

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

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DOI: 10.29240/alquds.v6i3.5089

Submitted: 2022-07-22 | Revised: 2022-09-14 | Accepted: 2022-12-28

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 mufassīr 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 mauḍū'i 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 mufassīr 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

dynamically.¹ Contemporary Islamic da'wah with technological advances can be conducted through social media.² 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.³ 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.⁴ 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.⁵

However, Risdiana et al stated that the dā'i Muslīm are divided into three main groups: pro-active, counter-productive, and unprofessionally pro-digital towards social media.⁶ One of the many 'ulemā' and Indonesian Muslīm 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 Hidayat⁷.

¹ Agoes Moh. Moefad, Syaifuddin Syaifuddin, and Iklima Sholichati, "Digitizing Religion: Millennial Generation Da'wah Patterns on Social Media," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15, no. 2 (December 31, 2021): 387–406, <https://doi.org/10.15575/IDAJHS.V15I2.13136>; Muh. Idris et al., "Peace Resolution in Education and Application on Information and Communication Technology," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 3349–58.

² Restu Adi Nugraha, Cecep Darmawan, and Dede Iswandi, "Islamic Da'wah Through Social Media as a Means of Political Education," in *Proceedings of the 2nd Annual Civic Education Conference (ACEC 2019)* (Paris, France: Atlantis Press, 2020), 262–66, <https://doi.org/10.2991/assehr.k.200320.051>.

³ Mukti Ali, Avin Wimar Budyastomo, and Makmur Haji Harun, "The Impact of Social Media for the Development of Da'wah in Indonesia," *RELIGIA* 24, no. 1 (April 30, 2021): 22–33, <https://doi.org/10.28918/RELIGIA.V24I1.2224>.

⁴ Erwaningtyas A. S. Pramesthi and Agus Triyono, "The Influence of Ustaz Hanan Attaki's (UHA) Podcast Digital Da'wah on Religious Behavior," *Proceedings of the International Conference on Community Empowerment and Engagement (ICCEE 2021)* 661 (May 9, 2022): 52–60, <https://doi.org/10.2991/ASSEHR.K.220501.007>.

⁵ Heni Ani Nuraeni and Novie Kurniasih, "The Role of Social Media Da'wah in Improving Individual Piety during the Covid 19 Pandemic," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15, no. 2 (December 31, 2021): 343–64, <https://doi.org/10.15575/IDAJHS.V15I2.15734>.

⁶ Aris Risdiana, Reza Bakhtiar Ramadhan, and Imam Nawawi, "Transformasi Dakwah Berbasis 'Kitab Kuning' Ke Platform Digital," *Jurnal Lektur Keagamaan* 18, no. 1 (June 30, 2020): 1–28, <https://doi.org/10.31291/JLK.V18I1.682>.

⁷ Zaenal Mukarom and Imron Rosyidi, "Mediatization of Da'wah in Disruption Era: Study of Islamic Da'wah in Social Media," *American Journal of Humanities and Social Sciences Research (AJHSSR)* 4, no. 9 (2020): 190–202.

Furthermore, Muttaqin,⁸ Akmaliah,⁹ and Saenong¹⁰ identified Adi Hidayat as an Indonesian *dā'i* in Indonesia due to his popularity on various social media platforms such as YouTube and Instagram. Adi is known as an 'ulemā', *muballigh*, 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 mufasssīrs, 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 ṣālih li kulli zamān wa makān*).¹¹

However, the massive use of various social media will be difficult to control, bringing new problems¹² and causing cyberspace issues with the potential to become open conflicts in the real world.¹³ Therefore, the da'wah identity on social media becomes an existential reflection of a *dā'i*, whose ability to become a role model is contingent upon their skills in managing their identity.¹⁴ In the

⁸ Ahmad Muttaqin, "Women's Identity in the Digital Islam Age: Social Media, New Religious Authority, and Gender Bias," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 2 (December 31, 2020): 253–388, <https://doi.org/10.21043/QIJIS.V8I2.7095>.

