

Interpretation of Surah Ad-duha in the Oral Interpretation of Walter J. Ong: Analysis of Adi Hidayat's Tafsir on Youtube

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Abstract

This study was motivated by the growing trend of oral exegesis on social media, particularly on YouTube. The study aims to describe Adi Hidayat's oral exegesis of Q.S. Ad-dhuha delivered via the YouTube channel (Adi Hidayat Official), and to identify and analyze the characteristics of Adi Hidayat's oral exegesis of Q.S. Ad-dhuha based on Walter J. Ong's theory of orality. This study employs a qualitative method with a descriptive analytical approach. Primary data consists of video of the interpretation of Q.S. Ad-dhuha uploaded on June 7, 2024, while secondary data was obtained from the book *Orality and Literacy: The Technologizing of the Word* and various relevant literature. The results of this study indicate that Adi Hidayat's interpretation of Q.S. Ad-dhuha is contextual and practical, emphasizing spiritual messages of tranquility, optimism, and the conviction that Allah will not abandon his servants. Furthermore, this interpretation exhibits oral characteristics such as being additive, aggregative, redundant, conservative, empathetic or participatory, situational, and homeostatic, while agonistic characteristics are not dominant. Thus, oral interpretation on social media plays a crucial role in conveying an understanding of the Qur'an in a communicative and relevant manner for contemporary life.

Adi Hidayat; Oral Interpretation; Q.S. Ad-dhuha; Walter J. Ong; YouTube.

Abstrak

Penelitian ini dilatar belakangi oleh berkembangnya tafsir lisan Al-Qur'an di media sosial, khususnya melalui YouTube. Penelitian ini bertujuan untuk mendeskripsikan tafsir lisan Adi Hidayat terhadap Q.S. Ad-dhuha yang disampaikan melalui kanal YouTube (Adi Hidayat Official), dan untuk mengidentifikasi serta menganalisis karakteristik tafsir lisan Q.S. Ad-dhuha oleh Adi Hidayat berdasarkan teori kelisanan Walter J. Ong. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analitis. Data primer terdiri dari video kajian tafsir Q.S. Ad-dhuha yang diunggah pada 7 Juni 2024, sedangkan data sekunder diperoleh dari buku *Orality and Literacy: The Technologizing of The Word* dan berbagai literatur yang terkait. Hasil penelitian ini menunjukkan bahwa penafsiran Adi Hidayat tentang Q.S. Ad-dhuha bersifat kontekstual dan aplikatif dengan menekankan pesan spiritual berupa ketenangan, optimis, dan keyakinan bahwa Allah tidak meninggalkan hamba-Nya. Selain itu, tafsir tersebut mengandung karakteristik kelisanan seperti aditif, agregatif, redundan, konservatif, empatik atau partisipatif, situasional, dan homeostatis, sementara karakter agonistic tidak dominan. Dengan demikian, tafsir lisan di media sosial memiliki peran penting dalam menyampaikan pemahaman Al-Qur'an secara komunikatif dan relevan bagi kehidupan kontemporer.

Kata Kunci: Adi Hidayat; Tafsir Lisan; Q.S. Ad-dhuha; Walter J. Ong; YouTube.

INTRODUCTION

In the last decade, the world has witnessed an acceleration of such complex social transformation, characterized by increasing global mobility, cross-cultural interaction, and the integration of technology in daily life (Azhima, 2025). Along with the development of the times and social dynamics, Islamic interpretation faces the demand to not only provide an interpretation

of sacred texts, but also to serve as a guide for coexistence in an increasingly diverse society (Taufikurrahman, 2024). With its accessibility and egalitarian characteristics, the internet has allowed the general public today to access all sorts of information from a wide variety of sources (Afif & Isnaini, 2023). The influence of digital technology that can result in changes in human life, one example is changes in religious matters (Aliffah, 2026).

