

The Transformation of Al-Quran Education through Audiovisual Interpretation within Ustaz Abdul Somad's Perspective as a Strategic Response to Digital Era Education

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Abstrak

Era digital telah memperluas akses terhadap pembelajaran Al-Qur'an secara masif, namun sekaligus memicu tantangan baru terkait pergeseran otoritas penafsiran, urutan pedagogis, dan fokus perhatian keagamaan. Sebagai respons strategis terhadap dinamika pendidikan era digital tersebut, **Tujuan Penelitian** ini untuk mengkaji transformasi pendidikan Al-Qur'an melalui pedagogi tafsir audiovisual dalam perspektif Ustaz Abdul Somad (UAS). **Metode Penelitian** ini menggunakan analisis wacana digital kualitatif terhadap dua ceramah YouTube berdurasi penuh yang membahas surah *al-Mu'awwidhatayn* (al-Falaq dan al-Nas). Segmen penjelasan dijadikan unit analisis dengan pengodean korpus berdasarkan dimensi tekstual-linguistik, intertekstual-otoritatif, kontekstual, dan performatif. **Hasil Penelitian** menunjukkan bahwa pedagogi UAS bertransformasi melalui model sintesis yang disebut TACP (*Text-Authority-Context-Performance*). Model ini beroperasi melalui empat langkah strategis: perancah (*scaffolding*) leksikal-gramatikal, validasi sumber otoritatif, penerjemahan kontekstual, dan peragaan audiovisual. Meskipun model ini menjadikan pendidikan Al-Qur'an lebih mudah diakses dan menggugah audiens, terdapat tiga risiko inheren, yaitu konsumsi yang terfragmentasi, otoritas yang berpusat pada figur, dan penyederhanaan tafsir. **Sebagai kontribusi**, studi ini merumuskan pedoman strategis bagi pendidik dan platform digital untuk membangun ekosistem pembelajaran yang lebih baik, meliputi penerbitan ceramah dalam konteks utuh, pencantuman referensi secara eksplisit, pembuatan daftar putar terindeks, serta penguatan literasi tafsir digital secara terpadu.

Kata Kunci: Pendidikan Al-Qur'an, Tafsir Audiovisual, Pedagogi Digital, Model TACP, Ustaz Abdul Somad.

Abstract

The digital era has vastly expanded access to Quranic learning while simultaneously triggering new challenges regarding shifts in interpretive authority, pedagogical sequencing, and the focus of religious attention. In response to these digital-era educational dynamics, **this study examines** the transformation of Quranic education through audiovisual tafsir (exegesis) pedagogy from the perspective of Ustaz Abdul Somad (UAS). **The Method** employs qualitative discourse analysis on two full-length YouTube lectures discussing *Surah al-Mu'awwidhatayn* (al-Falaq and al-Nas). Explanatory segments serve as the units of analysis, with corpus coding based on textual-linguistic, intertextual-authoritative, contextual, and performative dimensions. **The findings** reveal that UAS's pedagogy transforms through a synthesis model termed TACP (Text-Authority-Context-Performance). This model operates via four strategic steps: lexical-grammatical scaffolding, authoritative source validation, contextual translation, and audiovisual demonstration. Although this model renders Quranic education more accessible and engaging for audiences, it entails three inherent risks: fragmented consumption, figure-centric authority, and the oversimplification of exegesis. **As a contribution**, the study formulates strategic guidelines for educators and digital platforms to foster a superior learning ecosystem; these include publishing lectures within their full context, explicitly citing references, creating indexed playlists, and comprehensively strengthening digital tafsir literacy.

Keywords: *Qur'anic Education, Audiovisual Exegesis, Digital Pedagogy, TACP Model, Ustaz Abdul Somad.*

Introduction

Learning the Qur'an usually begins with short surahs because their concise form supports recitation, memorization, and the gradual introduction of foundational Islamic meanings. Yet Qur'anic education is not exhausted by accurate reading or memorization. It also involves interpretation, ethical internalization, spiritual formation, and the capacity to connect scriptural guidance with everyday conduct. These dimensions were historically cultivated through face-to-face relationships in mosques, madrasas, pesantren, tahfiz institutions, and study circles, where a teacher could regulate sequence, correct misunderstandings, and situate each explanation within a wider tradition (Retnowati, 2019; Prahastiwi, 2023).

