

## From Pesantren to the Public Stage: Divergence of Approaches to Quranic Interpretation between Kiai and Celebrity Preachers

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**Abstract:** *The divergence in Qur'anic interpretive approaches between traditional Islamic boarding school clerics (kiai) and celebrity preachers is increasingly evident on social media, where diverse styles and methods of da'wah converge. This study conducts a comparative analysis of interpretive approaches, focusing specifically on Surah al-Insyirah, as presented by two prominent figures: Gus Baba', representing the traditional pesantren scholar, and Ustadz Adi Hidayat, as a representative of the celebrity preacher. Employing a qualitative descriptive method with a comparative study approach, data were collected through unobtrusive observation of texts, manuscripts, videos, and recorded tafsir sessions shared on social media platforms. The data were analyzed using Thomas Kuhn's paradigm shift framework. The findings indicate that in addition to linguistic elements, the distinguishing features of Adi Hidayat's approach include psychological and sociological dimensions, which lead to notable divergences in the duration, method, stages, and delivery attributes of the tafsir. These results affirm that the interpretive divergences between Gus Baba' and Adi Hidayat are not to be viewed in opposition, but rather as complementary responses tailored to varying audience needs and levels of understanding.*

**Keywords:** *Divergence; Celebrity Preacher; Islamic Boarding School Cleric; Qur'anic Exegesis*

**Abstrak:** *Divergensi pendekatan penafsiran Al-Qur'an antara kiai pesantren dan pendakwah selebriti tampak nyata di media sosial yang mempertemukan berbagai gaya dan metode dakwah. Penelitian ini mengkaji secara komparatif divergensi pendekatan dalam menafsirkan Al-Qur'an, khususnya Surah al-Insyirah, yang disampaikan oleh dua tokoh representatif: Gus Baba' sebagai kiai pesantren dan Ustadz Adi Hidayat sebagai pendakwah selebriti. Penelitian ini menggunakan bersifat kualitatif deskriptif dengan pendekatan studi komparatif. Teknik pengumpulan data dilakukan melalui observasi unobtrusive terhadap naskah, teks, video, serta rekaman kajian tafsir yang diunggah di media sosial. Analisis data menggunakan pendekatan pergeseran paradigma ala thomas khun. Hasil dari penelitian ini ditemukan bahwa pendekatan tafsir yang membedakan antara keduanya selain pendekatan linguistik adalah aspek psikologis dan sosiologis yang digunakan oleh Ustadz Adi Hidayat hingga terlibat perbedaan pada durasi, cara, tahapan, atribut penyampaian. Temuan ini menegaskan bahwa perbedaan pendekatan tafsir yang digunakan oleh Gus Baba' dan Ustadz Adi Hidayat tidak untuk dipertentangkan, melainkan sebagai respons terhadap kebutuhan dan tingkat kepaahaman audien yang berbeda-beda.*

**Kata Kunci:** *Divergensi; Pendakwah Selebritis; Kiai Pesantren; Tafsir Al-Quran*

### Pendahuluan

Social media is experiencing very rapid development in the context of technological progress. That is indicated by the increase in social media users between 2024 and 2029, with an average growth of 47.3 million users yearly. (Degenhard, 2024). The increasing number of social media users makes it a part of people's lives. A survey shows people spend 7 hours and 38 minutes daily exploring cyberspace. (Lintang, 2024).

This phenomenon significantly influences the dynamics of da'wah development in Indonesia, particularly in the dissemination of Qur'anic interpretation (Intihaulkhiyaroh, 2022) Today, the public tends to prefer accessing religious lectures through digital platforms

rather than attending traditional majelis taklim in pesantren led directly by Islamic scholars (kiai). This shift is driven by considerations of efficiency, ease of access, and the freedom to choose preachers or topics according to individual preferences (Asrizallis, 2024). Moreover, the emergence of celebrity preachers who utilize social media as a medium of da'wah and who often command large numbers of followers has become a central issue in the contemporary development of Islamic preaching. The growing popularity of social media and digital platforms has enabled the massive dissemination of religious messages (Hotmian, 2024). Consequently, the divergence in interpretive approaches between traditional clerics and celebrity preachers has become an inevitable feature of the current era of digital da'wah.