One of the figures who actively uses digital media in the delivery of Qur'an studies is Adi Hidayat, the Adi Hidayat Official Channel has developed as a public reference because of the delivery of material that is systematic, analytical, and based on Islamic literature (Albi & Astutik, 2026). Through this channel, Ustadz Adi Hidayat presents various study themes such as tafsir, hadith, morals, and family education that are relevant to the development of Muslim society (Lubis, 2026). Lectures whose narrative content leads to the explanation of the meaning of the Qur'an require the identification of the model of the argument given. Adi Hidayat explains the meaning of words using various classical interpretations as a *basi* (Ghozali, 2022). The way of delivery shows that the interpretation conveyed is not only oriented to textual explanations, but also tries to connect the content of the verse with the experiences and problems of people's lives. One of the studies that shows this pattern is the interpretation of Q.S. Ad-Duha.

Q.S. Ad-Duha was chosen as the object of research because in Adi Hidayat's study the surah is not only explained in terms of textual meaning, but also associated with spiritual issues and human life. In his explanation, Q.S. Ad-Duha positioned as a source of messages about calmness, hope, optimism, and confidence that God does not abandon His servants when facing difficulties (Trisnani et al., 2026). This approach makes interpretation Q.S. Ad-Duha relevant to be studied as a form of oral interpretation that seeks to connect the message of the Qur'an with the audience's life experience (Liputan6.com, 2025). Therefore, this research is very important to be carried out considering that Adi Hidayat's oral interpretation considers Q.S. Ad-Duha as a symbol of spiritual guidance that is important in building hope and resilience for contemporary society. Theoretically, the delivery of interpretation orally can be analyzed through Walter J. Ong's concept of orality. (Ong, 2002) conveying that secondary orality fosters a strong sense of group togetherness; listening to spoken words unites listeners into a group of audiences that are actually the same as reading written or printed texts that tend to direct individuals to themselves.

Previous studies on oral interpretation on YouTube have been carried out by various researchers. Research conducted by Hidayat and Ramadhan (2023) with the title "Reading Hannan Attaki's Oral Interpretation About Glorifying Your Wife on Social Media Analysis of Islamic Media YouTube Channel". This study uses the approach of Andres Gorke and Walter J. Ong, and finds that the characteristics of Hannan Attaki's oral interpretation have three characteristics: conservative, traditional, and redundant or abundant. Next, Abshor (2022) with the title "Interpretation of Islam on the YouTube Page: Oral Interpretation of Gus Izza Sadewa". In this study which uses the approach of Walter J. Ong, it is found that the character in Izza's oral interpretation is not a comprehensive interpretation, but is an Islamic discourse built from an individual understanding of Islam that is dynamic and transformative.

The gap that can still be developed lies in how the characteristics of orality function when the interpretation of the Qur'an delivered orally is produced and reproduced through digital media.

Previous research tends to identify the characteristics of orality, forms of rhetoric, da'wah methods, or communication patterns of certain figures. In this study, Walter J. Ong's theory is not used only to classify Adi Hidayat's speech as additive, aggregative, redundant, empathic, situational, and so on. The framework is used to explain how the characteristics of oral communication function in the delivery of the message of interpretation and how these characteristics adapt when oral speech is reproduced through digital media.

Based on these gaps, this study offers novelty by shifting the focus from simply identifying the characteristics of oral interpretation to the analysis of the function and transformation of the characteristics of orality in the delivery of interpretation through YouTube. Tafsir Q.S. Ad-Duha by Adi Hidayat is used as a case to see how the pattern of oral communication is used in conveying spiritual messages related to the audience's life experience. With the perspective of Walter J. Ong, this study seeks to show that the digitization of oral interpretation is not only the transfer of lectures from face-to-face spaces to digital platforms, but also changes in communication conditions because speech can be stored, re-accessed, and reached a wider audience. This position contributes to the study of the interpretation of the Qur'an by bringing together the study of authenticity and the development of interpretation in the digital media environment.

METHOD

This study uses a type of qualitative research with a descriptive-analytical approach. Qualitative research was chosen because this research is not oriented to measuring numbers, but rather seeks to understand and describe in depth the characteristics of oral interpretation conveyed through digital media (Sugiyono, 2021). The focus of the research is directed at interpretation Q.S. Ad-Duha delivered by Adi Hidayat through the Adi Hidayat Official YouTube channel. A descriptive-analytical approach is used to describe the content, form of delivery, and characteristics of eloquence in the interpretation, then analyze it based on Walter J. Ong's theory of eloquence.

