

# THE URBAN MUSLIM THOUGHT IN THE AGE OF INFORMATION: MUHAMMADIYAH DIGITAL QUR'ANIC INTERPRETATION

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## Abstract

Advancements in information technology are profoundly impacting various aspects of human life, particularly within urban Muslim communities. Responding to the technological shifts, communities like Muhammadiyah engage in digital interpretation. Therefore, this study aimed to analyze Muhammadiyah interpretation, specifically focusing on Tafsir at-Tanwir through the Tarjih Channel Majelis Tarjih and Tajdid PP. Muhammadiyah. Two main aspects were also addressed, namely the methodology and the characteristics of digital interpretation by Muhammadiyah as presented in Tarjih YouTube Channel. A descriptive analytical Qualitative approach was adopted, and the collected data were then analyzed through data condensation, reduction, presentation, and conclusion. The results showed (1) the emergence of a new form of interaction with the Qur'an in the digital era, (2) the utilization of *tahlily* and *maudhu'i* methods in presenting Tafsir at-Tanwir, and (3) the active role of Tafsir at-Tanwir in shaping contemporary interpretations, specifically in the dissemination of interpretations digitally. In addition, the results showed that Muslims now have greater proximity and accessibility to Qur'anic interpretation compared to previous eras. This indicated that urban Muslims, specifically Muhammadiyah, contributed significantly to da'wah through digital media interpretation of Qur'anic verses on the Tarjih Channel.

**Keywords:** Interpretation; Muhammadiyah; Urban Muslim Thought; YouTube.

## A. Introduction

Urban Muslims are adeptly responding to the advancements in information technology, and this responsiveness can be attributed to awareness of the importance of technology in life, particularly in manifesting religious beliefs within a community (Aziz, 2018). Muhammadiyah is a prime example reflecting technological progress by engaging in digital da'wah (Fithriyyah & Umam, 2018). As a hub of urban thoughts,

Muhammadiyah, with its digital da'wah, comprises the concept of preaching, particularly through digital interpretations available on the Channel. Previous studies have shown that the reception of the Qur'an in the form of digital interpretations transcends group engagement and extends to individual interpretations. These responses are the result of the close intersection between the Qur'an and digital technology, specifically social media (Lukman, 2018), showcasing diverse expressions from Muslims in engagement with the Qur'an.

On an individual level, the reception of the Qur'an by urban Muslims, takes various forms. For instance, Sya'roni Ahmad conducted an interpretative study using YouTube as a medium (Azizah, L. N., & Khoirona, 2020). Similarly, Adi Hidayat, offered Qur'anic interpretations through a YouTube account, although the studies transcended only interpreting verses (Baihaqi, 2021). Another prominent figure, Gus Baha, actively contributed novel religious ideas through online recitations, evidenced by the resonance of Gus Baha hashtags on social media (Qudsy & Muzakky, 2021).

On a collective level, there are groups consistently sharing positive content through social media (Isti'anah, 2019). In addition, Quranrview, a group on Instagram, is dedicated to posting Qur'anic commentary studies (Jannah, R., & Hamdan, 2021). The creative industry also interprets the Qur'an through movies, as seen in short films like *Ghibah* (Fahrudin, 2020). The animated film "Nussa" was also produced as part of the narrative surrounding the reception of the Qur'an (A'yun, 2020).

Historically, interaction with the Qur'an has occurred since the beginning of the revelation of the Qur'an by memorizing, writing, and teaching. Evolving with the technological era, this interaction has transitioned from purely oral and written media forms to a broader direction, namely technological media.

The use of technology as a medium of interaction is well-founded in its ability to firmly establish the Qur'an as the main purpose of revelation and guidance for the universe. Consequently, this form of interaction has become the favored choice for Qur'an activists globally, specifically within urban Muslim communities. Various media platforms serve as conduits for this interaction, including YouTube, Facebook, Twitter, Instagram, and even television. Muhammadiyah, as one of the largest religious organizations in Indonesia and a beacon of urban thought, actively engages in Qur'anic interaction through YouTube.

