



DIGITAL CONTEXTUALIZATION OF QUR'ANIC FAMILY ETHICS IN GUS BAHHA'S YOUTUBE TAFSIR

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ABSTRACT

This article examines how Qur'anic family ethics are recontextualized when Gus Baha's oral Qur'anic interpretation is mediated through YouTube. Rather than viewing digital tafsir as a simple transfer of traditional interpretation into an online environment, this study investigates how Qur'anic meaning, ethical reasoning, and digital mediation interact in Gus Baha's online tafsir. The research employs qualitative content analysis with Abdullah Saeed's contextualist Qur'anic hermeneutics as the primary theoretical framework. The empirical corpus consists of three publicly available YouTube recordings from the Pengajian Gus Baha channel focusing on family-related ethical themes. The findings show that Gus Baha's interpretation transforms Qur'anic values into everyday moral reasoning through accessible language, analogies, illustrations, and reflections on family experiences. This study proposes digital contextualization as an analytical perspective involving textual engagement, ethical contextualization, and digital mediation to examine how Qur'anic ethical meanings are interpreted, reformulated, and circulated through digital religious communication. The study contributes to Qur'anic studies by extending contextualist hermeneutics into the analysis of digitally mediated religious interpretation.

Keywords: *Family Ethics, Digital Tafsir, Gus Baha, Contextualist Hermeneutics*

A. Introduction

Digital platforms have transformed the production, circulation, and consumption of religious knowledge in contemporary Muslim societies. Religious learning, which previously relied heavily on mosques, pesantren, scholarly gatherings, and printed Islamic literature, has increasingly expanded into audiovisual and interactive digital environments (Utami et al., 2026). Through platforms such as YouTube, religious explanations are no longer limited by geographical boundaries but become accessible, searchable, and repeatedly encountered by diverse audiences. This transformation represents more than a technological change in communication. It also influences how religious authority is constructed, how interpretations are presented, and how audiences negotiate religious meanings within everyday experiences (Campbell & Connelly, 2015). Consequently, digital media have become important spaces for examining the relationship between Islamic knowledge, interpretation, and contemporary social realities.

The digitalization of Islamic discourse has significantly affected the way Qur'anic interpretation is communicated and experienced. Tafsir, traditionally developed through scholarly institutions, written commentaries, and face-to-face transmission, now appears through online lectures, video recordings, and social media platforms (Adinugraha et al., 2026). Previous studies on digital Islam have demonstrated that digital environments create new forms of religious engagement by increasing accessibility and enabling broader circulation of Islamic knowledge (Abusharif, 2023a). Digital platforms should therefore be examined not merely as channels of transmission but as communicative environments that shape how religious interpretations are presented, accessed, and contextualized. The characteristics of digital communication, including audiovisual presentation, replayability, and accessibility, influence how religious meanings are framed and understood. Therefore, digital tafsir requires analysis not only as interpretation but also as a mediated process of meaning production.

The relationship between Qur'anic interpretation and changing social contexts has been widely discussed through contextualist approaches in contemporary Islamic thought. Among these approaches, Abdullah Saeed's contextualist hermeneutics serves as the primary theoretical framework, while digital contextualization is developed in this study as an analytical concept for examining how contextual Qur'anic interpretation is mediated through digital platforms. Saeed argues that interpretation requires attention to the original context of revelation, textual meaning, ethical values, and contemporary application (Saeed, 2016). His approach emphasizes that Qur'anic interpretation involves identifying moral principles embedded within revelation and applying those principles to new social situations. This perspective is particularly relevant for studying family ethics because family relationships continuously develop

according to changing social conditions while remaining connected to religious values and ethical commitments.