The migration of religious learning to digital media has altered this pedagogical ecology. YouTube, livestreaming, podcasts, mobile applications, and short-video platforms allow learners to access religious explanations across geographical and institutional boundaries. Audiovisual tafsir is especially consequential because it combines verbal exposition with recitation, facial expression, gesture, visual inscription, pacing, humor, and platform-based distribution. Its educational promise therefore rests not only on what an interpreter says, but also on how the message is sequenced, embodied, visualized, circulated, and recontextualized by viewers. Digital religion scholarship has shown that media are not

neutral containers: they participate in reorganizing authority, community, and religious practice (Campbell, 2013; Hjarvard, 2008).

Recent research on digital Qur'anic interpretation has developed along three broad lines. The first examines the emergence of tafsir on YouTube and other social media, including the continuation of oral interpretive traditions in platformed form (Hairul, 2020; Karim & Fuqohak, 2023; Ubaidillah & Widiastutik, 2025). The second investigates the reconfiguration of religious authority through visibility metrics, charismatic performance, audience participation, and algorithmic recommendation (Asriadi et al., 2025; Mahfudz & Munib, 2026; Rhafik et al., 2026). The third addresses ethical opportunities and distortions, particularly the tension between expanded access and the risks of decontextualization, oversimplification, or attention-driven religious communication (Armita, 2025; Malik & Masrur, 2025; Masruro & Kamil, 2025). Together, these studies establish that digital tafsir is simultaneously an exegetical, pedagogical, communicative, and platform-governed practice.

Research specifically concerning Ustaz Abdul Somad (hereafter UAS) has mostly focused on preaching rhetoric, communication ethics, public controversy, moderation, and the use of YouTube as a da'wah channel (Rosyada, 2020; Haq, 2023). Such studies help explain his communicative reach and public persona, but they do not sufficiently reconstruct how a Qur'anic lesson is pedagogically assembled from verse recitation to practical application. Aulia's (2024) thesis on UAS's interpretation of al-Mu'awwidhatayn offers an important exegetical foundation, identifying a tahlili orientation, frequent linguistic explanation, reference to Ibn Kathir, and characteristics of oral delivery. However, there remains room for a more explicit pedagogical model that integrates textual analysis, authority construction, contextualization, and audiovisual performance while also confronting the risks of platformed consumption.

The focus on al-Mu'awwidhatayn is analytically productive. Al-Falaq and al-Nas are paired surahs of seeking divine protection, widely memorized and recited in devotional life, yet they address different configurations of harm: al-Falaq foregrounds external threats such as darkness, sorcery, and envy, whereas al-Nas turns toward the inward and social dynamics of whispering, doubt, and moral vulnerability. Their brevity makes them accessible to beginners, but their lexical, theological, and ethical density requires interpretive mediation. Examining both lectures therefore avoids the narrowness of a single-surah case and permits a controlled comparison within the same preacher, channel, genre, and pedagogical sequence.

This article asks three questions: (1) How does UAS structure the explanation of al-Falaq and al-Nas in full-length audiovisual lectures? (2) Which linguistic, authoritative, contextual, and performative strategies make the lectures pedagogically intelligible? (3) What model, affordances, and risks emerge when these strategies are interpreted within the ecology of digital Qur'anic education? The central argument is that UAS's short-surah pedagogy works through a recurrent four-part configuration: textual-linguistic scaffolding, authoritative intertextuality, contextual translation, and audiovisual enactment. This configuration creates meaningful pedagogical affordances, but its educational value depends on contextual integrity, source transparency, and critical digital-tafsir literacy rather than on popularity alone.

The concept of mediatization directs attention to the ways media logics shape religious representation and institutional authority (Hjarvard, 2008). In digital environments, this process becomes more interactive and measurable. Viewers search, comment, share, clip, and recommend; creators adapt titles, thumbnails, pacing, and formats; and algorithms prioritize some material over other material. Consequently, religious authority is no longer communicated only through formal scholarly credentials or chains of transmission. It is also negotiated through visibility, recognizability, affective proximity, and repeated exposure. Recent Indonesian studies describe this transition as a movement from sanad-centered legitimacy toward algorithmically mediated authority, although classical and institutional forms of authority continue to coexist with charismatic and platform-based forms (Asriadi et al., 2025; Mahfudz & Munib, 2026; Rhafik et al., 2026).