In this study, there are two data sources, namely primary data and secondary data. Primary data was obtained from Adi Hidayat's study video which focused on the interpretation of Q.S. Ad-Duha, uploaded on the official YouTube channel of Adi Hidayat Official on June 7, 2024. Meanwhile, secondary data was taken from the book *Orality and Literacy: The Technologizing of The Word*, various journals, articles, theses, websites, as well as oral interpretations on social media and other relevant references related to the topic of this research (Sulung & Muspaw, 2024).

In this approach, the researcher presents field data collected through observation and documentation, followed by an in-depth analysis of the (Herdayati, 2019). Next, the researcher will describe Adi Hidayat's oral interpretation in explaining Q.S. Ad-Duha and analyze it with a theory put forward by Walter J. Ong entitled *Orality and Literacy: The Technologizing of The Word*. The theory has nine characteristics, including additive, aggregative, redundant, conservative or traditional, close to everyday life, agonistic, empathic and participatory (Ong, 2002). Through this theory, the purpose of the analysis is to assess the characteristics of Adi Hidayat's oral interpretation in Q.S. Ad-Duha. After the analysis is well prepared, the author will conclude the results of the analysis.

RESULTS AND DISCUSSION

Walter J. Ong's Eiliability Characteristics

In terms of literary development, there can still be traces of the language that was brought, whether intentional or not, especially in Classical Malay literature whose writers or copyists were still in the early days of the written tradition. It is undeniable that language is an oral phenomenon (Qisthi & Kurniawan, 2023). Ong (2013) affirms that in essence, language is an oral phenomenon. Spoken language will never be as complete and conforming to rules as written language. Grammar in natural human language becomes abstract in its use. Writing can never escape from idiosyncrasy.

Saussure, Ong (2013) think that writing is a kind of complement to spoken words, not as a modifier of verbalization. Language is an oral phenomenon, wherever humans are they have a language and language that exists basically always as it is spoken and heard in the world of sound. In fact, language is so oral that all the languages in the world, which have been spoken throughout human history, only 106 of them are expressed in writing to an adequate level to produce literature. Oral speech is something inseparable from our consciousness and has fascinated humans, giving rise to serious reflections about speech itself, from the early stages of consciousness long before writing appeared. Thus, from the beginning writing does not reduce eloquence, but rather strengthens it.

Walter J Ong in *Eloquence and Literacy* states that through the total absence of writing in oral culture that has no text, nothing outside the thinker, no text, that allows him to regenerate the same series of thoughts. In primary oral culture, in order to effectively solve the problem of maintaining and resurrecting carefully elaborated thoughts, the mnemonic pattern emerges. These patterns are designed to be easily repeated orally, in the mind incarnate very rhythmic patterns that are balanced, in repetition or antithesis, in alliteration and purwakanti, in epithet expressions or other formulaic expressions in a standard thematic setting, in sayings that are constantly heard by everyone so that they are easily heard in the mind and are indeed patterned to be stored and ready to be recalled or in another mnemonic form. These formulas help to implement rhythmic discourse and act as mnemonic aids. Eloquence can be a form of speech technique that contains educational values, through existing culture and literature (Ong, 2013). It also explains that in primary oral culture, an expression and thought has several characteristics, namely additive, aggregative, exaggerated, convictive, close to daily human life, agonistic, participatory and empathetic, homeostatic and situation-dependent.

The concept of secondary orality is relevant to understanding religious communication through YouTube (Iswan et al., 2026). In the delivery of interpretation through these platforms, the message is still conveyed through elements of oral communication such as voice, intonation, repetition, emphasis, and communicative engagement (Muslimin, 2025). However, the speech also undergoes a process of technological mediation because it is recorded, produced in audiovisual form, stored, and disseminated through digital media (Wahidin et al., 2026). As a result, interpretive communication is no longer limited to a direct relationship between the interpreter and the audience at the same time and place, but can be re-accessed by the audience at different times.