Recent scholarship has explored various dimensions of digital religion, online religious authority, and contemporary Islamic interpretation. Research in digital religion demonstrates that online platforms reshape religious authority by creating interactions between traditional scholars, digital audiences, and technological systems (Campbell & Evolvi, 2020; Sipa & Lubis, 2023). Studies of Islamic digital environments also show that online spaces contribute to new patterns of religious learning and participation, allowing Islamic discourse to circulate beyond conventional institutions (Sebihi & Moazzam, 2024; Sufri Eka Bhakti, 2021). Meanwhile, studies of Qur'anic interpretation have emphasized the importance of contextual approaches that connect scriptural meanings with contemporary realities (Krasniqi, 2025). Although previous studies have examined digital religion, online Islamic authority, and contextual Qur'anic interpretation, these strands of scholarship have rarely been examined together at the level of interpretive practice. This study addresses this gap by analyzing how Qur'anic family ethics are reformulated when oral tafsir is mediated through YouTube.

This research addresses this gap by examining Gus Baha's online tafsir concerning Qur'anic family ethics. Gus Baha provides an important case because his interpretive style combines classical Islamic scholarship with accessible oral explanation, everyday examples, humor, and social reflection. His online lectures demonstrate how Qur'anic teachings are communicated beyond traditional learning spaces and connected with contemporary family experiences (Nuralik et al., 2026). However, this study does not simply investigate what Gus Baha teaches about family ethics. Instead, it examines how Qur'anic ethical meanings are interpreted and communicated through Gus Baha's digitally mediated oral tafsir in relation to contemporary family life. The focus of this study is therefore on the process through which scriptural meanings are connected with ethical reasoning and everyday family experiences within a digital religious environment.

In this study, digital contextualization refers to the process through which Qur'anic ethical meanings are interpreted, reformulated, and circulated within digitally mediated communication. The concept does not refer merely to the distribution of Qur'anic interpretation through digital platforms, but to the process through which scriptural meanings are connected with contemporary ethical concerns through digital forms of communication. Digital contextualization involves three analytical dimensions: (1) textual engagement, which refers to the interpretation of Qur'anic teachings and the identification of ethical meanings embedded within the text; (2) ethical contextualization, which refers to the reformulation of Qur'anic principles into moral reflections relevant to contemporary social experiences; and (3) digital mediation, which refers to the

technological and communicative conditions that shape how interpretations are presented, circulated, and received by audiences.

Based on this background, this article addresses two research questions: first, how does Gus Baha digitally contextualize Qur'anic teachings on family ethics in his online tafsir? Second, how does the YouTube format shape the presentation and circulation of Qur'anic family ethics in Gus Baha's online tafsir? To answer these questions, this study employed qualitative content analysis combined with Abdullah Saeed's contextualist hermeneutics. Three publicly accessible YouTube recordings from the Pengajian Gus Baha channel were purposively selected based on their relevance to Qur'anic teachings on family relationships: "Keutamaan Sedekah kepada Keluarga" (13 July 2024), "Hubungan Orang Tua dan Anak dalam Islam" (20 October 2024), and "Berkah Punya Anak" (13 February 2025). The recordings were transcribed, segmented into interpretive units, and coded according to three analytical dimensions: textual engagement, ethical contextualization, and digital mediation. The coded data were then compared across the recordings to identify recurring interpretive patterns and develop the concept of digital contextualization.

The article contributes to Qur'anic studies and digital religion scholarship through three main contributions. First, it explores digital contextualization as an analytical perspective for understanding how Qur'anic ethical meanings are interpreted, reformulated, and circulated through digitally mediated religious communication. Second, it provides empirical insight into how Gus Baha transforms Qur'anic family ethics into contemporary moral reasoning through conversational language, analogies, and reflections on everyday experiences. Third, it contributes to discussions of contextualist hermeneutics by highlighting the importance of considering digital environments as part of the contemporary context in which Qur'anic interpretations are communicated. Thus, digital tafsir can be examined as a form of religious interpretation shaped by the interaction between Qur'anic meaning, ethical reasoning, and digital communication practices.

B. Recontextualizing Qur'anic Ethics into Everyday Family Relations

The first research finding demonstrates that Gus Baha's online tafsir transforms Qur'anic ethical principles into practical moral reasoning within everyday family relations. The interpretation does not remain at the level of textual explanation but moves toward the construction of ethical meanings relevant to contemporary family experiences. In the selected YouTube recordings, family is presented not merely as a social institution but as a moral environment where Qur'anic values such as responsibility, compassion, gratitude, care, and mutual support are practiced. This finding indicates a movement from Qur'anic meaning toward ethical principles and finally toward lived social experience. Such a movement reflects the characteristic of contextual interpretation, in which

scriptural teachings gain contemporary relevance through engagement with human circumstances and social realities (Fakhrurrozi et al., 2024).

