum limit of human ability. Therefore, to achieve *kāffah* Islam, one should enter the religion as *al-dīn* and be ready to practice the guidance (*al-silm*) *kāffah* to obtain *salam*. This concept applies in the realm of individual and social life.\(^{19}\)

Based on the search and reading of literature and previous studies, Adi Hidayat's da'wah on social media related to the interpretation of the al-Qur'ān escaped their observation. Meanwhile, other studies have not explicitly examined several aspects of the interpretation. This absence makes this important to fill the gaps in existing studies.

This answers several aspects of tafsīr al-Qur'ān conveyed by Adi Hidayat on social media (YouTube), including methodology, approaches, styles, interpretation sources, and mufassīr qualifications. Therefore, a qualitative study with a virtual ethnographic approach is considered relevant to analyzing data. Primary data sources are 4 themes of Adi Hidayat's interpretation videos uploaded in 2019-2021, which are studied seriously: Videos I, II, III and IV show the study of Sūrah an-Nūr's tafsīr, Sūrah Yusūf's tafsīr, historical tafsīr on the genealogy of the Jews, and Islamic Questions and Answers. The four videos were analyzed considering that they discussed the problem of interpreting the al-Qur'ān. Meanwhile, supporting sources such as books, journals, and other relevant literature were used as secondary data. The data collected were analyzed using qualitative analysis covering several stages of reduction, display, and conclusion drawing/verification. This study contributes to the discovery of several aspects of the al-Qur'ān interpretation by Adi Hidayat on social media (YouTube). Furthermore, it shows that social media can be an essential means of da'wah for 'ulemā', da'i, and muballigh or preachers in spreading Islamic knowledge to the wider community.

**Discussion**

**Adi Hidayat: Biography and Works**

Adi Hidayat is a charismatic and assertive young da'i born in Pandeglang, Banten, on September 11, 1984, to Hj. Rrafiah Akhyar and Warso Supena.\(^{20}\) Adi Hidayat has several brothers including Ade Rahmat, Neng Inayatin, Ima Rakhmawati, and Ita Haryati.\(^{21}\) As an 'ulemā' and muballigh, he is widely known by Indonesian Muslims through videos of lectures published on various social media such as Instagram, YouTube, and Facebook, including those broadcasts by


television media such as Akhyar TV. Adi Hidayat is married to Shufairok with three children.

Adi Hidayat started his formal education at Kindergarten of Pertiwi Pandeglang in 1989 before proceeding to State Elementary School Karaton 3 Pandeglang up to class III and moved on to State Elementary School III Pandeglang until graduation. Beside formal education, Adi Hidayat was also educated at the Salafiyah Madrasah Sanusiyyah Pandeglang. Apart from studying, he is also actively participating in muhadarah. Adi Hidayat then continued at the Arqam Muhammadiyah Islamic Boarding School in Garut to graduate from MTs and MA. levels. While at the boarding school, he began to study the Islamic religion seriously, where one of the teachers was Buya KH. Miskun As-Syatibi.

The intelligence at the Islamic boarding school obtained many achievements at the regency and the West Java Province level. In 2003 he was invited by PMDK Faculty of Dirasat Islamiyyah State Islamic University of Syarif Hidayatullah Jakarta in collaboration with al-Azhar University in Cairo and was awarded the best student title in the OSPEK (Study Orientation and Campus Introduction) program. In 2005, Adi Hidayat received a special invitation to continue his studies at the Kuliyya Da'wah Islamiyyah Libya, which was later accepted, even though he had to leave the FDI program with a GPA of 3.98. Adi also took the Lugāh Arābiyyah wa Adābuh Department, which focuses on studying Arabic and the rules.

Apart from formal education, Adi Hidayat also gave talaqqi to teachers in the same position in Libya, and the countries visited. Furthermore, he studied the al-Qur'ān from Dukkali Muhammad al-A'lim (International Muqri), Ali al-Libi (Libyan Imam for Europe), Nigerian Ali Ahmar (Wary History), Tanzanian Ali (History ad - Duri) and also learned tajwid from Osama (Libya). The tafsīr teachers were Ali Tanthawi Jauhari and Bajiqni (Libya), while in Hadīth, he did talaqqi to Siddiq Basyr Nasr (Libya). In the science of fiq and ushūl, fiqh studied with ar-Rabithi (Mufti of Libya) and Wahbah Az Zuhaili ('Syrian 'Ulamā'). Meanwhile, linguistics was studied by Abdul Lathif as-Syuwairīf (world language expert and Member of Majma' al-langah), Muhammad Djibran (Language and Literature Expert), Abdullah Ustha (Nahwu-Shorof expert), and Budairi al-Azhari (Science Expert 'Arūdh). Adi Hidayat also studied tarīkḥ with Ammar al-Libi (Libyan historian). Apart from these masyayikh, he actively participated in seminars and dialogues with experts in the world 'ulemā' forum, which took place in Libya.