In the context of this study, the interpretation of Q.S. Ad-Duha conveyed by Adi Hidayat through YouTube can be understood as a form of secondary orality. The speech of the tafsir which

is basically oral is reproduced through digital technology so that the characteristics of orality are maintained, but in different communication conditions. Repetition, the use of expressions that are close to life experiences, situational delivery, and emotional engagement with the audience not only function as characteristics of oral communication, but also support the sustainability and affordability of the message of interpretation when disseminated through digital media. Therefore, the concept of secondary orality is used in this study to understand how the characteristics of oral communication work in the delivery of the interpretation of the Qur'an through YouTube.

Adi Hidayat and His YouTube Channel

Ustadz Adi Hidayat was born in Pandeglang, Banten, on September 11, 1984. His father is named Warsu Supena, while his mother is named Hj. Rafiah Akhyar. He grew up with several siblings, including Ade Rahmat, Neng Inayatin, Ima Rakhmawati, and Ita Haryati. As a young dai, his name is quite widely known among the Indonesian people. Recordings of his lectures are spread across various digital platforms such as YouTube and Facebook, and are even broadcast through the AkhyarTV television station, which is rumored to be his own (Anwar, 2021).

The Adi Hidayat Official YouTube channel is a media used to disseminate Islamic studies, including the interpretation of the Qur'an, to a wider audience. The channel contains various studies with submissions supported by oral explanations and visual media such as the 2024 *adifta* whiteboard. This study specifically analyzes the video “(Malaysian Studies) Tafsir Surah Adh-Dhuha Adi Hidayat” which was uploaded on June 7, 2024 and has a duration of 59 minutes and 9 seconds. The video is the main source of data because it specifically discusses Q.S Ad-Duha verses 1-11 (Official, 2024).



Figure 1: Oral interpretation of Q.S. Ad-Dhuha

Source: <https://youtu.be/W7wZStf3iiE?si=PuQu6u8QA1hAotCs>

Adi Hidayat: On the Oral Interpretation of Q.S. Ad-Dhuha

According to Gracia, oral interpretation is a type of interpretation that often adds additional clarification so that today's listeners can understand it more easily (Irsad et al., 2024). The interpretation carried out by Adi Hidayat in explaining Q.S Ad-duha, is included in the category of oral interpretation because it is delivered directly by Adi Hidayat and not through written texts. According to Adi Hidayat, Q.S Ad-duha has a very deep meaning, which not only explores theological aspects but also stores spiritual messages, wisdom, and relevant lessons to be applied in daily life. This tafsir study was delivered at the Sultan Salahuddin Abdul Aziz Shah mosque, Shah Alam, Selangor, Malaysia (Official, 2024).

The explanation of Q.S Ad-duha verses 1-11 begins with the story of the Prophet Muhammad (saw) when he was about to receive the revelation of the surah. He said that in life, sometimes Allah wants the actions taken by humans to be left in certain situations and tested through the reaction of the surrounding environment. For example, he gives an image of a leader who makes good policies. Before the policy was implemented, the community seemed to support it. However, after the policy was implemented, various reactions emerged such as approval, rejection, and ridicule. In this phase, Allah shows the social conditions around the Prophet, including who provides support, who insults, or who is neutral. This is understood as a preparation for the Prophet to design a da'wah strategy in the future. This is what Adi Hidayat calls the initial spirit of the descent of Q.S Ad-Dhuha (Official, 2024).

Furthermore, it was explained that the descent of Q.S Ad-duha was Allah's response to various slander directed at the Prophet Muhammad (saw). This Surah consisting of 11 verses came down when the revelation had stopped so that the Prophet was accused of having been abandoned by Allah. In this condition, Allah sent Q.S Ad-dhuha as a defense against the Prophet from various accusations, insults, and hostility, as well as affirming his elevation of his dignity in this world and the hereafter. Then Adi Hidayat began to explain the verses of Q.S Ad-dhuha which will be described as follows:

A. Interpretation of verses 1-3

Adi Hidayat divides into three different ways of interpreting, namely:

1. Interpretation related to the Prophet Muhammad (saw) at the minute (05:00-10:13)

وَالضُّحَىٰ

Ustaz Adi Hidayat explained the first verse by saying: "O Muhammad, I swear by the time of dhuha, which is the time when you feel calm, comfort, and happiness when the revelation of the Qur'an is revealed, as when you feel the warmth of the light of the Qur'an."

