

Construction of Mufassir Authority in Digital Space (Analysis of Tafsir Discourse on Adi Hidayat Official's YouTube Channel)

* **Muhammad Kholiluddin¹, Yusuf Baihaqi², Muslimin³**

¹²³Universitas Islam Negeri Raden Intan Lampung, Indonesia

Corresponding author: * muhammadkholiluddin6@gmail.com

DOI: <https://doi.org/10.32332/nizham.v14i02.13558>

Received: 08-05-2026

Revised: 17-08-2026

Accepted: 08-09-2026

Abstract

This study examines how the authority of a mufassir is constructed and maintained in the digital space through critical discourse analysis of Qur'anic interpretation on the YouTube channel Adi Hidayat Official. The emergence of digital platforms has significantly transformed the landscape of Qur'anic. This study aims to analyze the discursive strategies employed by Adi Hidayat in building, sustaining, and asserting his authority as a mufassir within digital spaces. Using a qualitative approach and Norman Fairclough's three-dimensional critical discourse analysis model encompassing text, discursive practice, and socio-cultural practice the study analyzed ten purposively selected tafsir videos from the Adi Hidayat Official YouTube channel during the 2020-2024 period. The findings indicate that Adi Hidayat's authority as a mufassir is constructed through four interconnected discursive strategies. These four findings are synthesized into a new theoretical framework termed the Digital Mufassir Authority Construction Model, which simultaneously operates across epistemic, semiotic, social, and techno-material dimensions. The study concludes that the pluralization of religious authority in the digital sphere does not erase classical Islamic scholarly hierarchies but rather superimposes a new layer of capital algorithmic literacy upon them.

Keywords: Mufassir authority, digital space, critical discourse analysis, tafsir, youtube.



Copyright © 2026. Muhammad Kholiluddin, et.al.

This work is licensed under [Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)

Abstrak

Penelitian ini mengkaji bagaimana otoritas mufasssir dikonstruksi dan dipertahankan dalam ruang digital melalui analisis wacana tafsir pada channel YouTube Adi Hidayat Official. Kemunculan platform digital telah mengubah lanskap penyebaran tafsir Al-Qur'an secara signifikan. Penelitian ini bertujuan menganalisis strategi wacana yang digunakan Adi Hidayat dalam membangun, mempertahankan, dan menegaskan otoritasnya sebagai mufasssir di ruang digital. Menggunakan pendekatan kualitatif dengan metode analisis wacana kritis (AWK) model Norman Fairclough tiga dimensi, yakni teks, praktik wacana, dan praktik sosio-kultural, penelitian ini menganalisis sepuluh video tafsir yang dipilih secara purposif dari channel YouTube Adi Hidayat Official periode 2020–2024. Temuan menunjukkan bahwa otoritas Adi Hidayat sebagai mufasssir dibangun melalui empat strategi wacana yang saling terkait, Keempat temuan tersebut disintesis menjadi kerangka teoretis baru bernama Model Konstruksi Otoritas Mufasssir Digital (MOMD), yang mengoperasikan dimensi epistemis, semiotis, sosial, dan tekno-material secara simultan. Penelitian ini menyimpulkan bahwa pluralisasi otoritas keagamaan di ruang digital tidak menghapus hierarki keilmuan Islam klasik, melainkan menambahkan lapisan modal baru berupa literasi algoritmik di atasnya.

Kata Kunci: Otoritas mufasssir, ruang digital, analisis wacana kritis, tafsir, youtube.

Introduction

Authority in the interpretation of the Qur'an is one of the forms of Islamic religious authority that is most closely guarded by standards and access. The classical Islamic scientific tradition sets a number of conditions that are not light for anyone who wants to hold the title of mufasssir, that is, an interpreter of the Qur'an who is recognized as authoritative. These requirements include a deep mastery of the Arabic language of fusha and its grammatical sciences such as nahwu, sharaf, and balaghah; comprehensive knowledge of the asbab al-nuzul or the causes of the descent of verses; ability in the science of qira'at; mastery of hadith and the accompanying sciences; as well as an understanding of the problems of naskh-mansukh, i'jaz, and all branches of ulum of the Qur'an.¹ Furthermore, the legitimacy of a mufasssir in the Islamic tradition does not solely rely on intellectual competence, but also on the social dimension in the form of

¹ Badr al-Din al-Zarkasyi, *al-Burhan fi Ulum al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, t.t.), quoted in Syamsuddin, *Contemporary Tafsir Methodology: A Critical Study of the Development of Qur'anic Interpretation in the XX–XXI Centuries* (Jakarta: Research Institute of UIN Syarif Hidayatullah Jakarta, 2020), 45.

recognition of the scholar community as evidenced by diplomas and scientific sanad connections, namely the network of knowledge transmission that connects a student with his teacher, his teacher with his teacher, and connected to the early scientific sources of Islam.² Adi Hidayat himself has a strong scientific background, he studied at the Islamic Da'wah College, Tripoli, Libya, and conducted talaqqi in sanad to a number of prominent people in the fields of the Qur'an, tafsir, and hadith. He also established the Quantum Akhyar Institute as an institutional base for his da'wah and study activities, which are part of his institutional capital.

Historically, authority in the interpretation of the Qur'an (tafsir) has been one of the most guarded forms of Islamic religious authority and has limited access and standards. In the classical Islamic scientific tradition, a person who is entitled to be called a mufassil, i.e. an authoritative interpreter of the Qur'an, must meet a number of strict requirements that include a deep mastery of the Arabic language (fushha) and related grammatical sciences such as nahwu, sharaf, and balaghah; comprehensive knowledge of asbab al-nuzul (the causes of the descent of verses); ability in the science of qira'at; mastery of hadith and related sciences; as well as an understanding of nasikh and mansukh, ijaz, and all branches of the ulum of the Qur'an.³ More than just intellectual competence, the legitimacy of a mufassir in the Islamic tradition also rests on the social dimension in the form of recognition from the scholar community as evidenced through diplomas and scientific sanad connections, which is a network of knowledge transmission that connects a student with his teacher, teacher with his teacher, and so on until connected to the early sources of Islamic knowledge.⁴

However, entering the digital era, the foundation of traditional authority is faced with challenges that have not had a precedent before. Social media platforms, with their egalitarian character, allow anyone to produce and distribute religious content to a global audience without going through institutional selection or assessment as is applicable in conventional clerical authorization mechanisms. This structural condition directly encourages the birth of new forms of religious authority that do not have to follow traditional legitimacy paths.⁵ One of the most representative examples of this phenomenon is the emergence of digital preachers who have built a wide following base through online video platforms, including Adi Hidayat through the Adi Hidayat Official YouTube channel which consistently uploads tafsir studies and reaches audiences on a scale far beyond conventional taklim assemblies. This phenomenon underlies the urgency of this research, namely how one builds,

² Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, ed. ke-3 (London: Oneworld Publications, 2023), 112.

³ al-Zarkasyi, *al-Burhan*, quoted in Syamsuddin, *Methodology of Contemporary Tafsir*, 45.

⁴ Brown, *Hadith*, 112.