The divergence in approaches within each Qur'anic interpretation session is clearly observable on social media. This divergence is evident not only in the variation of methods and delivery models but also in the interpretive approaches to the Qur'an and how these are contextualized within contemporary socio-religious settings. This phenomenon warrants critical examination, as the relationship between the da'i (preacher) and the mad'u (audience) has the potential to shape public perceptions particularly among younger generations in understanding and practicing religious teachings in the modern era (Widodo, 2022)

The author seeks to explore in depth two prominent figures: Gus Baha', representing the traditional Islamic boarding school (pesantren) cleric, and Adi Hidayat, representing the celebrity preacher. Gus Baha' is widely known for his textual approach, which integrates linguistic and historical analysis within the framework of pesantren-based Islamic scholarly tradition. In contrast, Ustadz Adi Hidayat tends to adopt a more contextual approach, combining linguistic, psychological, and sociological analyses in his interpretation of the Qur'an.

Several previous studies that also discussed this phenomenon showed several shortcomings. Previous studies such as those conducted by (Fadal, 2018), (Baidowi dkk., 2022) (Bisri, 2019) focused more on discussing the history of Islamic boarding schools and the dynamics of the development of interpretation learning methods in Islamic boarding schools without specifically exploring the divergence of approach methods in interpreting the Qur'an between Kiai and celebrity preachers. Furthermore, research (bashori, 2017) focused on discussing the history of the Islamic boarding school education system and the modernization of Islamic boarding school educational institutions. This aligns with research (Firmansyah, 2021), which highlights the history, role, and challenges of Islamic boarding schools in facing the modern era without discussing how the interpretation of the Qur'an is

delivered in a modern context. In addition, research from (Hotmian, 2024b), (Asrizallis, 2024b), (Saidpudin dkk., 2021), and (Richtig et al., 2022) only focused on preachers on social media and their preaching movements. Research (Widodo, 2022b) discussed the comparison of the effectiveness of conventional preaching and preaching through social media without specifically addressing the divergences in approach between the two.

After learning about the shortcomings of previous studies, it is necessary to study this phenomenon further so that it can fill the gaps in previous studies. In addition, this phenomenon requires an evaluation of several gaps in previous studies, showing that, in reality, many researchers have discussed the role of Islamic boarding schools and celebrity preachers separately in the dynamics of Islamic studies, especially the interpretation of the Qur'an. However, it is rare to find researchers who discuss the divergences in approach between the two in depth. Therefore, the researcher tries to study and explain the study of interpretation by Islamic boarding school Kiai and celebrity preachers on social media, focusing on the approach they use in conveying the interpretation of the Qur'an.

This study focuses on the question, "How is the divergence in the approach to interpreting the Qur'an between Islamic boarding school Kiai and celebrity preachers used in broadcasting the teachings of the Qur'an?". The premise proposed is that celebrity preachers provide a more popular and practical approach to conveying the interpretation of the Qur'an. This differs from Islamic boarding school Kiai, which tend to maintain a serious and in-depth approach. This argument is tested by reviewing the lectures delivered by both subjects directly and through digital media.

This study employs a qualitative descriptive method, aimed at explaining and analyzing phenomena related to individuals or groups, events, social dynamics, attitudes, beliefs, and perceptions (Qotrun, 2021). The research adopts a comparative approach, which involves comparing two or more groups or variables to understand their divergences, similarities, and interrelationships (Laila, 2021). The researcher seeks to present the interpretive approaches used by kiai (Islamic boarding school clerics) and celebrity preachers, focusing specifically on the interpretation of Surah al-Insyirah (verses 1–8). The data sources selected for this study include KH. Bahauddin Nur Salim (Gus Baha') as the representative of the kiai pesantren, and Ustadz Adi Hidayat as the representative of the celebrity preacher.

The data collection method employed in this study is unobtrusive observation, which involves the use of tools or the concealment of the observer's identity to avoid influencing the observed subjects. This includes observation of written texts, manuscripts, audiovisual

recordings, behavioral traces, and videos. The tafsir sessions delivered by the two figures were obtained from their respective YouTube channels: @TafsirGusBaha and @AdiHidayatOfficial. The collected data were then analyzed using the paradigm shift framework introduced by Thomas Kuhn. According to Kuhn's theory, a paradigm shift occurs when there is a partial or complete change in the prevailing perspective of a scientific discipline. In this study, the analysis focuses on identifying paradigm shifts in the interpretive approaches employed by Gus Baha', representing the kiai pesantren, and Ustadz Adi Hidayat, representing the celebrity preacher

#### **KH. Bahauddin Nursalim and the Orthodoxy of Tafsir Studies in Social Media**

The Kiai of a pesantren is one of the figures who have an important role in the progress of Islamic boarding schools, especially in Indonesia. In addition to acting as a leader, the Kiai also acts as a caregiver who dedicates himself by sacrificing his energy, thoughts, and time for the progress of the pesantren. So, not infrequently, many people say that the progress of a pesantren depends on the leadership of a Kiai and the decisions taken (Anwar, 2021). The title "Kiai" cannot be obtained by just anyone. Apart from being known as a charismatic figure, a Kiai must also master various knowledge, especially in religion. So, it is not just anyone who can hold the title. Why is that? In addition to the leadership wheel centered on the Kiai, the pesantren knowledge is also centered on the Kiai as the end of the chain when conveying knowledge in the pesantren (Mahfudloh, 2023). One of the Kiai famous for his breadth of knowledge is Kh. Bahauddin Nur Salim is the source of research this time.