⁹ Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (May 29, 2020): 1–24, <https://doi.org/10.18326/IJIMS.V10I1.1-24>.

¹⁰ Farid F. Saenong, "Decoding Online Islam: New Religious Authorities and Social-Media Encounters," *Alternative Spirituality and Religion Review* 11, no. 2 (2020): 161–78, <https://doi.org/10.5840/asrr202192874>.

¹¹ A. Halil Thahir, *Ijtihād Maqāṣidi: The Interconnected Maṣlaḥah-Based Reconstruction of Islamic Laws* (Geneva: Globethics.net, 2019), 78.

¹² Ferdi Arifin, "Mubalig Youtube Dan Komodifikasi Konten Dakwah," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 4, no. 1 (June 30, 2019): 91–120, <https://doi.org/10.22515/BALAGH.V4I1.1718>.

¹³ Muhammad Muhammad and Mohamad Yusup, "Exegetic Cyberwar: Religious Dialectics in New Media," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 2 (October 27, 2019): 171–82, <https://doi.org/10.14421/ESENSIA.V20I2.2106>.

¹⁴ Ellys Lestari Pambayun, Otong Surasman, and Sri Rosmalina Soedjono, "The Configuration of Da'wah in Indonesia on Technoreligion: A Communication Theory of Identity

context of this study, problems may occur related to the following two aspects of al-Qur'ān interpretation as follows:

First, the issue of mufasssir competency relates to the qualifications required to interpret the al-Qur'ān.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 tausiyyah speech acts.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.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 *syifa'* (medicine) and vigilance in maintaining health.¹⁸ Another study was conducted by Baihaqi on interpreting the meaning of *kaffah* Islam in Q.S. al-Baqarāh [2]: 208. Baihaqi concludes that Adi

(CTI) Approach,” *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 2 (February 15, 2022): 245–61, <https://doi.org/10.14421/ESENSIA.V22I2.2934>.

¹⁵ Juhrah M. Arib et al., “The Inheritance of Human Traits in the Qur’an Based on the Scientific Interpretation of Zaghūl Rāghib Muḥammad an-Najjār,” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 6, no. 2 (September 17, 2022): 863–86, <https://doi.org/10.29240/alquds.v6i2.4199>.

¹⁶ Mohammad Khikam Zahidi and Alfi Khoiru An Nisa, “Pemakaian Ragam Resmi Dalam Tindak Tutur Tausiah Ustaz Adi Hidayat, LC. MA. Periode Juli 2018,” *Literasi : Jurnal Bahasa Dan Sastra Indonesia Serta Pembelajarannya* 6, no. 1 (April 19, 2022): 107–17, <https://doi.org/10.25157/LITERASI.V6I1.6631>.

¹⁷ Luthfi Luthfi et al., “Gaya Bahasa Repetisi Ustaz Adi Hidayat Tentang Penyelenggaraan Ibadah Dalam Wabah Covid-19,” *BAHASTR* 40, no. 1 (April 30, 2020): 39–46, <https://doi.org/10.26555/BAHASTR.V40I1.15306>.

¹⁸ Achmad Fawaid and Dianatus Sholiha, “Al-Qur’an Sebagai Syifa’ (Obat) Bagi Wabah Covid-19: Analisis Konten Dakwah Sosial Media Adi Hidayat,” *Al-Tadabbur: Jurnal Ilmu Al-Qur’an Dan Tafsir* 7, no. 1 (May 30, 2022): 57–76, <https://doi.org/10.30868/AT.V7I01.2256>.

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 *salām*. 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'an 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 dā'i born in Pandeglang, Banten, on September 11, 1984, to Hj. Rafiah Akhyar and Warsu 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

¹⁹ Nurun Nisaa Baihaqi, "Masuklah Dalam Islam Secara Kāffah: Analisis Atas Tafsir Q 2: 208 Dalam Ceramah Ustadz Adi Hidayat Di Youtube," *Contemporary Quran* 1, no. 1 (July 16, 2021): 1–10, <https://doi.org/10.14421/CQ.2021.0101-01>.