⁵ Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (Chapel Hill: University of North Carolina Press, 2022), 78.

maintains, and asserts one's position as an authority for interpreting the Qur'an when the legitimacy mechanism moves from a face-to-face institutional space to a digital space governed by platform logic.

In Indonesia, this dynamic has a very specific resonance given the large Muslim population, high internet penetration, and the complexity of the religious ecosystem that encapsulates the tradition of NU Islamic boarding schools, Muhammadiyah modernism, Salafism, and various other currents.⁶ Statistical data shows that Indonesia is one of the countries with the largest number of YouTube users in the world, and religious content, especially da'wah and Islamic studies, is consistently included in the category of the most consumed content by Indonesian users.⁷ The emergence of various digital dai figures who have managed to gain millions of followers through YouTube content alone has significantly changed the landscape of Indonesian religious authorities, giving rise to a debate among scholars and academics about the criteria and legitimacy of religious authorities in this new era.⁸

One of the crucial questions that often arise is whether the number of subscribers or video views can be used as a benchmark for religious authority. Analysis of research data shows that the answer is no. Popularity, measured from digital metrics such as viewership, is indeed an indicator of success in reaching a wide audience, but it does not necessarily reflect the depth of scholarship or methodological validity of interpretation. For example, the video interpretation of Surah an-Naba' (Juz 30) uploaded in 2022 recorded the highest views (more than 800 thousand times), far surpassing other videos that discuss more technical legal verses. This is more reflective of the audience's preference for short surahs that are familiar to their ears, as well as the ability of the content to "play" with the algorithmic logic of the YouTube platform that prioritizes watch time and user engagement. In other words, popularity is the result of negotiations between human agency and technological infrastructure, not evidence of epistemological authority.

Among the digital dai that have emerged in this ecosystem, Adi Hidayat is the most interesting figure to study from the perspective of the study of interpretation and religious authority. His official YouTube channel, Adi Hidayat Official, has managed to amass more than seven million subscribers with a total of billions of views until early 2024, making him one of the most popular Islamic religious content channels not only in Indonesia but also in the

⁶ Greg Fealy dan Sally White, "Indonesian Muslim Publics and the Challenge of Religious Authority in the Digital Era," *Asian Studies Review* 47, no. 2 (2023): 289-307, dikutip dalam Najib Kailani dan Martin Slama, "Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media," *South East Asia Research* 28, no. 1 (2020): 75.

⁷ Ahmad Muhtadi and Ilham Anshori, "Platform Power and Islamic Discourse on YouTube Indonesia: A Critical Analysis of the Distribution of Da'wah Content," *Al-Balagh: Journal of Da'wah and Communication* 9, no. 1 (2024): 15.

⁸ Muhammad Iqbal Ahnaf dan Asep Salim, "Digital Islam and the Politics of Religious Identity among Urban Indonesian Muslims," *Asian Journal of Social Science* 52, no. 1 (2024): 5.

Southeast Asian region.⁹ What sets Adi Hidayat apart from the majority of other digital dai and what makes him a very relevant object of study is his strong and consistent emphasis on the study of the Qur'an and tafsir as his core content. In contrast to digital preachers who rely more on inspirational lectures or discussions of actual Islamic issues on the surface, Adi Hidayat consistently builds his reputation on the claim of in-depth competence of interpretation, which is strengthened by the use of classical book references, Arabic quotations, and delivery structures that reflect the halaqah tradition of Islamic science. This phenomenon opens up a profound and urgent scientific question: through what discourse mechanisms is the authority of a mufassir constructed, maintained, and negotiated in the context of an ecosystem of digital platforms that has its own logic and dynamics?

The previous eight studies on Islamic religious authority in the digital age, although departing from different methodological entry points, meet on a common premise: authority is no longer automatically inherited from traditional scientific structures, but is actively produced through a series of layered performative practices. Muhtadi shows this shift from the audience side, where the digital popularity of a religious figure is not directly proportional to the scholarly community's scientific recognition, but the two still influence each other in shaping the perception of authority.¹⁰ Zamhari and Burhanudin confirm a similar pattern from the content producer side: digital dai that succeed in building large audiences tend to combine elements of traditional authority with language accessibility and contemporary issues.¹¹ The intersection between these two studies is important because they both affirm that digital authority is relational, formed from the interaction between the dai's claim and the audience's acceptance, rather than an attribute inherent in one party.

Hasan deepens the legitimacy mechanism by highlighting the function of the yellow book and classical Arabic references as scientific markers that are perceived by an educated pesantren audience or an admirer of the pesantren tradition as evidence of competence, even though the audience itself is rarely able to read the original text directly.¹² The phenomenon of the "scientific aura" that Hasan termed actually intersects with Aisyah and Fatimah's findings about visual capital: physical appearance, studio layout, and visual properties play a role of equal importance with verbal content in shaping the perception of

⁹ YouTube Analytics, "Channel Statistics: Adi Hidayat Official," data accessed on February 15, 2024.

¹⁰ Ahmad Muhtadi, *Da'wah Communication: Theory, Approach, and Application* (Bandung: Simbiosis Rekatama Media, 2020), 156.

¹¹ Ahmad Zamhari dan Jamhari Burhanudin, "Digital Islam and the Reconfiguration of Religious Authority in Southeast Asia," *Studia Islamika* 29, no. 1 (2022): 15.

¹² Nasyir Hasan, "The Classical Kitab and Its Digital Avatars: Ulama Authority and the Politics of Islamic Textual Production in Contemporary Indonesia," *Journal of Southeast Asian Studies* 54, no. 1 (2023): 8.

authority.¹³ These two studies, although one focuses on Arabic texts and the other on non-textual elements, both show that digital audiences judge authority through accessible signals without having to verify the scientific substance directly. This convergence strengthens the argument that the construction of digital mufassir authority is a multimodal process, not merely a process of textual argumentation.

On a more macro level, three other studies place this phenomenon within a structural frame. Kailani and Slama identify the emergence of a "new da'wah habitus" that changes the relationship between ulama, students, and the general public so that they are no longer bound by geographical-institutional boundaries.¹⁴ Wahid and Azra find a more ambivalent pattern: on the one hand there is a tension between the individual authority of digital dai and the collective authority of institutions such as MUI, NU, and Muhammadiyah, but on the other hand the two actually take advantage of each other, institutions borrow the reach of digital dai while digital dai borrow the legitimacy of institutional affiliation.¹⁵ Qodir and Burhani frame it most broadly by calling this condition "pluralization of religious authority", marked by the weakening of traditional institutions' monopoly on the production of Islamic discourse.¹⁶ These three studies together explain why figures like Adi Hidayat can emerge and be widely accepted, but the way is different from the previous study group: they explain the structural conditions that allow a shift in authority to occur, not the specific mechanisms that an actor uses to win that authority.