This shift does not automatically invalidate online interpretation. It instead requires a more differentiated analysis. A full-length lecture published on an official channel can preserve source attribution, sequential explanation, and extended reasoning more effectively than a decontextualized short clip. At the same time, the same lecture may later circulate as excerpts, quotations, reactions, or recommendation fragments. The analytical object must therefore include both the discourse constructed in the source video and the platform conditions that can alter how that discourse is encountered.

Audiovisual tafsir extends the long history of oral Qur'anic explanation while introducing distinctive multimodal resources. Ong's (2012) account of orality highlights additive sequencing, redundancy, situational examples, and proximity to lived experience. These features are pedagogically relevant because oral teaching must make an argument memorable in real time, often without requiring the listener to consult a written apparatus. In video, oral features interact with gaze, gesture, spatial arrangement, writing surfaces,

camera framing, and sound. Multimodal discourse theory therefore treats meaning as distributed across modes rather than confined to words alone (Kress & van Leeuwen, 2001).

For Qur'anic education, multimodality can reduce abstraction. A preacher may write an Arabic phrase, pronounce its inflection, repeat a root, dramatize an analogy, and connect it to a familiar act of worship. Such practices can support attention and memory. Nevertheless, an engaging performance does not by itself demonstrate learning outcomes. A rigorous analysis should distinguish pedagogical affordance - what a communicative design makes possible - from measured effectiveness - what learners actually understand, retain, or practice. The present study adopts that distinction throughout.

The study combines digital discourse analysis with an inductive coding framework derived from recurrent patterns in the two lectures. Digital discourse analysis examines the relationship among linguistic choices, communicative organization, multimodal performance, audience positioning, and platform context (Fairclough, 1995). The initial codes were consolidated into four dimensions. Text refers to recitation, lexical decomposition, grammar, root analysis, and verse sequence. Authority refers to the use of Qur'anic cross-reference, hadith, classical tafsir, asbab al-nuzul, and scholarly terminology. Context refers to analogies, local idioms, contemporary problems, and practical moral applications. Performance refers to intonation, repetition, humor, gesture, visual writing, and interaction with the immediate congregation.

These dimensions form the Text-Authority-Context-Performance (TACP) model. The model is not imposed as a universal theory of digital tafsir; it is a middle-range conceptualization generated from the paired case. It explains how UAS moves from the sacred text to an authorized interpretation, from authorized interpretation to lived relevance, and from lived relevance to an embodied audiovisual encounter. The model also includes a critical layer: platformed circulation may detach performance from textual and authoritative context, thereby increasing the risks of fragmentation, figure-centred authority, and interpretive simplification.

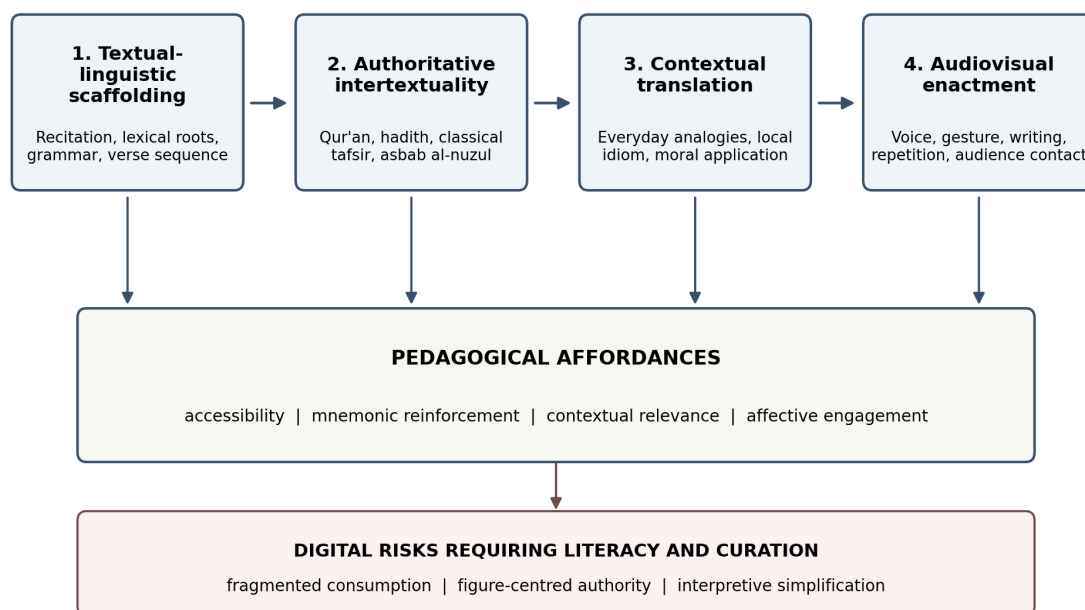
Text-Authority-Context-Performance (TACP) Model of Audiovisual Qur'anic Pedagogy