²⁰ Rusydie Anwar, *Ustadz Adi Hidayat*, ed. N. Nurr (Yogyakarta: Laksana, 2021), 13.

²¹ Abid Fadhil Abyan, *Berguru Kepada Ustadz Zaman Now*, ed. Nurul Huda (Yogyakarta: Laksana, 2018), 17.

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 Sanusiyah 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 Adābuba* 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,²² he studied the al-Qur'ān from Dukkali Muhammad al-A'lim (International Muqri), Ali al-Liibiy (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-Syuwairif (world language expert and Member of *Majma' al-lugāh*), Muhammad Djibrān (Language and Literature Expert), Abdullah Ustha (Nahwu-Shorof expert), and Budairi al-Azhari (Science Expert '*Arūdb*'). Adi Hidayat also studied tarīkh with Ammar al-Liibiy (Libyan historian).²³ 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.

²³ Abyan, *Berguru Kepada Ustadz Zaman Now*, 20-21.

to conduct various professions, such as preaching at the Balamin Mosque, Tripoli. Furthermore, he was also an al-Qur'an 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 Jami' 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'an 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.

Some of Adi Hidayat's works are both in Arabic and Indonesian, including: *Minbatul Jalil Bitarifi Arudil Khalil* (2010); *Quantum Arabic Metode Akhyar* (2011); *Makna Ayat Puasa: Mengenal Kedalaman Bahasa al-Qur'an* (2012); *Ma'rifatul Insan: Pedoman al-Qur'an Menuju Insan Paripurna* (2012); *al-'Arabiyah lit Thullabil Jam'iyah* (2012); *Ilmu Hadith Praktis* (2013); *Menyoal Hadith-Hadith Populer: Upaya Mengenal Sunnah yang Benar Bukan yang Terkenal; Tuntunan Praktis Idul Adha: Dari Uraian Sunnah Hingga Untaian Hikmah* (2014);²⁵ *Pengantin as- Sunnah: Tuntunan Praktis Menuju Keluarga Sakinah* (2014); *Buku Catatan Penuntut Ilmu* (2015); *Pedoman Praktis Ilmu Hadith* (2016); *al-Majmu': Bekal Nabi Bagi Para Penuntut Ilmu* (2016);²⁶ *Manhaj Tahdzir Kelas Eksekutif* (2017); *Bahagia dalam Naungan al-Qur'an dan Sunnah* (2018);²⁷ *Muslim Zaman Now: 30 Hari Hafal al-Qur'an Metode at-Taisir* (2018);²⁸ *Manusia Paripurna; Kesan, Pesan dan Bimbingan al-Qur'an* (2019);²⁹ and *Pedoman Praktis Umrah: Dari Rumah Hingga ke Mekah* (2019).

YouTube Channel of Adi Hidayat Official

²⁴ Ilyas Ismail, *The True Da'wa: Menggagas Paradigma Baru Dakwah Era Milenial* (Jakarta: Kencana Prenada Media Group, 2018), 29.

²⁵ Adi Hidayat, *Tuntunan Praktis Idul Adha: Dari Uraian Sunnah Hingga Untaian Hikmah* (Bekasi: Quantum Akhyar Institute, 2014).

²⁶ Adi Hidayat, *Al-Majmu': Bekal Nabi Bagi Para Penuntut Ilmu* (Bekasi: Quantum Akhyar Institute, 2016).

²⁷ Adi Hidayat, *Bahagia Dalam Naungan Al-Qur'an Dan Sunnah* (Bekasi: Quantum Akhyar Institute, 2018).

²⁸ Adi Hidayat, *Muslim Zaman Now: 30 Hari Hafal Al-Qur'an Metode At Taisir* (Bekasi: Quantum Akhyar Institute, 2018).

²⁹ Adi Hidayat, *Manusia Paripurna; Kesan, Pesan Dan Bimbingan Al-Qur'an* (Bekasi: Quantum Akhyar Institute, 2019).