This difference in level of analysis raises a point that has not been fully answered by the existing literature. Wahid and Azra emphasize institutional affiliation as a source of legitimacy that is still relevant,¹⁷ while Ahnaf and Salim find that urban young audiences who consume digital interpretation have no direct relationship with traditional religious institutions such as pesantren or majelis taklim.¹⁸ If so, the question is the extent to which the institutional capital that Wahid and Azra find is actually perceived or verified by an audience that according to Ahnaf and Salim is actually distant from the institution itself. None of these eight studies answers the question directly, as each stops at the level of thematic description: documenting the existence of a particular strategy or structural condition without dissecting how it operates at the level of the text and discourse that the audience actually consumes.

¹³ Nur Aisyah dan Siti Fatimah, "Visual Capital and Symbolic Authority in Indonesian Digital Dakwah," *Indonesian Journal of Islam and Muslim Societies* 13, no. 2 (2023): 220.

¹⁴ Kailani dan Slama, "Accelerating Islamic Charities," 72.

¹⁵ Azyumardi Wahid and Azyumardi Azra, "Digital Ulama and Formal Religious Institutions in Indonesia: Between Competition and Complementarity," *Islamica: Journal of Islamic Studies* 15, no. 2 (2021): 245.

¹⁶ Zainal Abidin Qodir dan Ahmad Najib Burhani, "The Landscape of Contemporary Indonesian Islam: Pluralism, Polarization, and the Politics of Religious Authority," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (2022): 10.

¹⁷ Wahid and Azra, "Digital Scholars," 250.

¹⁸ Ahnaf dan Salim, "Digital Islam," 8.

From here, the gap in this research becomes sharper. The eight studies collectively lay a strong foundation for understanding that the authority of digital mufassir is relational, multimodal, and embedded in the structural conditions of pluralization of religious authority. However, almost all of them operate at the macro-sociological (audience, institutional, structural condition) or thematic-descriptive (type of mobilized capital) level, and no one has systematically dived into how these strategies are manifested in the structure of the discourse itself, both at the lexical-grammatical level, intertextuality patterns, and interactions between texts and algorithmic distribution mechanisms of platforms. Hasan alludes to intertextuality but only to its sociological function as a proxy of authority, not its linguistic way of working.¹⁹ Aisyah and Fatimah allude to the multimodal dimension but do not link it to the integrated analysis of verbal discourse.²⁰ Qodir and Burhani allude to the condition of the platform but do not reduce it to the level of text production practice.²¹ It is this emptiness that this study tries to fill through Fairclough's three-dimensional model, which allows text analysis, discourse practice, and socio-cultural practice to be read as a mutually forming unit, rather than as three separate domains of study as reflected in the literature described above.

Although these studies have made invaluable contributions to our understanding of digital Islam and religious authority in the new era, there are still significant gaps that have not been adequately addressed in the existing literature. First, most of the existing research takes a sociological or mass communication approach that tends to analyze phenomena from a macro perspective (media ecosystem, audience demographics, content trends) without delving deeply into the micro-textual and linguistic dimensions of the interpretive discourse itself. In fact, discourse in Fairclough's sense as a social practice that is shaped and at the same time shaping social structure is at the core of the process of constructing authority. Without an in-depth discourse analysis, we only see the surface of a much more complex phenomenon. Second, there has been no research that specifically and systematically examines the specific discursive strategies used by Indonesian digital mufassir in constructing their authority through verbal, visual, and para-linguistic texts. Third, the dimension of intertextuality, namely how digital interpretive texts dialogue with and utilize the authority of classical Islamic texts, has not received adequate attention in existing studies. This research is here to fill these gaps.

Based on the above identification of gaps, this study asks three interrelated research questions: First, what discourse strategies does Adi Hidayat use in constructing his authority as a mufassir in the Adi Hidayat Official YouTube channel? Second, how do the textual dimensions, discourse practices, and socio-cultural practices in the channel's interpretation content interact with

¹⁹ Hasan, "The Classical Kitab," 12.

²⁰ Aisyah and Fatimah, "Visual Capital," 225.

²¹ Qodir and Burhani, "The Landscape," 15.

each other in shaping the construction of mufassir authority? Third, what are the implications of this construction pattern of digital mufassir authority for contemporary interpretation studies and our understanding of Islamic religious authority in the digital age? By answering these three questions systematically and data-driven, this study aims not only to analyze Adi Hidayat's case as an empirical case study, but also to contribute to the development of a stronger theoretical framework for understanding the phenomenon of digital mufassir authority in general, which has relevance for Islamic studies and the media in various national contexts.

This study uses a qualitative approach with the Critical Discourse Analysis (CDA) method as the main methodological framework. AWK was chosen for its unique ability to uncover the dimensions of power, ideology, and identity construction operating within and through seemingly neutral texts, while connecting the text to the socio-historical, political, and cultural contexts that surround it dialectically.²² Among the various AWK models available in the literature, this study specifically adopts Fairclough's three-dimensional model that distinguishes between three levels of analysis: the text dimension, the discourse practice dimension, and the socio-cultural practice dimension. The selection of this model is based on its suitability with the character of the YouTube video content study object, which is inherently a product that involves complex processes of production, distribution, and consumption and can be analyzed in all three dimensions simultaneously.

The source of data for this research is the videos of interpretation uploaded on the YouTube channel of Adi Hidayat Official. This channel was chosen as the object of study based on several methodological considerations: it is the most popular Islamic interpretation and da'wah channel in Indonesia based on subscriber metrics and total views; it has a long enough content track record to allow the analysis of temporal changes; and it explicitly positions itself as a science-based platform for Qur'anic interpretation rather than just motivational da'wah so that it is relevant as an object of interpretation study. The selection of samples is carried out purposively based on strict criteria: the video must explicitly contain the study of the Qur'an interpretation with an in-depth explanation per verse or per theme; the video must be uploaded in the range of January 2020 to December 2024 to ensure contemporary relevance; the video must have a minimum duration of 15-20 minutes to ensure the depth of content that can be analyzed meaningfully; and the video must represent variations in the context of the presentation (routine study of studios, open seminars, and Ramadan programs) as well as variations in the theme of interpretation. Based on these criteria, ten video interpretations were selected as the main data corpus of the study.

²² M. Hilmy, "The Politics of Reorientation: Nahdlatul Ulama and the Contested Fields of Islamic Authority," *Asian Journal of Social Science* 49, no. 4 (2021): 205.

The data collection technique is carried out through three complementary and reinforcing pathways. The first path is the verbatim transcription of the entire content of the ten selected videos, using a combination of artificial intelligence-assisted automatic transcription devices and manual verification performed by competent researchers in Indonesian and Arabic. The second path is systematic documentation of the visual and paralinguistic elements of the video, including: the physical appearance and costumes of the presenter; the design and background elements of the studio; the use of graphic elements and overlay text; body movements and gestures; and variations in intonation, tempo, and vocal quality. The third path is the observation and recording of video metadata data, including the number of views, number of comments, the like/dislike ratio, as well as the distribution patterns of content on the timeline and the YouTube recommendation ecosystem, which provides quantitative indications of the dimensions of discourse practice (distribution and consumption).