Adi Hidayat explained that when there is a letter waw at the beginning of the Qur'anic verse, followed by *alif lam*, and ends with harakat kasrah or the form of *alif maqsurah* (crooked alif), then waw is interpreted as an oath (*waw qasam*). For example, in the expressions *wa asy-shamsi*, *wal 'asri*, and *wal fajr*. In these words, because it begins with waw, it means an oath. Then, what is the meaning of the oath itself? An oath serves to strengthen a statement. If there is a person who is undecided, it is strengthened by an oath. If someone refutes, an oath is used to affirm it. Then, Adi Hidayat gives an example, if it is said: "*Ustaz will come to give tausiyah, will it really come?*" So to strengthen the statement, a strengthening word is used, such as: *inna al-ustaz sa-ya'ti* (it is true that ustaz will come). Adi Hidayat continues his interpretation in the second verse:

وَاللَّيْلِ إِذَا سَجَىٰ

"I swear and for the sake of the night that you usually recite those verses after the night feels calm."

This quiet night is expressed with peace of soul, when worshipping with all the heart, the habit of the Prophet Muhammad (saw) in reading and feeling revelation at night. Furthermore, Adi Hidayat continued the explanation of the third verse:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

"I dismiss all the accusations of those people who support you, those who lead you, those who are hostile, from now on I say the revelation will never leave you."

Adi Hidayat revealed that Allah was always with the Prophet. The cessation of revelation for a few days (about 12-15 days) was not due to Allah's hatred, as alleged by the polytheists. Rather, it was Allah's way of showing the Prophet who was around him, so that he could know their attitude before continuing the da'wah. Thus, this verse is a direct response to the accusations of polytheists against the Prophet Muhammad (saw).

2. Interpretation in the context of life in minutes (10:14-12:01)

Adi Hidayat combines the interpretation of the 1st and 2nd verses:

"O Muhammad, I swear to inculcate in your deepest soul all the states of happiness that you have found during your life, especially when you receive the revelations as you feel the light of God or when you are in a difficult state of sorrow and sorrow like the darkness of the night."

Interpretation of the third verse:

"Plant in your heart that I will always be with you, whether in times of joy or sorrow, and I will never leave you in the slightest bit in life."

3. Interpretation related to the people of the Prophet Muhammad (saw) in the second minute (12:14-23:20)

After that, Adi Hidayat continued by interpreting verses 1-3 in the context of the ummah:

1st Verse

"O man, I swear by all the pleasures of all the happiness you have ever felt in your life."

2nd verse:

"Or the difficulties you have experienced now feel that you are in the darkness of a difficult night, which is a stingy convenience."

3rd verse:

"Trust in your innermost soul that I will always be with you and provide a solution to the problems you are facing today." The meaning of human life always includes bright (happy) periods such as dhuha, and dark (difficult) periods such as night. Although in both circumstances, Allah is always with His servants.

B. Interpretation of the 4th verse in minutes (25:49)

وَلَاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاٰوَلٰى

"And I swear, O Muhammad, that in the Hereafter, I have prepared for you the greatest bounty which is not equal to the conditions of this world better than all the worlds in it."

وَلَاٰخِرَةُ uses taukid and there is also wawu qasam, which means that I swear, O Muhammad, indeed in the hereafter. This verse not only provides entertainment to the Prophet Muhammad (saw), but also serves as the main principle in shaping a Muslim's view of life in this world and the hereafter. In terms of concept, the world (*ad-dunya*) comes from the root word that describes

something that is near, low, and quickly passing. The world is a place where people have a foothold (الأرض), but its nature is temporary, ephemeral, and not eternal. Everything in the world, be it wealth, position, or pleasure, will eventually experience damage and loss. Therefore, the Qur'an teaches that humans should not make the world the ultimate goal, but rather a tool to achieve more permanent good in the hereafter.

