

Digital Oral Exegesis Authority and Methodology: The Construction of Women's Nature in Ustaz Adi Hidayat's YouTube Lectures

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ABSTRACT

Digitally circulated explanations of women's *fitrah* connect Qur'anic interpretation with expectations about bodily difference, family care, and social participation. Adi Hidayat's lectures are important to examine because they combine classical citations with Arabic explanation and scientific vocabulary, making gendered claims appear authoritative across different registers of knowledge. This study explains the construction in two purposively selected YouTube recordings on Amal Sunnah and Dakwah Sunnah, totaling 2:50:39. Qualitative digital document analysis applies Islah Gusmian's eight technical and three methodological categories to meaning-bearing, timestamped segments. The analysis groups verse explanations, lexical discussion, transmitted reports, family narratives, and scientific assertions, then compares their functions across the recordings. Validation rests on checking excerpts within lecture context, tracing source identification, and distinguishing the speaker's claims from externally corroborated propositions; audience reception is not measured. The findings show thematic organization, a popular register, individual delivery, and non-academic provenance, alongside transmission, reasoning, and intertextual engagement. Ethical-psychological concerns predominate, supported by theological and linguistic explanation. Classical works and maternal narratives establish a repertoire of credibility, while scientific terminology introduces claims requiring separate verification: mitochondrial inheritance does not support a 75:25 ratio of total parental influence. The contribution is a case-specific account of integrative-contextual digital oral exegesis that separates the construction of authority from evidential validation and identifies the tension between affirming women's dignity and naturalizing domestic roles.

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A. INTRODUCTION

Debates about women in Islamic thought concern not only biological differences but also how dignity, moral agency, family responsibilities, and participation in public life are interpreted. Indonesian religious discourse frequently describes women as the foundation of the family and, through the expression *al-nisā' 'imād al-bilād*, as pillars of the nation. Such formulations express ideals of recognition; they also raise a hermeneutical question about the conditions attached to that recognition. When women's social participation is made contingent on conformity to their presumed nature, the meaning of 'nature' itself becomes consequential. This article therefore approaches women's *fiṭrah* as an interpretive construction within a

particular preaching practice, rather than treating one preacher's account as an exhaustive statement of Islam's position on women.¹

Fitrah is not merely a marker of sexual differentiation. In the lectures examined here, it links bodily characteristics to spiritual dispositions and expectations about household relationships. The analytical problem is how an interpreter moves between these registers: from descriptions of pregnancy or breastfeeding to propositions about emotional sensitivity, ethical responsibility, and appropriate social conduct.² Contemporary discussions of *fitrah* become more complex when classical religious explanations sit alongside scientific vocabulary and circulate through digital media. The resulting discourse must be examined both for its exegetical procedures and for the kinds of gendered subjectivity those procedures authorize.³

This negotiation is visible in popular digital *da'wah*. In the selected lectures, Adi Hidayat relates Q. al-Ḥujurāt [49]:13 and Q. al-Aḥzāb [33]:59 to women's bodily characteristics, emotional dispositions, and modesty. Pregnancy, childbirth, and breastfeeding are incorporated into an account of women as mothers and wives.⁴ These are the preacher's interpretive associations, not the verses' self-evident meanings.⁵ Their audiovisual presentation adds another dimension:⁶ Meaning develops through spoken explanation, citations of authoritative works, personal narratives, and references to contemporary science.⁷ Analysis must therefore attend to how an argument is made credible as well as to what it asserts.⁸

YouTube preserves a situated lecture as material that can be replayed and redistributed beyond its original study circle.⁹ Data Reportal's 2024 report places its potential Indonesian advertising reach at 139 million, or 49.9 percent of the population; this is not a count of monthly active users.¹⁰ The channel profiles consulted for this study record roughly 220,000 subscribers for each of Amal Sunnah¹¹ and Dakwah Sunnah¹², with about 25.5 million and 46.7 million total views, respectively. These historical figures indicate circulation capacity rather than agreement with the lectures. The corpus treats the channels as distribution sites; it does not establish

¹ R Magdalena, "Kedudukan Perempuan Dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan Dalam Masyarakat Islam)," *Harkat An-Nisa: Jurnal Studi Gender Dan Anak* Vol. 2 (1) (2017), 21-22. <https://ejournal.lp2m.uinjambi.ac.id/ojs/index.php/an-Nisa/article/view/116>

² Putri Alya Nurhaliza et al., "Peran Sosial Perempuan Dalam Perspektif Al-Qur'an," *Al Furqan Jurnal Ilmu Al-Qur'an Dan Tafsir* Vol. 4 (2) (2021). <https://doi.org/10.58518/alfurqon.v4i2.747>

³ Afriadi Putra et al., "Madrasah Tafsir Virtual Di Indonesia Kontemporer: Genealogi Dan Kontestasinya Di Kanal Youtube," in *Tafsir Al-Qur'an Di Nusantara*, ed. Ahmad Baidowi (Yogyakarta: Asosiasi Ilmu Al-Qur'an & Tafsir se-Indonesia, 2020), 42. [Google](#).

⁴ Zain Al Falah, *Tafsir Di Media Online* (Jepara: Guepedia, 2020), 33. [Google](#).

⁵ Harun Tsaqif, *Perempuan Teduh* (Jakarta Selatan: QultumMedia, 2019), 50. [Google](#).

⁶ M. Ulil Abshor, "Penafsiran Keislaman Di Laman Youtube Tafsir Lisan Gus Izza Sadewa," *Jurnal Ilmiah Spiritualis (JIS) Jurnal Pemikiran Islam Dan Tasawuf* Vol. 8 (1) (2022), 45. <https://doi.org/10.53429/spiritualis.v8i1.384>

⁷ Muhammad Alwi HS, "Mengenal Fenomena Tafsir Lisan Dan Kajiannya Perspektif Andreas Gorke," tafsiralquran.id, 2021.

⁸ Islah Gusmian, *Khazanah Tafsir Al-Qur'an Indonesia Dari Hermeneutika, Wacana Hingga Ideologi* (Yogyakarta: Pustaka Salwa, 2021, 85). [Google](#).

⁹ Simon Kemp, "Digital 2024: Indonesia," DataReportal, 2024, <https://datareportal.com/reports/digital-2024-indonesia>. The reported 139 million is potential YouTube advertising reach, equivalent to 49.9 percent of the population, not a monthly-active-user measure.

¹⁰ Agustiningasih, "Video Sebagai Alternatif Media Pembelajaran Dalam Rangka Mendukung Keberhasilan Penerapan Kurikulum 2013 Di Sekolah Dasar," *Jurnal Pancaran* Vo. 4 (1) (2015), 20. <https://doi.org/10.21070/pedagogia.v4i1.72>

¹¹ Amal Sunnah, "Profil Youtube Channel Amal Sunnah" (Indonesia, 2014), <https://www.youtube.com/@amalsunnah>.

¹² Dakwah Sunnah, *Inilah Fitrah Wanita Yang Sebenarnya | Ustadz Adi Hidayat LC Ma* (Indonesia, 2024), https://youtu.be/96PAK--8BVc?si=IWMjuZdunA7Xc8M_.

official affiliation with the preacher. Neither channel totals nor national advertising estimates identify who watched these particular videos or how they interpreted them.¹³

Existing Indonesian scholarship provides several starting points. Studies of women's historical position and Qur'anic social roles illuminate debates about dignity and participation, while work on oral interpretation, the transmission of Qur'anic texts, and online tafsir clarifies the relation between spoken instruction and its documentary forms. These studies are useful, but their objects and questions differ. A study of women's roles does not necessarily explain the presentational techniques through which a digitally circulated sermon makes those roles appear authoritative.

Research on Adi Hidayat likewise covers distinct exegetical problems. Aljabbar¹⁴ examines interpretations of hypocrisy through critical discourse analysis; Amalia and Asshdiqi compare accounts of Adam in the preaching of Gus Baha and Adi Hidayat; Dluha and Damanik investigate *al-insān al-kāmil*.¹⁵ Other studies address al-Naba', esoteric readings of prayer, and the transmission of hadith in his digital lectures. Putra and colleagues map virtual tafsir communities, while Lukman situates Indonesian tafsir within its historiographical development.¹⁶ This article builds on those contributions by asking how the technical organization of a lecture and its use of transmitted reports, reasoning, classical works, Arabic explanation, and scientific claims jointly construct an account of women's *fiṭrah*. The gap is consequently specific to the interaction of these elements in the selected corpus, rather than an assertion that gender, oral tafsir, or digital authority has never been studied.¹⁷

Digital-religion research makes the issue of authority more precise. Campbell distinguishes authority expressed through institutional roles, structures, ideology, and texts, and her study of religious blogs shows that internet use need not simply displace established authority. Applied to recorded preaching, this perspective directs attention to the ways a speaker carries inherited credentials and textual references into a mediated performance. It also prevents the assumption that increased circulation automatically produces a new or democratically distributed authority.¹⁸

Hjarvard's accounts of mediatization further suggest that media are involved in changes to religious communication rather than functioning only as transparent channels. The two recordings can accordingly be examined for the relationship between oral address, visual explanation, and persistent digital availability. This study does not test mediatization at the scale of Indonesian society; it uses the theory to clarify why the recording's form and circulation are analytically relevant to interpretation.¹⁹

Studies of Indonesian Islam demonstrate that mediation takes several forms. Nisa's work on female Muslim Instagram users identifies visual creativity within *da'wah*, while Hew

¹³ Kaisar Ahmad Al Jauhari, "Reinkarnasi Dalam Tafsir Lisan Quraish Shihab (Analisis Penafsiran Quraish Shihab Dalam Channel Youtube Quraish Shihab)" (Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Syariah UIN Maulana Malik Ibrahim Malang, 2024). <https://etheses.uin-malang.ac.id/63694/>

¹⁴ Muhammad Muslich Aljabbar, "Karakteristik Orang Munafik Di Era Modern: Analisis Wacana Kritis Interpretasi Ustaz Adi Hidayat Di Youtube," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* Vol.9 (1) (2024). <https://doi.org/10.30868/at.v9i01.6492>

¹⁵ Lubna Harira Amalia and Ahmad Fajri Asshdiqi, "Kontroversi Dalam Media Youtube: Analisis Penafsiran Gus Baha Dan Ustaz Adi Hidayat Tentang Kisah Nabi Adam," *Contemporary Qur'an* Vol. 4 (2) (2024). <https://doi.org/10.14421/cq.v4i2.5678>

¹⁶ Arba Dluha and Nurliana Damanik, "Studi Analisis Konsep Insan Kamil Menurut Abdul Karim Al-Jili Dan Pemikiran Adi Hidayat," *Anwarul Jurnal Pendidikan Dan Dakwah* Vol. 4 (1) (2024). <https://doi.org/10.58578/anwarul.v4i1.2671>