The presence of Muhammadiyah on YouTube, primarily focusing on interpreting the Qur'an, introduces a new nuance to the field of Qur'anic interpretation. The main source of Qur'anic interpretation in Muhammadiyah discourse is Tafsir At-Tanwir (Rahman & Erdawati, 2019). Therefore, exploring the interpretation by Muhammadiyah, a significant result of urban Muslim thought, on platforms like the Tarjih Channel Majelis Tarjih and Tajdid PP Muhammadiyah YouTube channels, is crucial for further study. Understanding how the Qur'anic interpretation is conveyed, the nuances portrayed, and the characteristics presented through YouTube media, is also essential for public dissemination. These reasons show the importance of conducting this study.

In the early days, Muslims received the Qur'an through memorization, writing, understanding, teaching, and even adopted for healing purposes. The early Muslims were known for exceptional memorization abilities, swiftly memorizing the Qur'an once revealed through Gabriel to the Prophet. Some of the companions of the Prophet, regarded as scribes of revelation, inscribed Qur'an verses on various surfaces like stones, date palms, and animal skins.

The two forms of reception were methods adopted for preserving the early Qur'an. Since the inception of the Qur'an revelation, companions diligently comprehended and internalized various verses. Umar, in a narration, mentioned that understanding Qur'an

content was a gradual process, studying five verses at a time before progressing further. The Qur'an was not solely received in a worship context but also functionally, adopted as a remedy. This was described in the hadiths of the Prophet and documented in the Sahih of Imam al-Bukhari, particularly in chapters like *ath-thibb* and *fadhā'il al-Qur'an* (Al-Bukhari, 1978).

The early reception of the Qur'an was solely oral and written, devoid of mediation by digital technology. This is different from the contemporary Muslim reception of the Qur'an, which relies on digital technology as a global means of information dissemination and documentation (Ni'mah et al., 2021). Social media platforms like YouTube, Facebook, Telegram, and Instagram mediate both individual and group Qur'anic receptions. Moreover, the utilization of digital media as an educational medium has been extensively developed, effectively yielding tangible benefits (Kastolani, 2019).

Previous studies on digital-based hermeneutical receptions of the Qur'an, whether individual or collective, have failed to explore the digital interpretation of Muhammadiyah, particularly Tafsir at-Tanwir. Therefore, this study aimed to provide novel insights into contemporary Qur'anic interpretation, expanding scientific knowledge and unveiling new reception models amidst the era of information advancement.

## B. Methods

The study on urban Muslim thought, particularly Muhammadiyah digital Qur'anic interpretation, adopted a qualitative approach, focusing on Tarjih YouTube Channel. The aim was to investigate the mindset of urban Muslims during the Information Age, specifically examining the practice of digital-based interpretation carried out by Muhammadiyah organization through several experts proficient in the field of Qur'anic interpretation. In this case, the interpretation being studied was the Tafsir at-Tanwir of Muhammadiyah. Observation and documentation were selected as data collection methods. Observation techniques were adopted to gather initial data from the Tarjih Channel on YouTube by conducting in-depth observations of the interpretation practices. Documentation techniques were used to compile all relevant documents sourced from the Tarjih YouTube Channel, considering that the collected data were online. The data were subsequently analyzed using a sequential process, namely data condensation, reduction, presentation, and drawing of conclusions (Huberman, A. M., Miles, M., 2014). The condensation phase included all data related to the Qur'anic interpretation of Muhammadiyah through YouTube media. The reduction phase categorized the outcomes of Qur'anic interpretation based on methodological and characteristic distinctions. Subsequently, the data were presented comprehensively to facilitate the drawing of conclusions, which entailed detailing the methods and characteristics adopted by Muhammadiyah in presenting Tafsir at-Tanwir through YouTube media.

## C. Findings and Discussion

### 1. Findings

#### The Digital Qur'anic Interpretation of Muhammadiyah

The era of globalization has seen the pervasive use of digital technology, specifically on platforms like YouTube media. This technological shift transcends various sectors, including the religious domain, specifically examined in this study, concerning the digital Qur'anic interpretation of Muhammadiyah. In *Lisân al-Arab, at-tafsir* denotes the unveiling of the concealed aspects, while explaining the meaning of Qur'anic verses requiring further elaboration (Manzhur, 2010). This interpretation was

also explained by Fairūz Abādī (Abadi, 2019). In al-Mu'jam al-Wasīth, the words *fassara* and *at-tafsir* indicate that the content of Qur'an, including mysteries, and laws, are revealed when 'tafseer' relates to the Qur'an (Ibrahim Anis, Abd Halim Muntashar, Athiyyah, 1995).