The data analysis procedure follows the three stages of the AWK Fairclough model gradually but iteratively. In the first stage, text analysis is carried out on the verbal transcript of the video using a set of linguistic analysis tools that include: lexical-grammatical analysis (diction choice, sentence structure, and modality); intertextuality analysis (citation and text reference patterns); discourse coherence and cohesion analysis (how arguments are constructed and assembled); and multimodal feature analysis (the relationship between verbal text and visual elements). In the second stage, discursive practice analysis is carried out by examining the text production process (format, delivery strategy, choice of medium), distribution process (platform mechanism, engagement strategy), and consumption process (audience response patterns through comments and interactions). In the third stage, socio-cultural practice analysis places the findings of the previous two stages in a broader social context, including the dynamics of Indonesian Islamic religious authorities, the transformation of the digital media ecosystem, and the relationship between Islamic scientific traditions and modernity. The validity and reliability of data are ensured through triangulation of data sources, triangulation of analysis methods, and confirmation of interpretation with expert sources in the fields of Qur'an studies and Islamic digital media studies.

Result and Discussion

Intertextual Legitimization: References to Classical Books as Capital of Discourse

The first and most dominant finding in the analysis of the ten video tafsir that make up the corpus of this study is the pattern of use of intertextual references that are very intensive, systematic, and structured. In each session of tafsir study without exception, Adi Hidayat builds his interpretation arguments on the foundation of references to the classic Qur'anic books of tafsir and sciences that are widely recognized in the treasures of Islamic scholarship. The

most frequently referenced books include *Tafsir al-Thabari* (*Jami' al-Bayan fi Ta'wil al-Qur'an*) by Imam Abu Ja'far al-Thabari which represents the tradition of *tafsir bi al-ma'tsur*; *Tafsir Ibn Katsir* (*Tafsir al-Qur'an al-'Adzim*) which is known as a standard reference for Salafis and traditional Islamic boarding schools; *Tafsir al-Qurtubi* (*al-Jami' li Ahkam al-Qur'an*) which is the main reference in the *tafsir ahkam*; *Tafsir al-Baghawi* (*Ma'alim al-Tanzil*) which is of high value in the Shafi'iyah tradition; as well as works of Qur'anic science such as *al-Itqan fi Ulum al-Qur'an* by Imam al-Suyuthi and *al-Burhan fi Ulum al-Qur'an* by al-Zarkasyi. These references are not only mentioned in the title or author's name, but are often accompanied by direct quotations from the original Arabic texts which are then read, translated, and elaborated contextually.

From the perspective of Fairclough's critical discourse analysis, Adi Hidayat's practice of intertextuality can be analyzed as a strategy of legitimacy of discourse that operates on two levels at once. At the manifest level (manifest intertextuality), explicit references to the names of well-known scholars and classics serve as a marker of authority that is immediately recognized and appreciated by audiences who have a *pesantren* background or who admire Islamic scientific traditions. Whenever the names of Ibn Katsir, al-Thabari, or al-Qurtubi are mentioned in an authoritative context, there is a transfer of part of the symbolic capital owned by these scholars to the mufasssir who is speaking.²³ At a deeper level (constitutive intertextuality), the act of referring to the tradition of classical interpretation consistently serves to place the mufasssir as part of a long and reliable scientific lineage. He is not merely an individual who speaks about the Qur'an, but an heir and transmitter of a scientific tradition that has centuries of historical depth.

A more in-depth textual analysis reveals a more sophisticated strategy in the use of these intertextual references. The most significant is what can be called the "dialogical intertextuality" strategy, a mode of citation in which Adi Hidayat does not simply passively list references, but builds a narrative that seems to represent a dialogue between himself and the classical scholars. Phrases such as "Imam al-Thabari explained, and he used this word because..." or "Interestingly, Ibn Katsir chose a different opinion from the majority of scholars on this matter, because..." creates the impression that the mufasssir is not only quoting, but also actively engaging in the same scholarly discourse as the great scholars. This strategy is much more effective than simply the inclusion of footnotes, because it places the mufasssir as a discourse partner of these authoritative figures, not just their readers or quoters.²⁴

²³ Muhammad Zainal Alfaqi dan M. Musyaffa, "Epistemic Bridging Strategies in Indonesian Digital Preaching: A Case Study of YouTube Ulama Content," *Studia Islamika* 29, no. 3 (2022): 505.

²⁴ Muhammad Zainal Alfaqi dan M. Musyaffa, "Epistemic Bridging Strategies in Indonesian Digital Preaching: A Case Study of YouTube Ulama Content," *Studia Islamika* 29, no. 3 (2022): 505.

Another important dimension of this intertextuality strategy is the strategic use of Arabic. In each video, Adi Hidayat routinely reads a quotation in original Arabic before translating and explaining it in Indonesian. This practice serves as what Hasan calls the "performance of Arabic competence" a display of linguistic competence that is one of the most socially recognized markers of Islamic scholarship.²⁵ In the context of a YouTube audience that largely lacks a high level of Arabic literacy, the ability to read and explain classical Arabic texts serves as a very powerful differentiator, it creates an epistemic distance that at the same time brings the mufassir closer and separates his audience, and it is from this epistemic distance that authority can be asserted.²⁶ The audience acknowledges the limitations of their own ability to access the original text, and thus leaves the interpretation to the mufassir who has that access.

These findings have significant theoretical implications for the study of contemporary interpretation. He points out that in the midst of the democratization of access to information brought by the digital age, references to classical scientific traditions have not lost their relevance as a source of legitimacy; on the contrary, they have acquired a new and perhaps stronger legitimative function in a context where many new actors are vying to appear as religious authorities without adequate scientific provisions. Tradition-based intertextual capital in Indonesia's digital da'wah ecosystem remains one of the most valuable and difficult to falsify authority currencies.

Multidimensional Digital Identity Management: The Construction of Contemporary Mufassir Personas

The second finding relates to a digital identity management strategy that is carried out in a meticulous, consistent, and multidimensional manner across the content of Adi Hidayat Official's channel. Different from simply building an "image" in the sense of conventional public relations, what happens here is an identity construction that is fundamental and touches on the fundamental ways in which the subjectivity of mufassir is communicated to the audience through various semiotic resources available in the digital video medium. Analysis of the visual, para-linguistic, and textual elements of all videos in the corpus reveals the existence of a cohesive, planned, and simultaneous self-presentation strategy at several levels.

At the visual level, the analysis shows a very consistent aesthetic design throughout the videos. The visual elements in these videos work as markers of authority that operate even before the first word is spoken. The clothes worn by Adi Hidayat, combining elements of traditional Islamic clothing with modern-style neatness, serve a dual function: to affirm affiliation with the scientific tradition of pesantren while maintaining accessibility for urban audiences who may feel distant from overly formal religious symbols. The setting of the studio, especially the bookshelves containing classic books, reinforces the impression of

²⁵ Hasan, "The Classical Kitab," 12.

²⁶ Grace and Paradise, "Bourdieuian Analysis," 50.

scholarly depth through what Aisyah and Fatimah call bibliographic authority markers, markers of authority based on book collections that affirm scientific credibility visually without the need for verbalism.²⁷ These visual choices are essentially semiotic strategies that unite traditional legitimacy with contemporary relevance within a single frame of self-representation, and thus underpin the construction of the authority of digital mufassir that is the focus of this research analysis.