In 1972, Adi obtained a teaching diploma and an International B.A. in Sharia and Law from the Islamic University in Bayda in 1978, which enabled him

22 Anwar, Ustadz Adi Hidayat, 16-18.
to conduct various professions, such as preaching at the Balamin Mosque, Tripoli. Furthermore, he was also an al-Qur’ān teacher/lecturer in 1994 at the Da’wa al-Islamia Faculty and was appointed as Director-General of Legal Affairs of the General Authority of Islamic Affairs and Endowments for two years in 1998. Ismail said Adi Hidayat was one of the preachers who utilized modern technology in teaching Islam to the public.24

In 2009, Adi Hidayat was appointed as *Aminul Khutaba*, Chairman of the Tripoli Jamī’ Da’wah Islamiyyah Khatib Council, which has the right to determine the preachers at the Da’wah Islamiyyah Mosque. Additionally, he actively participates in international dialogue with interfaith experts and various seminars, including the *Tsaqafah Islamiyyah* program on the At-Tawasul Channel of T.V. Libya. In early 2011, he returned to Indonesia and took care of the Al-Qur’ān al-Hikmah Islamic Boarding School in Lebak Lubus. Two years later, Adi moved to Bekasi and founded the Quantum Akhyar Institute, which is engaged in Islamic studies and the development of da’wah.


*YouTube Channel of Adi Hidayat Official*

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As evidence of the advancement of information technology, YouTube is a popular video-sharing website worldwide, including in Indonesia. Adi Hidayat Official is one of the many channels that share video studies of the al-Qur'an tafsīr. This channel was created on February 28, 2019, by the Adi Hidayat team, originally named Akhyar TV, but has now changed to Adi Hidayat Official. One of the reasons behind the creation is the concern that the many videos on the study of al-Qur'an tafsīr presented by Adi Hidayat have been misused and edited to look for loopholes and errors as well as pitted against other parties. Therefore, the channel was created to clear up misunderstandings related to the teachings of Adi Hidayat uploaded on other YouTube channels. Similarly, other videos feature religious investigations whose scientific boundaries remain unclear. The channel was created to become a forum that shares the study of Islamic religious knowledge, including the interpretation of the al-Qur'an, which is made simple and accommodates answers from the congregation.

The Official YouTube channel has uploaded 885 videos of Adi Hidayat's lectures. The uploaded studies are quite diverse, with al-Qur'an tafsīr and Hadīth, such as studying the Book of Shahīh Bukhārī, Islamic question-and-answer videos, thematic tafsīr studies, and lectures at several events. Meanwhile, the study on the thematic tafsīr of the al-Qur'an is more dominant. The uploaded thematic interpretation studies discuss hot or hype phenomena among teenagers, such as Childfree, TikTok, Covid-19, the Palestinian conflict, and other Islamic themes, and more than 1 million YouTube viewers have watched this channel.

The Official YouTube channel is managed by Adi Hidayat's staff. This factor differentiates the channel from others that upload Adi Hidayat's videos, such as the Audio Da'wah, Short Lectures, and Islamic Rules YouTube Channel. This is related to the grouping of videos that have been uploaded, which are placed in playlists and neatly packaged according to the theme of the discussion. Meanwhile, other channels only upload clips and snippets of Adi Hidayat's lectures on Akhyar TV. Therefore, the Official YouTube channel allows viewers to obtain studies on the interpretation of the al-Qur'an and other Islamic religions based on the theme, and the videos uploaded are classified as follows:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Playlist Title</th>
<th>Total Video</th>
<th>Description/Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tafsīr</td>
<td>Al-Fatihah</td>
<td>20</td>
<td>Studying the content of sūrah al-Fatihāh and its relation to the sunnāh of the Prophet then added to the knowledge of the al-Qur'an.</td>
</tr>
<tr>
<td></td>
<td>Ad-Dhūha dan Al-Insyirah</td>
<td>3</td>
<td>Studying verse by verse in sūrah ad-Dhūha and al-Insyirah</td>
</tr>
</tbody>
</table>

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### Al-Qur'ān Interpretation Pattern by Adi Hidayat