¹⁷ Fadhli Lukman, "Telaah Historiografi Tafsir Indonesia," *Suhuf* Vol.14 (1) (2021). <https://doi.org/10.22548/shf.v14i1.616>

¹⁸ Heidi Campbell, "Who's Got the Power? Religious Authority and the Internet," *Journal of Computer-Mediated Communication* Vol. 12, no. 3 (2007), 1043-1062. <https://doi.org/10.1111/j.1083-6101.2007.00362.x>

¹⁹ Stig Hjarvard, "The Mediatization of Religion: A Theory of the Media as Agents of Religious Change," *Northern Lights: Film & Media Studies Yearbook* Vol. 8, no. 1 (2008), 19-26. https://doi.org/10.1386/nl.6.1.9_1

examines visual persuasion in Felix Siau's propagation. Slama shows how social-media interaction changes the temporal relationship between preachers and followers; Husein and Slama examine anxieties about online piety. These findings provide important comparators for accessibility, authority, and affect. Their populations and platforms differ from this corpus, however, so their findings cannot simply be transferred to Adi Hidayat's viewers.²⁰

Nisa's analysis of One Day One Juz shows that digital religious practice can also take organised collective forms, while Slama's overview locates social-media use within everyday Indonesian Islamic practice. Lukman's study of Facebook Qur'anic commentary demonstrates that digital participation has exegetical as well as sociological significance. This article complements those studies by reconstructing the internal sequence through which a recorded oral explanation links scriptural sources to gendered guidance. It examines a sustained monologue, rather than presuming the participatory dynamics of another platform.²¹

Gender scholarship supplies a further interpretive safeguard. Mahmood questions the assumption that agency must always take the form of resistance to religious norms; Nisa's study of face-veiled university students likewise examines agency alongside obedience. Mir-Hosseini distinguishes sacred ideals from the human interpretations through which gender rules are formulated, and Kloos demonstrates the professional work involved in female Islamic preaching in Malaysia. Together, these contributions require analysis to preserve both women's possible investment in religious discipline and the contestability of claims made about their nature. This article therefore studies the proposed feminine subject position without claiming to speak for the women who encounter it.²²

The practical stakes include possible harm as well as appreciation of care. Ghazali and Dewi's study of Indonesian Instagram anti-domestic-violence discourse identifies interpretive framings of Q. al-Nisā' [4]:34 that condemn violence while retaining forms of disciplinary justification. This is evidence of a problematic discursive pattern, not proof that a particular post caused physical violence. Fitri and colleagues' study of the Shuniyya Ruhama case documents gendered delegitimation and stigmatising circulation across social media and mainstream reporting. The case includes contestation of gender identity and is not equivalent to the family circumstances addressed in these lectures. Neither study establishes adverse effects of Adi Hidayat's videos. They nevertheless show why affirmations of dignity and protection should be analysed alongside the boundaries of participation and responsibility they construct.²³

The theoretical significance of the present study is its connection of exegetical organisation with the performance of authority at the level of an actual argument. Adi Hidayat is selected because the recordings repeatedly make visible the movement between Qur'anic citation,²⁴ Arabic explanation, classical narration, and contemporary scientific language. The two distribution channels offer long, thematically relevant recordings suitable for contextual comparison. Practically, the analysis offers a way for educators and viewers to distinguish a

²⁰ Eva F. Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* Vol. 5 (n.d.), 68-99. <https://doi.org/10.1163/22142312-12340085>

²¹ Eva F. Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* Vol. 46, no. 134 (2018). <https://doi.org/10.1080/13639811.2017.1416758>

²² Saba Mahmood, "Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival," *Cultural Anthropology* Vol. 16, no. 2 (2001), 219. <https://www.jstor.org/stable/656537>

²³ Mahbub Ghazali and Chandra Kartika Dewi, "Undermining Women's Liberation on Social Media: Dogmatic Control in Indonesia's Anti-Domestic Violence Discourse," *Musawa Jurnal Studi Gender Dan Islam* Vol. 25, no. 1 (2026), 30. <https://doi.org/10.14421/musawa.2026.251.28-43>

²⁴ Luthviah Romziana and Indika Febrianti, "Penafsiran Esoterik (Batiniyah) Tentang Ayat Salat: Analisis Terhadap Tafsir Syafahi Adi Hidayat Di Youtube," *Tajdid: Jurnal Ilmu Ushuluddin* Vol. 22, no. 2 (2023). <https://doi.org/10.30631/tjd.v22i2.376>

source citation, an interpretation, a scientific assertion, and a claim about social consequences before treating them as interchangeable forms of proof.²⁵

The primary objective of this study is to explain how Adi Hidayat's technical presentation and combination of exegetical sources construct interpretive authority concerning women's fitrah in two YouTube lectures, using Islah Gusmian's framework adapted to audiovisual oral exegesis.²⁶

B. METHODS

This study employs a descriptive qualitative²⁷ approach based on digital document analysis. The data analyzed consists of Ustaz Adi Hidayat's oral lectures on women's fitrah on YouTube. This data is treated as documentary data based on narrative text and spoken language, rather than numerical data. In the process of data collection and processing, the researcher applied theoretical sensitivity to distinguish which data was truly relevant to the research focus and which was merely supplementary.

The primary data sources were two lecture videos by Ustaz Adi Hidayat on YouTube, selected through purposive sampling. The criteria for selecting the videos were based on: (1) topics that explicitly focus on human nature (*fitrah*) and the role of women, (2) a presentation format consisting of a complete oral interpretation, and (3) a high level of public engagement on the official channel where his sermons are shared. The two videos are as follows: first, a video titled "Women's *Fitrah* in the Qur'an" on the Amal Sunnah YouTube channel (uploaded May 15, 2024; duration: 1 hour, 46 minutes, 09 seconds), and second, a video titled "This Is the True Nature of Women | Ustaz Adi Hidayat Lc Ma" on the Dakwah Sunnah YouTube channel (uploaded March 22, 2024; duration: 1 hour, 04 minutes, 30 seconds). Meanwhile, secondary or supporting data sources were obtained from reference books, scientific journals, and articles relevant to women's fitrah, oral exegesis, and exegetical methodology to strengthen the analysis.

This study analyzes spoken words and sentences, Arabic terms, cited Quranic verses, and supporting visual elements (such as diagrams drawn on the whiteboard and the interpreter's gestures) in lecture segments discussing women's fitrah. To examine this data, this study employs an interpretive methodological framework a theoretical approach that integrates various related methods.²⁸ Specifically, it utilizes the methodology proposed by Islah Gusmian. Figure 1 outlines the interpretive methodological framework proposed by Islah Gusmian.

²⁵ Safira Azzah Riscilia et al., "Magzā Surah Al-Naba' [78] Perspektif Adi Hidayat: Analisis Tafsir Audiovisual Di Youtube," *Madinah: Jurnal Studi Islam* Vol. 11 no. 1 (2024). <https://doi.org/10.58518/madinah.v11i1.2288>

²⁶ Islah Gusmian, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), 120. [Google](#).

²⁷ Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018), 10-11. [Google](#).

²⁸ Siti Zulaiha, "Pendekatan Metodologis Dan Teologis Bagi Pengembangan Dan Peningkatan Kualitas Guru MI," *Ar-Riyah: Jurnal Pendidikan Dasar* Vol.1 (1) (2017), 47. <https://doi.org/10.29240/jpd.v1i1.220>

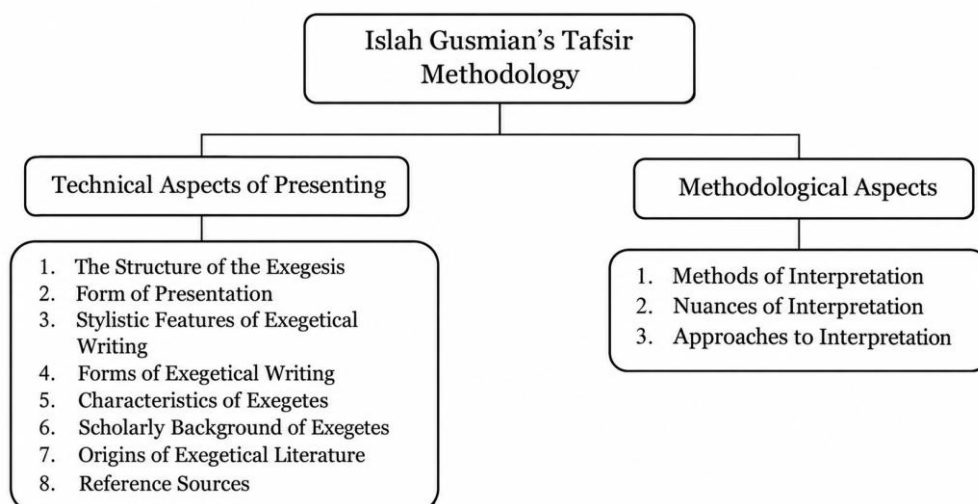


Figure 1. Islah Gusmian's Tafsir Methodology

However, because Gusmian's original Islah framework was designed to analyze written exegesis (books/scriptures), it needs adjustments to apply to audiovisual oral exegesis on YouTube. These adjustments go beyond simply replacing "written" with "oral"; they also account for the performative nature of oral lectures, which feature direct delivery and are supported by visual media (such as whiteboards and video editing) in Table 1.

Table 1. Adjustments to Gusmian's Islah Methodology

The Original Framework of Gusmian's Islah (Written Exegesis)	Adaptation of the Framework (Digital Oral Exegesis)	Research Operational Description
Technical Aspects of Presenting Exegesis	Technical Aspects of Oral Exegesis Delivery	To analyse how Ustaz Adi Hidayat delivers his sermons both visually and verbally, including the systematic approach to oral exegesis, the format of oral exegesis, the linguistic style of oral exegesis, the characteristics of the exegete, the exegete's scholarly background, the origins of exegetical literature, and the sources of reference.
Methodological Aspects	Methodological Aspects of Oral Exegesis	Analysing the methods presented by Ustaz Adi Hidayat both visually and verbally includes the methods of oral exegesis, the nuances of oral exegesis, and the approaches to oral exegesis.

For clarity, Figure 2 illustrates the adaptation of Gusmian's methodological theoretical framework for oral exegesis in this study.