Figure 1. Text-Authority-Context-Performance (TACP) model of audiovisual Qur'anic pedagogy.

Research Method

This study uses a qualitative, descriptive-analytical design with digital discourse analysis. The aim is not to estimate the frequency of all topics on UAS's channel or to generalize statistically to every digital preacher. Instead, it performs a close paired-case analysis of how a coherent Qur'anic lesson is constructed through language, sources, context, performance, and platform form.

The primary corpus consists of two full-length videos from the verified Ustadz Abdul Somad Official YouTube channel. They were located through the channel and YouTube search functions using the terms tadabbur surah, al-Falaq, an-Nas, and Ustaz Abdul Somad. Selection followed five purposive criteria: the video had to (1) appear on the verified official channel; (2) focus substantially on the interpretation of a named surah; (3) preserve the full lecture rather than a short excerpt; (4) display verse-by-verse or word-by-word explanation; and (5) belong to a coherent paired corpus. These criteria reduced hundreds of heterogeneous uploads to the two al-Mu'awwidhatayn lectures. No within-video sampling was applied: the complete duration of both videos was included in the analysis.

Table 1. Primary audiovisual corpus and selection rationale.

No .	Video and channel	Publication metadata	Format	Analytical rationale
1	Tadabbur Surah al-Falaq Pondok Pesantren Azzahra, Rimbo Panjang, Kampar, Riau; Ustadz Abdul Somad Official	28 August 2021; public YouTube video; https://www.youtube.com/watch?v=liPE5hB_Hw8	Full-length congregational lecture	Paired protective surah; sustained lexical, narrative, and practical explanation.
2	Tadabbur Surah (An-Nash) - Ustadz Abdul Somad; Ustadz Abdul Somad Official	2 September 2021 in YouTube metadata (3 September in Aulia, 2024); 44:08; public YouTube video; https://www.youtube.com/watch?v=0XM2QKUOCSs	Full-length lecture with blackboard writing	Paired protective surah; explicit grammar, word roots, cross-references, analogies, and ritual applications.

The unit of analysis is the explanatory episode: a bounded segment in which UAS recites or writes a Qur'anic expression, explains its linguistic or theological meaning, invokes an authoritative source, provides an analogy, or converts the interpretation into practical guidance. An episode may concern a whole verse, a lexical item, a grammatical relation, an intertextual citation, or a performative illustration. This unit is sufficiently fine-grained to identify discourse mechanisms while preserving the sequence in which the lecture develops.