<table>
<thead>
<tr>
<th>Topic</th>
<th>Video Count</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Baqarāh</td>
<td>48</td>
<td>Studying verse by verse in the content of sūrah al-Baqarāh.</td>
</tr>
<tr>
<td>Yusūf</td>
<td>1</td>
<td>Studying verse by verse in the content of sūrah Yusūf.</td>
</tr>
<tr>
<td>An-Nūr</td>
<td>8</td>
<td>Studying verse by verse in sūrah An-Nūr.</td>
</tr>
<tr>
<td>Al-Qur'ān Sūnnāh Solution</td>
<td>19</td>
<td>Studying the content of sūrah al-Fatihāh and its relation to the sūnāh of the Prophet and the sciences of the al-Qur'ān.</td>
</tr>
<tr>
<td>Sī TĀLA (Serupa Tapi Tak Sama)</td>
<td>8</td>
<td>Studying the al-Qur'ān verses, which are translated with the same meaning but have different pronunciations.</td>
</tr>
<tr>
<td>Dua</td>
<td>5</td>
<td>Explaining the prayers by referring to the al-Qur'ān tafsīr.</td>
</tr>
<tr>
<td>Sumber Rezeki dari Allah</td>
<td>5</td>
<td>Explaining the theme of sustenance by referring to the al-Qur'ān verses.</td>
</tr>
<tr>
<td>Pertanda (Pernah Taukah Anda?)</td>
<td>9</td>
<td>Explaining the stories of the prophets in the al-Qur'ān, such as the stories of Prophet Yusūf and Prophet Ayūb.</td>
</tr>
<tr>
<td>Hadīth</td>
<td>48</td>
<td>Studying the book of Hadīth Bukhārī by referring to the Book of Fath al-Bārī fī Sharh Shahīh al-Bukhārī by ibn Hajar al-Asqalānī.</td>
</tr>
<tr>
<td>Assunah Nabawiyah</td>
<td>2</td>
<td>Practicing how to take a big bath (junūb) according to Islamic law.</td>
</tr>
<tr>
<td>Serial Sejarah Yabudi</td>
<td>4</td>
<td>Describing in detail the history of Judaism then relates it to the story of the Prophet Mūsā, all of which refer to the al-Qur'ān and are added with an explanation of its tafsīr.</td>
</tr>
<tr>
<td>Tentang Palestina</td>
<td>8</td>
<td>Explaining the history of the conflict in Palestine and using the channel to open donations for Palestine.</td>
</tr>
<tr>
<td>Kultum Sebelum Buka</td>
<td>59</td>
<td>Explaining the theme of the month of Ramadan by referring to the al-Qur'ān as well as Hadīth Bukhārī and Muslims.</td>
</tr>
<tr>
<td>Madrasah Ramadhan</td>
<td>9</td>
<td>Explaining the theme of the month of Ramadan. With details on the title of the interaction video with the al-Qur'ān, the secret of memorizing the al-Qur'ān, the time for breaking the fast, and the tarawih prayer.</td>
</tr>
<tr>
<td>Program STUAH Kajian</td>
<td>44</td>
<td>Explaining the program founded for all people who want to memorize the al-Qur'ān online using the al-Qur'ān guide called Mushāf at-Taīsīr.</td>
</tr>
<tr>
<td>General Question and Answer</td>
<td>68</td>
<td>Answering questions from pilgrims in the assembly or questions from email and the Adi Hidayat Official website.</td>
</tr>
<tr>
<td>Rasti (Ngembal dan Tanya Adi)</td>
<td>4</td>
<td>Answering questions from pilgrims who enter the email and the Adi Hidayat Official website.</td>
</tr>
<tr>
<td>AQSO</td>
<td>12</td>
<td>Answering congregation questions related to Islamic issues, which are entered in the email and Adi Hidayat Official website.</td>
</tr>
<tr>
<td>Tanya Jawab Seputar Dzulhijjah</td>
<td>10</td>
<td>Explain in detail the theme of the month of Dzulhijjah and the procedure of the al-Qur'ān by referring to the al-Qur'ān and Hadīth.</td>
</tr>
<tr>
<td>Klik Adi</td>
<td>12</td>
<td>Answering problems from themes currently hype in society such as childfree, geopolitical insight, vaccine law, and music.</td>
</tr>
<tr>
<td>Thematic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kajian Pendek Umum</td>
<td>87</td>
<td>Explain the general themes surrounding the problems in Islam.</td>
</tr>
<tr>
<td>Kajian Musyawarah</td>
<td>10</td>
<td>Contains Adi Hidayat's lecture at an assembly called the Deliberative Council.</td>
</tr>
<tr>
<td>Kajian Liputan Luar Negeri</td>
<td>10</td>
<td>A collection of Adi Hidayat's lectures while abroad. Such as in Malaysia, Australia, Melbourne, and Japan.</td>
</tr>
<tr>
<td>Adi Hidayat di Balik Minder</td>
<td>44</td>
<td>Adi Hidayat's activities; vlogs.</td>
</tr>
</tbody>
</table>

### Adi Hidayat's Interpretation on Adi Hidayat's Official YouTube Channel

This section presents videos representing Adi Hidayat's interpretation patterns on the Official YouTube Channel. These consist of two videos of interpreting the al-Qur'ān verses by tahlīlī. Furthermore, two videos present the thematic (μανδύ’ī) interpretation method. This section describes Adi Hidayat's interpretation videos with narrations around the description of the interpretation.
from the beginning to the end of preaching. Several aspects analyzed include the presentation of the interpreted al-Qur’ān from the mentioned verse, translation, vocabulary, verse in detail, the wisdom of the verse, and other related aspects. Moreover, it analyses the sources, methods, and patterns of interpretation of the verses of the al-Qur’ān.