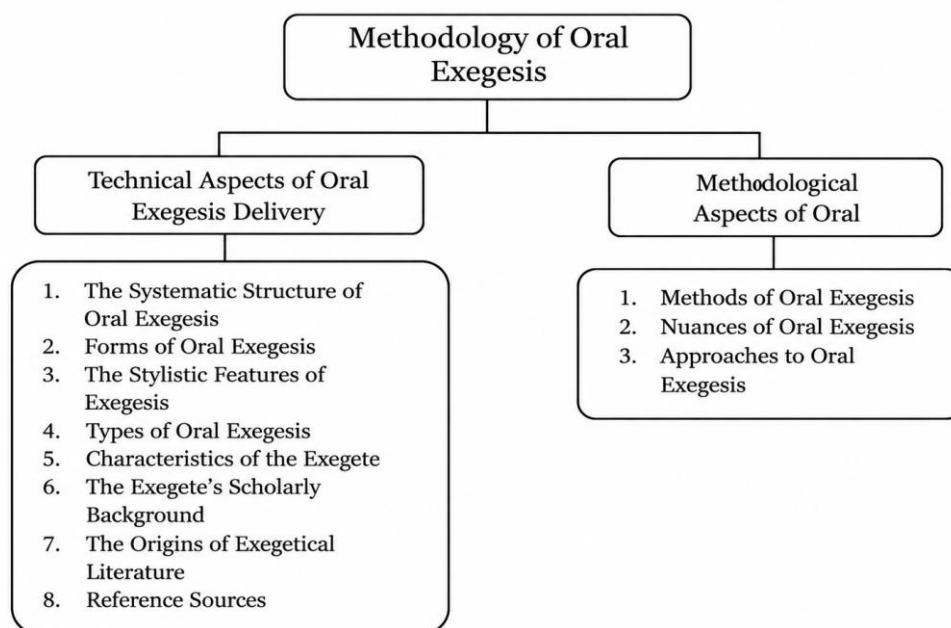


Figure 2. Applied Methodology of Oral Exegesis

To ensure this research process was conducted systematically, data analysis was carried out in four steps: first, transcribing data, which involved searching for keywords related to women's fitrah in the Qur'an on YouTube and then verifying whether the videos fell within the research topic; once confirmed, the audio recordings from both videos were transcribed in full to facilitate analysis. Second, the data were sorted, cut, and grouped by discussion topic (e.g., verse explanations, Arabic analysis, and biology or science explanations). Third, categorical analysis: this involves classifying video data according to one of two frameworks adapted from Islah Gusmian (Technical Aspects of Oral Exegesis and Methodological Aspects of Oral Exegesis). Fourth, Digital Authority Synthesis: this involves linking the methodological analysis results to how Ustaz Adi Hidayat builds his religious credibility and authority in the digital space of YouTube. To ensure the validity of the data and findings of this study, the researchers cross-checked the transcribed text against the original video and compared their findings with supporting literature.

C. RESULTS AND DISCUSSION

1. Oral Tafsir and Tafsir Methodology

Historically, the Qur'an was actually revealed as an oral revelation received by the Prophet Muhammad, peace be upon him, through the Angel Gabriel to be memorized, understood, and conveyed directly to his companions.²⁹ Over time, interpretations of the Qur'an have been recorded in written texts and have also continued to live on through oral tradition.³⁰ In the digital age, this tradition of oral interpretation has shifted from face-to-face study circles to being documented and widely disseminated through audiovisual platforms

²⁹ Muhammad Turmuzi, "Studi Living Qur'an: Analisis Transmisi Teks Al-Qur'an Dari Lisan Ke Tulisan," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* Vol.2 (1) (2022). <https://doi.org/10.47498/bashair.v2i1.889>

³⁰ Muhammad Alwi HS, "Mengenal Fenomena Tafsir Lisan Dan Kajiannya Perspektif Andreas Gorke," *tafsiralquran.id*, accessed 07 November 2024 [Google](#).

such as YouTube.³¹ Advances in digital technology, such as live television broadcasts and social media live streaming (YouTube, Facebook, and Instagram), have made it increasingly easy for the public to access oral exegesis flexibly. This phenomenon is evident in contemporary scholars' active use of digital platforms, such as Ustaz Adi Hidayat, Buya Yahya, Quraish Shihab, and Gus Baha, to document and widely disseminate their Quranic exegesis lectures to a virtual audience.³²

To examine this phenomenon systematically, this study applies the analytical framework formulated by Islah Gusmian, which emphasizes an interactive dialogue among text, context, and audience so interpretation continually responds to the dynamics of the times.³³ As Fadhli Lukman discusses, Islah Gusmian examines not only the text's methodological dimensions but also external factors such as the nature of the audience and the interpreter's sociopolitical background.³⁴

The analytical framework for Gusmian's Islah exegesis methodology encompasses both the technical aspects of exegesis presentation and the methodological aspects. The researcher will explain these two major variables as follows: First, the technical aspects of presenting an exegesis refer to the technical structure used by the exegete in presenting a work of exegesis. In other words, this aspect relates more to the technical presentation of the exegetical work than to its methodological aspects. Within these technical aspects of presentation, there are eight variables proposed by Islah Gusmian. These include:³⁵ (1) The structure of the exegesis consists of a sequential format (following the order of the Uthmanic Mushaf or the chronology of the verses' revelation) and a thematic format (based on specific themes, verses, surahs, and juz). (2) Exegesis can be presented in a general manner (brief, broad, and focused on the main message) or in a detailed manner (detailed, in-depth, and comprehensive). (3) Writing styles include the column style (short, straightforward, and assertive), the news report style (simple and communicative), the academic style (formal and standard), and the popular style (simple and easy to understand). (4) Interpretations are categorized into scientific presentations (which follow standard conventions and academic references, such as the inclusion of footnotes or endnotes) and non-scientific presentations (which are not bound by academic conventions). (5) Exegesis is categorized into individual exegesis (presented by a single person) and collective exegesis (presented by several people or a group). (6) The exegete's scholarly background is identified as the foundation of his scholarship, measured by how closely he is acquainted with Qur'anic studies, which in turn influences the outcome of his exegesis. (7) The origins of exegetical literature are identified as the background for the creation of exegetical works, which may take the form of academic works (such as college theses, dissertations, or other scholarly works) or non-academic works (such as speeches, formal discussions, or media articles). (8) Sources of reference to support the bibliography for the presentation of the exegesis.

Second, methodological aspects of exegesis: In this section, several aspects of exegetical works will be examined from an internal perspective. This discussion includes pragmatic steps

³¹Agustiningih, "Video Sebagai Alternatif Media Pembelajaran Dalam Rangka Mendukung Keberhasilan Penerapan Kurikulum 2013 Di Sekolah Dasar," *Jurnal Pancaran* Vo. 4 (1) (2015), 65. <https://doi.org/10.21070/pedagogia.v4i1.72>

³²Kaisar Ahmad Al Jauhari, "Reinkarnasi Dalam Tafsir Lisan Quraish Shihab (Analisis Penafsiran Quraish Shihab Dalam Channel YouTube Quraish Shihab)" (Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Syariah UIN Maulana Malik Ibrahim Malang, 2024), 28. <http://etheses.uin-malang.ac.id/63694/>

³³Wai Weng Hew, "The Art of Da'wah: Social Media, Visual Persuasion and the Rise of Circle Preachers in Indonesia," *Indonesia and the Malay World* Vol. 46, no. 134 (2018). <https://doi.org/10.1080/13639811.2018.1416757>

³⁴Fadhli Lukman, "Telaah Historiografi Tafsir Indonesia," *Shuf* Vol.14 (1) (2021), 69. <https://doi.org/10.22548/shf.v14i1.616>

³⁵Islah Gusmian, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), 122-123. Google.

that illustrate the methodological framework of exegetical works. In this regard, there are three variables, as follows: (1) Methods of exegesis refer to the procedures or approaches used in the process of interpreting the Qur'an, including the hadith method (based on the teachings of the Prophet Muhammad, peace be upon him, and his companions), the intellectual method (based on the exegete's intellectual process and reasoning), and the intertextual method (based on explanations or quotations from earlier exegeses). (2) Interpretive nuance refers to the exegete's perspective in a work of exegesis, which serves as its dominant framework. (3) Interpretive approach refers to the foundation of an exegete's interpretation, which includes the textual approach (focusing on the text and its historical context) and the contextual approach (oriented toward the contemporary context in which the exegesis was written).³⁶

2. Biography of Ustaz Adi Hidayat and YouTube Channel Profiles

Ustaz Adi Hidayat was born in Pandeglang, Banten, on September 11, 1984.³⁷ His scholarly religious authority began with his formal education at the Darul Arqam Muhammadiyah Islamic Boarding School in Garut. Under the guidance of Buya KH. Misykumn as-Syatibi, he deepened his knowledge of the Qur'an and Arabic and achieved his first academic accomplishments through written works on exegesis methodology.³⁸

He continued his higher education at the Faculty of Islamic Studies at UIN Syarif Hidayatullah Jakarta, in collaboration with Al-Azhar University in Cairo, before eventually pursuing advanced studies at the College of Islamic Da'wah in Tripoli, Libya. In Libya, Ustaz Adi Hidayat memperdalam berbagai disiplin keilmuan Islam, seperti Tafsir, Hadis, Fikih, Ushul Fikih, serta kajian spesifik *Lughah 'Arabiyyah wa Adabuhā* (bahasa dan sastra Arab).³⁹ In addition to his formal education, he received direct scholarly transmission (*talaqqi*) from scholars in various countries. His scholarly and leadership abilities were recognised when he was appointed *Aminul Khutabā* (Chairman of the Council of Preachers) at the Dakwah Islamiyyah Mosque in Tripoli in 2009.⁴⁰

Upon his return to Indonesia in 2011, Ustaz Adi Hidayat led the Al-Qur'an *Al-Hikmah Islamic Boarding School* in Jakarta, and subsequently founded the *Quantum Akhyar Institute* in 2013. This institution has become the primary hub for the advancement of da'wah, Qur'anic research, and Islamic studies, integrated with the use of modern digital media.⁴¹ His rigorous training in Arabic, his strong memorization of the Qur'an, and his mastery of classical literature (*turath*) have shaped his character and established his authority when interpreting Qur'anic verses orally before a digital audience.⁴²

The Amal Sunnah channel is one of the digital platforms through which Ustaz Adi Hidayat's lectures are distributed. The channel joined YouTube on 21 June 2014 and features lectures, advice, inspirational narratives, and material on Islamic law. At the time the research data were recorded, it had approximately 222,000 subscribers and more than 25.5 million views.⁴³

³⁶Gusmian, 211-276. Google.

³⁷Rusydie Anwar, *Ustadz Adi Hidayat* (Yogyakarta: Laksana, 2021), 13-14. Google.

³⁸Rafiuddin, "Kualitas Sanad Hadis-Hadis Zikir Di Kanal YouTube Adi Hidayat Official, 37." <https://repository.uinjkt.ac.id/dspace/handle/123456789/66996>

³⁹Luthviyah Romziana and Indika Febrianti, "Penafsiran Esoterik (Batiniyah) Tentang Ayat Salat: Analisis Terhadap Tafsir Syafahi Adi Hidayat Di YouTube," *Tajdid: Jurnal Ilmu Ushuluddin* Vol. 22 (2) (2023), 547-548. <https://doi.org/10.30631/tjd.v22i2.376>

⁴⁰Riscilia et al., "Magzā Surah Al-Naba' [78] Perspektif Adi Hidayat: Analisis Tafsir Audiovisual Di YouTube, 66." <https://doi.org/10.58518/madinah.v11i1.2288>

⁴¹Quantum Akhyar Institute, "Sekilas Tentang Ust. Dr. Adi Hidayat, Lc., MA.," Quantum Akhyar Institute, 2022, accessed 24 November 2024, <https://quantumakhyar.com/uah/>.