A video on the YouTube channel @TafsirGusBaha, which is 5.19 minutes long, shows an audio-visual explanation of Gus Baha' discussing the interpretation of Q.S al-Insyirah verses 1-8. In the video, Gus Baha' examines the interpretation that comes from the commentary book on Jalain. At the beginning of the video, Gus Baha' reads the entire manuscript of the book using the sorogan method and translates it into Javanese. As is the custom in many Islamic boarding schools, when studying a book, they read it using the sorogan method, following the rules of nahwu science. This method is intended so that the audience understands not only the meaning of the Surah but also the meaning of the words in the Surah.

Going deeper, Gus Baha' explained that the second verse in Q.S al-Insyirah, which reads "*wawadho'naa 'anka wizraka*" as a whole, can mean "*dzanbun*". In Arabic literature, "*dzanbun*" means sin (Sriana, 2022). However, seeing that the object of Surah al-Insyirah is

the Prophet Muhammad SAW, it is not appropriate if the word “*dzanbun*” is interpreted as sin. As we already know, one of the glories of the prophets is being free from small and large sins, better known as infallibility (Redaksi, 2022). So, in this case, Gus Baha’ explained by giving the example of the story of the Prophet Adam AS and Siti Hawa when they both violated Allah’s command by eating the khadi fruit.

In the story of Prophet Adam and Siti Hawa, if we only look at it from the outside, we will think that what they did was a mistake because they violated the command of Allah SWT by eating the fruit of Khuldi. However, it cannot be denied that Allah designed Prophet Adam to eat the fruit of Khuldi because of the seduction of his wife, Siti Hawa. Then, Siti Hawa was designed to be tempted by Satan, and Satan was also designed to be wrong because he was the cause of the incident. So, to avoid the difficulty of interpreting the mistake in the incident as a sin, Gus Baha’ categorized it in the chapter “*hasanaati al-Abror sayyiaati al-Muqarrabiin*.” The simple meaning is that if one thing is considered good by certain people, maybe in certain people, it is also considered bad. The command of Allah SWT to Prophet Adam and Siti Hawa can be categorized in the chapter “*irsyadi*,” meaning that Allah SWT ordered to educate both of them, and the violation committed by Prophet Adam was a mistake that did not have the potential to be a sin.

At minute 3.23, Gus Baha’ clearly said he had thought long about the second verse in Surah al-Insyirah. If we understand the true meaning of the dzanbun sentence, the nature of infallibility inherent in a Prophet will automatically not apply. So, the easiest way to understand it is with real knowledge that the story of Prophet Adam (AS) and Siti Hawa is a scenario from Allah that places them both on earth. It is quite unreasonable if Allah SWT wants to take them both out of heaven and then place them on earth for no reason. In short, we understand it using real knowledge that the story is the will of God. So, the nature of perfection in Prophet Adam (AS) remains. (Gus Baha, 2024).

### **Adi Hidayat and Pop Tafsir Studies on Social Media**

When we hear the word celebrity, we will conclude that what is meant by the word is the artist community. So it is not surprising if some say that a celebrity preacher is an artist who then decides to become a preacher. However, in this study, the celebrity preacher in question is an Islamic religious educator with high credibility in knowledge, high popularity on social media, and an interesting preaching style. Celebrity preachers or celebrities usually use social media to convey their preaching studies. The emergence of these figures has made Islamic religious education preaching studies of great interest to the public, especially among

millennial youth. Among the celebrity preachers or celebrity is Adi Hidayat, the object of this research (Larasati, 2024)..

A live video of a post-dawn prayer study by Adi Hidayat on the @AdiHidayatOfficial YouTube channel is divided into two videos that last about 70 minutes. He explains the interpretation of Q.S al-Insyirah verses 1-8, which are packaged with practical interpretations. After the author observed in depth, he divided his explanation into four parts. The first part begins with an explanation of the naming of Surah al-Insyiroh, the second part starts from the first to the fourth verses, the third part starts from the fifth and sixth verses, and the last part, namely the fourth part, starts from the seventh and eighth verses.