**Video I: Study of Sūrah an-Nūr Tafsīr**

Sūrah an-Nūr is the 24th sūrah in al-Qur’ān. This is the 64 verses and is classified as sūrah madaniyah because it was sent by Allah when the Prophet migrated from Mecca to Medina. This naming is taken from the lafaz an-Nūr in the verse in Q.S. an-Nūr [24]: 35.32

In interpreting Q.S. an-Nūr [24]: 1-3, Adi Hidayat uses several steps.33 First is reading a book of ibn Kathīr tafsīr34 and translating the verse textually. Second, explaining the position of its classification as sūrah madaniyah, which contains certain verses (law verses, applied law, fiqh ’ibadāh, muamalāh, and others) revealed to the Prophet Muhammad after the hijrah phase. However, he also explained the meaning of sūrah makkiyah, which contains taūhīd verses revealed to the Prophet Muhammad. Third, explain the meaning of the name Q.S. an-Nūr [24] in detail by referring to the verse in Q.S. al-Baqarāh [2]: 187.

According to Adi Hidayat, the verse above shows that the physical function of light is the time of dawn, which provides information on all objects around. Furthermore, the physical meaning of the word an-Nūr does not have but only reflects light, as referred to in Q.S. Yūnus [10]. Additionally, an-Nūr also has a metaphysical meaning (figuratively speaking). Adi Hidayat gave an example of the incident when the Prophet Muhammad was sent by Allah to guide humans out of darkness into light (the guidance of life), and this explanation is found in Q.S. al-Baqarāh [2]: 257.

Fourth explain vocabulary and intertextual analysis of the verse. The vocabulary explained are phrases of لَّعَلَّكُمۡ تَذَكَّرُونَ, which are divided into the syntactical explanations of the root and the intertext of the verse’s vocabulary linked with a similar result. Adi Hidayat explains vocabulary with phrases of لَّعَلَّكُم تَذَكَّرُو ن, taken from the verse in Q.S. an-Nūr [24]: 1.

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Adi Hidayat took the phrase لَّعَلَّكُمْ تَذَكَّرُو نَْ in verse above to explain that the core word of تَذَكَّرُو نَْ comes from the basic form of the verb تذكّر – يَتذكّر. The core is the initial infinitive of الذكر, and additional words are derived from the infinitive of ذكر before adding ذكر to form يَتذكّر – يَتذكّرْ. The neutral word from الذكر is remembered and memorized. Therefore, memorizing the al-Qur'ān also uses this word as in Q.S. al-Qamar [54]: 17, 22, 32, and 40. According to the Shari'a, all activities can make people remember and be close to Allah, which is the meaning of الذكر. For example, the word 'salat' is known as activity الذكر in Q.S. Tāhā [20]: 14, while 'prayer' is called الزكْر or deep remembrance in Q.S. al-A'rāf [7]: 205. Fifth, explaining wisdom and relating to the objectives of the Shari'a contained in the sūrah without stating the reasons for the revelation (العَبَدُونَ النَّزْولِ).

Adi Hidayat, in explaining the meaning and content of Q.S. an-Nūr [24]: 1, does not discuss the editing of the verse, but emphasizes the wisdom contained in the الفشيلأ, the closing sentence at the end of the verse, namely the phrase لَّعَلَّكُمْ تَذَكَّرُو نَْ relating to the content of sūrah. The meaning of the verse word for word was not discussed, but each letter of the الفشيلأ was explained. Additionally, the wisdom of the verse was associated with the content of Q.S. an-Nūr [24]. These consist of the 10 points of light of life that will guide humans to get convenience, comfort, and success, including the prohibition of adultery, spreading false news, showing the wisdom behind every calamity, prohibition of easy acceptance of information without knowing the truth and finding fault with others, show the magnitude of the oral sin that is considered trivial/minor; prohibition of enjoying the spread of gossip that befell believers; the law of alms for relatives; and, the key to getting harmony in the household.

Adi Hidayat stated that Q.S. an-Nūr [24] describes the light of Allah, which contains guidance and becomes a light for the universe. Most of these sūrah explain instructions related to society and the household, which can be a lesson to remember as well as obey the commands of Allah and the Prophet Muhammad.

Therefore, Adi Hidayat's interpretation of sūrah an-Nūr uses the source of the تفسير الْقُرْآن الْأَزِيم book with a bil ma'sur approach. Thematic analysis (المعاني) is also used with intertextual studies in explaining Q.S. an-Nūr [24]: 1 by mentioning some explanations from Q.S. al-Qamar [54]: 17, 22, 32, and 40, Q.S. Tāhā [20]: 14, and Q.S. al-A'rāf [7]: 205. Adi Hidayat uses the التحليل method with the bil mašūr and bil ra'yi approaches. This is because the التحليل method used also displays a lugawī style. However, it does not present aspects of the التحليل method, such as the absence of an اسبَاعُون نزْول review. The analysis of munāsabah is not detailed but only related to the content, which includes 10 points of light of life that will guide humans to ease, comfort, and success. In general, Adi Hidayat's interpretation of Q.S. an-Nūr [24] explains more about the wisdom related to الفشيلأ verses, while the tafsīr of the editorial core of a verse is less of a concern.
Video II: Study of Sūrah Yusuf Tafsīr