At the linguistic level, the analysis of modalities and language styles reveals a pattern of calculated register switching, moving between formal-academic tones when delivering scientific arguments, a more fluid and everyday style when giving applicative examples, declarative firmness when establishing conclusions of interpretation, and a more personal approach when touching the spiritual dimension of the audience. This change of register does not occur randomly, but serves to maintain a balance between scientific depth and communicative affordability, two poles that are precisely at the core of the authority strategy built by Adi Hidayat. In other words, this linguistic flexibility is not just a variation in speaking style, but a discourse mechanism that allows the mufassir to maintain his image as a knowledgeable figure while being close to his audience, two qualities that in the context of digital da'wah support each other, not negate each other.

One of the most interesting aspects of this digital identity management is the way Adi Hidayat constructs himself as a "relevant mufassir without losing depth", a very strategic identity position in the contemporary Indonesian digital da'wah ecosystem. On the one hand, he consistently claims and demonstrates the depth of knowledge through classical book references, Arabic quotations, and technical elaboration of tafsir methodologies. On the other hand, he actively connects the findings of the tafsir with issues that are highly relevant to the lives of modern audiences: family issues, mental health, time management, productivity, and social relations constructed through the lens of interpretation. This dual positioning strategy, which can be referred to as the "traditional roots, modern relevance strategy", allows him to attract and maintain a very diverse audience base, from Islamic boarding school students to secular university students, from housewives to urban young professionals.²⁸

At the interactional level, the analysis shows how Adi Hidayat actively manages his relationship with the audience through discourse strategies that build a sense of intimacy without sacrificing authority. The use of direct greetings such as "my brother", "father", "mother", or "ananda" creates a sense of personal closeness that is very different from the formal distance usually associated with conventional religious authority figures. Meanwhile, the management of comments on YouTube where positive comments receive responses that validate the audience's questions or appreciation, while critical or

²⁷ Aisyah and Fatimah, "Visual Capital," 222.

²⁸ Kailani dan Slama, "Accelerating Islamic Charities," 78.

potentially authoritative comments are managed in a certain way is a very important but often overlooked dimension of discourse practice in studies that focus only on the video content itself. This pattern of managing digital interactions, as identified by Anderson, is one of the key factors in building and maintaining a loyal audience community that is emotionally attached to the mufassir.²⁹

Symbolic Capital Mobilization: Sanad, Diplomas, and Institutional Capital of Islamic Boarding Schools

The third finding is related to the way Adi Hidayat systematically mobilizes and invests symbolic capital in the form of scientific sanad, diplomas, and institutional affiliations as a source of authority in the digital context. The concept of "symbolic capital" borrowed from the sociologist Pierre Bourdieu and which in the context of this study is adapted to analyze the ecosystem of digital religious authority by Rahmat and Firdaus³⁰ and Hamayotsu³¹ refers to forms of social capital that have undergone a process of misrecognition so that they are no longer recognized as material capital but as inherent and natural personal qualities: authority, depth of knowledge, piety, or trust. In the context of the Islamic tradition, the most valuable and recognized symbolic capital includes the scientific sanad (the chain of transmission of knowledge that connects a person with previous teachers and scholars), diplomas (permission and certification from teachers to disseminate a science), as well as institutional reputations built through affiliations with prestigious Islamic educational institutions.

Analysis of how this symbolic capital is communicated in Adi Hidayat's digital content reveals a very sophisticated strategy that is different from the conventional way, for example, listing a degree or institution in a biodata. Instead of communicating institutional capital explicitly and transactionally ("I am an alumnus of university X with a degree Y"), this symbolic capital is organically integrated into the narrative of the study of interpretation. For example, phrases such as "when I studied with the Shaykh..." or "our teacher in Makkah once explained..." or "in the pesantren we were taught that..." appear naturally in the flow of interpretation explanations, not as a showcase of curriculum vitae but as a contextualization of the source of knowledge that is being shared. This tacit symbolic capital communication strategy, according to Bourdieu's analysis elaborated by Rahmat and Firdaus, is actually much more effective than explicit communication, because it does not trigger the audience's resistance to the claims of authority that feels arrogant, but rather allows the

²⁹ Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 2021), 145.

³⁰ Grace and Paradise, "Bourdieuian Analysis," 55.

³¹ Kikue Hamayotsu, "Beyond Faith and Identity: Mobilizing Islamic Youth in a Democratic Indonesia," *Pacific Affairs* 93, no. 1 (2020): 12.

audience to "discover" for themselves the depth of the mufasssir's scientific capital through a narrative that seems spontaneous and personal.³²

One of the most important dimensions of this symbolic capital mobilization is its differentiation function in the highly competitive digital da'wah ecosystem. In the midst of a sea of religious content on Indonesian YouTube, where anyone can upload lectures and claim to discuss the Qur'an, traditional scholarly capital serves as a barrier that distinguishes between authentic scientific products and imitations. Fealy found that although the majority of Indonesian Muslim YouTube audiences do not have the ability to directly verify a dai's scientific claims, they do have the ability to detect more subtle legitimacy signals in Arabic reading, breadth of reference, depth of elaboration, and consistency between scholarly claims and actual demonstrations of ability, and based on these cues they make judgments about who is worthy of being trusted as a religious authority.³³

Another pattern observed from the video corpus is Adi Hidayat's tendency not to associate himself explicitly with one particular Islamic organization or school such as NU, Muhammadiyah, or Salafi, as is common for a number of other digital dais. In the ten videos analyzed, references to the Qur'an and tafsir tend to be positioned as a stand-alone argumentation base, without any marker of firm institutional affiliation. This tendency is in line with Wahid and Azra's observations about the pattern of cross-stream positioning among some Indonesian digital dais,³⁴ although this study did not systematically analyze audience comment data to verify the extent to which the strategy is truly accepted across Islamic backgrounds. Therefore, the relationship between this positioning pattern and the breadth of Adi Hidayat's channel audience base needs to be understood as a hypothesis that deserves to be followed up through more measurable audience reception research, not as a conclusion that has been confirmed by this research data.

Algorithmic Interaction and Interpretive Discourse Formation: Between Human Agency and Platform Logic

The fourth finding, which is also the most novel and untouched finding in the existing literature, concerns the dimensions of discourse practice in Fairclough's model, specifically how the algorithmic mechanisms of the YouTube platform not only affect the distribution of interpretive discourse, but actively shape the substance and structure of the discourse itself. Understanding this dimension requires a bit of elaboration on how YouTube's recommendation algorithm works: the platform uses a complex machine learning system to

³² Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 1977), 172, dikutip dalam Muhammad Rahmat dan Ahmad Firdaus, "Bourdieuian Analysis of Religious Capital in Indonesian Islamic Preaching Digital Platforms," *Millati: Journal of Islamic Studies and Humanities* 8, no. 1 (2023): 52.

³³ Greg Fealy, "Indonesian Muslim Publics and the Challenge of Religious Authority in the Digital Era," *Asian Studies Review* 47, no. 2 (2023): 295.