### **The introduction begins with an explanation of the name Surah al-Insyirah.**

In the first part, as an opening, Adi Hidayat explains that there is everything we need in the Qur'an as a solution to life. So, discussing it in the form of specific themes can give birth to a comprehensive peace. People who can extract the verses of the Quran into specific themes and apply them according to their fields will have results that exceed what they expect. One example of a Muslim figure applying the education the Qur'an teaches is Abdurrahman bin Auf. A young, rich, and generous friend, applying the teachings of the Qur'an in his business journey. So, in about 3 years, he became one of the richest friends of the Prophet Muhammad SAW.

Moving on to the meaning of the name Surah al-Insyirah, he explained that in Arabic, something that is spacious and easy to accept solutions is called the term "search." So, it is unsurprising that in the literature of Islamic book studies, one book functions as an explanation for another book. So that the reader can better understand the book he is reading (Royyani dkk., 2023). So the name al-Insyirah, the same root word as syarah, means that this Surah contains a way to solve life's problems. So that by deepening the meaning of this Surah, our souls and hearts become spacious.

Surah al-Insyirah, in its sequence, is the 94th Surah after ad-Duha. According to Adi Hidayat, these two surahs are one package regarding their asbabun nuzul. Both were revealed when the Prophet Muhammad SAW was in a situation of deep anxiety caused by pressure in the form of accusations or hoaxes from people around the Prophet SAW. This Surah complements the surah ad-Dhuha. In addition to getting pressure from people around him, the heavy burden of preaching felt by the Prophet SAW made his chest feel tight. However, besides feeling tight and restless, Allah has good news regarding ease and release from all difficulties and hardships in this Surah. Even psychologically, the social support contained

in this Surah is in the form of emotional support, support (network support), esteem support, instrumental support (tangible aid), and informational support.

Then, to make the listener understand his explanation better. Adi Hidayat often gives examples of simple cases that lead to the material being explained. At 00.07 seconds in the second video, he explains that the Almighty Allah SWT created the human heart that can accept incessant problems. However, if this heart is indeed a human creation, it will eventually be destroyed; like a car engine, if used continuously, it will eventually overheat and not function optimally. Humans certainly cannot create an object that, if used continuously, will not cause damage. The human heart, with all its components, can accommodate all forms of problems that come one after another, and the heart will not be damaged if its owner follows the procedures set by its creator.

The second example is a person who does not want to practice accepting a problem; finding a solution is difficult. For example, when someone is not married and has never had a problem when he gets married, the problem comes, and he is unable to accept it. Then, in the end, it is separation. Why is that? Before getting married, he was reluctant to face a problem, always running away and considering the problem a defect in life. The existence of a problem that comes one after another is one of the processes of maturing ourselves so that we can go through life at the next stage. So that is how powerful Allah SWT is, training our hearts with all problems to get used to and avoid things we do not want. In essence, a test is given to broaden the human heart.

### **Interpretation of Surah al-Insyirah and its Relevance to the Reality of Life**

In this section, the discussion begins with an explanation of the content contained in Q.S al-Insyirah verses 1-4. At the beginning of this section, Adi Hidayat translated three verses globally, he said: *“Have I not expanded your heart, so do not narrow it so that you find it difficult to overcome the problems you are facing. If you want to see how strong your heart is, then try a flashback to the past. Have not completed and solved many problems, even some of them give a burden that is felt from head to toe”*. The emphasizes of the psychological aspect in that the sentences can make our minds slightly calmer when facing problems.

From the discussion of verses 1-4, he specifically emphasized the sentence fragment *“anqadza dzahrak”* in the third verse. In translating the sentence fragment, he gave an analogy of someone lifting a barbell or a weight bar that weighs kilos so that it feels heavy from head to toe. The analogy he gave depicts how someone who gets a problem that makes it heavy

feels from head to toe. Making his mind down, his heart narrows, and he does not know how to get out of the problem.

Therefore, Adi Hidayat then explained that in this verse, there is an implied message that Allah SWT wants to convey that do not just because of one problem that is now befalling us, make the heart that Allah created wide narrow again, even though many problems have been resolved before. So, if we feel like we have failed because of this one problem, then look at how many problems we have faced. Then Adi Hidayat explained that psychologically, sentences from the depths of the soul can at least give spaciousness to our hearts.

At 05.04 minutes, he translated the fourth verse globally with the sentence, *“You with this one problem as if you feel like you have lost everything you have obtained. Even though I raised your status from having nothing to having”*. After that, Adi Hidayat explained his explanation through an analogy that leads to the meaning of the verse. He analogized it with things that we already have, such as a luxurious house, a nice vehicle, lots of assets, nice clothes, savings of 10 billion, and even a project worth billions that failed instantly. When failure befalls us, we forget Allah and even blame Him without remembering that Allah has raised our status before.