Sūrah Yusuf is included in sūrah makkiyah and is the 12th in the al-Qur'ān. It consists of 111 verses containing the story of the life of the Prophet Yusūf. Some 'ulemā' stated that this contains many messages, wisdom, and privileges, hence, it can be used as a guide for humans living in the world.\textsuperscript{35}

The several steps used by Adi Hidayat to interpret Q.S. Yusuf [12]: 1-2 are discussed below.\textsuperscript{36} First, mentioning the sources of tafsīr books as references, including Tafsīr al-Qur'ān al-'Aṣīm by ibn Kašīr, Tafsīr al-Marāgī, Tafsīr Raḥul Ma'ānī, Tafsīr Mafātīh al-Gaib, Tafsīr al-Syārīwī, and Tafsīr al-Tabrīr wa al-Tanwīr, but does not mention the primary source used. Second, mentioning the order of sūrah Yusuf's according to the tartīb al-mushāf systematics in the 12th order. Third, dividing and explaining the meaning of verse vocabulary. This is conducted by explaining the categories of verses based on the al-Qur'ān, with the meaning of the pronunciation. Adi Hidayat interprets the verse, which reads:

\texttt{Alif, Lām, Ra. These are the verses of the clear book (al-Qur'ān). (Q.S. Yusuf [12]: 1)\textsuperscript{37}}

The verse above is part of the category of fawātīhus suwār (opening sūrah) al-Qur'ān. It consists of muqāṭa'ab letters, of which there are 29 in the al-Qur'ān. The procedure for reading this is explained according to tajwīd science, and the purpose of using an editor of allāh in this verse is to 'show majesty or glory', but the meaning of lafaz verse indicates ownership'. In explaining the pronunciation, Adi Hidayat mentions another word in the al-Qur'ān, which is defined as 'every sign that brings a person closer to Allah' as in the verse, which reads:

\texttt{...Their mark is on their faces from the trace of prostration... (Q.S. al-Fāth [48]: 29)\textsuperscript{38}}

Adi Hidayat translated the above verse with the sentence, "Their mark is on their faces from the trace of prostration". He mentions the synonym of verse lafaz with intertext analysis. It was then explained that when the editors of the al-Qur'ān use a plural verb, the meaning is "every sign that brings a servant closer to Allah". It is called 'āyāt (verse) because every time the al-Qur'ān is read, the verse can bring people closer to Allah. Therefore, when any verse opens with the word

\textsuperscript{35} Fuad Al-Aris, \textit{Lathā'if Al-Tafsīr Min Sūrah Yusuf} (Beïrût: Dār al-Ma'rīfah, 2005).


\textsuperscript{37} Indonesian Ministry of Religion, \textit{Al-Qur'ān Dan Terjemah}, 236.

\textsuperscript{38} Indonesian Ministry of Religion, 516.
"'āyāt', the sentence aims to convey that all the information conveyed is intended to bring one closer to Allah. At the end of the explanation, Adi Hidayat perfected the interpretation of the verse below as follows:

\textit{Alif, Lam, Ra. These are the verses of the clear book (al-Qur'ān).} (Q.S. Yūsuf [12]: 1)

"Hi all humanity, I will send down to you one sūrah, which was revealed in the language you often use to compose poems, when you doubt it, make something similar. Therefore, I am showing through this sūrah information that will bring you close to Me that this is great information far from what you might imagine and is not a work of Muhammad SAW."

Fourth, briefly explain the wisdom of the verse. According to the 'ulemā', sūrah Yūsuf has several messages of wisdom. Indeed, all al-Qur'ān verses have wisdom and benefits. However, sūrah Yūsuf has a special message of wisdom because it tells the Yūsuf's story entirely and perfectly from beginning to end, related to problems of envy towards siblings, promiscuity, and the test or trial of the Prophet's life.

Based on the identification of videos on the al-Qur'ān interpretation, Adi Hidayat did not fully use the previously mentioned tafsīr book sources as the main reference. However, personal ijtihād was used with \textit{bil ma'sur} sources in presenting the analysis of al-Qur'ān \textit{bil al-Qur'ān tafsir} and \textit{bil ra'yi with a lugāwī} style, which was all elaborated using the \textit{tablīl} method. Even though Adi Hidayat uses the \textit{tablīl} method, the entire aspects of the discussion, including \textit{asbābun nuzūl}, were not presented. In the \textit{mnasababāb} aspect, Adi Hidayat did not link one verse to another or relate it to the primary purpose of sūrah Yūsuf. On several occasions, intertextual studies were performed to explain verses interpreted by others in the al-Qur'ān.