Terminology expert, az-Zarkasyī, explained that the function of interpretation is to comprehend, explain meaning, as well as show the laws and wisdom contained in Qur'an (az-Zarkasyi, Muhammad, 2000). Adz-Dzahabī also revealed that interpretation is the ability of a commentator to unveil the meaning of God words (Ad-Dhahabi, 2005).

The term 'digital' or 'digitus' in Greek translates to 'fingers,' also associated with numbers within a specific calculation system (Kemendikbudristek, 2022). Therefore, the digital domain is closely related to fingers, as most digital processes comprise actions like mouse clicks and cursor navigation. Digital aspects typically require data storage and online utilization (Rifai, 2020). Contemporary data and information are transformed and presented in digital formats (Tihinen et al., 2017).

Muhammadiyah, one of the largest religious organizations in Indonesia, is dedicated to Islamic da'wah (Taufiq, 2020). Committed to preserving and upholding religion from the outset, Muhammadiyah strives for the realization of a genuinely Islamic society. This commitment extends to maintaining and practicing Islam not just as a theological belief but practiced in life with *rahmah* (Santoso et al., 2020).

The theory of digital Qur'anic interpretation, according to Ahmad Rifa'i (2020), includes active interpretation production or engagement in digital interpretation activities. This differs from the digitization of the interpretation, which places more emphasis on converting interpretations into digital formats (Rifai, 2020). Referring to theoretical studies on Qur'anic interpretation and digitalization, digital Qur'anic interpretation represents interpretative practices presented through digital media.

In the context of this study, the practice of interpretation by Muhammadiyah focuses on Tafsir at-Tanwir. Therefore, the digital Qur'anic interpretation of Muhammadiyah signifies the engagement of the organization in digital interpretation activities, specifically focusing on Tafsir at-Tanwir in the Tarjih Channel Majelis Tarjih and Tajdid PP Muhammadiyah YouTube channels.

### **Progress of The Urban Muslim Thought: Muhammadiyah Digital Qur'anic Interpretation on Tarjih YouTube Channel**

This study investigated urban Muslim thought as reflected in Muhammadiyah digital Qur'anic interpretation through YouTube, focusing on the sources of at-Tanwir on the Tarjih Channel. Tafsir at-Tanwir, being jama'i (collective work), consists of several sources engaged in hermeneutical reception through YouTube. Six informants were selected for this study, namely, H. Aly Aulia, Lc., M.Ag., Dr. Ustadi Hamzah, M.Ag., Dr. Hamim Ilyas, M.Ag., Mohamad Dzikron, Lc, M.Hum., Prof. Dr. Yunahar Ilyas, Lc, M.A., and Dr. H. Nur Kholis, M.Ag. These figures were chosen based on the quantity of their interpretations delivered through the Tarjih Channel and the extensive background in religious scholarship, particularly Ulumul Qur'an and Tafsir, established as capable explainers of Tafsir at-Tanwir. Moreover, with the exception of Hamim Ilyas, the remaining five informants are authors of Tafsir at-Tanwir, who are experts in this field.

The following classification will be based on the selected informants to facilitate the analysis of interpretation delivery characteristics. The YouTube documentations were gathered from early 2018 to 2021, yielding six informants for classification:

a) H. Aly Aulia, Lc, M. Ag.

Tafsir at-Tanwir offers Qur'anic interpretation by Muhammadiyah leaders renowned for their expertise. To comprehend the interpretation of Muhammadiyah, it

is crucial to review the Qur'anic study history centered around the teachings of KH Ahmad Dahlan and their embodiment. Although KH Ahmad Dahlan did not reveal an explicit Qur'anic commentary, historical reviews showed the stringent adherence to Qur'an teachings. Initially, the interpretation of Muhammadiyah originated individually, exemplified by Tafsir Al-Azhar by HAMKA, the Tafsir Al-Bayan by Hasbie ash-Shiddiqie, and Tafsir Sinar by Buya Malik Ahmad, purportedly adopting the order of nuzuli in interpretation. In contrast, the Qur'anic interpretation of Muhammadiyah is a collective effort, not individualistic (Channel, 2018).