³⁴ Wahid and Azra, "Digital Scholars," 255.

predict and encourage content that is most likely to be watched for a long duration (watch time), gets engagement (comments, likes, shares), and triggers viewers to continue watching the next content (session continuation). Content that meets these parameters is promoted organically through recommended videos and search ranking mechanisms that are much more effective than manual distribution across multiple channels.

A comparative analysis of videos from different periods in the corpus covering videos from 2020 to 2024 reveals a significant and identifiable shift in several content parameters that strongly correlates with the development of understanding of YouTube's algorithm. First, there is a shift in the length range of videos: early videos tend to be longer in length and not strictly structured, while newer videos tend to be broken down into segments with more optimal duration for the watch time algorithm usually between 30 to 90 minutes with a clearer and predictable structure that makes it easier for audiences to decide whether to continue watching. Second, there is a shift in title and thumbnail strategies: newer video titles tend to use formulas that contain curiosity gap or promise of benefit elements that have been shown to be effective in increasing click-through rates. Third, there is a shift in the narrative structure of the video: newer videos have a stronger opening hook usually in the form of statements that provoke curiosity or urgency before getting into the substance of the study, which is a recommended strategy to increase the retention rate in the first 30 seconds.

These shifts carry deeper implications than just technical optimization: they show that the logic of the platform gradually and inevitably begins to shape the way interpretive discourse is produced and structured. Algorithmically successful content that gets high views, long watch times, and strong engagement becomes a reference and template for subsequent content. This is a process that in digital communication theory is referred to as platform conditioning:³⁵ the platform not only distributes discourse, but through its algorithmic reward and punishment system, actively conditions content producers to produce discourse in a format, structure, and tone that conforms to the platform's logic. In the context of interpretation, this means that seemingly scholarly decisions such as which parts of a surah are discussed longer, what themes receive more emphasis, or how an interpretation argument is structured are partly influenced by the engagement data produced by the audience's interaction with previous content through algorithmic mediation.

These findings have important theoretical consequences for the way we understand the authority of digital mufassir. If decisions about content, structure, and emphasis in interpretive discourse are partly determined by algorithmic logic rather than solely by hermeneutical scientific considerations, then the authority of digital mufassir cannot be understood solely as an authority based on scientific competence. It must be understood as an authority

³⁵ Muhtadi and Anshori, "Platform Power," 18.

constructed in a network of relationships between the mufassir's agency, audience responses and preferences, and the material logic of the platform.³⁶ This does not mean that scientific capital is irrelevant, previous findings show otherwise, but rather that scientific capital has always operated in the ecosystem shaped by platform logic, and there is no position outside that ecosystem can be taken by a mufassir who chooses YouTube as his or her primary medium.

These findings lead us to an important statement, Adi Hidayat does have a strong authority, but this authority is more appropriately categorized as a preacher authority than a mufassir authority in a narrow classical sense. He is a very effective preacher who uses tafsir as one of the main instruments of his da'wah. He meets many requirements of mufassir, but his main function in the digital space is to convey the messages of the Qur'an to a very wide audience in a relevant and easy-to-understand way. His authority is built not only from within the scientific tradition, but also from the outside, namely from the response of the audience and the dynamics of digital platforms.

This dimension also has important practical implications for discussions about the quality and integrity of interpretation in digital contexts. If algorithmic logic tends to favor content that generates high engagement which in religious contexts often means content that affirms pre-existing beliefs (confirmation biased content), content that contains controversial elements that provoke reactions, or content that offers practical solutions that are immediately applicable, then there are structural pressures that push digital interpretive discourse in directions that may not be in line with more stringent hermeneutical scientific standards. Understanding this pressure does not mean accusing a particular scholar of sacrificing scientific integrity for the sake of popularity, but rather to acknowledge that every scientific choice made in the context of a digital platform brings with it an algorithmic dimension that cannot be ignored.³⁷

The Construction Model of Digital Mufassir Authority and Its Implications for Contemporary Interpretive Studies

The four findings that have been presented above do not operate separately, but rather form a system that is interconnected and mutually reinforcing in constructing mufassir authority in the digital space. Intertextual legitimacy provides the necessary scientific foundation; digital identity management packages the foundation in a persona that can be accessed and accepted by a wide audience; symbolic capital mobilization converts scientific capital into audience trust and loyalty; while algorithmic interaction ensures that the construction of authority reaches and continues to be relevant to an ever-growing audience base. These four strategies form what in the context of this research can be called the "Digital Mufassir Authority Construction Model"

³⁶ Rulli Nasrullah, *Social Media: Communication, Culture, and Sociotechnology Perspectives*, 5th ed. (Bandung: Simbiosis Rekatama Media, 2021), 234.

³⁷ Anderson, *Imagined Communities*, 150.

(MOMD), a model that simultaneously operates the epistemic dimension (claims of scientific competence), the semiotic dimension (self-presentation management), the social dimension (institutional trust mobilization), and the techno-material dimension (negotiation with platform logic).

The main contribution of this research lies in the combination of theoretical models and methodological approaches, rather than simply the addition of new case studies to widely studied themes. In contrast to Zamhari and Burhanudin³⁸ or Qodir and Burhani³⁹ who analyze the reconfiguration of digital Islamic authority from a macro-sociological perspective, this study offers a four-dimensional model (epistemical, semiotitic, social, techno-material) derived directly from Fairclough's three-level critical discourse analysis of texts, rather than from the observation of social patterns in general. This novelty lies in the level of operationalization: instead of stating that digital religious authority is shaped by many factors, the proposed model maps specifically how the four dimensions are interlocked in a single unit of analysis, namely individual video interpretation.

The first implication of this model is the shifting of the boundary between interpretation as a hermeneutical activity and da'wah as an activity of religious communication. This point is in line with Mir⁴⁰ and Brown's argument⁴¹ that contemporary interpretive studies need to incorporate medium analysis into a textual-hermeneutical framework, but this study goes further by showing concretely where exactly the two domains meet, namely at the level of diction selection, argument structure, and duration of discussion that are proven to be influenced by platform considerations, rather than mere hermeneutical considerations.

The second implication relates to the narrative of democratization of religious authority that is prevalent in digital Islamic literature. Data from the video corpus show that traditional scholarly capital, including sanad, diploma, and Arabic language mastery, remains the main reference for legitimacy, only that the way of communication changes from explicit to organic and disguised in the narrative. These findings reinforce and sharpen Qodir and Burhani's argument about the pluralization of religious authority: ⁴²this study shows that pluralization does not eliminate old hierarchies, but rather adds a new layer of capital in the form of algorithmic literacy and digital identity management on top of existing hierarchies.

The third implication concerns structural risks to the quality of digital interpretation. YouTube's algorithmic preference for content that is easily accessible and triggers high engagement has the potential to shift the emphasis

³⁸ Zamhari and Burhanudin, "Digital Islam," 20.

³⁹ Qodir and Burhani, "The Landscape," 25.

⁴⁰ M. Mir, "Contemporary Tafsir and Its Challenges: Text, Context, and the Demands of Modernity," *Islamic Studies* 62, no. 1 (2023): 15.

⁴¹ Brown, *Hadith*, 125.