**Video III: Study on Historical Tafsīr of the Genealogy of the Jews**

Adi Hidayat in explaining the theme 'The Study on Historical Tafsīr of the Genealogy of the Jews' refers only to Q.S. al-	extit{I}m	extit{rān} [3]: 33 and al-	extit{B}aqarāh [2]: 131-132 regarding diction of \textit{āla Ibrāhīm, āla 'Imrān}, dan Bani Isrā'il.

There are several steps in interpreting and explaining the above theme.\textsuperscript{39} First, a collection of verses related to the theme refers to Q.S. al-	extit{I}m	extit{rān} [3]: 33 and al-	extit{B}aqarāh [2]: 131-132. Adi Hidayat views that the verses in the two sūrah can be discussed through intertextual studies. However, others have the same theme as this discussion in the al-Qur'ān. Second, reading and translating the verses. Third, explain the meaning of the verse vocabulary in the Q.S. al-	extit{I}m	extit{rān} [3]: 33 in detail. Adi Hidayat explains the concept of family with \textit{āla} diction, which in the sūrah and this verse are referred to as two examples, consisting of Ibrāhīm and the

'Imrān families. The choice of this verse is quite interesting because of the intention to link the Jewish genealogy with the two families. Ibrahim has two children, representing the origin of the Jewish nation's descendants (from his son Ishāq and his grandson Ya'qūb) and Islam (descendants of Ismaīl who lived in Arabia and then embraced Islam).

Adi Hidayat drew a genealogy chart of the Jewish people on a blackboard and then explained that lafaz of وَءَالَ عِمۡرََٰٰنَ and الَّ الَّيْلَ أَسۡلِمَ denote descendants with a downward line. For example, when it is called the 'Imrān and Hanna Families, the descendant will be Maryam–Isa (AS). The bānī diction is used when the general lineage is mentioned. Furthermore, for a son to be called ibnu, the daughter is called ibnati, and when the two are combined, they are called bānī. At this stage, the family tree's explanation is highly speculative. In the analysis, Adi Hidayat stated that the Jews are descendants of Ya'qūb, who was nicknamed Isrā'īl, which was later known as Bānī Isrā'īl.

Fourth, explain the verse in detail through intertextual studies by linking the meaning of vocabulary with a more substantive interpretation. Adi Hidayat uses and elaborates Q.S. al-Baqarāh [2]: 131-132.

Through the verse above, Adi begins his interpretation with the sentence إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡ. In the explanation, the word of أَسۡلِمَ is fi'il amr (command word) was used. Furthermore, when the explanation is continued, the perpetrator/person is called 'Muslīm', and the frame is termed 'Islamic people' from the word of أَسۡلِمَ. People who believe in Islam are called 'Mukmin'. In addition, when these people are placed within this frame, known as 'Islam', they are called 'Muslīm'. Therefore, 'Muslim' and 'Islam' give the impression that one is expected to submit and obey Allah's commands instead of violating the provisions of His commandments. Allah told Prophet Ibrāhīm إِذ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡ (I submit to Allah's command"), and the Prophet replied: أَسۡلِمْتُ لِرَبِّي ٱلۡعََٰلَمِينَ (I submit and obey Allah the Almighty). In the al-Qur'ān, Ibrahim is nicknamed Hanīfa Muslīmā, One who is straight to Allah's commands and is also a Muslim. In that context, Adi Hidayat emphasizes that the treatizes brought from Prophet Nūh to the Ibrahim will not be separated from the same mission, namely 'submission to obey Allah's provisions', in other words, as 'Islamic treatizes'. Furthermore, this mandate is passed on to the next generation as in Q.S. al-Baqarāh [2]: 132.

According to Adi Hidayat, Prophet Ibrāhīm (AS) willed 'Islam' to the next generation, namely Ya'qūb. A lineage chart of Prophet Ibrāhīm (AS) to Ya'qūb (AS) and the children was then made. Prophet Ya'qūb (AS) was a devout servant, which in Hebrew is called Isrā. In addition, when the al-Qur'ān mentions إِسْرَآٰیَلُ, originally referring to Prophet Ya'qūb (AS), which means 'the obedient and pious servant of Allah'.
Chart 1. Descendants of Prophet Ibrahim (AS) to Prophet Ya'qūb (AS) and the Children

<table>
<thead>
<tr>
<th>Ibrāhīm</th>
</tr>
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<tbody>
<tr>
<td>Hajun Binti al-Amin</td>
</tr>
<tr>
<td>Qanturah Binti Yaqthan</td>
</tr>
<tr>
<td>Hajar al-Qibtiyyah al-Misyriyyah</td>
</tr>
<tr>
<td>Sarah Binti 'Am Al-Kholil</td>
</tr>
</tbody>
</table>