C. Interpretation of the 5th verse on the minute (41:20-51:13)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

"The taste is so perfect that we feel like we can't ask for more."

This verse emphasizes the importance of patience in the face of challenges, such as criticism and rejection. The process to improvement is often accompanied by negative reactions, but from the perspective of faith it can be a form of "recognition" of positive change. Therefore, patience is necessary to maintain consistency. In the context of death, this verse also shows that death is not the end, but rather a gateway to a better life for believers. The fear of death often arises due to attachment to the world and lack of preparation for charity.

Adi Hidayat gave an example from this verse about a person who went to hell, but still had faith in himself despite committing many sins, then was purified in hell after experiencing suffering until he was finally admitted to heaven. When he was in heaven, he forgot everything he experienced in hell. He quoted a hadith from Bukhari and Muslim. The hadith affirms Allah's mercy for believers who commit sins but still have faith, and will eventually enter heaven after being purified.

D. Interpretation of the 6th verse on the minute (51:13-51:57)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

"Try to remember that when we were children, we first came out of our mother's womb when we were children, then there was our mother, there was our father, who wants it, Allah, you don't need to worry because of the problems that are now making it difficult even if you leave tahajut, you leave prayer, don't you pray in the womb, you don't care who feeds you and then you come out of your mother's womb who takes care of you." The word فَآوَىٰ means that Allah sends the best servants to take care of you until you are now.

E. Interpretation of the 7th verse in minutes (52:01-52:39)

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

"O Muhammad, you used to live in a bad environment and Allah saved you with guidance so that you are not exposed to all those bad qualities, you see other people committing adultery, some getting drunk, some who are keriminal and Allah protects you from all that."

The meaning of ضَالًّا here does not indicate that the Prophet was confused in his beliefs, but that he was in the midst of a situation filled with error, and then Allah gave him guidance and protected him from that error. This confirms the importance of guidance as a gift that should be appreciated.

F. Interpretation of the 8th verse in minutes (52:45-53:48)

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

“Even you in preaching used to be difficult for Allah to send Khodijah to help you make it easier, enriching you easily to do da’wah, the Prophet replied na’am, Jibril. Then Allah asked if Allah had given everything, why did you feel comfortable with one problem.”

This verse confirms that Allah provides enough through intermediaries, such as Khadijah’s support in the Prophet’s mission. This shows that Allah’s help often comes through others as a liaison. Awareness of these gifts should result in a real attitude of gratitude.

G. Interpretation of the 9th verse in minutes (53:46-53:55)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

“The meaning for people who are still being treated, pay attention because we have also been in that position.”

H. Interpretation of the 10th verse in minutes (53:57-54:50)

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

“If someone asks us for help and why is it chosen, we are not someone else, like Allah, send someone who helps us. Allah sends someone else to help us, Allah who chooses him comes to us and not to someone else. If you are not able to give him wealth, then say good words.”

This verse instructs us to be considerate of orphans and not to be rude to those who ask. In this context, giving help to others is not just because they are in need, but because God has “sent” them to us as an opportunity to do charity. Even if we cannot help financially, we are still encouraged to give a positive response.

I. Interpretation of the 11th verse in minutes (55:00-59:60)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

“As for the blessings that your Rob has given you, then be grateful for them by using them according to Allah’s commands.”

This verse is often misinterpreted as an encouragement to show pleasure. However, the true meaning is to be grateful for grace by using it in accordance with Allah’s commands. The enjoyment of office is used to uphold justice, wealth is used for zakat and infaq, and knowledge is used for teaching and preaching. Adi Hidayat emphasizes the principle of “إِنَّا أَجْرِي إِلَّا عَلَى اللَّهِ” (the reward of Allah alone) as the main basis for maintaining pure intentions. This is reinforced by the words of Allah: “And indeed, the Hereafter is better for you than the world” (Q.S. Ad-Dhuha: 4), which reminds us that the main focus of a believer is life after death.