In the inaugural edition, the informants discussed the nomenclature, motivations, and methods used in writing Tafsir at-Tanwir. The word 'Tafsir at-Tanwir' draws from the linguistic term *nawwara-yunawwiru-tanwiiran*, which means 'enlightening.' The written interpretation aims to illuminate the thoughts and understanding of Muslims in addressing life issues through the Qur'an and Sunnah. This interpretation is rooted in the spirit of *fastabiqul khairat*, a distinctive feature of Muhammadiyah. The commentary method includes both the *tahlily* and thematic approaches, grouping verses and assigning themes (Channel, 2018).

Aly Aulia interpreted surah Al-Baqarah verse 111-113 (Channel, 2020b), 130-134 (Channel, 2021a), and 153-157 (Channel, 2021d) by first reading the specific verse of interpretation, followed by translation. Similar to the general interpretation of *tahlily*, the content, the vocabulary, as well as the continuity between the verses were explained. The verse to be interpreted was first given a general theme before interpretation. This was exemplified by "Millah Ibrahim; Religious Framework, Teachings, and Its Implementation" for Surah Al-Baqarah verses 130-134, or "Patience in Facing Trials in Struggle and Life" for Surah QS Al-Baqarah 153-157.

b) Dr. Ustadi Hamzah, M.Ag.

In one of the presentations interpreting Surah Al-Fatihah, Ustadi Hamzah started by reading and translating the verse, and subsequently introducing a major theme, such as the Origin of Life, View of Life and Way of Life. Similarly, the theme "Hanif and Authentic Religion" was adopted in QS Al-Baqarah 135-138 (Channel, 2021b). Ustadi Hamzah used the Qur'an as a primary source of interpretation (tafsir Al-Qur'an bi Al-Qur'an), evident when explaining the word 'Rabb' by referencing QS Surah al-Ikhlash.

c) Dr Hamim Ilyas, M.Ag.

The Qur'anic interpretation by Hamim Ilyas explored references from Tafsir at-Tanwir, specifically conducting comprehensive linguistic explanations, such as the word *masaajid* in QS Al-Baqarah 114-117 (Channel, 2020a). *Masaajid* was defined as a place of prostration, specifically designated for Muslim worship.

Personal insights were conveyed in this interpretation, such as interpreting *masaajid* as 'surau' in the Indonesian context. The verse *wa man azhlamu min man mana'a masaajidallah* was interpreted as avoiding tyrannical behavior toward others intentionally, disbanding a recitation that is considered heretical or illegal. The disbandment of a group should not be *zhalim*, as it could destabilize the society. Therefore, reports should be made to the authorities to deal with the existing commotion, and avoid taking law into one own hands.

Hamim Ilyas often addresses and thematically group verses 1-5, like in QS Al-Baqarah verses 97-101 themed "Response of the Qur'an to the Denial of the Children of Israel against the Al-Qur'an" (Channel, 2020a). This shows that the interpretations often contain personal opinions.

d) Mohamad Dzikron, Lc., M.Hum

The presentation of Tafsir at-Tanwir follows a systematic approach, grouping verses, interpreting Surah al-Baqarah verses 1-5 and thematically grouping QS Al-

Baqarah verses 97-101 as "Response of the Qur'an to Denial Children of Israel against the Qur'an." The verse was read and translated, while the interpretation was subsequently explained (Channel, 2019b).

Dzikron provided comprehensive linguistic explanations when needed, such as the word 'kafir,' relating its meanings to favors or faith. The interpretations were subsequently related with other verses, referencing QS Luqman verse 12 and Ibrahim verse 7. This indicates there are contradictions in the interpretation of the Qur'an. The differing views of scholars, like Ibn Masuud and Al-Maraghi, on *ahruf muqaththa'ah in fawatihussuwar* (beginning of surah al-Baqarah) was also discussed, analyzing whether it should be interpreted or kept silent, and stating that only Allah knows the true meaning. In addition, Dzikron incorporated interpretations of hadith from the Prophet SAW.

e) Prof. Dr. Yunahar Ilyas, Lc, M.A

Prof. Dr. Yunahar Ilyas, an informant in the study of Tafsir at-Tanwir, presented an interpretation focusing on verses 54-57 of QS al-Baqarah, initially reading the verse and translating it into Indonesian. In line with general interpretation, difficult words are showed with their linguistic meanings. For instance, *baari'ikum* can be explained by relating to a word with similar meaning, namely *khalaqa*, both denoting 'to create.' Quraish Shihab was also referenced, where *bara'a* and *khalaqa* have distinct meanings when mentioned closely compared to when mentioned separately (Channel, 2019a).