However, with the vast calculation of the blessings we have ever had, we never think to widen our hearts. However, because of one problem, we forget all that Allah has given us. So, the quick conclusion regarding wisdom is that when Allah tests us with something, we see it as a failure, and then we are asked to remember by being grateful for something we have received before. Then, the gratitude that is always planted in the heart can reduce the potential for complaints about new problems that come.

In the next discussion, Adi Hidayat explained the contents of the fifth and sixth verses. He explained that in this verse, there is a solution to broaden the heart and remember problems that have been resolved. Furthermore, the fifth verse begins with the letter fa'. In Arabic language rules, the letter fa' is one of the conjunction letters or connectors between the sentences before and after it. One of the functions of the letter fa' is that the sentence that falls after it is a consequence of the previous sentence (Abu Ukkasyah, 2023). So, the letter fa' is between two events, then connects the two events without a break. This suggests that Allah SWT wants to quickly inform his servants in trouble that hardship will surely come easily.

Up to this point, Adi Hidayat gave an example of the function of the letter fa' found in the story of Prophet Zakaria a.s in Q.S Ali-Imran verses 38 and 39. In verse 38, Prophet



Zakaria a.s asked Allah to be given pious descendants, even though he was aware of his advanced age. Then, in verse 39, Allah answered Prophet Zakaria's prayer and immediately sent the Angel Gabriel to Prophet Zakaria when he was standing praying in the mihrab. Then Gabriel gave the good news to Prophet Zakaria that Allah answered his prayer and bestowed a child named Yahya upon him. Allah's hastening of the answering of Prophet Zakaria's prayer is marked by the letter fa' at the beginning of verse 39.

Furthermore, if applied to the fifth verse of Q.S al-Insyirah, when we suddenly get into trouble, then read this verse. Do not just read the translation. In this verse, Allah wants to tell us that if we are hit by trouble, instill in our minds and hearts that every difficulty must be eased. Adi Hidayat added a practical sentence to understand the meaning of this verse with the sentence "definitely can." If we have instilled it in our hearts and minds, we can lighten the burden of our problems. In terms of psychology, something from the depths of the heart can give us peace.

Not enough in the fifth verse, Allah's desire to strengthen the hearts of His servants that in every difficulty there is certainly ease. In the sixth verse, Allah also conveys the same thing with a sentence that seems the same as the fifth verse. So many people assume that the sixth verse is just a repetition. However, Adi Hidayat clearly explained that the Qur'an has no repetition. This means that the similarity of the sentence in the sixth and fifth verses is not a repetition. However, the sixth verse strengthens the previous verse, emphasizing ease in every difficulty.

In the final part, Adi Hidayat explains the strategy and execution that must be carried out after the two solutions in the previous discussion. The last two verses of Surah al-Insyirah, namely the seventh and eighth verses, are the focus of discussion in this section. Furthermore, the first step in the seventh verse is that after implementing two solutions to expand our chest, we should continue with our energy and set a strategy to solve the problem currently befalling us. Because if we only give solutions to our hearts for spaciousness without taking action, then we will remain trapped in our problems.

In more detail, Adi Hidayat explained that the problem management steps are in Q.S al-Baqarah verse 214, and the solution management is in Q.S ali-Imron verse 142. He explained that in the Al-Qur'an, there is a science known as numeracy, which discusses the special features of numbers. In the two verses above, they consist of the same numbers, namely the numbers one, two, and four. The three numbers have an implied meaning that in verse 214 it discusses the management of the problem. While verse 142, with the number

two, moved to the back, implicitly contains the management of the solution. Amazingly, the two verses begin with the same sentence *“am hasibtum an tadbkbulu al-jannata”*.

According to Q.S ali-Imron verse 142, Adi Hidayat said: *“Do you think it is easy to achieve the success you desire.”* In more detail, the word *“Jannab”* in the two verses is usually only focused on one meaning, namely “heaven,” but in these two verses, the word *“Jannab”* can also be translated linguistically as a “success” and in terms of the word can mean “a high hope that has not yet appeared.” That is why heaven in Arabic is called *“Jannab”*; humans have high hopes of getting it, but the splendor of heaven has not yet appeared. Likewise, in a job, if we have high hopes that we will succeed, but success has not yet appeared at that time, then in terms of meaning, it can also be called *“Jannab.”*

Then Adi Hidayat continued translating the opening sentence in Q.S al-Baqarah verse 214 with a global translation, *“while you have not been tested to get that success.”* He explained that the law of success must pass through the ladder of trials. In Islamic jurisprudence, every test that comes results from a servant’s prayer but remains within the corridor of our abilities, as mentioned in Q.S al-Baqarah 286. So, a person’s test level is adjusted to their expectations. This is stated in the continuation of the sentence in verse 214, namely the word *“al-Ba’saan,”* which is translated as a light test, the word *“ad-Dharraan,”* which is translated as a medium-sized test, and the word *“zulziluu,”* which is translated as a heavy test.