⁴²Romziana and Febrianti, "Penafsiran Esoterik (Batiniyah) Tentang Ayat Salat: Analisis Terhadap Tafsir Syafahi Adi Hidayat Di Youtube.," 547. <https://doi.org/10.30631/tjd.v22i2.376>

⁴³Amal Sunnah, "Profil YouTube Channel Amal Sunnah" (Indonesia, www.YouTube.com, 2014), accessed 26 November 2024, https://YouTube.com/@amalsunnah?si=-c3zD04Vpm_0mo6u.

In general, Amal Sunnah features lectures, study sessions, question-and-answer programs, and practical educational materials. Its formats range from documentation of study circles and recorded lectures to thematic content in which Ustaz Adi Hidayat discusses creed, fiqh, hadith, Islamic ethics, Islamic law, and the interpretation of specific verses or surahs. This diversity illustrates the channel's character as a space for the dissemination of Islamic knowledge that combines documentation, education, and digital *da'wah*.

The Dakwah Sunnah channel joined YouTube on September 10, 2015. At the time the research data were recorded, it had approximately 217,000 subscribers and more than 46.7 million total views. Its content covers creed, fiqh, hadith, Islamic law, and ethics, with a strong emphasis on explaining the Sunnah of the Prophet Muhammad (peace be upon him) in everyday life.⁴⁴

Compared with Amal Sunnah, Dakwah Sunnah features a higher proportion of religious exhortations and excerpts from lectures of varying length, including short vertical-format videos. Its material is not organised as a study of classical tafsir works, although some content still includes explanations of Qur'anic verses. This pattern indicates that Dakwah Sunnah functions primarily as a channel for disseminating lectures, using presentational strategies adapted to patterns of digital-media consumption to broaden audience reach. With their distinct characteristics and presentation strategies, the two channels form a digital *da'wah* ecosystem through which Islamic material circulates beyond the physical study circle. For this research, these audiovisual archives are important because they provide recordings that can be revisited, compared, and analysed as practices of oral tafsir in the digital public sphere.

3. Ustaz Adi Hidayat's Oral Tafsir Methodology

a. Technical Aspects of Ustaz Adi Hidayat's Oral Exegesis

1) The Systematic Structure of Oral Exegesis

Based on the interpretive framework formulated by Islah Gusmian, Ustaz Adi Hidayat's oral tafsir follows a thematic systematics, with a comprehensive focus on the theme of "women's *fiṭrah* in the Qur'an."⁴⁵ Unlike written tafsir, which often follows the muṣḥaf's sequence, this oral interpretation is delivered in a Friday study session with a predominantly female audience.⁴⁶

A close examination of the two videos reveals differences in their presentational systems. On the Amal Sunnah channel, Ustaz Adi Hidayat first identifies five surahs for discussion: al-Baqarah [2]:35, al-Rūm [30]:21, al-Nisā' [4]:1, al-A'rāf [7]:189, and al-Hujurāt [49]:13. The thematic orientation of this presentation is to illuminate the character of the Prophet's wives while also offering guidance on women's roles as daughters, wives, and mothers, helping them better recognize their own identity.⁴⁷

On the Dakwah Sunnah channel, by contrast, he explains women's characteristics through the feminine marker *tā'* (تاء) in the word muslimah (مسلمة). Without anchoring the explanation to a specific verse, he outlines three principal characteristics: *al-unthā*, denoting innate biological capacities such as pregnancy, childbirth, and breastfeeding; *mar'ah*, reflecting independence, an inclination toward beauty, and emotional sensitivity; and *nisā'*, describing a tendency toward social gathering and the expression of one's feelings.⁴⁸

Choosing a thematic framework grounded in oral discourse shows that Ustaz Adi Hidayat does not interpret verses in isolation. He deliberately compiles verses scattered throughout the

⁴⁴Dakwah Sunnah, *Inilah Fitrah Wanita Yang Sebenarnya* / Ustadz Adi Hidayat LC Ma (Indonesia, 2024), <https://www.YouTube.com/@DakwahSunnahDS70/featured>.

⁴⁵Amal Sunnah, *Fitrah Perempuan Dalam Al-Qur'an*, minutes (3:34-4:36). [Google](#).

⁴⁶As can be observed in both videos, Ustaz Adi Hidayat frequently addresses the audience as "*ibu-ibu*" (mothers/ladies). [Google](#).

⁴⁷Amal Sunnah, *Fitrah Perempuan Dalam Al-Qur'an*, minutes (4:36-6:36). [Google](#).

⁴⁸Dakwah Sunnah, *Inilah Fitrah Wanita Yang Sebenarnya* / Ustadz Adi Hidayat LC Ma, minutes (4:30-8:41).

Quran to construct a cohesive narrative about women's identity, thereby making the Quran's message more systematic and accessible to a general audience.

2) Forms of Oral Exegesis

In his oral exegesis, Ustaz Adi Hidayat uses a global presentation when interpreting Surah al-A'raf [7]:189 and a detailed presentation when interpreting Surah al-Hujurat [49]:13. Nevertheless, his interpretations do not mention the *asbāb al-nuzūl* (occasions of revelation) of either surah, as Islah Gusmian's approach would suggest; both global and detailed presentations examine the occasions of revelation. However, according to al-Wahidi's book on the *asbāb al-nuzūl*, both Surah al-A'raf [7]:189⁴⁹ and Surah al-Hujurat [49]:13⁵⁰ have occasions of revelation. An example of Ustaz Adi Hidayat's oral interpretation presented in a general, overarching manner is his interpretation of Surah al-A'raf [7]:189:

When a couple marries while the wife is pregnant, a verse is also revealed: Qur'an 7:189, which opens the same way as Qur'an 30:21. So I'll go straight to the phrase: "*Fa-lammā taghashshāhā ḥamalat ḥamlan khafīfan fa-marrat bihī.*" "Then, when he had been intimate with her, she conceived a light pregnancy and went on with it." Moving down the verse: when the wife first becomes pregnant, the pregnancy is light. Then we come to: "*Fa-lammā athqalat da'awā Allāha rabbahumā la-in ātaytanā ṣāliḥan la-nakūnanna mina al-shākirīn.*" "Then, when it became heavy, they both prayed to Allah, their Lord: 'If You grant us a righteous child, we will surely be among the grateful.'" This is when the pregnancy starts to feel heavy at seven or eight months, in the months leading up to delivery. Look at the end of the verse. If the wife has become righteous, the husband will naturally follow, and their offspring will naturally be protected by Allah. The instinctive response of a husband and wife, even while the child is still in the womb, is to pray more to Allah for righteous children to be born. 'O Allah, if You bless us with a righteous child, we will be so grateful, and that will take away all the pain my wife is feeling.' So this is the proper conduct: when a wife is pregnant, the husband should pray too; it is not only the wife who prays. They should both pray and support each other. But this cannot happen unless the mother first develops the character of a righteous woman and brings it to life through her spirit.⁵¹

In this verse, at 1:32:35, Ustaz Adi Hidayat briefly explains a woman's efforts to have righteous offspring while she is seven to eight months pregnant. Before discussing this verse, he had already explained several interpretations of the excerpt in an earlier discussion. In other words, he is simply continuing his interpretation of the previous verse, using a different concept. By contrast, Ustaz Adi Hidayat discusses in detail verses that contain several key terms, as in his interpretation of Surah al-Hujurat [49]:13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَى

Indeed, by My majesty, I created you. There are only two types. One is described as male: Allah does not say "from a man," "from a child," or "from a boy," but rather "from a male." I want to emphasise the second one. "*Wa unthā.*" This is its natural state, from the word "*unūthah.*" "*Wa unthā.*" There is a special quality unique to women. When Allah first mentions that He did not create human beings in vain, He also shows that even when a child is born female, she is truly special and different from a male. The Qur'an describes women as having the quality of *unthā*, also known as *untsā*, a combination of the qualities of *unthā*. What does *unthā* mean? First, something beautiful and gentle. So, mothers, when a woman, whether you, your daughter, or your granddaughter, is born, she already carries this innate nature. No matter what, a woman's very identity, from head to toe, is expressed beautifully.

⁴⁹ al-Wahidi An-Nisaburi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an* (Surabaya: Amelia Surabaya, 2014), 361. [Google](#).

⁵⁰ An-Nisaburi, 620-622. [Google](#).

⁵¹ Dakwah Sunnah, minutes (1:32:35). [Google](#).

And because of this beauty, she is associated with the role of bringing *sakinah*, or tranquillity.⁵²

At 28:54–32:35 on the Amal Sunnah YouTube channel, Ustaz Adi Hidayat explains that the word *al-untha* refers to the feminine nature, which is closely associated with beauty and gentleness—special qualities that men do not possess. He connects this to a woman's role in family life, where she brings tranquillity (*sakinah*) through a pious spirit as she supports her husband. Ustaz Adi Hidayat also discusses the opposite of a pious spirit, referring to Surah Ash-Shams [91]:7–10:

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩) وَقَدْ خَابَ مَنْ دَسَّاهَا

And by the human soul, which I created in perfect form, it has two potentialities: two inclinations. One is the potential for piety, the source of all goodness: at its core are honesty, calmness, humility, and patience. How do we put this into practice? A wife may want to cultivate that calmness so that *Sakinah*, peace and tranquillity, can emerge, and her husband feels connected, comfortable, calm, and secure in their marriage. This is what we need to explore here: piety. But it has an opposite, called *fujur*, which we often refer to as the lower desires. So where there is honesty on this side, there is deceit on the other; where there is humility on this side, there is arrogance on the other. If our actions stem from *fujur*, then what comes out is bad behavior.⁵³

At 45:46–48:40, Ustaz Adi Hidayat explains that *fujur* is the opposite of *taqwa* and refers to base desires. In other words, *fujur* emerges when a person acts outside the bounds of their pious nature; desire or wrongdoing then comes to the fore, such as stealing, insulting others, committing adultery, cheating on a partner, and so on. It should be emphasized that Ustaz Adi Hidayat's oral interpretation of women's *fitrah* is presented in a clear, systematic sequence. In his lecture, he explains the verses one by one, using an interconnected and continuous approach. Each verse is not understood in isolation but is linked to other verses relevant to women's *fitrah*. As a result, his interpretation is coherent and consistent, with no contradictions between its parts.