The empirical data illustrate this process through Gus Baha's explanation of family responsibility and moral care across the three selected recordings. In the recording "Keutamaan Sedekah kepada Keluarga" (13 July 2024), Gus Baha connects charitable practices with responsibility toward close relationships, showing that religious care is not limited to individual acts of giving but is embedded within family and social bonds. A similar pattern appears in "Hubungan Orang Tua dan Anak dalam Islam" (20 October 2024), where Gus Baha emphasizes the importance of appreciating children from an early age and guiding them through religious values and moral development. Furthermore, in "Berkah Punya Anak" (13 February 2025), he presents children as part of gratitude, continuity of values, and spiritual responsibility within family life. These explanations demonstrate how Qur'anic family ethics are reformulated into practical moral reflections connected with everyday experiences of care, responsibility, and parenthood.

From the perspective of Abdullah Saeed's contextualist hermeneutics, Gus Baha's interpretation illustrates the process of identifying ethical values beyond the literal level of Qur'anic statements. Saeed argues that contemporary Qur'anic interpretation requires attention to three interconnected dimensions: the original meaning of revelation, the ethical objectives embedded within the text, and the application of those values within contemporary contexts (Saeed, 2016). In Gus Baha's explanation, Qur'anic teachings related to family relationships are not presented as isolated religious instructions but are interpreted through broader ethical principles concerning human responsibility and social relationships. Therefore, the interpretive process reflects what Saeed describes as the movement from textual understanding toward contextual application.

The empirical data show that Gus Baha frequently employs everyday language, analogies, and familiar social examples to explain Qur'anic ethical teachings. This communicative strategy enables abstract theological concepts to become accessible moral guidance for ordinary audiences. Rather than relying exclusively on technical exegetical terminology, his oral interpretation connects Qur'anic messages with common family experiences, including relationships between parents and children, obligations among family members, and the moral significance of caring for relatives. Such a pedagogical approach demonstrates that contemporary Qur'anic interpretation is not only concerned with producing correct meanings but also with creating meaningful connections between religious values and social life (Karman et al., 2025).

This finding strengthens previous studies on contextual Qur'anic interpretation, which argue that the relevance of Qur'anic teachings depends on the ability of interpreters to connect textual principles with changing historical and

social conditions. However, this study extends previous discussions by demonstrating that contextualization today also occurs through digital oral communication. In other words, the process of making Qur'anic ethics relevant is shaped not only by the interpreter's engagement with social realities but also by the communicative environment through which interpretation is delivered. The YouTube format allows Gus Baha's explanations to move beyond the original religious gathering and enter new contexts of reception where audiences encounter Qur'anic ethics through recorded audiovisual content.

The relationship between oral explanation and digital circulation reveals an important dimension of digital contextualization. Traditional oral tafsir has historically depended on physical presence, teacher-student relationships, and local religious communities. However, digital platforms transform oral interpretation into a durable and accessible form of religious knowledge. Through recording and online availability, explanations concerning family ethics can be encountered repeatedly by audiences in different social contexts. This process does not eliminate the oral character of tafsir; rather, it extends oral religious communication into a digitally mediated environment. Digital mediation therefore becomes part of the interpretive process because it influences how ethical meanings are accessed, remembered, and applied (Sihabussalam et al., 2024).

The findings also position Gus Baha's tafsir within broader discussions concerning contemporary Islamic authority. Previous research on digital religion has shown that online platforms create hybrid forms of religious authority, where established scholarly recognition interacts with technological accessibility and audience participation. In this case, Gus Baha's authority is not constructed solely through formal scholarly status but also through his ability to communicate complex religious ideas in an accessible manner. His interpretive style demonstrates that digital religious authority depends not only on knowledge transmission but also on the capacity to translate religious traditions into meaningful contemporary narratives.