As a continuation of the sentence, *“hattaa yaquular rosul wal laddziina ma’ahuu mataa nasrullah”*. This verse describes someone after being hit by a test, whether it is light *“al-Ba’saan,”* moderate *“ad-Dharraan,”* or heavy *“ad-Dharraan,”* then he will ask amid his troubles by saying, “When will Allah’s help come?”. Then Adi Hidayat continued with the sentence after that as an answer to the coming of Allah’s help, *“alaa inna nasrullahi qorib”* be sure that Allah’s help will come soon. However, how do we seek Allah’s help? Then, we enter Q.S. Ali-Imran verse 142 as the solution management. This connection is one of the specialties of the Qur’an, meaning between one verse and another.

Furthermore, the proximity of Allah’s help does not mean we sit back and wait for the help to come. It is fitting for us to seek the help of Allah SWT. So Q.S Ali-Imran verse 142, as a verse used for solution management, will guide us to seek the help of Allah SWT. It is explained in Q.S Ali-Imron verse 142 that the word *“jaahaduun”* derives from the word *“al-Juhdu”* which means sincerity or seriousness. However rare it is, Adi Hidayat explained that the word has two derivatives. The first derivative is the word *“ijtihad,”* which means sincerity, which gives birth to a concept. The concept in question is about how to organize

a strategy and how to mitigate it. So, when the concept has been systematic in terms of strategy and mitigation, the second derivative applies, namely physical struggle as an implementation of a concept.

In conclusion, after all the things that have been done, in the eighth verse of Surah al-Insyirah, Adi Hidayat said: “*what I have assigned is to try not to determine the result, so that you are not disappointed.*” He emphasized that the result is only Allah’s prioritative right. What is good for us is only known by Allah. Therefore, to avoid disappointment in the result, we always worship Allah in every effort we make (Official, 2024).

### **Pop Divergence and Orthodox Interpretation: Starting from Tabahhur Ilmi to Practical Interpretation**

As the people of the Prophet Muhammad SAW, understanding the interpretation of the Qur’an is very important. This is inseparable from the benefits of the science of interpretation itself, namely helping Muslims understand the various lessons in the Qur’an, including many laws and wisdom (Ferrara, 2023). Looking at the urgency of interpreting the Al-Qur’an, scholars such as Imam Jalaluddin asy-Sayuti provide fifteen conditions for someone who wants to interpret the Al-Qur’an, including mastering Arabic language, *nahw*, *sharf*, knowledge of root words, *al-Ma’aniy*, *al-Bayan*, *al-Badi’*, *al-Qira’at*, *ushul ad-Din*, *ushul al-Fiqh*, *asbab an-Nuzul*, *naskh and mansukh*, *fiqh*, *hadiths* of the Prophet, and the science of *al-Ma’hibah* (Quraish Shihab, 2021).

Although some people often consider some of the above requirements as “very scary,” some then prefer to withdraw in an orderly manner, and some appear even though they have mastered the minimum requirements. However, from the fifteen requirements given, it can be proven that the great attention of scholars to the delivery of the teachings of the Qur’an can be delivered well without any personal factors. The personal factor referred to by the researcher is a preacher who delivers the teachings of the Qur’an based on his interests. The fact that scholars pay great attention to the delivery of interpretation is due to the many works of scholars from various corners of the world in interpreting the Quran.

Several sciences that are the main basis for understanding the interpretation of the Qur’an, such as Arabic, *nahwu*, *sharaf*, *balaghah*, and *mantik*, are also taught in the Islamic boarding school. The Kiai enthusiastically teach these sciences to the santri so that the santri can understand the words in the Qur’an in-depth and the scholars’ words regarding the Qur’an’s interpretation. So, it is not surprising to listen to a kiasi’s explanation of the interpretation of the Quran. It tends to be very deep to the point of discussing the aspects

of nahwu, Sharaf, mantic, and balanghai. As the researcher previously stated, the example of the Kiai, who is familiarly called Gus Baha', explains a study of interpretation not only of the wisdom of the verse in Surah al-Insyirah. However, he also reads the book's manuscript and then explains the position and root of a word. Moreover, Gus Baha' also adds a chapter on the science of monotheism to his explanation.