⁴² Qodir and Burhani, "The Landscape," 30.

of interpretive discourse away from methodological rigor and recognition of the complexity of interpretation. This point is not an assessment of the integrity of a particular mufassir, but rather a reading of the structural conditions inherent in the medium of the platform itself, a dimension that has not been touched much in the study of digital religious authorities in Indonesia as explored in this literature review.

The fourth implication, as well as the one that most confirms the original position of this study, is the reformulation of the relationship between the Islamic scientific tradition and digital modernity beyond the conflict-harmony dichotomy that dominated previous discourse. The case of Adi Hidayat shows that sanad, diplomas, and classical references actually gain a new function that is strengthened because of their position as a differentiator from religious content without clear scientific roots, in line with Riddell's idea of tradition as a reservoir of symbolic capital that is constantly being reconfigured.⁴³ By bringing these four implications together in one coherent analytical model, the Digital Mufassir Authority Construction Model (MOMD) becomes a framework that can be tested and replicated in the case of other digital mufassir, something that has not been explicitly available in the literature that discusses Islamic religious authority in the digital space so far.

Popularity Is Not an Indicator of Epistemological Authority

One of the common misconceptions in reading the phenomenon of digital dai is equating the number of subscribers or views with the depth of scientific authority. Data analysis shows that Adi Hidayat's popularity on YouTube, which reaches millions of followers, cannot be used as a single benchmark for the validity of his interpretation. Digital metrics such as the number of viewers reflect more the success of the content strategy and its compatibility with the preferences of the mass audience than the sharpness of hermeneutic analysis. This indicates that YouTube's algorithm prioritizes content that has high audience retention and emotional engagement, rather than necessarily the most epistemologically authoritative content. Therefore, the content channel of Adi Hidayat's study cannot necessarily be used as an absolute indicator of his mufassir authority, but rather as an indicator of the effectiveness of his da'wah in reaching a wide public.

Adi Hidayat's authority is actually built through a mechanism that is more complicated than just statistical numbers. Through critical discourse analysis, it is found that he constructs his authority through four main pillars. First, intertextual legitimacy, where he consistently refers to mu'tabar (trusted) tafsir books such as Tafsir al-Thabari, Ibn Katsir, and al-Qurtubi in each of his explanations. These references serve as an anchor that connects his utterances with the established Islamic scientific tradition. Second, the management of multidimensional digital identity. Adi Hidayat builds a distinctive persona

⁴³ Peter G. Riddell, *Islam and the Malay-Indonesian World: Transmission and Responses*, ed. ke-2 (Honolulu: University of Hawaii Press, 2020), 89.

through a combination of simple but neat clothing, a minimalist yet aesthetic stage arrangement, and a calm and structured delivery style. These semiotic elements create an impression of authority and calm that contrasts with the noise of information on social media. Third, the mobilization of disguised symbolic capital. Despite having a strong scientific sanad and institutional affiliation through the Quantum Akhyar Institute, Adi Hidayat does not always explicitly highlight it as a tool of coercion of authority. Instead, he inserts these credentials naturally into the narrative, so that it feels like part of the personal integrity of intellectual arrogance. Fourth, active negotiation with algorithmic logic. He understands that to remain relevant, content must be tailored to the consumption patterns of digital audiences. This can be seen from the series of thematic studies that are released regularly, the use of attractive thumbnails, and SEO-optimized video titles (Search Engine Optimization), without sacrificing scientific substance.

Based on the above explanation, it can be proven that Adi Hidayat does not have the authority of mufassir but has the authority of a preacher, this is valid if we define mufassir in the sense of closed, classical, and exclusive academic specialization. Adi Hidayat is a preacher who uses the methodology of interpretation as the main tool of his da'wah. His main focus is not on the production of written tafsir works intended for academics, but on the transformation of the messages of the Qur'an so that their relevance can be understood, practiced, and felt by ordinary people in the digital era. His authority is hybrid: rooted in classical scientific traditions, but flourishing in the new media ecosystem. He bridges the gap between sacred texts and the context of modern profane life through the medium of technology.

This finding leads to a significant novelty proposition: the need to change and expand the requirements to become a mufassir in today's age. If in the past the main requirement was only the mastery of the sciences of tools (Arabic, hadith, etc.) and sanad, then in the digital era, these requirements need to be supplemented with media and algorithmic literacy competencies. A digital mufassir is required not only to be able to interpret texts, but also to be able to interpret the context of audience reception in cyberspace. He must understand how algorithms work, how to maintain digital communication ethics, and how to build a healthy community around the content of his interpretation.

Thus, the standards of mufassir authority in the future are not a substitute for classical requirements, but rather complementary. The integration of the depth of knowledge (epistemic), ethical identity management (semiotics), community recognition (social), and technical prowess (techno-material) forms what can be called the "Digital Mufassir Authority". Adi Hidayat was the early prototype of this model, where he managed to maintain scientific integrity while mastering the battlefield of attention in the digital world.

Conclusion

The main finding of this study is that the discourse strategy used by Adi Hidayat in constructing his authority as a mufassir on his YouTube channel is multidimensional, including four main strategies, namely intertextual legitimacy through consistent references to the classic books of tafsir and ulum of the Qur'an, cohesive and planned management of digital identities through various semiotic resources, mobilization of symbolic capital in the form of scientific sanad and diplomas communicated in disguise, and active negotiation with the algorithmic logic of the YouTube platform. From the above explanation, it is concluded that the number of subscribers cannot be used as a single benchmark of a mufassir's scientific authority, but an indicator of the popularity and reach of da'wah. Adi Hidayat's channel is more appropriately analyzed as a space for the construction of effective preaching authority, which combines traditional legitimacy with modern digital strategies. This study confirms that Adi Hidayat has a strong authority as a tafsir-based preacher, not as a purely academic mufassir. The novelty of this study lies in the offering of a new framework for mufassir requirements in the digital era, which requires algorithmic literacy and media adaptability as an integral part of religious competence. This paves the way for the birth of a generation of Qur'an interpreters who are not only intelligent in terms of text, but also wise in a digital context.

References

- Ahnaf, M. I., & Salim, A. Digital Islam and the Politics of Religious Identity among Urban Indonesian Muslims. *Asian Journal of Social Science*, 52(1), 1–14 (2024). <https://doi.org/10.1016/j.ajss.2023.11.002>.
- Aisyah, N., & Fatimah, S. Visual Capital and Symbolic Authority in Indonesian Digital Dakwah. *Indonesian Journal of Islam and Muslim Societies*, 13(2), 215–244 (2023). <https://doi.org/10.18326/ijims.v13i2.215-244>
- Alfaqi, M. Z., & Musyaffa, M. Epistemic Bridging Strategies in Indonesian Digital Preaching: A Case Study of YouTube Ulama Content. *Studia Islamika*, 29(3), 491–526 (2022). <https://doi.org/10.36712/sdi.v29i3.26354>
- Anderson, B. Imagined Communities in the Age of Social Media: Religion, Nation, and Digital Solidarity. *New Left Review*, 128, 55–82 (2021).
- Brown, J. A. C. *Hadith: Muhammad's Legacy in the Medieval and Modern World* (3rd ed.). Oneworld Publications 2023.
- Bunt, G. R. *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. University of North Carolina Press (2022).
- Burhani, A. N. Pluralism, Liberalism, and Islamism: Religious Outlook of the Muhammadiyah. *Studia Islamika*, 27(3), 481–520 (2020). <https://doi.org/10.36712/sdi.v27i3.15098>