Kaizan       Madya       Isma'il       Ishāq

Suraj        Zamran      Suraj

Amim/ Umam   Suraj

Luthan       Yuqsyan

Nafis        Nasq

Ishāq + Raḥqah Binti Batul

Ishu       Ya'qub

Rahel       Layya

Yūsuf       Rabbin

Benyamin    Syam'un

Levi

Yahudza

Izaka

Zabalun

Fifth, after explaining tafsīr thematically through intertextual studies, Adi Hidayat mentioned the tafsīr source used was *al-Ta'rif wa Al'A'lām* Book by Abdul Qāsim al-Suhaili as well as ibn Kathīr when compiling the Kitab *al-Bidāyah wa al-Nihāyah* Book. However, Adi Hidayat did not mention the source of the tafsīr book that was the reference. Therefore, the *mauḍū'ī* method was used to compile verses from two sūrah that both discuss this issue. However, not all verses are collected and discussed except some in Q.S. al-'Imrān and al-Baqarāh. The tafsīr

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40 Hidayat.
style can be classified as a *lugawī*, and based on the source of interpretation used, this pattern seems to be a mixture of *bil-ra'yi* and *bil ma'tsur* with evidence of intertextual studies linking Q.S. al-'Imrān [3]: 33 with Q.S. al-Baqarāh [2]: 131-132.

**Video IV: Studies Around Islamic Questions and Answers**

This section describes some of Adi Hidayat's interpretations as answers to the congregation's questions regarding the obligation to wear the hijab or veil, consuming illicit assets, and the law of usury', as in the video entitled: 'Islamic Questions and Answers'. This video series is the reason for creating Adi Hidayat Official YouTube Channel. The creation was necessary to answer many questions from the congregation where Adi Hidayat lectures.

The questions in the video are presented according to the research editor. However, they do not eliminate the substance of the actual question, which is as follows:

**Question I:**

"According to some opinions in Q.S. an-Nūr and al-Aḥzāb, the verse about the call for women to wear a hijab does not have the word 'obligatory', hence they are not obliged to wear. I could not explain it more clearly, because when I looked at the translation of the al-Qur'ān, there is no word 'obligatory'. What is Ustaz's explanation for this?"

Responding to the question above, Adi Hidayat said that the translation is a display of the textual meaning of the source from a particular sentence to be conveyed. Following the textual nature, each verse is translated per sentence without legal elements. For example, the lafaz of قل is translated as 'say' and does not explain the obligatory nature of the law or sunnah or permissible. Even the translation cannot enter into a deeper meaning, distinguishing two similar words even though the context is different. For example, 'human' in the al-Qur'ān is known by several vocabularies such as الإنسان, الناس, الناس. This concludes that the translation does not carry the law of *fiqh* but only displays the textual meaning of the translated word series. Furthermore, when a sentence contains a reference to the law, the original sentence should be considered by following the rules. Adi Hidayat said that the discussion about the *hijab* is contained in Q.S. an-Nūr [24]: 31.

Adi Hidayat noted that the verse's editorial meaning is the word 'command', even though it does not contain 'mandatory' directly. He then

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mentions the rules in the science of ushul fiqh that the original meaning of order contains mandatory law (al-Aslu fil Amri lil Wujūh). Therefore, every time there is the word 'command', it is 'obligatory' unless other information makes the obligation downgraded to sīnāh or mubāh. He gave an example with Q.S an-Nisa' [4]: 3.

The order is 'mandatory' when only reading the above verse. Furthermore, Adi Hidayat continued the explanation of the following verse, "when you cannot act fairly, and do not meet the qualifications, the conditions are not fulfilled, even with the opportunity to make the household atmosphere without sakinah, mawaddah, and warahmah, then one wife is enough." This is another explanation that makes the command to have polygamy downgraded to mubāh or sīnāh. Adi Hidayat continued the explanation regarding mandatory law in Q.S. an-Nūr [24]: 31 that the word 'obligatory' in this verse is found as a word. In the al-Qur'ān language, it is called šīgāt, derived from the Arabic form of the term 'command', which means 'required'. In this context, the research examines that Adi Hidayat's interpretation uses the maqū'ī method, and the style of interpretation is fiqh. The interpretation source is not explicitly stated, but the answer indicates a correct form of ijtihād in the fiqh science, which is also a form of Q.S. an-Nūr [24]: 31. The explanation of this verse is sufficient without referring to other verses, as in Q.S. al-Āhzāb [33]: 53-54. Adi Hidayat's answer shows his expertise and mastery of the science of ushul fiqh and the rules of fiqh, Arabic grammar, and rules of interpretation as prerequisites that the mufassir should possess.

Question II:

How does a 16-year-old without a source of income feel about a father who feeds the family with illegal income from gambling?

Adi Hidayat answered the question above by referring to Q.S. an-Nāhl [16]: 125, which states that when a layman breaks Allah's commandments and has a negative impact on life, such person should be welcomed to a path of wisdom. Abandoning a bad deed for a good one helps soften people's hearts. Several lessons are explained, as in Q.S. al-Isrā' [17]: 23-27, where it was determined that all humans should worship Allah as God, and there is no other God except Him. Adi Hidayat then advised the questioner to wake up in the last third of the night and pray to Allah. The wrong behaviors of the parent will be abandoned swiftly when these efforts are performed with prudence.