C. Oral Tafsir and Digital Mediation in Contemporary Religious Communication

The second research finding demonstrates that Gus Baha's online tafsir represents a transformation of oral religious interpretation into a digitally mediated form of religious meaning production. Although the content maintains important characteristics of traditional Islamic teaching, such as oral explanation, informal communication, storytelling, and direct engagement with listeners, the digital environment changes the conditions under which interpretation is produced and received. In traditional religious gatherings, tafsir is experienced through physical presence, immediate interaction, and a specific social context between teacher and audience. However, through YouTube, oral tafsir becomes a

recorded and transferable form of religious knowledge that can circulate beyond its original setting. This transformation indicates that digital mediation does not simply preserve oral interpretation but actively reshapes the social life of tafsir by creating new possibilities for access, reception, and engagement (Nirwana, 2024).

From the perspective of digital religion studies, religious communication through digital platforms involves a process of mediation in which technology becomes part of the formation of religious experience. Media are not merely instruments that deliver pre-existing religious messages; rather, they influence how those messages are structured, encountered, and interpreted by audiences (Lövheim, 2020). In the case of Gus Baha's tafsir, YouTube contributes to the transformation of oral religious teaching into a mediated experience. The audience no longer receives interpretation only within the original context of a religious gathering but encounters it through a digital interface that allows individual listening, repeated viewing, and personal reflection. Therefore, the meaning of tafsir is shaped by both the interpretive content and the digital conditions through which it becomes available.

The empirical findings show that Gus Baha's communicative style plays an important role in maintaining continuity between traditional oral tafsir and digital religious communication. His use of conversational language, humor, narratives, and everyday examples creates a sense of familiarity between the speaker and the audience. Such characteristics represent what digital religion scholars describe as the adaptation of religious communication to new media environments, where authenticity and accessibility become important elements in establishing connections with audiences (Marei, 2024). In this context, the effectiveness of digital tafsir does not depend solely on transferring scholarly knowledge into digital formats but also on preserving communicative practices that make religious messages understandable and socially relevant.

The digital environment also changes the temporality and spatiality of Qur'anic interpretation. Traditional oral tafsir is generally connected to a particular time and place, where interpretation occurs within a specific gathering and disappears after the event concludes unless transmitted through memory or documentation. YouTube alters this condition by transforming oral explanations into persistent digital materials that can be accessed at different times and locations. This characteristic enables audiences to encounter the same interpretation repeatedly according to their personal circumstances. The possibility of replay and repeated engagement creates a different relationship between audiences and tafsir, where interpretation becomes part of an ongoing process of personal religious learning rather than a single moment of religious instruction (Khasanah et al., 2023).

This finding strengthens previous research on digital Islam, which argues that digital platforms contribute to the decentralization and expansion of Islamic

knowledge circulation. Earlier studies have demonstrated that online environments allow religious messages to reach audiences beyond traditional institutional boundaries while creating new forms of participation and engagement (Abusharif, 2023b; A'lan Tabaika & Roibin, 2025). However, this study extends those discussions by showing that digital platforms do not only expand the reach of religious discourse but also influence the interpretive process itself. In Gus Baha's case, the transformation from oral tafsir into digital content creates a new context in which Qur'anic interpretation is encountered, understood, and integrated into contemporary family discourse.

Furthermore, the findings contribute to discussions about religious authority in digital environments. Previous scholarship has suggested that digital media create complex relationships between established religious authority and new forms of online visibility. Rather than replacing traditional authority, digital platforms often reorganize how authority is presented and recognized (Andok, 2024; Campbell, 2023). Gus Baha's online tafsir illustrates this process because his religious authority is communicated through the combination of scholarly knowledge, oral performance, and digital accessibility. The YouTube environment allows his interpretive voice to reach audiences who may not participate directly in traditional Islamic learning institutions. Consequently, digital mediation becomes an important factor in shaping contemporary experiences of Islamic authority.