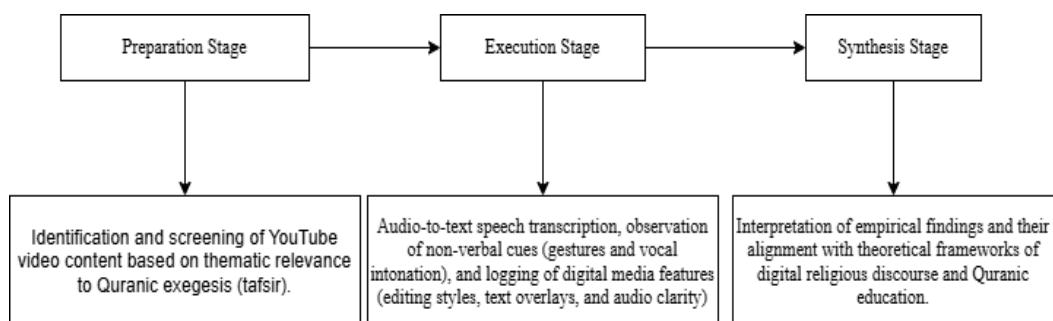
Data collection combined repeated viewing, timestamped note-taking, reconstruction of the verbal explanation, and documentation of visible and audible features. The detailed transcript and timestamp observations contained in the initial manuscript were checked against the public videos. For al-Falaq, the analysis was supplemented by Aulia's (2024) transcript-based study of the same two videos, particularly where the lecture links lexical explanation, asbab al-nuzul, and oral repetition. Secondary data consisted of peer-reviewed research on digital religion, audiovisual tafsir, Qur'anic education, YouTube preaching, multimodality, and algorithmic authority. Public engagement counts were not used as evidence of learning because such metrics are dynamic and do not measure comprehension.

Analysis proceeded in four stages. First, each lecture was mapped sequentially from opening formulae to closing instruction. Second, explanatory episodes were coded under the four TACP dimensions. Third, the two cases were compared to identify recurrent patterns and surah-specific variations. Fourth, the patterns were interpreted in relation to pedagogical

affordances and digital risks. Thematic refinement followed an iterative process of coding, comparison, consolidation, and negative-case checking (Braun & Clarke, 2022).

The research implementation was conducted through three structured stages: preparation, execution, and synthesis (Miles et al., 2014). In the preparation stage, relevant video content was identified and screened based on thematic relevance to Qur'anic exegesis. The execution stage involved transcribing speech, observing non-verbal communication cues, and logging digital media features (such as editing styles, text overlays, and audio clarity). In the final synthesis stage, the empirical findings were interpreted and aligned with theoretical frameworks of digital religious discourse and Qur'anic education.

Figure 1. Research Procedures



To respond to the need for transparent results, each main analytical subsection below is organized through four components: Restatement, Description Patterns, Reflection, and Implication/Policy-Action. Restatement identifies the empirical claim. Description Patterns show how the claim appears in the corpus. Reflection interprets the pedagogical mechanism and its limits. Implication/Policy-Action translates the analysis into responsible practice. The TACP model was generated only after recurrent patterns were observed across both videos; it is therefore an analytic synthesis of the corpus rather than an a priori template.

The videos are publicly accessible and were analyzed as published media texts. The study does not infer private intentions or evaluate personal faith. It also does not claim causal effectiveness, because no learner interviews, pre-test/post-test design, retention assessment, or platform analytics were conducted. Terms such as accessible, memorable, or engaging refer to communicative affordances evidenced by discourse design. Claims about actual comprehension and behavioral impact require audience-based research.

Result Finding

Linguistic, Scholarly, and Illustrative Construction of Tafsir in Surah an-Nās

The systematic observation of Ustaz Abdul Somad's (UAS) digital lecture on Tadabbur Surah an-Nās demonstrates a distinct pedagogical method that merges classical grammar with digital discourse accessibility. As summarized in Table 1, UAS constructs his exegesis by systematically deconstructing key linguistic and semantic units across the surah.

Table 1. *Ustaz Abdul Somad's Interpretation*

Part	Ustaz Abdul Somad's Interpretation
Ta'awwuz	According to Ustaz Abdul Somad, it is important to read ta'awwuz before reading the Qur'an, citing Surah an-Nahl verse 98. He explains the syntactic structure (nahwu) of the ta'awwuz sentence, such as the word Allah being read with kasrah because a letter jer (preposition) is attached to it.
Basmalah	Ustaz Abdul Somad explains that "basmalah" originates from the word "ismi." He then provides the syntactic (nahwu) analysis, noting that "Allah" is pronounced with kasrah as the mudhof ilaih of "bismi," since another letter jer is attached to "bismi."
Qull	Ustaz Abdul Somad explains that the word qull instructs Prophet Muhammad to say, "I seek refuge in You (Rabb)."
Rabb	According to Ustaz Abdul Somad, Rabb carries three meanings: possessor, creator/giver, and maintainer.
Waswās	Ustaz Abdul Somad explains that waswās refers to Satan's whisper, which causes humans to hesitate in making decisions.
Khannās	Ustaz Abdul Somad defines khannās as demons that hide themselves.
Jinn	According to Ustaz Abdul Somad, the word jinn carries two meanings: good jinn and evil jinn.