In the answer above, Adi Hidayat answered the moral question by taking the arguments of the verses of the al-Qur'ān using the maqū'ī method. Usually, the verses were collected with the same theme to solve the problem, although

45 See Abd al-Rahman bin Abdullah Al-Saqqaf, Durus Al-Qowaid Al-Fiqhiyah (Yaman: Al-Ahgaff University, 2003), 33.
they can be answered with Q.S. al-Isrā’ [17]: 23-27. The source of interpretation was not mentioned, but it seems to be *ijtibād*. The style of interpretation is *adabī ījtimā‘ī*, where the morality issue becomes a shared social responsibility.

**Question III:**

_Ustaz, can a debt of usury be paid with a lower interest rate?

Adi Hidayat answered the question above by mentioning the explanation of the al-Qurʾān regarding the law of usury as in Q.S. al-Baqarāh [2]: 275-281. However, it does not explain the interpretation of the verse 'but only advises leaving usury', which can be started from the right intention according to the law. Moreover, it is recommended to study the fiqh of sustenance in the al-Qurʾān and Hadīth hence human life is not enslaved by wealth. In delivering advice, Adi Hidayat mentioned other relevant verses in Q.S. adh-Dhāriyāt [51]: 22. Furthermore, Allah's command in Q.S. al-Baqarāh [2]: 168 was also stated.

The sustenance of every human being would not be mixed and should be in accordance with the needs of every other servant of Allah. In the past, the Prophet's companions could select their respective abilities. Prophet Muhammad taught humans to make the afterlife a vision and mission in living life as in Q.S. al-Mu‘minūn [23]: 1-3. Adi Hidayat also emphasized that when one understands the purpose of life, then all the commands of Allah will be obeyed, as in Q.S. al-Qaṣaṣ [28]: 77.

In explaining the interpretation of the Q.S. al-Qaṣaṣ [28]: 77, Adi Hidayat suggests using the property as a tool for worship. The Prophet reportedly said, "Whoever can be a teacher, be a teacher, and whoever can provide charity with their wealth should do accordingly." From this practice emerged 'Abd. al-Raḥmān ibn Aūf (d. 653 AD), Abū Bakr aṣ-Ṣādiq (d. 634 AD), and Uṣmān ibn 'Affān (d. 656 AD). Meanwhile, those who want to fight with their knowledge then fight according to their respective abilities. This practice gave rise to 'Alī bin Abī Thālīb (d. 661 CE) and others. However, in answering this question, Adi Hidayat does not explain the law of usury according to the al-Qurʾān and does not extend this issue. According to studies, this is possible because usury has been prohibited. However, it explains the wisdom using the *maḏū‘i* method through an intertextual study that confirms the source of its interpretation in a *bil ma‘sūr* manner. The interpretation tends to be *ījtimā‘ī*, since the problem of usury was viewed as a social disease that needs to be anticipated.

Table 2. Classification of Adi Hidayat's Interpretation Methodology on Adi Hidayat's Official YouTube Channel

<table>
<thead>
<tr>
<th>Category</th>
<th>Video I</th>
<th>Video II</th>
<th>Video III</th>
<th>Video IV Question I</th>
<th>Video IV Question II</th>
<th>Video IV Question III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word Tafsir</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>X</td>
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<tr>
<td>Detailed Tafsir</td>
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<td>√</td>
<td>√</td>
<td>X</td>
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<td>X</td>
</tr>
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</table>
Conclusion

Adi Hidayat, in interpreting the verses of the al-Qur'ān, uses the *mandu'ī* method more than the *tabilī* method. In using the *mandu'ī* method, the verses related to a particular theme or problem were collected and interpreted through intertextual studies. The interpretive style is more of a *lugāwī* (language) explanation, which details the pronunciation of a verse by conducting syntactic and morphological studies. In addition, it displays the pattern of tafsīr *ijtimā'ī* by exploring the social meaning of a verse, and the sources combine the *bil ma'sūr* and *bil ra'yi* approaches. Adi Hidayat conducts an intertextual study when explaining al-Qur'ān verses by linking with a certain sūrah. The source of *bil ra'yi* is used when *ijtihād* is used to explain the verse in a language style. Several videos on the sources of the tafsīr books by the previous mufassīr, include: *Tafsīr al-Qur'ān al-'Azīm* by ibn Kathīr, *Tafsīr Rāhul Ma'ānī*, *Tafsīr al-Marāği, Tafsīr Maǧūfī al-Gāib, Tafsīr al-Tahrīr wa al-Tanwīr*, and *Tafsīr al-Syārāwī*. However, these books were not used as the sole reference in interpreting the al-Qur'ān. This is because some videos use personal *ijtihād*. The wisdom of the verses was displayed based on the analysis of the interpretation of the al-Qur'ān verses. Adi Hidayat did not fully follow the flow and explanation of the reference books but tended to use personal *ijtihād* by displaying the wisdom of the al-Qur'ān verses.

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