In his presentation, in addition to explaining several key terms in the verse, Ustaz Adi Hidayat explains the meaning of each part of the verse and how its contents relate to one another. He also provides an overall conclusion at the end of the discussion, after explaining Surah al-A'raf [7]:189 as described above:

The quick takeaway is this: these are the women portrayed in the Qur'an, from their beauty and why they should wear the hijab, to their hearts, which can be sensitive yet gentle. It also covers their conduct in life and the roles they take on as individuals, wives, mothers, grandmothers, and more. If we want to look more closely at how these practices work in detail for example, what their prayers were like, since there was a *mihrab*, though we don't know how they prayed where did they learn? How did they bring a spirit of piety to cooking, or maintain that spirit while their husbands were at work? The best example of these practices is found in the Prophet's wives, peace be upon him.

That is why the Prophet carried out nearly every important activity in the world: he was a leader, did business, herded sheep, travelled far away to sell goods, and cared for the people around him. He experienced all these aspects of life, making it easy for his companions to follow his example. Now, ladies, the best example of fully embodying these qualities is *Sayyidah* Khadijah. If you can learn and bring out the qualities we discussed earlier, God willing, you can bring *sakinah*, *mawaddah*, and *rahmah* into your married life. But if you

⁵² Amal Sunnah, minutes (28:54-32:35). [Google](#).

⁵³ Amal Sunnah, minutes (45:46-48:40). [Google](#).

want to study the details, we need to break down each of the Prophet's characteristics and adapt them to what you choose.

The conclusion of Ustaz Adi Hidayat's lecture is an overall summary of the five verses associated with women's innate nature. Although some interpretations are not explained in detail, this does not prevent the messages contained in those verses from being conveyed effectively. In this regard, Ustaz Adi Hidayat's oral exegesis on women's innate nature is both broad and detailed, even though he never cites the occasions of revelation (*asbāb al-nuzūl*), as defined in the methodology developed by Islah Gusmian.

3) The Stylistic Features of Exegesis

Islah Gusmian outlines four categories of interpretive style: column-style, reportage-style, scholarly, and popular. In the context of Ustaz Adi Hidayat's oral interpretation, the column-style criterion is not met, as that style is based on written text and specific vocabulary. Furthermore, he does not use the reportage style either, as his delivery is interpretive and rich in personal opinion. Rather than merely reporting facts neutrally, as in the reportage style, he frequently integrates stories, analogies, and narratives to explore the deeper meanings of the verses.

This oral exegesis also does not fall under the scientific style, which requires formal, systematic, and objective technical terminology and is grounded in empirical data from authoritative sources. Conversely, Ustaz Adi Hidayat is not bound by such formal academic rules or structural analysis. He uses simple language to make his teachings accessible to the general public, including audiences without a strong academic background.

These characteristics are clearly evident when he interprets Surah al-Hujurat [49]:13 on the Amal Sunnah channel.⁵⁴ In explaining women's innate gentleness, which gives rise to the quality of *sakīnah*, he provided a contextual example of the emotional bond between a child and a mother, as well as an example of how Sayyidah Khadijah exemplified the hadith about a wife who soothes her husband's heart.

This excerpt from the lecture reflects a conversational style that is communicative, simple, and approachable. The use of everyday vocabulary, such as "*no matter how emotional*" and "*a mother has that potential*," effectively builds a connection with the audience. Coupled with persuasive rhetoric, such as the phrases "*Who carries the child? The mother. Who breastfeeds the child? The mother*," abstract spiritual concepts are simplified into something more concrete and relatable for listeners.

The use of this interactive, colloquial style demonstrates that Ustaz Adi Hidayat serves as an "interpreter" of complex religious teachings, making them accessible to the general public. His choice of everyday words and examples from family life is not merely an embellishment to his sermons but a strategy to soften the language of classical exegetical texts, which can seem rigid and heavy. Through this engaging delivery, the messages of the Qur'an, which previously felt theoretical and distant from real life, can be transformed into practical guidance that directly resonates with his listeners.

This has had a profound impact on the effectiveness of his da'wah in the digital world. Social media audiences, especially YouTube users, typically prefer sermons that are emotionally resonant and easy to grasp without having to think too hard. Ustaz Adi Hidayat's flexible and communicative delivery style has successfully reached a wide range of audiences, from the highly educated to the general public. As a result, a sense of personal connection has emerged among listeners, the meaning of the Quranic verses being conveyed, and the preacher himself.

⁵⁴Amal Sunnah, minutes (33:32-34:15). [Google](#).

4) Types of Oral Exegesis

Ustaz Adi Hidayat's oral exegesis in this case is categorized as non-scholarly because it does not adhere to the scientific standards commonly found in academic writing, such as providing detailed, structured citations of sources. Given that his exegesis is delivered orally, it is unlikely that he would cite sources to support his arguments. Nevertheless, Ustaz Adi Hidayat is still able to articulate the literature he uses by explicitly mentioning the names of the books and their authors, such as the first volume of *al-Bidāyah wa al-Nihāyah* by Ibn Kathīr.

A visualization of this interpretation appears in some commentaries on Surah al-Baqarah [2]:35 on the Amal Sunnah channel.⁵⁵ When citing the hadith regarding the natural disposition of women's creation from a rib (*istawṣū bi al-nisā'i*), he specifically outlined the chains of transmission and the index numbers of these hadiths, namely Hadith No. 3331 narrated by al-Bukhari and Hadith No. 1468 narrated by Muslim, both sourced from the Companion Abu Hurairah, may Allah be pleased with him. Ustaz Adi Hidayat used this quotation to explain the psychological nature of women, likened to a curved rib; if forced to straighten, it will break, but if left alone, it will remain curved, thus requiring understanding and the best possible treatment from their husbands.

Although Ustaz Adi Hidayat occasionally provides complete academic references, the oral interpretations he presents are still considered non-scientific because most of his explanations do not cite academic sources. Although classified as a non-scholarly form because it is delivered orally without a standard academic written format, Ustaz Adi Hidayat's style, in which he frequently cites hadith numbers and book volumes in detail, has a profound impact. This practice has become his signature approach to establishing scholarly authority in the eyes of his congregation. Lay listeners do not feel they are merely hearing the speaker's "personal opinions or ramblings," but rather substantive explanations firmly grounded in valid sources of Islamic teachings.

This combination of a flexible oral lecture format with precise recitation of references creates an interpretive style that is highly appreciated by today's audiences. On the one hand, the lectures feel relaxed and are less tedious than classroom lectures; on the other hand, the congregation gains scientific certainty (a sense of security) that the material they are hearing comes directly from the classical source texts.

5) Characteristics of the Exegete

Ustaz Adi Hidayat presented an interpretive study on women's fitrah under the theme "Islamic Household Curriculum," with the majority of the audience composed of mothers and other women.⁵⁶ The presentation was delivered solely by Ustaz Adi Hidayat, without involving anyone else in the interpretation. This is also evident in the opening remarks made by Ustaz Adi Hidayat before delving into the main points of his explanation:

I'll start by addressing this key point about women's nature as described in the Qur'an. When it comes to women's nature in the Qur'an, I prefer to use the word "perempuan," though "wanita" is also an option. I prefer "perempuan" because some people use the acronym "wani" to refer to it. Now, that's just a matter of language, but I've chosen the term that might be easier and more comfortable to convey.⁵⁷

The use of the term "I" indicates that Ustaz Adi Hidayat's oral interpretation of women's fitrah in the Qur'an falls under the category of an individual exegete's interpretation, since this oral interpretation was conveyed solely by Ustaz Adi Hidayat himself. As a result, the delivery of the material feels very impactful. The presentation of a single idea by a charismatic ustaz

⁵⁵Amal Sunnah, minutes (22:05-26:11). [Google](#).

⁵⁶Amal Sunnah. [Google](#).

⁵⁷Amal Sunnah, minutes (0:10-3:40). [Google](#).

creates a focused, consistent message that does not confuse the congregation. The coherence of this personal perspective makes his explanations feel more personal, straightforward, and easy to understand for congregants who need practical answers without being bogged down by debates over differing interpretations.

6) The Exegete's Scholarly Background

According to Ustaz Adi Hidayat's biography, his expertise in Qur'anic exegesis and hadith is evident in his works and profound scholarly knowledge. In the field of the Qur'an, he has a strong command of the 30 juz by heart, enabling him to quote verses quickly and accurately according to the topic and even to explain the specific location of a verse in the mushaf, such as when referring to Surah Yusuf [12]:53:

Because *fujūr* resides in the corrupted nafs, it is called *sū' al-nafs*, and *sū'* is then shortened to *nafsu*. It appears in Q. Yūsuf [12]:53, on the upper-left side of the page in the *muṣḥaf*.⁵⁸

This skill makes his preaching highly efficient and systematic, as he can group verses with similar themes from the start of his presentation. In addition to his memorisation, the depth of his knowledge of exegesis is evident in his ability to establish connections between verses (*munāsabah*) and to contextualise them for the present day, such as linking Surah al-Baqarah [2]:35 with Surah al-Ahzab [33]:59 to underscore the importance of the hijab in preserving women's natural beauty:

This is precisely how important and distinctive women's physical appearance is: the verse was revealed specifically for women, not for men. Otherwise, that beauty could be misused, damaged, and harmful to women themselves. The verse was therefore revealed to protect women's beauty so that it remains consistent with their fitrah and with their overall well-being.⁵⁹

This interpretive capacity is reinforced by a comprehensive mastery of the Arabic language, including grammar (*nahwu-sharaf*), rhetoric (*balaghah*), and the ability to analyse classical literature directly. For example, Ustaz Adi Hidayat once supported his interpretation by applying the principles of *nahwu* and *sharaf* when interpreting Surah al-Baqarah [2]:34:

Wa qulnā: I will show you how lofty and special this command is. And by My majesty, just a little Arabic lesson, *ma'am*. If we read the Qur'an, there are sentences that end with a long "*nā nā nā*," and the pronoun, when it refers back to Allah, for example in "*Innā anzalnāhu fī laylati al-qadr*," uses that long "*nā*." This is called *ta'zīm al-nafs li-ta'zīm al-ma'nā*. In plain language, it means "the information being conveyed is so important that, because of its significance, Allah delivers it by highlighting the majesty of His being." Translating it: "O Mother, by My majesty I convey this to you; it is so important for you." So if you come across that word in the Qur'an when you study it, its meaning is that what is being conveyed is extraordinarily significant and special.⁶⁰

In addition, mastery of thousands of hadith narrations is applied in depth, both in assessing the validity of the chains of transmission and in evaluating their textual relevance. This is evident when he interprets the Qur'an, al-Hujurāt [49]:13, by citing hadith number two from Imam al-Bukhari's al-Adab al-Mufrad, which commands one to be twice as dutiful to one's mother as to one's father.⁶¹

⁵⁸Amal Sunnah, minutes (49:03-49:14). [Google](#).

⁵⁹Amal Sunnah, minutes (38:44-39:50). [Google](#).

⁶⁰Amal Sunnah, minutes (12:55-14:02). [Google](#).