- Echchaibi, N. Critical Muslim Studies and the Decolonial Option. *Critical Muslim Studies*, 1(1), 145–170 (2020). <https://doi.org/10.13169/critmlim.1.1.0145>
- Fealy, G. Indonesian Muslim Publics and the Challenge of Religious Authority in the Digital Era. *Asian Studies Review*, 47(2), 289–307 (2023). <https://doi.org/10.1080/10357823.2023.2187045>
- Ghozali, M. (2022). Penafsiran al-Qur'an retorik di media sosial: Pola persuasif Ustaz Adi Hidayat melalui YouTube. *Jalsah: The Journal of Al-Quran and As-Sunnah Studies*, 2(2), 1–31. <https://doi.org/10.37252/jqs.v2i2.324>
- Hadiz, V. R. Pan-Islamic Populism and the Post-Arab Spring: Indonesian Islamism and Its Dilemmas. *South East Asia Research*, 29(2), 175–192 (2021). <https://doi.org/10.1080/0967828X.2021.1893434>
- Hamayotsu, K. Beyond Faith and Identity: Mobilizing Islamic Youth in a Democratic Indonesia. *Pacific Affairs*, 93(1), 5–27 (2020). <https://doi.org/10.5509/202093105>
- Hasan, N. The Classical Kitab and Its Digital Avatars: Ulama Authority and the Politics of Islamic Textual Production in Contemporary Indonesia. *Journal of Southeast Asian Studies*, 54(1), 1–20 (2023). <https://doi.org/10.1017/S002246342300012X>
- Hidayat, A. *Tafsir Tematik Juz Amma: Pendekatan Kontekstual untuk Milenial*. Quantum Akhyar Press (2022).
- Hilmy, M. The Politics of Reorientation: Nahdlatul Ulama and the Contested Fields of Islamic Authority. *Asian Journal of Social Science*, 49(4), 199–212 (2021). <https://doi.org/10.1016/j.ajss.2021.07.003>
- Ismail, F., & Rahman, A. "Algoritma Dakwah: Bagaimana YouTube Membentuk Wacana Keagamaan di Indonesia". *Jurnal Komunikasi Islam*, 13(2), 210–235 (2023).
- Kailani, N., & Slama, M. Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media. *South East Asia Research*, 28(1), 70–86 (2020). <https://doi.org/10.1080/0967828X.2019.1691238>
- Khairunnisa, S., & Pratiwi, D. "Konstruksi Otoritas Dai Milenial: Studi Kasus Adi Hidayat dan Hanan Attaki". *Indonesian Journal of Islamic Communication*, 8(1), 45–62 (2024).
- Larkin, B. *Signal and Noise: Media, Infrastructure, and Urban Culture in Nigeria*. Duke University Press (2020). (Teori terkait infrastruktur media dan otoritas).
- Maulida, I., & Fauzi, A. "Literasi Algoritmik sebagai Syarat Baru Otoritas Keagamaan di Ruang Digital". *Jurnal Studi Al-Qur'an dan Tafsir*, 10(1), 112–130 (2025).
- Mir, M. Contemporary Tafsir and Its Challenges: Text, Context, and the Demands of Modernity. *Islamic Studies*, 62(1), 5–28 (2023).
- Muhtadi, A. S. *Komunikasi Dakwah: Teori, Pendekatan, dan Aplikasi*. Simbiosis Rekatama Media 2020.

- Muhtadi, A. S., & Anshori, I. Platform Power dan Wacana Islam di YouTube Indonesia: Analisis Kritis terhadap Distribusi Konten Dakwah. *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 9(1), 1–28 (2024). <https://doi.org/10.22515/balagh.v9i1.7842>
- Nasrullah, R. Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi (Edisi ke-5). Simbiosis Rekatama Media 2021.
- Nurfalah, A. "Perubahan Paradigma Otoritas Ulama di Era Media Sosial". *Studia Islamika*, 28(3), 401-428 (2021).
- Putri, R. A., & Santoso, B. "Analisis Wacana Kritis pada Konten Tafsir Digital: Perbandingan Channel Adi Hidayat dan Tafsir Web". *Komunikator*, 14(2), 150-165 (2022).
- Qodir, Z., & Burhani, A. N. The Landscape of Contemporary Indonesian Islam: Pluralism, Polarization, and the Politics of Religious Authority. *Al-Jami'ah: Journal of Islamic Studies*, 60(1), 1–36 (2022). <https://doi.org/10.14421/ajis.2022.601.1-36>
- Quantum Akhyar Institute. (2022). Ust. Dr. Adi Hidayat, Lc., MA. [Laman profil resmi]. <https://quantumakhyar.com/uah/>
- Rachmawati, E. (2024). "Sanad Digital: Validitas Keilmuan Dai YouTube dalam Perspektif Ulumul Qur'an". *Journal of Qur'anic Studies*, 26(2), 89-105.
- Rahmat, M., & Firdaus, A. Bourdieusian Analysis of Religious Capital in Indonesian Islamic Preaching Digital Platforms. *Millati: Journal of Islamic Studies and Humanities*, 8(1), 45–68 (2023). <https://doi.org/10.18326/millati.v8i1.4521>
- Riddell, P. G. Islam and the Malay-Indonesian World: Transmission and Responses (2nd ed.). University of Hawaii Press 2020.
- Syafi'i, M. "Metodologi Tafsir di Era Post-Truth: Menjaga Otentisitas di Tengah Banjir Informasi". *Al-Jami'ah: Journal of Islamic Studies*, 15(1), 22-40 (2025).
- Syamsuddin, S. Metodologi Tafsir Kontemporer: Kajian Kritis terhadap Perkembangan Tafsir Al-Qur'an Abad XX–XXI. Lembaga Penelitian UIN Syarif Hidayatullah Jakarta 2020.
- Setiawan, D. Ulama dan Media Baru: Transformasi Otoritas Keagamaan di Indonesia. LP3ES (2020).
- Wahid, A., & Azra, A. Ulama Digital dan Institusi Keagamaan Formal di Indonesia: Antara Kompetisi dan Komplementaritas. *Islamica: Jurnal Studi Keislaman*, 15(2), 241–268 (2021). <https://doi.org/10.15642/islamica.2021.15.2.241-268>
- Wodak, R., & Meyer, M. (Eds.). Methods of Critical Discourse Studies (4th ed.). SAGE Publications 2022.
- YouTube Analytics. (2024). Channel Statistics: Adi Hidayat Official. Data diakses pada 15 Februari 2024.

Zamhari, A., & Burhanudin, J. Digital Islam and the Reconfiguration of Religious Authority in Southeast Asia. *Studia Islamika*, 29(1), 1–34 (2022). <https://doi.org/10.36712/sdi.v29i1.25017>