This differs from the study presented by Adi Hidayat, although he also studied at a pesantren and understands the teaching of pesantren-style interpretation. However, in this study of the interpretation of Q.S al-Insyirah, he tends to explain the interpretation not in terms of nahwu or sharaf. However, more to the global meaning, the meaning conveyed is related to the reality of life. He often gives several reflections that often occur in life. In this case, the divergence in the interpretation approach presented by the two subjects is very clear, even though both have studied at a pesantren.

### **Divergences in the Interpretation Approach between Kiai and Celebrity Preachers**

In this section, the researcher finds a bright spot of divergences in the interpretation approach of Q.S al-Insyirah between Kiai and celebrity preachers; then, the researcher describes it in a table. The researcher found four points of divergence, including duration, method, stages, and delivery attributes. From these four points of divergence, the tendencies of each subject can then be found when delivering the interpretation of Q.S al-Insyirah.

**Table 1:** Divergences in the interpretation approach between Islamic boarding school Kiai and celebrity preachers

| <b>Divergence Point</b> | <b>Kiai Pesantren (Gus Baha')</b>   | <b>Celebrity Preacher (Adi Hidayat)</b>  |
|-------------------------|---|--|
| Delivery Duration       | Approximately 5 minutes plus 20 seconds   | Approximately 70 minutes plus 37 seconds   |
| Delivery Method         | Reading the manuscript of the tafsir book and translating it into Javanese  | Reading the Qur'an and then translating it globally  |
| Delivery Stages         | It consists of only one stage, emphasizing the second verse of the Surah al-Insyirah, which, according to him, requires long thought to understand the sentence | It consists of four stages:<br>a. The first stage is an opening sentence.<br>b. The second stage explains the interpretation of the first to fourth verses<br>c. The third stage explains the interpretation of the fifth and sixth verses<br>d. The fourth stage is an explanation of the interpretation of the seventh and eighth verses |
| delivery strategy       | Using the tafsir book jalalain  | Without using the Tafsir book  |

From the table above, the duration of delivery is the first point of divergence. The divergence in the duration of the video of the study of the interpretation of the Surah al-Insyirah by Gus Baha' as a pesantren Kiai and Adi Hidayat as a celebrity preacher is very far. Gus Baha's study video on the @TafsirGusBaha YouTube channel is 5 minutes and 20 seconds long. The study video by Adi Hidayat on the @AdiHidayatOfficial YouTube channel is 70 minutes and 37 seconds long. The divergent delivery stages of both cause this divergence in duration.

The second point of divergence is seen in how the study is delivered. Gus Baha' began by reading Surah al-Insyirah and its interpretation simultaneously and translating the Arabic text into Javanese. The method of reading interpretation is known as *ngaji sorogan* (Ulfa, 2022). Unlike Gus Baha', Adi Hidayat was seen reading and translating verses globally. The global meaning referred to by the researcher is a translation delivered not in textual

meaning but tends toward contextual meaning so that the audience can more easily understand it.

The third point of divergence lies in the stages of delivering the tafsir study. According to the researcher Gus Baha' in delivering his tafsir study, he went through only one stage. After reading the verses and the manuscript of the tafsir book and its translation, he emphasized his explanation of the second verse of the Surah al-Insyirah. He said that the second verse could mean "*džanbun*." So, it takes a long time to understand this second verse. Unlike Adi Hidayat, he divided his explanation into four stages.

In the *first stage*, he begins with opening sentences, which lead to an understanding of the content of the verse. He also explained the reasons for naming al-Insyirah in this Surah at this stage. In the *second stage*, his explanation focuses on the first to fourth verses, which contain the problems that befall a person in this stage. So these problems make the heart and mind restless and uncertain. However, apart from that, the first solution at this stage is opening your heart. The solution offered at this stage is for us to remember that there have been many problems that we have faced before, so why is it that just because new problems come, our hearts and minds become restless?

The *third stage* makes the fifth and sixth verses the focus of discussion. This stage contains the second solution offered by Surah al-Insyirah to make the heart open. The solution is to believe and instill in our hearts that with difficulty, there must come ease. In fact, according to Adi Hidayat, in these two verses, the sentence form is almost the same, so it seems like repetition. However, the similarity of these two verses is not a repetition, but the function of the sixth verse is to strengthen the meaning of the fifth verse.