⁶¹Dakwah Sunnah, minutes (24:35-26:22). [Google](#).

Through this hadith, Ustaz Adi Hidayat not only emphasizes the nobility of women's status stemming from their biological reproductive functions (pregnancy, childbirth, and breastfeeding), but also integrates this with modern scientific findings, a point that becomes clear when he contextualizes Ali bin Abi Thalib's explanation of the virtues of mothers alongside contemporary research in molecular biology:

Alī said that the mother is mentioned three times compared with the father because she has three distinctions the father does not have: she carries the child, gives birth, and breastfeeds. That is where 'Alī ibn Abī Ṭālib's statement ends. Western researchers then became curious. In the present day, a group referred to as Team 18 from MIT (Massachusetts Institute of Technology) researched a prophetic hadith concerning women's distinction. They reportedly found that, through those three processes, a mother contributes 75 percent to the child compared with the father. When the three processes are completed, recent research is said to show that the mother can exert 75 percent of the influence on the child, while the father contributes 25 percent, three parts for the mother and one part for the father. Contemporary findings are then linked to the Prophet's words, *ummuka, ummuka, ummuka* (your mother, your mother, your mother). This is presented not only as a command to honor the mother three times before the father, but also as an indication that a mother has a 75 percent 'share' in her child. And through what is that share carried? Modern molecular biology, it is said, has identified a genetic component inherited only from the mother and not the father: the mitochondrion. Mitochondria are described here as a specific cellular component derived from the ovum; when the ovum combines with the father's sperm to form the mixed *nutfah*, this maternal component is said to exert the dominant influence on the child.⁶²

Based on his scholarly expertise as described above, Ustaz Adi Hidayat has demonstrated that he is one of the figures capable of bridging traditional religious understanding with the needs of contemporary society. His scholarship is all the more remarkable for his ability to integrate the Qur'an and hadith with modern knowledge, such as science and technology, as previously mentioned.

Ustaz Adi Hidayat's scholarly expertise, which combines proficiency in memorizing the Qur'an, classical Arabic grammar, knowledge of hadith transmission, and modern scientific discoveries, has given rise to a distinctive model of dialogical-scientific exegesis. This synthesis demonstrates that his mastery of the classical (*turāth*) sciences does not lead to rigid or outdated interpretations. On the contrary, this scholarly tradition provides a solid foundation for engaging the verses of the Qur'an in dialogue with the rational logic of modern society.

As a result, this approach to interpretation has been highly effective in winning over both educated audiences and the general public. When Ustaz Adi Hidayat quickly points out the location of a verse in the mushaf and explains grammatical rules in simple language, listeners feel invited to engage in an in-depth study of religious knowledge without fear of being overwhelmed. Moreover, incorporating modern scientific findings (such as the mitochondrial theory from MIT) serves as a powerful strategy to emphasise that the content of the Qur'an remains relevant, logical, and scientifically sound even in today's scientific civilisation.

7) The Origins of Exegetical Literature

This interpretation of women's fitrah in the Qur'an is based on religious lectures by Ustaz Adi Hidayat delivered at a gathering and later uploaded to YouTube. For this analysis, the author drew on two videos of Ustaz Adi Hidayat's lectures on women's fitrah in the Qur'an, uploaded to two different YouTube channels. The first video, titled "Women's Natural Disposition in the Qur'an," was taken from the Amal Sunnah YouTube channel and has a duration of 1:46:09. The second video, titled "This Is the True Natural Disposition of Women |

⁶²Dakwah Sunnah, minutes (27:50-29:58). [Google](#).

Ustadz Adi Hidayat Lc Ma,” was taken from the Dakwah Sunnah YouTube channel and has a duration of 1:04:30.

According to Gusmian’s *Islah* methodology on the origins of exegetical literature, it is divided into two categories: literature originating from academic and non-academic spheres. Thus, Ustadz Adi Hidayat’s oral exegesis on women’s *fitriah* falls under non-academic exegesis, as it was not written for academic purposes and does not result in scholarly works such as theses, dissertations, or other academic publications. In other words, Ustaz Adi Hidayat’s oral exegesis was presented with the hope that it would serve as a guide for Muslims, especially women, to recognize their true identity as special creatures created by Allah.

8) Reference Sources

Ustaz Adi Hidayat’s oral exegesis draws heavily on several textual sources, which are explicitly cited in his interpretation of women’s natural disposition as described in the Qur’an. The following are the sources Ustaz Adi Hidayat uses as references, such as the book *al-Bidāyah wa al-Nihāyah*:

Regarding the name of our first mother: our forefather was Adam, peace be upon him, while his partner is initially mentioned only as *zauj*. Her name can later be found in a work called *al-Bidāyah wa al-Nihāyah*, consisting of twenty volumes; the first volume is by Imam Ibn Kathīr. The work narrates the course of life from the beginning of creation until the end of Ibn Kathīr’s lifetime, arranged according to his knowledge. In its first volume, it recounts, among other things, the name of our first mother and information about her lineage. In brief, this account is connected to Ibn ‘Abbās, a younger Companion who was an authority on the Qur’an and tafsir and for whom the Prophet directly prayed that he would become knowledgeable and expert in the Qur’an.⁶³

Ustaz Adi Hidayat draws on the first volume of Imam Ibn Kathīr’s monumental work to establish a historical-theological foundation for the origins of the first woman. He cites a narration from the Companion Ibn ‘Abbas, may Allah be pleased with him, which recounts the events following the creation of Eve, peace be upon her, in Paradise as the spouse (*zauj*) of Prophet Adam, peace be upon him. Through this historical discourse, the name “Eve” is linked to the unique material of her creation and to women’s existential mission to bring peace to life on earth. In addition, he refers to the book *Fath al-Bārī*:

Open *Fath al-Bārī*. It has sixteen volumes. Look at the introduction to the first volume on Imam al-Bukhārī. His father died when he was about two years old, and before the age of four he was declared permanently blind. But his mother had her *miḥrāb*, her prayer mat; she was close to God, and her supplication was extraordinary. What he lacked in physical sight was replaced by intelligence within his soul. Once something was recited to him, he remembered it immediately; however much you read, he could repeat it from the beginning, even with the punctuation exactly the same, al-Bukhārī.⁶⁴

In the narrative above, Ustaz Adi Hidayat draws on a story from Ibn Hajar al-Asqalānī’s *Fath al-Bārī* to interpret and deepen understanding of women’s innate nature, particularly in the context of a mother’s role. This presentation not only focuses on historical aspects but also emphasizes the spirituality and the importance of a mother’s prayers in shaping her child’s character and success. Further references can be found in the *Sahih al-Bukhari* in the book *al-Adab al-Mufrad*:

⁶³ Amal Sunnah, minutes (22:10-24:37). [Google](#).

⁶⁴ Amal Sunnah, minutes (1:22:06-1:28:24). [Google](#).

If a mother has abundant righteous deeds and dies while pregnant, during childbirth, or while breastfeeding, please understand that her value is described as being like that of the martyrs, those who die as *shahīd* while striving in the path of God. There is an authentic report narrated by al-Bukhārī in *al-Adab al-Mufrad* about a young man. The Prophet so greatly honored these three distinctions of motherhood. If the Prophet honored mothers, why should a mother not honor herself? She does so by maximizing these moments through good deeds. A young man wanted to go out for *jihād*, but a companion informed him that his mother was crying because she was not yet ready to let him go. That, too, is a *jihād* whose stake is Paradise.⁶⁵

Ustaz Adi Hidayat's discourse in this context offers a profound understanding of women's virtue, particularly their role as mothers. Specifically, this role is an integral part of a woman's innate nature, as blessed by Allah. A woman's innate nature to fulfill this role reflects Allah's recognition of her biological and emotional responsibilities, such as carrying a child. The hadith in question emphasizes the relationship between a mother and her child, as the Prophet Muhammad stated that a child's devotion to their mother is a form of respect for the struggles she has endured throughout the child's life.

Ustaz Adi Hidayat's habit of explicitly citing classical texts such as *al-Bidāyah wa al-Nihāyah*, *Fath al-Bārī*, and *al-Adab al-Mufrad* demonstrates his effort to uphold scholarly tradition (traditional authority) amid the clamor of social media da'wah. While many online preachers merely convey general messages, he deliberately highlights the "scholarly roots" of his arguments. As a result, his interpretations of human nature and the dignity of women do not come across as mere personal opinions but are firmly grounded in the works of the great scholars of the past.

The use of these historical stories and hadith accounts also serves as a highly effective rhetorical tool for appealing to the congregation's emotions. Instead of merely feeding the congregation rigid fiqh rulings, he conveys the message of the verses through narratives about Imam al-Bukhari's mother's struggles or the high status of martyrdom for women in childbirth. As a result, the teachings of the Qur'an feel more alive and inspiring, and the female congregation feels deeply valued and honored in their natural essence.

4. Methodological Aspects of Oral Exegesis

a. Methods of Oral Exegesis

Ustaz Adi Hidayat's oral exegesis on women's *fiṭrah* exemplifies the characteristics of exegesis based on transmitted texts (*bi al-ma'sūr*). This is evident in his interpretation of Surah al-Baqarah [2]:35 on the initial creation of humankind, where he integrates the verse with a hadith narrated by al-Bukhārī.

Note the hadith narrated by al-Bukhārī, hadith number 3331; we rely on both the Qur'an and the hadith. It is also found in Ṣaḥīḥ Muslim, hadith number 1468; I have checked it and made this note. It was narrated by the Companion Abū Hurayrah, *raḍīya Allāhu 'anhu*, from the Prophet (peace be upon him): "*Istawṣū bi al-nisā*" (Take care of your wives). In another narration: "O husbands, treat your wives with the best treatment." "*Inna al-mar'ata khuliqat min ḍil'in*." The point here is that wives, these women, were created from a *ḍil'* (a part of the rib). Some interpret this as a part of the breastbone; we will discuss its meaning later. *Wa inna a'waja syay'in fī al-ḍil'i a'lāhu*," but sometimes the most complicated part of this is the upper section, as the Prophet said, "*Fa-in dzahabta tuqīmuḥu kasartahu*," because there are times when it is bent; if you try to straighten it, it will surely break. "*Wa in taraktahu lam yazal a'waja*," but if you leave it be, it will still be crooked because it's at the tip. "*Fa-stawṣū bi al-nisā*", just understand this as referring to your wife.⁶⁶

⁶⁵ Dakwah Sunnah, minutes (44:20-45:39). [Google](#).

⁶⁶ Amal Sunnah, minutes (26:12-28:40). [Google](#).