The presentation showed extensive insights. In this context, Prof. Dr. Yunahar Ilyas diverged from Tafsir at-Tanwir by incorporating personal opinions. For instance, regarding verses where scholars debate whether interpretation is needed, it is believed that when a verse is miraculous, attempting an interpretation might reduce its miraculous nature, suggesting silence instead.

f) Dr. H. Nur Kholis, M.Ag.

Dr. H. Nur Kholis made two guest appearances in the Tafsir at-Tanwir study between 2018-2021. The presentation closely correlates with other sources, beginning with reading Qur'anic verses, followed by translation and interpretation. For example, the explanation of Nur Kholis in QS Al-Baqarah 159-162 is concise while maintaining the substance contained in the Tafsir at-Tanwir (Channel, 2021c).

## 2. Discussion

Hermeneutical reception, as described by (Rafiq, 2014), is the interpretation of the Qur'an. This reception has been carried out by numerous scholars, such as at-Thabary interpretation of Jami' al-Bayan, al-Alusi with Ruh al-Ma'aniy, and in Indonesia, Tafsir al-Mishbah by M Quraish Shihab. In the context of jama'i interpretations produced collaboratively, Muhammadiyah has its own interpretation called Tafsir at-Tanwir.

Hermeneutical receptions have existed for a significant period and are even categorized as early receptions. However, the initial reception was solely in written form without the mediation of digital technology, specifically YouTube media. This differs from the reception in the digital era, characterized by digital usage. There has been a transition from pure writing to an oral hermeneutical reception, with YouTube serving as intermediary, resulting in widespread dissemination.

The shift in media also impacted the method and characteristics of interpretation. The study conducted on the Tarjih Channel documentation of Tafsir at-Tanwir on YouTube, comprising six informants, yielded insights into the methods and characteristics of Muhammadiyah digital Qur'anic interpretation on the Tarjih YouTube Channel.

### The Method of the Qur'anic Interpretation

Referring to the results regarding the explanation of Tafsir at-Tanwir from the six informants, Muhammadiyah digital qur'anic interpretation adopted the *tahlily* and the thematic methods simultaneously. The *tahlily* method aims to explain the Qur'an verses from various aspects, incorporating the perspectives, tendencies, and desires of the commentators. This approach was systematically presented in accordance with the order of the verses in the *Mushaf*. Typically, it offers a comprehensive understanding of vocabulary, *munasabah* verses, *asbab an-nuzul*, global meaning of verses, and legal inferences. Commentators often presented varying opinions of mazhab scholars, while others incorporated a description of *qira'at*, *i'rab*, and linguistic nuances. This method had diverse features, specifically linguistic, legal, socio-cultural, philosophical, scientific, Sufism among others. The use of the *tahlily* method in Qur'anic interpretation is based on two general characteristics, namely adherence to the order of the *Mushafi* and a comprehensive explanation of the verse content from various perspectives. The following table detailed each characteristic distinctly:

Table 1. The Characteristics of the *Tahlily* Method

No.	The Characteristics of the <i>Tahlily</i> Method	The Indicators of the <i>Tahlily</i> Method
1	According to the <i>Mushaf</i>	In accordance to the <i>Mushafi</i> . The interpretation of Tafsir At-Tanwir, broadcasted between 2018-2021, has only covered the first and second chapters. Although Al-Baqarah has not been completed, the qur'anic interpretation conforms to the <i>Mushaf</i> .
2	The Explanation of the content of the verse from aspects	<ol style="list-style-type: none"> <li>1. Explanation of the verse vocabulary, such as:               <ol style="list-style-type: none"> <li>a) The in-depth interpretation of the word 'Rabb' in QS Al-Fatihah, elucidating its meanings as ruler, guide, protector, even providing unique insights from Iceland. (Ustadi Hamzah).</li> <li>b) The explanation of <i>masaajid</i> in QS Al-Baqarah, denoting a place of prostration and worship specifically intended for Muslims (Hamim Ilyas).</li> <li>c) Discussion on the meaning of 'kafir,' exploring its significance in favor or against faith (Mohamad Dzikron).</li> <li>d) Elucidation of <i>baari'ikum</i> by relating to the word <i>khalafa</i>, explaining that both words signify creation. In addition, citing Quraish Shihab clarification that both words have different meanings when mentioned together compared to when stated separately (Yunahar Ilyas).</li> </ol> </li> <li>2. <i>Munasabah</i> Verses, such as:               <ol style="list-style-type: none"> <li>a) Establishing connections between verses about disbelievers with other relevant verses such as QS Luqman verse 12 and Ibrahim verse 7 (Mohamad Dzikron).</li> <li>b) Relating interpretations of 'the Lord' with QS al-Ikhlash (Ustadi Hamzah).</li> </ol> </li> <li>3. The presentation of differing views of scholars, like Ibn Masuud and Al-Maraghi, on <i>ahruf muqaththa'ah</i></li> </ol>

*in fawatihussuwar* (beginning of surah al-Baqarah), analyzing whether it should be interpreted or kept silent, and stating that only Allah knows the true meaning (Mohamad Dzikron).

4. Interpretation of a verse in relation to another and incorporating the hadith of the Prophet.

The adoption of the *tahlily* method in the digital interpretation showed that Muhammadiyah engaged in a comprehensive approach to interpret Qur'anic verses from various perspectives. However, not all the *tahlily* indicators, such as *qira'at* descriptions, *asbab nuzul*, scientific perspectives, and others, had been fully integrated. This limitation in explanation of *tahlily* was based on the limited number of verses in the Tafsir at-Tanwir, confined solely to QS. Al-Fatihah and Al-Baqarah.

According to (Aly Aulia, 2014), the approach of Muhammadiyah to Qur'anic interpretation did not entirely conform with Al-Farmawi categorization of the four tafsir methods, namely *tahlily*, *ijmali*, *muqaran*, and *maudhu'i*. The discrepancy clarified why the interpretation did not completely conform to the *tahlily* indicators previously mentioned (Aly Aulia, 2014). This also indicated that although the interpretation of Muhammadiyah, particularly Tafsir of at-Tanwir, did not fully adhere to Al-Farmawi four interpretation methods, there were still similarities in the presentation. This method did not render Tafsir at-Tanwir flawed, but introduced a novel nuance to the field of tafsir. Interpreting the Qur'an included delivering its messages from verses, irrespective of the method used, provided each element had the authenticity of tafsir. The adoption of the thematic method in Qur'anic reception could be attributed to the following reasons:

Table 2. The Characteristics of Thematic Method

No	The Characteristics of Thematic Method	The Indicator of the Thematic Method
1	Setting the Main Topic/Theme	The study of Tafsir at-Tanwir determined the theme beforehand, for example: <ol style="list-style-type: none"> <li>1. QS. Al-Baqarah verses 130-134 with the theme of Millah Ibrahim; Religious Framework, Teachings, and its Implementation.</li> <li>2. QS Al-Baqarah 153-157 with the theme of Patience in Facing Trials in Struggle and Life.</li> <li>3. QS. Al-Fatihah with the theme of the Origin of Life, View of Life and Way of Life.</li> <li>4. QS Al-Baqarah 135-138 with the theme of Hanif and Authentic Religion.</li> <li>5. QS Al-Baqarah verses 97-101 with the theme of the Response of the Qur'an to the Denial of the Children of Israel to the Qur'an.</li> </ol>

The *maudhu'i* interpretation method used in Muhammadiyah digital interpretation revealed that Muhammadiyah, through Tafsir at-Tanwir, adopted contemporary approaches in presenting interpretations. However, (Aly Aulia, 2014) stated that Muhammadiyah perspective on the use of thematic elements, typically referred to as a method, leaned toward a technical interpretation rather than a distinctive interpretation method. Assessing the outcomes of digital interpretation on the Tarjih Channel, this discrepancy in terminologies did not alter the essence or systemic nature of *maudhu'i*. It



was also evident that each interpreter applied *maudhu'i* in their presentation.