Beyond this part-by-part treatment, UAS's construction of tafsir proceeds through four main empirical steps. First, syntactic and grammatical deconstruction (*nahwu-sarf*): using a physical writing board as a visual teaching aid, UAS systematically breaks down the grammatical structures of the *ta'awwuz*, *basmalah*, and the core verses, explaining rulings such as the genitive case (*kasrah*) caused by prepositional particles (*harf jar*) while providing etymological roots for key terms like *a'udzu*, *rajam* (the root of *al-rajīm*), and *an-nās*. Second, intertextual Qur'anic cross-referencing: UAS establishes thematic links across different chapters of the Qur'an, integrating the closing verses of Surah al-Baqarah (284–286) to elucidate the concept of divine ownership (*Rabb* and *Malik*) in Surah an-Nās, emphasizing the theological mandate of eliminating excessive human possessiveness and recognizing ultimate divine accountability.

Third, pedagogical metaphors and analogies: complex psychological and spiritual concepts are translated into concrete imagery, such as the cat-and-mouse analogy used to illustrate the deceptive whispers of the devil (*khannās*) and how spiritual vigilance deters doubt (*waswās*), reinforced by the jurisprudential principle “*al-yaqīn lā yazūlu bi ash-shakk*” (certainty is not overruled by doubt). Fourth, mapping the unseen (*ghayb*) and human nature: in interpreting the term *jinnati*, UAS traces the linguistic root *janna* (hidden or concealed) to related semantic forms such as *jannatun* (paradise), *janīn* (fetus), and *majnūn* (possessing an obscured mind), grounding this discussion in Tafsir Ibn Kathir while categorizing spiritual entities and noting how human agents can also embody demonic characteristics through malicious whispering.

Taken together, these four steps show that UAS constructs the tafsir of Surah an-Nās by braiding classical grammatical rigor, cross-textual referencing, and vivid everyday metaphor into a single audiovisual pedagogical unit, directly addressing the first research question.

Communicative Strategies and the Comparative Landscape of Digital Commentators

An empirical examination of social media-based Qur'anic exegesis reveals a rich diversity of methodological frameworks (*manhaj*) adapted for digital environments, against which UAS's own communicative strategies can be situated. Indonesian digital commentators utilize distinct hermeneutical strategies tailored to their respective audience demographics. Gus Baha' utilizes a highly conversational oral-tahlīlī approach, characterized by Ong's framework of primary orality, where complex theological concepts in Surah al-Fātiḥah are communicated through everyday analogies, contextual humor, and strategic repetition. In

contrast, Ach. Dhofir Zuhry on NU Online employs a classical *tahlīlī* method, integrating classical literature such as al-Rāzī's *Mafātīḥ al-Ghayb* with rigorous etymological breakdowns to explain the socio-historical background of Surah al-Isrā'.

Meanwhile, KH Mustofa Bisri (Gus Mus) applies an *Adabi Ijtima'ī* (socio-cultural) approach through the *Al-Ibriz* exegesis, utilizing Javanese-Indonesian code-switching to connect verses with contemporary social realities. Ustaz Adi Hidayat utilizes a structured *maudhū'ī* (thematic) and *bi al-ma'thūr* method, cross-referencing Qur'anic verses, Hadith, and linguistic features to provide exhaustive explanations of surahs such as al-Dhuḥā and al-Inshirāḥ. Quraish Shihab demonstrates a dual approach: a detailed written *tahlīlī* commentary versus a concise, thematic *maudhū'ī* oral delivery on digital media adapted to platform time constraints. Firanda Andirja integrates *tahlīlī*, *maudhū'ī*, and *muqāran* (comparative) methods with visual design elements such as color-coded text and spatial infographics to deliver structured, jurisprudence-oriented exegesis.