Through this hadith, Ustaz Adi Hidayat explained that the term “crooked” is a metaphor for the unique nature of women, characterised by emotional sensitivity and gentleness. These characteristics are not meant as criticism but as a reminder that women should be understood with wisdom. He emphasised that if this emotional sensitivity is controlled and guided by piety towards Allah SWT, women will be able to achieve personal perfection. Ustaz Adi Hidayat’s oral exegesis also does not fall under the intertextual method, as it involves his own analysis, drawn from his intellectual knowledge, as seen in his interpretation of Surah an-Nisā [4]:1:

Alī said that the mother is mentioned three times compared with the father because she possesses three distinctions the father does not: pregnancy, childbirth, and breastfeeding. That is where ‘Alī ibn Abī Ṭālib’s statement ends. Westerners became curious, and in the present day a group known as Team 18 from MIT (Massachusetts Institute of Technology) emerged. They researched a prophetic hadith related to women’s distinctiveness and reportedly found that, through these three processes, a mother has a 75 percent share in the child compared with the father. When the three processes are completed, recent research is said to show that a mother can contribute 75 percent of the influence on the child, while the father contributes 25 percent, three shares for the mother and one for the father. Contemporary findings are then related to the Prophet’s words, *ummuka, ummuka, ummuka* (your mother, your mother, your mother). This is presented not only as an indication that the child should honour the mother three times before the father, but also as suggesting that the mother has a 75 percent ‘share’ in the child. Through what is that share carried? Modern molecular biology, it is said, has identified something genetic, inherited only from the mother and not the father, called the mitochondrion. Mitochondria are described as a special cellular component originating from the ovum; when this combines with the father’s sperm to form the mixed nutfah, the maternal component is said to exert the dominant influence on the child.⁶⁷

Ustaz Adi Hidayat contextualises textual arguments with modern science by drawing on findings in molecular biology related to mitochondria, the energy-producing cell organelles that are entirely inherited from the mother via the egg. By integrating scientific references from authoritative institutions such as MIT (Massachusetts Institute of Technology), he successfully bridges religious texts and contemporary knowledge. This intellectual approach lends greater authority and adaptability to his interpretations, effectively addressing the doubts raised by today’s society from a scientific perspective.

Thus, it can be concluded that the interpretive methods used by Ustaz Adi Hidayat in his oral exegesis on women’s fitrah in the Qur’an include the riwayat method and a method of critical thinking grounded in his personal intellectual knowledge, employing a scientific approach that relates the Qur’an to advances in science and technology.

The combination of the historical method (*bi al-ma’sūr*) and science-and intellect-based interpretation has given rise to a new style that we might call *dialogical integrative* exegesis.⁶⁸ Ustaz Adi Hidayat does not limit his understanding of the verses to classical texts alone, but also dares to bring the messages of the Qur’an and Hadith into modern scientific discourse. The practice of linking the Prophet’s traditions to medical or scientific discoveries (such as MIT research and mitochondrial cells) demonstrates that religious principles and scientific rationality are not, in fact, mutually exclusive.

The impact on believers in the digital age has been extraordinary. His explanations, which blend authentic hadiths with modern scientific data, make his arguments appear highly rational. Critical modern audiences, particularly the younger generation and the educated, no

⁶⁷ Dakwah Sunnah, minutes (27:50-30:23). [Google](#).

⁶⁸ Sohif Maftahal Luthfi, Miftahuddin, and Mansur, “Analisis Konseptual Pendekatan Dialogis-Integratif Dalam Pengembangan Buku Teks PAI Tematik,” *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* Vol.4, no. 4 (2026), 27787. <https://doi.org/10.31004/jerkin.v4i4.7012>

longer view religious teachings as mere rigid doctrines, but rather as universal truths that have been tested and remain relevant in addressing the challenges of our time.

b. Nuances of Oral Exegesis

In his oral exegesis, Ustaz Adi Hidayat does not confine himself to a single interpretive style; rather, he often combines various approaches according to the needs of the exegesis. He also tends to favour the *akhlāqī wa nafsānī* (ethical-psychological) approach, as exemplified by the simplicity of the exegesis in *Jāmi' al-Bayān min Khulāṣat Suwar al-Qur'ān* by KH. Muhammad bin Sulaiman, as discussed in the scholarly article by Muhammad Dikron and Dindin Moh Saepudin.

As has been explained and concluded, the *akhlaki wa nafsani* approach emphasises the cultivation of morality (*akhlāq*) and the soul (*nafs*). This approach tends to focus on the messages contained in the Qur'an, using them as a guide to improve human behaviour through profound psychological impact, for example, by improving behaviour, fostering noble character, and purifying the soul of reprehensible traits.⁶⁹

This is evident in one of Ustaz Adi Hidayat's interpretations of Surah al-Baqarah [2]:35, namely that women are created as special beings from birth, accompanied by the concepts of *sakinah* and the word *zauj*. Through these concepts, a married couple will bring peace to their household if they complement and respect one another. Furthermore, this concept fosters a character of mutual acceptance of whatever Allah has bestowed, particularly regarding the children destined for them. For in truth, Allah knows best the wisdom behind the gift of these children, even if what is given is a baby girl.⁷⁰

In addition to falling under the ethical and psychological categories, Ustaz Adi Hidayat's verbal exegesis in this discussion also falls under the *theological* category when interpreting Surah ar-Rūm [30]:21, which emphasises the phrase *wa min āyātihi*. In this context, Ustaz Adi Hidayat explains that, in the context of marriage, the meaning is not merely "a sign of Allah's greatness," but rather refers to three specific types of signs: *wasmah*, *alam*, and *ayat*. The context of this verse refers to a sign that brings a servant closer to Allah; to use an analogy, it is like someone who is reading the Qur'an they feel close to Allah. This is because the content of the Qur'an consists of verses.⁷¹ Thus, the context referred to in this verse is the reason why Allah begins it with the word "verse", so that people may first draw closer to Allah before achieving the goals of marriage: *sakinah*, *mawaddah*, and *warahmah*. Based on this example of a theological interpretation, Ustaz Adi Hidayat's oral exegesis falls under the category of feminist theology, as it addresses issues of gender equality with a focus on women's rights.

On the other hand, Ustaz Adi Hidayat's oral exegesis does not rely solely on the literal meaning of a word; rather, he broadens his analysis by examining the word's nuances across various linguistic aspects. For example, in his exegesis of the word "*mar'ah*" in Surah al-Hujurat [49]:13:

Mar'atun comes from the word "*murū'ah*," which signifies the honour she holds within her soul; when pronounced with a vowel, it becomes "*imra'ah*." That is why the wives of dignitaries in the Qur'an are called "*imra'ah*" such as "*imra'ah al-Aziz*" (the wife of a prime minister during the time of Prophet Yusuf, peace be upon him), who tempted Prophet Yusuf. When instilled within her, it is called *murū'ah*; her personal *murū'ah* is referred to as *mar'ah* derived from the letters *mim*, *ra*, *hamzah*, and *ta'*. There is the word *mir'ah*, there is *mar'ah*, and there is *mir'ah*. The letters are the same, but the vowel marks differ: *mar'ah* refers to a woman who holds her inner feelings within her soul, while *mir'ah* is a mirror that holds secrets within its material form. That

⁶⁹ Muhammad Dikron and Dindin Moh. Saepudin, "Simplifitas Tafsir Jami' Al-Bayan Min Khulashat Suwar Al-Qur'an Karya KH. Muhammad Bin Sulaiman," *Al-Bayan: Studi Ilmu Al-Qur'an Dan Tafsir* Vol. 4 (1) (2019), 51. <https://doi.org/10.15575/al-bayan.v4i1.5227>

⁷⁰ Amal Sunnah, minutes (6:36-28:00). [Google](#).

⁷¹ Amal Sunnah, minutes (1:29:22-1:30:40). [Google](#).

is why there is a proverb that says, “*al-mar’ah ka al-mir’ah*” a woman is like a mirror. “*Mar’ah*” refers to her nature; “*untha*” shapes her character into “*mar’ah*,” but this character can change when women gather together. Remarkably, the Qur’an points to the transition from “*mar’ah*” to “*nisa*” a word sharing the same root as “*nasa*” which denotes a disposition that eagerly expresses what is felt.⁷²

From this point, Ustaz Adi Hidayat expands on the meaning of “*mar’ah*,” which is not only understood textually but also analysed through the word’s root, meaning, and the social connotations associated with it. This interpretation provides a detailed explanation of how the word “*mar’ah*” derives from “*murū’ah*,” which conveys honour, purity, and profound moral values in the context of women’s innate nature.

This fusion of ethical-psychological (*akhlāqī wa nafsānī*) nuances, theology grounded in a gender-justice perspective, and linguistic analysis (philology) demonstrates how rich and multidimensional Ustaz Adi Hidayat’s oral interpretations are. He not only guides the congregation in understanding the strict legal procedures of religious practice but also invites listeners to explore the emotional and psychological aspects of married life. His analysis of the roots of words such as *mar’ah*, *murū’ah*, and *mir’ah* (mirror) is not merely a linguistic exercise but a subtle strategy to elevate women’s honour and dignity in the eyes of his congregation.

The impact was deeply soothing for the audience. This ethical-psychological approach made the messages of the Qur’an feel highly relatable to contemporary mental health issues and family dynamics. When issues of equality and women’s innate nature are explained through beautiful Arabic, combined with soothing religious values, the congregation, especially mothers and women, feel acknowledged, understood, and empowered without feeling lectured to.

c. Approaches to Oral Exegesis

When viewed in the context of Ustaz Adi Hidayat’s entire oral exegesis, he tends to employ both textual and contextual approaches. In this approach, Ustaz Adi Hidayat seeks to explain the concept of women’s fitrah by analysing Qur’anic verses, drawing on Arabic language and grammar, and using authoritative references such as the Prophet’s hadith.

Ustaz Adi Hidayat’s interpretation, which employs a textual approach to Surah al-Baqarah [2]:35, explains the concept of the creation of the first human, Prophet Adam, whose name represents the material of creation, “*min adimil ardi*,” meaning that humans were created from a layer of earth, distinguishing them from jinn, who were created from fire, and angels, who were created from light. Prophet Adam, who was created to dwell in his temporary abode Paradise was given a partner created from his rib, later referred to as “*zauj*” a woman to accompany her male partner and provide him with peace of mind. This is what later became the natural disposition of women.⁷³

As for the contextual approach to oral exegesis, when Ustaz Adi Hidayat interpreted Surah ar-Rūm [30]:21 which explains that a woman’s pious spirit enables her to bear great offspring, in part by choosing and praying to Allah that the partner He has entrusted to her may be righteous Ustaz Adi Hidayat emphasised that even if the partner He has provided is not more righteous than the woman herself, one should not be too quick to judge the partner as unrighteous. Ustaz Adi Hidayat then addressed this issue by contextualising it through the story of a husband and wife in a certain region of Indonesia:

When I returned to Indonesia from Tripoli, I encountered a rather unusual family. The husband studied in one religious circle and the wife in another; their understandings never met. The wife looked at her husband and saw *bid’ah* everywhere, and the husband was equally confused. Eventually, when they saw me teaching, they invited me to their home. The wife’s teachers were invited, the husband also came, and we held a dialogue. They

⁷² Amal Sunnah, minutes (1:11:50-1:13:40). [Google](#).