### The Characteristics of Muhammadiyah Digital Qur'anic Interpretation

Muhammadiyah used the YouTube Tarjih Channel as a platform to convey da'wah through Tafsir at-Tanwir. The analysis of the YouTube channel revealed six informants systematically explaining Tafsir at-Tanwir. Methodically, this approach conformed with al-Farmawi categorization of the four tafsir methods. In both written and oral presentation on YouTube, the *tahlily* and thematic methods were evident, but with differences in delivery due to the nuances between written and spoken language styles.

Previous interpretations by Muhammadiyah, such as Tafsir al-Azhar by HAMKA, Tafsir Al-Bayan by Hasbi as-Shiddieqi, and Tafsir Sinar by Abdul Malik Ahmad (Aly Aulia, 2014), were disseminated through print media, similar to Tafsir at-Tanwir. Transcending classical to contemporary eras, interpretations like Tafsir ath-Tabari by Imam ath-Tabari, Tafsir Mafatih al-Ghaib by ar-Razi, and Tafsir Al-Munir by Wahbah az-Zuhaili were conveyed through print media.

Buya HAMKA interpreted the verses of the Qur'an through YouTube, specifically as an incomplete representation of Tafsir Al-Azhar and a partial interpretation focusing on QS. Al-Baqarah/2: 245 (Fikriyati & Fawaid, 2020). What distinguished Tafsir at-Tanwir was its delivery through both written and oral media specifically on the Tarjih Channel on YouTube.

The shift in commentary publication media, exemplified by Muhammadiyah through Tafsir at-Tanwir, reflected a modern interpretation trend (Lukman, 2018). This signifies the massive integration of humans and technology, differentiating modern interpretations of the Qur'an from earlier versions (Nimah et al., 2021). Technological intermediaries facilitated accessibility to interpretations for Muslims. This was also supported by (Mubarok, 2021), showing that the presence of digital interpretations, labeled as a new media, fostered closer engagement between community and the Qur'an, exemplifying contemporary interpretation trends. In the context of Tafsir at-Tanwir, YouTube served as the medium used for disseminating this da'wah mission, fostering a sense of community closeness, particularly evident through direct interactions in the YouTube chat column during the live interpretation sessions. This showed there was a closeness in virtual space as described previously. Therefore, Tafsir at-Tanwir by Muhammadiyah contributed significantly to the development of contemporary interpretations, specifically in the dissemination of interpretations digitally, a crucial and appropriate aspect in the contemporary digital era.

### D. Conclusion

In conclusion, the utilization of new media in the dissemination of information within urban Muslim society had led to the evolution of contemporary interpretation studies. What was previously conveyed through written media had also shifted toward digital platforms, specifically YouTube media. Therefore, Tafsir at-Tanwir of Muhammadiyah engaged in contemporary interpretation, using the Tarjih Channel to orally convey interpretations.

Some of the characteristics in the digital interpretation of Muhammadiyah contained in the Tafsir at-Tanwir included: 1) both oral and written interpretations on the YouTube channel adopted the *Tahlily* and the *Maudhu'i* methods, although there were differences in terms of spoken and written language styles, 2) the selection of YouTube as a medium for sharing Tafsir at-Tanwir showed the active role of Muhammadiyah in the development of modern interpretations, particularly in the digital domain.

A valuable insight from the emergence of digital interpretation was the impact on urban Muslim communities. In this era where digital had become part of everyday life, easy access to interpretations facilitated interaction with the Qur'an, specifically in understanding its interpretations. Consequently, digital interpretation had rendered the Qur'an more accessible and approachable to Muslims in this era of information advancement.

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#### F. Author Contributions Statement

This study was a collective effort initiated by Amir Hamzah and Saifuddin Amin, who conceptualized Muhammadiyah digital qur'anic interpretation theory. Hawirah classified the results of the interpretation from the YouTube channel, while Siar Ni'mah and Umar structured the article in accordance with the required style.

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