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'ān 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'ān 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'ān, 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'ān 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'ān is more dominant. The uploaded thematic interpretation studies discuss hot or hype phenomena among teenagers, such as *Childfree*,³⁰ *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'ān and other Islamic religions based on the theme, and the videos uploaded are classified as follows:

Table 1. Classification of Adi Hidayat's Study Videos on Adi Hidayat's Official YouTube Channel

Theme	Playlist Title	Total Video	Description/Activity
Tafsīr	<i>Al-Fatihah</i>	20	Studying the content of sūrah al-Fatihah and its relation to the sannah of the Prophet then added to the knowledge of the al-Qur'ān.
	<i>Ad-Dhūba dan Al-Insyirah</i>	3	Studying verse by verse in sūrah ad-Dhūba and al-Insyirah

³⁰ Adi Hidayat, "(253) [Klik Adi] UAH Bicara Tentang Childfree - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 23, 2022, <https://www.youtube.com/watch?v=HNgoRAPqSHc&t=10s>.

	<i>Al-Baqarāh</i>	48	Studying verse by verse in the content of sūrah al-Baqarāh
	<i>Yusūf</i>	1	Studying verse by verse in the content of sūrah Yusūf
	<i>An-Nūr</i>	8	Studying verse by verse in sūrah an-Nūr.
	<i>Al-Qur'an Sunnah Solution</i>	19	Studying the content of sūrah al-Fatihāh and its relation to the sunnah of the Prophet and the sciences of the al-Qur'an.
	<i>SI TAMA (Serupa Tapi Tak Sama)</i>	8	Studying the al-Qur'an verses, which are translated with the same meaning but have different pronunciations.
	<i>Doa</i>	5	Explaining the prayers by referring to the al-Qur'an tafsir.
	<i>Sumber Rezeki dari Allah</i>	5	Explaining the theme of sustenance by referring to the al-Qur'an verses.
	<i>Perianda (Pernah Taukah Anda?)</i>	9	Explaining the stories of the prophets in the al-Qur'an, such as the stories of Prophet Yusūf and Prophet Ayub.
Hadith	<i>Pembahasan Kitab Hadith Bukhari</i>	48	Studying the book of Hadith Bukhari by referring to the Book of <i>Fath al-Bari fi Sharh Shahih al-Bukhari</i> by ibn Hajar al-Asqalani.
	<i>Assunah Nabawiyah</i>	2	Practicing how to take a big bath (<i>junub</i>) according to Islamic law
Thematic	<i>Serial Sejarah Yabudi</i>	4	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'an and are added with an explanation of its tafsir.
	<i>Tentang Palestina</i>	8	Explaining the history of the conflict in Palestine and using the channel to open donations for Palestine.
	<i>Kultum Sebelum Buka</i>	59	Explaining the theme of the month of Ramadan by referring to the al-Qur'an as well as Hadith Bukhari and Muslims.
	<i>Madrasah Ramadhan</i>	9	Explaining the theme of the month of Ramadan. With details on the title of the interaction video with the al-Qur'an, the secret of memorizing the al-Qur'an, the time for breaking the fast, and the tarawih prayer.
	<i>Program STUAH Kajian</i>	44	Explaining the program founded for all people who want to memorize the al-Qur'an online using the al-Qur'an guide called <i>Mushaf at-Tafsir</i> .
	<i>General Question and Answer</i>	68	Answering questions from pilgrims in the assembly or questions from email and the Adi Hidayat Official website.
	<i>Roti (Ngbrl dan Tanya Adi)</i>	4	Answering questions from pilgrims who enter the email and the Adi Hidayat Official website.
	<i>AQSO</i>	12	Answering congregation questions related to Islamic issues, which are entered in the email and Adi Hidayat Official website
	<i>Tanya Jawab Seputar Dzulhijjah</i>	10	Explain in detail the theme of the month of Dzulhijjah and the procedure of the al-Qur'an by referring to the al-Qur'an and Hadith.
	<i>Klik Adi</i>	12	Answering problems from themes currently hype in society such as <i>childfree</i> , geopolitical insight, vaccine law, and music.
Thematic	<i>Kajian Pendek Umum</i>	87	Explain the general themes surrounding the problems in Islam.
	<i>Kajian Musyawarah</i>	10	Contains Adi Hidayat's lecture at an assembly called the Deliberative Council.
	<i>Kajian Liputan Luar Negeri</i>	10	A collection of Adi Hidayat's lectures while abroad. Such as in Malaysia, Australia, Melbourne, and Japan.
	<i>Adi Hidayat di Balik Mimbar</i>	44	Adi Hidayat's activities; vlogs.