⁷³ Amal Sunnah, minutes (9:11-24:39). [Google](#).

appreciated that I brought out the Qur'an and hadith, Qur'an and hadith, Qur'an and hadith, until we found common ground. We lowered one side here and raised the other there until they met at one point. *Alḥamdulillāh*, what happened? They became united. The wife recognised where she needed to improve, and the husband recognised what he needed to do. They met at a common point. The wife first tried to improve, and the husband followed. Now she teaches Qur'anic recitation and loves the Qur'an. Her husband opened a Qur'an learning centre that has spread to many parts of Indonesia. What is most remarkable is that when the husband and wife drew close to God, their children followed. The first child loved the Qur'an; the second did too, and it continued to spread. Their friends joined as well. That is the beauty of it. So do not immediately say, 'My husband is like this; why is he not like the ustaz?' The person God has entrusted to you is the husband you must care for. You will be accountable in relation to your own husband, not someone else's.⁷⁴

In this context, Ustaz Adi Hidayat addresses the dynamics of a family in Indonesia that seem unique. Differences in religious understanding between husband and wife create disharmony within the household. Although the couple is committed to their faith, their differing approaches to Islamic teachings lead to conflict. In this instance, Ustaz Adi Hidayat demonstrates how a woman's innate nature can serve as a path to resolving these differences through her closeness to Allah and fostering harmony within the family.

The contextualization of this story reflects the reality of many families in Indonesia, where the wife often serves as the primary driving force in creating domestic harmony by understanding her innate role as an educator and unifier. Ustaz Adi Hidayat's approach not only resolved the family's issues but also created a broader social impact. For example, the "House of the Qur'an" established by the husband and wife became a vehicle for da'wah that spread throughout Indonesia, demonstrating how individual transformation can influence society as a whole.

This blend of textual (linguistic) and contextual (social reality) approaches shows how flexibly Ustaz Adi Hidayat interprets the teachings of the Qur'an. He does not merely discuss the origins of language or theories of creation in the distant past, but directly applies these teachings to real-life problems in modern Indonesian households, such as religious disagreements between husbands and wives.

This contextualisation approach, through personal reflections or real-life stories, makes the interpretation of the Qur'an feel very grounded. The congregation listening not only gains a theoretical understanding but also receives immediate, actionable solutions. This approach demonstrates that the natural disposition of women, as taught by the Qur'an, is not merely a dogma on paper but a real power capable of resolving family conflicts and bringing about positive change within society.

The predominance of ethical and psychological (*akhlāqī wa nafsānī*) nuances in Ustaz Adi Hidayat's oral exegesis on women's fitrah can be justified by the primary orientation of his interpretation, which consistently focuses on the cultivation of the soul and morality rather than getting bogged down in rigid fiqh debates. When explaining verses about creation and family relationships, such as in Surah al-Baqarah [2]:35 and ar-Rūm [30]:21, he does not limit his discussion to the formal legal rules of marriage alone. Instead, his interpretation emphasises fostering inner peace (*sakīnah*), cultivating awareness of mutual complementarity within the marital bond (*zawj*), and nurturing acceptance of Allah's decree. A woman's (*mar'ah*) physical tenderness (*unthā*) and emotional sensitivity are regarded as spiritual potentials that must be continually guided by piety to avoid the impulses of vice (*fujūr*). Thus, the interpretation of the Qur'an serves primarily as a means of purifying the soul (*tazkiyat al-nafs*) and fostering noble moral character, in which a woman's status and her role as a mother are understood through an affective lens and a deep sense of empathy.

⁷⁴ Amal Sunnah, minutes (1:40:20-1:42:15). [Google](#).

Meanwhile, the interaction between the textual and contextual approaches in Ustaz Adi Hidayat's interpretation does not occur in isolation or merely in alternation, but rather forms a mutually reinforcing dialectical cycle. The textual approach provides the initial foundation for a solid scholarly basis through the analysis of Arabic language, grammatical rules, and etymological exploration, as seen when he unpacks the meanings of *mar'ah*, *murū'ah*, and *mir'ah*. This in-depth textual analysis is crucial for demonstrating that the concepts of *fitrah* and the dignity of women indeed have a strong ontological foundation within the Qur'an. However, this textual truth is not left merely as a medieval scientific theory. Ustaz Adi Hidayat explicitly applies this textual understanding to the contextual realm to address the social realities of modern Indonesian society, such as differing religious views that trigger domestic conflicts. At this point of interaction, the textual approach provides doctrinal legitimacy, while the contextual approach offers practical utility. Women's *fitrah* as unifiers and educators derived textually from the verses ultimately proves to be a concrete, down-to-earth solution to real problems in everyday family life. Based on these two aspects, the concept map in Figure 3 draws the conclusions.

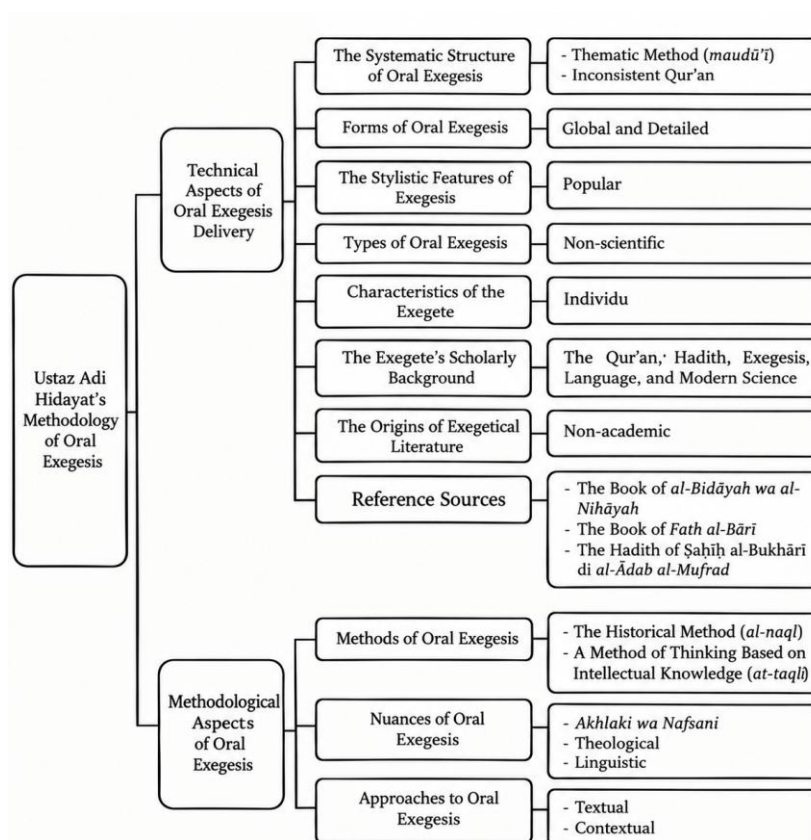


Figure 3. Ustaz Adi Hidayat's Methodology of Oral Exegesis

D. CONCLUSION

This study analyzes Ustaz Adi Hidayat's oral exegesis on women's *fitrah* using Gusmian's *Islah* methodological framework and identifies two key aspects: technical and methodological. Technically, Ustaz Adi Hidayat employs the thematic (*maudū'i*) method, focusing on a single topic rather than the Quran's sequential order. His presentations are comprehensive and detailed, delivered in a popular style, and classified as non-scholarly because they adhere less strictly to academic standards. Despite this, he references authoritative sources such as *Kitab al-Bidāyah wa al-Nihāyah*, *Kitab Fath al-Bārī*, and hadiths from *al-Adab al-Mufrad* in *Saḥīḥ al-Bukhārī*. Methodologically, the exegesis uses the *riwayat* method, grounding interpretation in the Prophet's hadith and integrating scientific perspectives. It incorporates ethical,

psychological, theological, and linguistic approaches, combining textual analysis with contextual insights from both the Qur'anic text and relevant social contexts. This holistic methodology integrates historical, intellectual, and practical dimensions to provide a comprehensive understanding of women's innate nature as described in the Qur'an. Within the broader discourse on contemporary virtual tafsir in Indonesia, which often critiques digital preachers for commodifying religion or promoting superficial narratives, Ustaz Adi Hidayat's approach stands out as a counter-model. While previous studies highlight the dilution of classical scholarship in favor of viral engagement, this research demonstrates a deliberate integration of tradition and modernity. By bridging classical texts (*turāth*) with rational-scientific analysis, including references to molecular biology and contemporary sociological realities, his exegesis surpasses standard populist preaching. This study's primary contribution is identifying an Integrative-Contextual Model of Digital Oral Exegesis. This model shows that Islamic da'wah on digital platforms can maintain academic substance without succumbing to commodification or superficiality. It shows that classical Islamic texts and scholarly authority can be conveyed in accessible language and through rational, scientific analysis. This research contributes to the fields of the "living Qur'an" and digital ethnography by showing how platforms such as YouTube enable new forms of Qur'anic exegesis, bridging doctrinal rigidity with the psychological and domestic realities of modern society. The study is limited by its focus on only two videos from a specific YouTube channel and the lack of empirical data on audience responses. Future research should include audience reception analyses to assess how Ustaz Adi Hidayat's portrayal of women's fitrah in digital media influences female congregants' perceptions, gender relations, and religious practices. Comparative studies should also examine the oral interpretive methods of popular preachers with pesantren backgrounds and those educated in the Middle East on digital platforms. Such research could map shifts in authority patterns and Qur'anic hermeneutics amid ongoing debates over digital preaching in Indonesia.

E. DECLARATIONS

1. Author Contribution

Savira Manzilina: Conceptualization, methodology, research, data collection, formal analysis, interpretation of findings, writing the initial draft, visualization, and review and editing of the manuscript. **Khobirul Amru:** Methodology, research, data collection, formal analysis, and data curation. **Moh Alfin Rosyidi:** Validation, interpretation of findings, and manuscript review and editing. **Albi Ahmad Qusyairi:** Supervision, conceptual input, validation, interpretation of findings, and critical review and editing of the manuscript.

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3. Conflict of Interest

The authors declare no financial, professional, personal, or institutional conflicts of interest that could have influenced the study's design, conduct, analysis, interpretation, or reporting.

4. Declaration of AI Use

The authors used ChatGPT in a limited supporting role during manuscript preparation, primarily for language refinement, improved academic expression, editorial assistance, and initial identification of potentially relevant literature. The authors independently verified all references, arguments, interpretations, and factual information included in the manuscript. Artificial intelligence was not used to generate research data, replace field observations or

interviews, autonomously interpret participants' accounts, or make research decisions. The authors take full responsibility for the manuscript's accuracy, originality, academic integrity, analysis, interpretation, and final content.

5. Additional Information

Not applicable.

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