Positioned against this typology, UAS's own communicative repertoire, chalkboard-based grammatical demonstration, direct address to camera, and concrete conversational analogies, sits closest to the primary-orality style exemplified by Gus Baha', while retaining a level of classical scholarly citation that is more typical of Ach. Dhofir Zuhry's *tahlīlī* approach. This places UAS in a hybrid communicative position: neither purely conversational-oral nor purely text-bound scholarly, but a deliberate blend of both registers delivered through a single audiovisual format.

This comparative positioning empirically demonstrates that UAS's delivery constitutes a distinct hybrid of oral and scholarly communicative strategies within the broader typology of Indonesian digital commentators, directly addressing the second research question.

Opportunities and Challenges of Audiovisual Tafsir for Digital Qur'anic Education

Beyond questions of construction and delivery, the findings also point to a set of opportunities and challenges that the audiovisual tafsir model presents for Qur'anic education in digital spaces, summarized in Table 2.

Table 2. *Empirical Indication in UAS's Audiovisual Tafsir*

Dimension	Empirical Indication in UAS's Audiovisual Tafsir
Opportunity: Broadened access	Delivery through a freely accessible YouTube channel extends short-surah tafsir beyond the physical mosque or majelis taklim to a lay, cross-generational, and geographically dispersed audience, including younger viewers who primarily encounter religious knowledge through screens.
Opportunity: Deliberate pedagogical design	The combination of chalkboard-based grammatical demonstration, intertextual referencing, and everyday metaphor indicates that the audiovisual format is used purposefully as a teaching device rather than as a simple recording of an offline lecture.
Challenge: Risk of fragmented understanding	The platform's time constraints compress dense classical-scholarly material (e.g., nahwu analysis, cross-referencing to Surah al-Baqarah) into short segments, which may be received by viewers as isolated facts rather than as part of a coherent exegetical argument.
Challenge: Risk of oversimplification	Reliance on concrete analogies (e.g., the cat-and-mouse illustration for waswās) makes abstract theological concepts accessible, but also carries the risk that audiences retain the illustration while losing the underlying juristic or theological nuance it is meant to convey.

These findings indicate that the audiovisual format simultaneously functions as an access-broadening pedagogical tool and as a format that carries an inherent risk of simplifying dense scholarly content, thereby directly addressing the third research question.

Discussion

Methodological Hybridity and Multimodal Re-Contextualization

A critical insight emerging from the analysis is the operational presence of methodological hybridity among digital commentators. While classical Islamic hermeneutics strictly

demarcates tafsīr bi al-ma'thūr (narrative-based) and tafsīr bi al-ra'y (reason-based), digital commentators fluidly integrate tahlīlī (analytical) and maudhū'ī (thematic) techniques to adapt to platform constraints (al Zahrah, 2020; Ghozali, 2022; Rif'ah, 2023). Ustaz Abdul Somad's integration of chalkboard grammar visual aids during oral lectures exemplifies a multimodal instructional technique that bridges traditional pesantren (Islamic boarding school) pedagogy with modern digital aesthetics (Jones et al., 2015).

Similarly, Firanda Andirja's strategic deployment of color-coded infographics illustrates how visual design functions as an active interpretive layer (Salsabila, 2023; Nurjana, 2024). This methodological adaptation reinforces that digital Islamic preaching is not a mere passive digitizing of texts, but a dynamic, multimodal re-contextualization tailored to the cognitive habits of modern digital audiences (Bou-Franch & Garcés-Conejos Blitvich, 2019; Sihabuddin, 2023). Read against the first research question, this confirms that UAS's linguistic, scholarly, and illustrative construction of tafsir is not incidental but exemplifies a broader pattern of methodological hybridity documented across Indonesia's digital commentators.

Primary Orality, Digital Hermeneutics, and the Democratization of Knowledge

The findings demonstrate that digital Qur'anic exegesis in contemporary Indonesia heavily relies on the revival of primary orality within secondary digital media ecosystems. The popularity of commentators like Gus Baha' and Ustaz Abdul Somad stems directly from their alignment with Ong's (2012) characteristics of oral performance, particularly through additive linguistic structures, aggregative expressions, and situational contextualization (Abroro, 2021; Barkah, 2022).