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'an verses by *tablili*. Furthermore, two videos present the thematic (*maudū'i*) 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*³¹ 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 *makkīyah*, which contains tūhīd 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 *لَعَلَّكُمْ تَتَذَكَّرُونَ*, 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 *لَعَلَّكُمْ تَتَذَكَّرُونَ*, taken from the verse in Q.S. an-Nūr [24]: 1.

³¹ Moh. Nailul Muna, "The Issue of Unveiling the Aurah for Women in Qur'ān. A Critical and Contextual Analysis of Sūrah an-Nūr [24]: 58-61," *Jurnal Ushuluddīn* 29, no. 2 (December 30, 2021): 108–33, <https://doi.org/10.24014/JUSH.V29I2.13932>.

³² Indonesian Ministry of Religion, *Al-Qur'ān Dan Terjemah* (Surabaya: Lentera Optima Pustaka, 2011), 355.

³³ Adi Hidayat, "(259) [HD] Tafsīr Sūrah An-Nūr (Bagian Ke-1) - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 23, 2022, https://www.youtube.com/watch?v=b_9SI3-0oJ0.

³⁴ See Ibn Kathīr, *Tafsīr Al-Qur'ān Al-'Azīm* (Beirūt: Dār al-Kutub al-'Ilmiyyah, 2004).

Adi Hidayat took the phrase of *لَعَلَّكُمْ تَذَكَّرُونَ* in verse above to explain that the core word of *تَذَكَّرُونَ* comes from the basic form of the verb *يَتَذَكَّرُ* – *تَذَكَّرَ*. The core is the initial infinitive of *الذِّكْر*, and additional words are derived from the infinitive of *ذَكَرَ* before adding *ت* to form *يَتَذَكَّرُ* – *تَذَكَّرَ*. The neutral word from *الذِّكْر* is remembered and memorized. Therefore, memorizing the al-Qur'an 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 *الذِّكْر*. For example, the word 'salat' is known as activity *الذِّكْر* in Q.S. Tāhā [20]: 14, while 'prayer' is called *ḥikr* 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 (*asbābun nuẓūl*).

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 *fashilah*, the closing sentence at the end of the verse, namely the phrase *لَعَلَّكُمْ تَذَكَّرُونَ*, relating to the content of sūrah. The meaning of the verse word for word was not discussed, but each letter of the *fashilah* 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 *Tafsir al-Qur'an al-Azīm* book with a *bil ma'sur* approach. Thematic analysis (*mandū'i*) 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 *tablili* method with the *bil ma'sūr* and *bil ra'yi* approaches. This is because the *tablili* method used also displays a *lugawi* style. However, it does not present aspects of the *tablili* method, such as the absence of an *asbābun nuẓūl* review. The analysis of *munasabah* 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 *fashilah* verses, while the tafsir of the editorial core of a verse is less of a concern.