Analysis of the Characteristics of Ustaz Adi Hidayat’s Oral Interpretation Based on Walter J. Ong’s Theory

Ustaz Adi Hidayat’s interpretation in the study of “Tafsir Surah Adh-Dhuha” on the @Adi Hidayat Official YouTube channel which will be uploaded in 2024 shows the characteristics of eloquence. According to Walter J. Ong, these characteristics include additive, aggregative, repetitive or redundant, conservative or traditional, close to human life, empathic and

participatory, situational, homeostatic, and agonistic. This framework is then used by a number of Muslim academics to understand the halalness of the Qur'an, including in the context of digital media (Latifah & Sihabudin, 2025). Based on these characteristics, this study identifies forms of halalness in Adi Hidayat's interpretation on the @Adi Hidayat Official channel.

Aggregate characteristics. Adi Hidayat often uses clichés, epithets, and collective phrases that are familiar in oral Islamic culture, such as “sami'na wa athaina” (Al-Baqarah:285), “there must be a solution” (3x repetition), “plant it in your deepest heart” (4 repetitions), and the epithet “Dhuha light”, “mighty king” (similar to the example of Warte J. Ong). An aggregate example: “Allah does not leave you in any part of life... I will be with you in joy and sorrow” (10.13-14.30). This is not an individual analysis, but a collective: ready-made phrases that the audience memorizes together, like Homer's epic in Walter J. Ong's theory. The characteristics of repetition are seen in the minutes (18:42-18:53) and (20:18). Adi Hidayat states: “*Allah will not abandon me, surely Allah will help me, there must be a solution,*” which is repeated about four to five times in sentence variations. This process of repetition aims to strengthen the meaning and deepen the message to the listener, in accordance with the characteristic of eloquence in Walter J. Ong's theory.

Conservative or traditional characteristics can be seen in the use of the principle of classical interpretation, Adi Hidayat upholds old knowledge: the rules of jurisprudence “*al-ibratu bi umumi al-lafẓi la bi khususi as-sabab*” (not specific to the Prophet, general to the people), refer to the companions (Abu Bakr 8 doors of heaven), Muslim hadith, classical interpretation (wawu qasam as taukid). Example: “Did this surah come down only for the prophet... So we use the rule of asbab nuzul “*Al-Ibratu bi umumi al-lafẓi la bi khususi as-sabab*” (minutes 12.14-12.37). This is in accordance with Walter J. Ong's opinion that oral culture is careful to innovate so as not to damage the collective memory.

Characteristics that are close to everyday life can be seen from the use of illustrations and real examples that are relevant to human experience. This example can be seen in the minute (15:34-16:57) through the parable of the glass and the lake, and in the minute (20:21-20:30) which relates the meaning of the verse to the issue of education: “our younger brothers and sisters if they study at the University, if there is a problem in the lesson, they can definitely do it, it must be impossible for God to let us.” The parable of the glass and the lake is used to describe the condition of the human soul when facing problems, where a narrow glass is likened to a narrow heart so that small problems become heavy, while a wide lake symbolizes an open heart so that big problems feel light. This parable serves to make abstract ideas easier to understand by the audience.

The characteristics of empathy and participation can be seen from the direct involvement of the listener in the interpretation conveyed, as conveyed by Adi Hidayat in the minute (13:23-13:51) which awakens an emotional bond: “Hey gentlemen”, “feel it for us”, “if you have a problem”, “raise your hand who will be tested?”. Example: “If in one life we feel... which brings problems... take the mushaf of ablution to read surah Ad-Duha” (minutes 13.23-13.51). The audience is involved hypothetically, creating communal collaboration. The phrase shows that interpretation not only conveys the meaning of the verse, but also encourages the audience to participate emotionally and practically in the process of understanding.

The context-dependent nature (situational rather than abstract) is seen in interpretations that directly lead to practical solutions in life, as expressed in the minute (18:42-20:18) by Adi Hidayat when he said, “our younger brothers and sisters who attend the University, if they face difficult problems in their studies, they can definitely do it, and it is impossible for Allah to let us.” The interpreter not only elaborates on the meaning of the verse, but also provides a real example in dealing with life’s problems. This shows that interpretation is contextual and goes beyond mere theoretical aspects. According to Walter J. Ong, oral culture focuses on real situations, not on abstract concepts (Ong, 2013).