The *fourth stage* explains the meaning of the seventh and eighth verses. At this stage, it is explained about the steps that must be taken after the heart become spacious by implementing the two solutions offered in the previous stage. The seventh verse means we prepare energy and strategies to solve our problems. Adi Hidayat connects this verse with Q.S al-Baqarah verse 241 as problem management and Q.S ali-Imran verse 142 as solution management. Then, in the eighth verse, the closing verse contains a message that when we are trying, we should not deify the results of our efforts. However, continue to deify Allah SWT in every effort so that the feeling of disappointment disappears with whatever results we get.

The fourth point of divergence is seen in the delivery attributes used by the two subjects when explaining the interpretation study. The divergence is that Gus Baha'

specifically uses the interpretation of Jalalain as his attribute. So, he explains several views of the author of the book Jalalain. Meanwhile, Adi Hidayat does not use the interpretation book as a delivery attribute. As the researcher wrote in the discussion at the beginning, Adi Hidayat does not use the sorogan ngaji method like Gus Baha', who specifically discusses the interpretation of Surah al-Insyirah from the perspective of one interpretation book. However, Adi Hidayat makes his interpretation easier to understand.

From the four divergent points of approach to the interpretation of Surah al-Insyirah, it is proven that between Kiai and celebrity preachers, there are very striking divergences in delivering interpretations. Kiai pesantren such as Gus Baha' tend to emphasize the meaning of the words by maintaining the sorogan method of the pesantren. Meanwhile, Adi Hidayat seems more practical in directly connecting the meaning to life examples. In this case, it is not seen from the delivery's duration but from the delivery method's aspect.

### **Implications of Pop Approach and Orthodox Interpretation**

The interpretation approaches used by both have a positive impact on their respective audiences. Because, in essence, something conveyed by both subjects is the content of the Qur'an itself. However, the interpretation approaches impact the audience's level of understanding when listening to both interpretation studies. The interpretation studies delivered by both make the audience choose between the two according to their level of understanding. Seeing that the media that is the container for interpretation studies is a social media platform in the form of YouTube, it is certain that the general public hears the interpretation studies.

The study of interpretation by Islamic boarding school Kiai figures such as Gus Baha' is very appropriate if heard by students, his boarding school alumni, or other people who have received Islamic boarding school education. This is based on their needs when they listen to Gus Baha's study. As the researcher stated earlier, the method of studying the study used by Gus Baha' is the sorogan method, a method often used by Islamic boarding schools. So they want to achieve not only understanding in terms of meaning, but also the laws of lafaz such as nahwu, sharaf, and the like. This is also a training ground for them regarding the sciences they study in Islamic boarding schools. Then, Gus Baha added several chapters on the science of monotheism, which made them more interested and solemn. Simply put, the study delivered by Gus Baha' is more directed at in-depth religious theory.

However, the study method used by Gus Baha' seems inappropriate when delivered to urban communities who have never received Islamic boarding school education. Thus,

they will have difficulty understanding it because they have never studied the basics of knowledge as taught in Islamic boarding schools. Therefore, for several reasons, the researcher believes that the interpretation study approach used by Gus Baha' is inappropriate for them. Moreover, some busyness due to their business and work makes the time to listen to interpretation studies relatively short. So, practical interpretation studies are very much needed by people like them.

rs and business, young people's matchmaking, and the like. Some of the examples he brought were quite entertaining for them to make the study atmosphere more relaxed. So, from here, the implications of the divergence of the interpretation approach between Kiai and celebrity preachers are very apparent. However, it should be remembered that the explanations for both are very important to know, but they all come back to the needs of each audience member.

### **Conclusion**

This study demonstrates a fundamental divergence in the interpretive approaches employed by Gus Baha', representing the kiai pesantren, and Ustadz Adi Hidayat in interpreting Surah al-Insyirah. Gus Baha' utilizes a combination of linguistic and historical analysis, resulting in a tafsir that is more specific, particularly in his detailed explanation of the second verse, which is often considered difficult to understand. In contrast, Ustadz Adi Hidayat adopts a contextual approach that integrates linguistic, historical, and psychological analysis. Consequently, his interpretation appears more comprehensive, with a distinct emphasis on psychological aspects. This also impacts the duration of his delivery, as well as the number of methods and stages employed, which are more extensive than those of Gus Baha'.

These divergences indicate that interpretive approaches in Qur'anic exegesis cannot be uniform or standardized; rather, they are shaped by the scholar's intellectual background, intended audience, and medium of dissemination. Therefore, comparative studies of this nature are essential—not only to deepen our understanding of the Qur'an's content, but also to assist the public in selecting tafsir sessions that align with their needs and level of comprehension. Further research is recommended to explore the impact of these differing interpretive approaches on how society understands and practices Islamic teachings in daily life.



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