Video II: Study of Sūrah Yūsuf Tafsīr

Sūrah Yūsuf is included in sūrah *makkejiyah* and is the 12th in the al-Qur'ān. It consists of 111 verses containing the story of the life of the Prophet Yūsuf. 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.³⁵

The several steps used by Adi Hidayat to interpret Q.S. Yūsuf [12]: 1-2 are discussed below.³⁶ *First*, mentioning the sources of tafsīr books as references, including *Tafsīr al-Qur'ān al-'Azīm* by ibn Kašīr, *Tafsīr al-Marāgī*, *Tafsīr Rūḥul Ma'āni*, *Tafsīr Mafātiḥ al-Gaib*, *Tafsīr al-Sya'rāwī*, and *Tafsīr al-Tahrir wa al-Tanwīr*, but does not mention the primary source used. Second, mentioning the order of sūrah Yūsuf'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 *ulūmul al-Qur'ān*, with the meaning of the pronunciation. Adi Hidayat interprets the verse, which reads:

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ

*Alif, Lām, Rā. These are the verses of the clear book (al-Qur'ān). (Q.S. Yūsuf [12]: 1)*³⁷

The verse above is part of the category of *fawātih* *sumār* (opening sūrah) al-Qur'ān. It consists of *muqāṭa'ah* 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 تِلْكَ 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:

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

*...Their mark is on their faces from the trace of prostration... (Q.S. al-Fāth [48]: 29)*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

³⁵ Fuad Al-Aris, *Lathā'if Al-Tafsīr Min Sūrah Yūsuf* (Beirut: Dār al-Ma'rīfah, 2005).

³⁶ Adi Hidayat, "(259) [HD] Tafsīr Sūrah Yūsuf #part 1 - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 23, 2022, <https://www.youtube.com/watch?v=GatgZdvkNIM&t=170s>.

³⁷ Indonesian Ministry of Religion, *Al-Qur'ān Dan Terjemah*, 236.

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:

Alif, Lam, Ra. These are the verses of the clear book (al-Qur'an). (Q.S. Yūsūf [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'an sūrah has 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'an interpretation, Adi Hidayat did not fully use the previously mentioned tafsīr book sources as the main reference. However, personal ijtihād was used with *bil ma'sur* sources in presenting the analysis of al-Qur'an *bil al-Qur'an tafsīr* and *bil ra'yi with a lughawī* style, which was all elaborated using the *tablīlī* method. Even though Adi Hidayat uses the *tablīlī* method, the entire aspects of the discussion, including *asbābun nuẓūl*, were not presented. In the *munasabāh* 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'an.

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-'Imrān [3]: 33 and al-Baqarāh [2]: 131-132 regarding diction of *āla Ibrāhīm*, *āla 'Imrān*, dan *Bānī Isrā'īl*.

There are several steps in interpreting and explaining the above theme.³⁹ *First*, a collection of verses related to the theme refers to Q.S. al-'Imrān [3]: 33 and al-Baqarāh [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'an. *Second*, reading and translating the verses. *Third*, explain the meaning of the verse vocabulary in the Q.S. al-'Imrān [3]: 33 in detail. Adi Hidayat explains the concept of family with *āla* diction, which in the sūrah and this verse are referred to as two examples, consisting of Ibrāhīm and the

³⁹ Adi Hidayat, "(259) [Episode Perdana] Sejarah Yahudi - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 23, 2022, <https://www.youtube.com/watch?v=Z6VcdONNmas>.

'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 Ismā'il who lived in Arabia and then embraced Islam).