Rather than presenting abstract theological dogmas, these digital commentators anchor Qur'anic meanings within the everyday lived experiences of their audience. This transition supports broader arguments in media sociology regarding the democratization of religious authority in digital public spheres (Campbell, 2010; Evolvi, 2019). By translating classical scholarly heritage (turāth) into engaging oral discourse, digital platforms transform passive viewers into active religious learners, thereby making complex exegesis accessible to broad audiences without diminishing traditional scholarly legitimacy (Slama, 2017). Read against the second research question, this theoretical lens explains why UAS's hybrid oral-scholarly communicative strategy functions as a pedagogical transformation rather than a mere change of medium: it re-legitimizes classical scholarly authority through an orally accessible register.

Construction of Digital Authority and Socio-Pedagogical Implications

The comparative findings highlight how distinct communicative strategies shape the construction of online religious authority. Commentators adopting an *Adabi Ijtima'i* (socio-cultural) orientation, such as Gus Mus and Quraish Shihab, utilize localized language and code-switching to cultivate affective resonance and socio-civic awareness (al Zahrah, 2020; Nurjana, 2024). Conversely, scholars who prioritize linguistic precision and structural evidence, such as Ustaz Adi Hidayat and Firanda Andirja, establish authority through intellectual systematization and textual rigor (Ghozali, 2022; Rif'ah, 2023). These contrasting methodologies reflect a broader typology within digital Islamic discourse, balancing relational-emotional authority with doctrinal-textual authority (Evolvi, 2019).

Ultimately, the adaptation of short surah studies on social media acts as an effective pedagogical instrument for moral internalization, establishing digital platforms not merely as neutral transmission channels, but as transformative educational spaces redefining modern Muslim identity (Campbell, 2010; Slama, 2017). Read against the third research question, this suggests that the opportunity audiovisual tafsir creates for broadening access is inseparable from the challenge of managing how digital authority is constructed and perceived; a broadened audience base does not, by itself, guarantee that classical interpretive rigor is preserved, underscoring the importance of the digital and tafsir literacy called for in this study's practical implications.

Despite its empirical and theoretical contributions, this study acknowledges several inherent limitations that open avenues for future scholarly inquiry. Primarily, the empirical scope was restricted to a qualitative digital discourse analysis of a specific representative corpus, namely Ustaz Abdul Somad's *Tadabbur Surah an-Nās* on YouTube, which may not fully capture the stylistic nuances across his broader commentary or those of other digital preachers. Furthermore, while this research thoroughly analyzed the multimodal and pedagogical strategies employed in the production of digital tafsīr, it did not empirically measure real-time audience reception, cognitive retention, or the long-term impact of these digital lectures on viewers' religious literacy. Future studies are therefore encouraged to incorporate mixed-method or audience-receptive frameworks, expanding the analytical corpus across diverse social media platforms (such as TikTok or Instagram Reels) and evaluating viewer engagement to provide a more holistic understanding of digital Qur'anic pedagogy in the contemporary Islamic world.

Conclusion

This study concludes that the transformation of Al-Qur'an education through audiovisual interpretation, as demonstrated by Ustaz Abdul Somad (UAS), serves as a highly effective and strategic response to the pedagogical challenges of the digital era. Addressing the primary research objective, the study successfully reconstructs this pedagogical transformation by formulating the Text-Authority-Context-Performance (TACP) model. This integrative method links linguistic and theological dimensions with communicative repetition, contextual translation, and engaging audiovisual enactment, making Qur'anic teachings profoundly accessible and recognizable for modern audiences.

However, answering the research hypothesis regarding the complexities of digital education, the TACP model also clarifies the inherent vulnerabilities of platform-based learning. Fragmented understanding frequently occurs when algorithmic circulation severs performance from its authoritative and textual context, leading to interpretive simplification and figure-centered authority. Therefore, the appropriate strategic response is neither to reject digital *tafsir* nor to celebrate its accessibility uncritically, but to actively design a stronger educational ecology. This entails maintaining contextual integrity, ensuring source transparency, and fostering dual digital *tafsir* literacy. To further validate these outcomes, future longitudinal and experimental research is highly recommended to test the TACP model across diverse settings and measure how audiovisual affordances translate into demonstrable behavioral and educational changes.

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