The findings of this study show that the use of YouTube not only serves as a channel to move oral interpretation from the study room to the digital space, but also affects the conditions of delivery and reception of interpretation. In direct oral communication, interpretation takes place in a situation that brings together the interpreter and the audience at the same time and place. Meanwhile, through YouTube, Adi Hidayat’s speech is recorded and made available again to the audience after the initial delivery process ends. This condition makes elements of orality such as repetition, emphasis, expressions that are close to human experience, and situational delivery have a broader function. These elements not only help the audience understand the message while listening, but also maintain the clarity and memory of the message when the video is rewatched.

The findings also show that digital media can expand the reach of religious authorities. In the context of Adi Hidayat’s interpretation, authority is not only present through the ability to provide explanations of verses, but also through the ability to convey interpretations communicatively to a wider audience through digital platforms. YouTube allows a single interpretation delivery to reach audiences who are not present in the study in person and allows the message to be accessed repeatedly (Trisnani et al., 2026). Thus, digital media does not by itself create religious authority, but provides a space that allows interpretive authority to be maintained, expanded, and accepted by audiences outside the traditional religious communication space.

From this perspective, digital interpretation has a different character than traditional oral interpretation. Traditional oral interpretation mainly relies on the direct presence between the interpreter and the listener, so the continuity of the message is highly dependent on the memory, recording, or retransmission by the audience. In contrast, interpretation delivered through YouTube acquires audiovisual and documented properties. Speech can be stored, replayed, shared, and accessed by the audience in a context different from the initial context of its delivery (Iswan et al., 2026). These changes do not eliminate the characteristics of orality, but change the conditions of the existence and dissemination of interpretive messages. In this context, Walter J. Ong’s concept of secondary orality helps explain that orality in digital media is a form of communication that retains oral character, but has been mediated by technology.

Thus, the findings of this study imply that the digitization of tafsir not only expands the medium of delivery of the Qur’an, but also changes the relationship between the interpreter, the message, and the audience. The characteristics of authenticity found in Adi Hidayat’s tafsir show that oral communication patterns still have an important role in the digital environment. However, technology provides new conditions that allow oral messages to become more permanent, accessible repeatedly, and reach a wider audience. This shows that the study of digital interpretation

needs to see language not only as a form of language, but as a communication practice that changes when interacting with media technology.

CONCLUSION

This study shows that Ustazd Adi Hidayat's oral interpretation of Q.S Ad-duha on YouTube has the characteristics of Walter J. Ong's orality, namely additive, aggregative, redundant, conservative or traditional, close to human life, empathic and participatory, agonistic, homeostatic, and situational. Theoretically, these findings show that Ong's theory of orality can not only be used to identify the characteristics of oral communication, but also to understand interpretations reproduced through digital media as a form of secondary orality. Practically, YouTube provides a wider space for the delivery of interpretation because messages can be recorded, stored, replayed, and accessed by a wider audience, so that the characteristics of oral communication can still function in the digital environment.

This research is limited to one study of the interpretation of Q.S. Ad-Dhuha by Ustaz Adi Hidayat through the Adi Hidayat Official YouTube channel and focuses on the characteristics of orality in the interpreter's speech, so it has not yet examined in depth the acceptance and response of the audience. Therefore, the next study can compare several Islamic preachers or interpreters on various digital platforms and examine the audience's response through comments, user interactions, interviews, or digital ethnography approaches. The study is expected to expand the understanding of the transformation of oral interpretation, religious authority, and the development of digital interpretation in the context of contemporary media.

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DECLARATION OF USING AI

The authors used ChatGPT solely to assist with language editing, sentence clarity, and English translation. AI was not used to generate research data, findings, or analysis. All AI-assisted content was reviewed and verified by the authors, who retain full responsibility for the accuracy, originality, and content of this article.

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