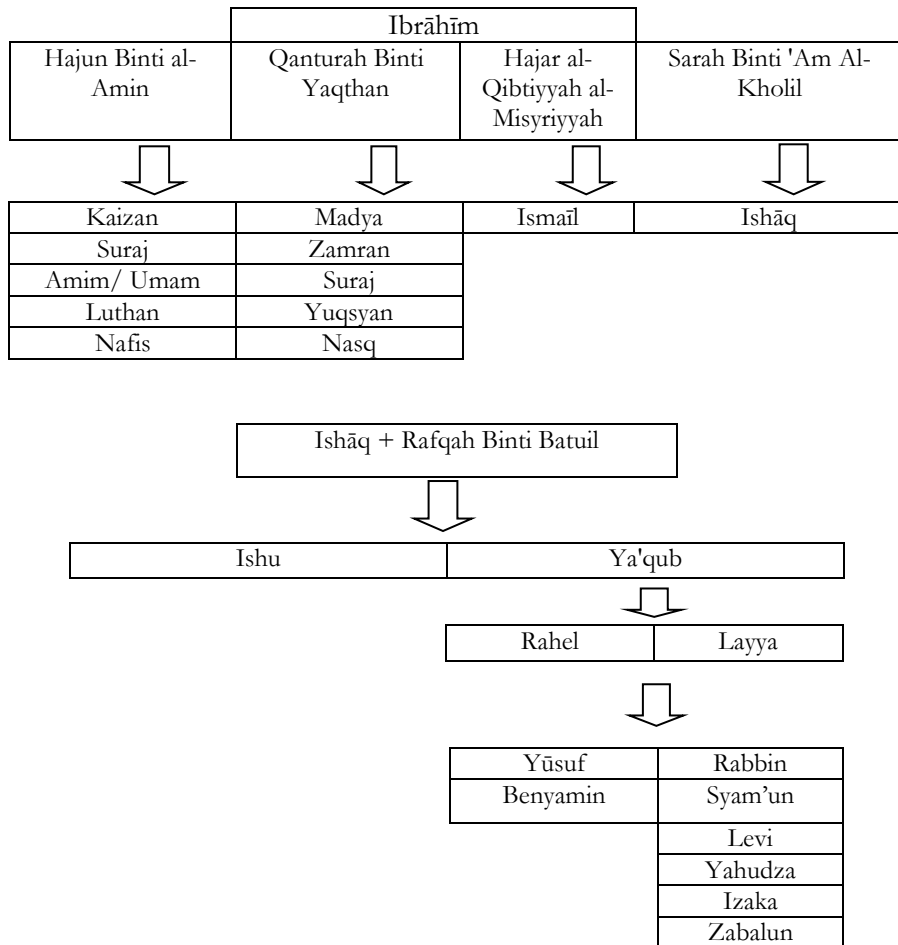
Adi Hidayat drew a genealogy chart of the Jewish people on a blackboard and then explained that lafaz of *وَأَلَّ عَمْرُنَ* and *أَلَّ* denote descendants with a downward line. For example, when it is called the 'Imrān and Hanna Families, the descendant will be Maryam–Isa (AS). The *bānī* diction is used when the general lineage is mentioned. Furthermore, for a son to be called *ibnu*, the daughter is called *ibnatun*, 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 of *إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ*. In the explanation, the word of *أَسْلِمْ* 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 *اسلاما – يسلم – أسلم*. 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, 'Muslīm' 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 *إِذْ قَالَ إِبْرَاهِيمُ إِنَّكَ مُبْتَلَىٰ مِنْ رَبِّكَ يَا إِبْرَاهِيمُ أَسْلِمْ* (*submit to Allah's command*), and the Prophet replied: *أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ* (*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 Muslīm. 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 Ibrahim (AS) willed 'Islam' to the next generation, namely Ya'qūb. A lineage chart of Prophet Ibrahim (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 *اسرائيل*, 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'qub (AS) and the Children⁴⁰



Fifth, after explaining tafsīr thematically through intertextual studies, Adi Hidayat mentioned the tafsīr source used was *al-Ta'rif wal A'lām* Book⁴¹ by Abdul Qāsim al-Suhaili as well as ibn Kathīr when compiling the *Kitab al-Bidāyah wa al-Nihāyah* Book.⁴² However, Adi Hidayat did not mention the source of the tafsīr book that was the reference. Therefore, the *mauḍū'i* 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

⁴⁰ Hidayat.

⁴¹ See Abdul Qāsim Al-Suhaili, *Al-Ta'rif Wa Al-A'lām Fimā Abhama Min Al-Asmā' Wa Al-A'lām Fi Al-Qur'an Al-Karīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1987).

⁴² See Ibn Kathīr, *Al-Bidāyah Wa Al-Nihāyah* (Mesir: Dār al-Taḳwa, 1999).

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'.⁴³ 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.⁴⁴

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 Ustadz'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 sunnāh 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 انسان, الناس, الانس. 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

⁴³ Adi Hidayat, "(259) [LIVE] Tanya Jawab Keislaman - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 23, 2022, <https://www.youtube.com/watch?v=yfmsYoaSBs0>.

⁴⁴ Adi Hidayat, "(259) Channel Youtube Adi Hidayat Official - Ustadz Adi Hidayat - YouTube," Adi Hidayat Official, accessed June 24, 2022, <https://www.youtube.com/watch?v=13GhyvrnKyk>.

mentions the rules in the science of *ushūl fiqh* that the original meaning of order contains mandatory law (*al-Aslu fil Amri lil Wujūb*).⁴⁵ Therefore, every time there is the word 'command', it is 'obligatory' unless other information makes the obligation downgraded to *sunnāh* 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 *sunnāh*. 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'an language, it is called *shigāt*, 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 *mauḍū'i* method, and the style of interpretation is *fiqh*. The interpretation source is not explicitly stated, but the answer indicates a correct form of *ijtihad* 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-Aḥzāb [33]: 53-54. Adi Hidayat's answer shows his expertise and mastery of the science of *ushūl fiqh* and the rules of *fiqh*, Arabic grammar, and rules of interpretation as prerequisites that the *mufassīr* 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'an using the *mauḍū'i* 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 *ijtihād*. The style of interpretation is *adabi ijtima'i*, where the morality issue becomes a shared social responsibility.

Question III:

Ustaḥ, 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-Qur'ān 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-Qur'ān 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, "Whomever 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-Ṣidiq (d. 634 AD), and Usmān 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 Thālib (d. 661 CE) and others. However, in answering this question, Adi Hidayat does not explain the law of usury' according to the al-Qur'ān and does not extend this issue. According to studies, this is possible because usury has been prohibited. However, it explains the wisdom using the *maudū'i* method through an intertextual study that confirms the source of its interpretation in a *bil ma'sūr* manner. The interpretation tends to be *ijtima'i*, 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

Category	Video I	Video II	Video III	Video IV Question I	Video IV Question II	Video IV Question III
Word Tafsīr	√	√	√	√	X	X
Detailed Tafsīr	X	√	√	√	X	X

Wisdom	√	√	√	√	√	√
Source	<i>bil ma'sūr</i> and <i>bil ra'yi</i>	<i>bil ra'yi</i>	<i>bil ma'sūr</i> and <i>bil ra'yi</i>	<i>bil ra'yi</i>	<i>bil ra'yi</i>	<i>bil ma'sūr</i> and <i>bil ra'yi</i>
Method	<i>tablīlī</i>	<i>tablīlī</i>	<i>mauḍū'i</i>	<i>mauḍū'i</i>	<i>mauḍū'i</i>	<i>mauḍū'i</i>
Pattern/ Style	<i>lugāwī</i>	<i>lugāwī</i>	<i>lugāwī</i>	<i>fiqh</i>	<i>ijtimā'i</i>	<i>ijtimā'i</i>

Conclusion

Adi Hidayat, in interpreting the verses of the al-Qur'ān, uses the *mauḍū'i* more than the *tablīlī* method. In using the *mauḍū'i* 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'i* 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 *ijtibād* is used to explain the verse in a language style. Several videos on the sources of the tafsīr books by the previous mufasssīr, include: *Tafsīr al-Qur'ān al-'Azīm* by ibn Kathīr, *Tafsīr Ruḥul Ma'āni*, *Tafsīr al-Marāḡī*, *Tafsīr Mafātīḥ al-Gaib*, *Tafsīr al-Tabrīr wa al-Tamwīr*, and *Tafsīr al-Sya'rāwī*. However, these books were not used as the sole reference in interpreting the al-Qur'ān. This is because some videos use personal *ijtibād*. 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 *ijtibād* by displaying the wisdom of the al-Qur'ān verses.

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