The formation of digital religious meaning in Gus Baha's tafsir can be understood through the three dimensions of digital contextualization identified in this study: textual engagement, ethical contextualization, and digital mediation. These dimensions demonstrate that Qur'anic interpretation in digital spaces is shaped not only by the meanings derived from the text but also by the ethical reformulation of those meanings and the digital conditions through which they are communicated. The meaning of family ethics is not produced solely through the explanation of Qur'anic teachings but also through the ways those teachings are communicated and encountered within digital environments. This demonstrates that digital tafsir should not be viewed merely as traditional tafsir uploaded onto online platforms. Instead, it represents a new configuration in which Qur'anic interpretation, oral communication, and digital mediation interact to produce contemporary religious meaning.

In summary, the second finding reveals that digital mediation transforms oral tafsir from a localized religious practice into a broader form of digitally accessible interpretation. Gus Baha's YouTube-based tafsir maintains continuity with traditional Islamic teaching while simultaneously developing new modes of religious engagement. This finding extends contextualist approaches to Qur'anic interpretation by demonstrating that contemporary contextualization involves not only adapting Qur'anic meanings to social realities but also considering the media

environments through which those meanings circulate. Therefore, digital mediation should be understood as an essential dimension in analyzing contemporary Qur'anic interpretation and the formation of religious meaning in the digital age.

D. Digital Contextualization and the Formation of Contemporary Qur'anic Meaning

The third research finding supports the development of digital contextualization as a new analytical perspective for understanding contemporary Qur'anic interpretation. The empirical material demonstrates that Gus Baha's online tafsir cannot be understood merely as traditional tafsir that has been transferred from physical religious gatherings into a digital platform. Instead, digital tafsir emerges through the interaction of three interconnected dimensions: Qur'anic interpretation, contextual ethical reformulation, and digital mediation. The first dimension concerns the explanation of Qur'anic teachings and their meanings; the second involves the transformation of those meanings into ethical reflections relevant to contemporary family experiences; and the third concerns the technological and communicative environment through which interpretation reaches audiences. This finding indicates that digital tafsir represents a new configuration of Qur'anic engagement rather than simply a new location for existing interpretive practices.

The concept of digital contextualization contributes to discussions of Abdullah Saeed's contextualist hermeneutics by highlighting the role of media conditions in contemporary Qur'anic interpretation. While Saeed emphasizes the relationship between textual meaning, ethical values, and changing social contexts, this study highlights how digital environments influence the ways in which interpretations are communicated and encountered by audiences (Saeed, 2016). However, the findings of this study suggest that contemporary application of Qur'anic ethics is shaped not only by social and historical contexts but also by communicative contexts created by digital platforms. In Gus Baha's tafsir, the meaning of family ethics is produced through the interaction between Qur'anic values, contemporary family realities, oral explanation, and digital circulation. Therefore, digital contextualization expands contextualist hermeneutics by adding mediation as an important dimension of meaning formation.

The empirical analysis reveals that Gus Baha's digital tafsir demonstrates a continuous process of ethical translation. Qur'anic teachings related to family relationships are not presented only as theological statements but are reformulated into moral reflections that address everyday experiences. Through accessible language, narratives, and analogies, Qur'anic values are transformed into practical guidance concerning responsibility, affection, gratitude, and social relationships. This process illustrates that interpretation involves more than

explaining what a text means; it also involves negotiating how that meaning becomes relevant for particular communities and historical situations. Such a finding supports contemporary approaches in Qur'anic studies that emphasize the dynamic relationship between scripture, interpretation, and lived religious experience (Haruna, 2024).

Furthermore, digital contextualization highlights the importance of the medium itself in shaping religious meaning. Digital platforms influence not only the distribution of tafsir but also the ways audiences encounter and interpret religious messages. The YouTube environment allows Gus Baha's explanations to become searchable, repeatable, and accessible beyond the original context of delivery. These characteristics create new possibilities for religious learning because audiences can engage with interpretation according to their own temporal and social circumstances. In this sense, digital mediation becomes part of the interpretive process rather than an external technological factor. This observation corresponds with digital religion scholarship, which argues that media technologies participate in shaping religious practices, experiences, and forms of authority (Cloete, 2016).

The findings also contribute to discussions concerning the relationship between traditional Islamic authority and digital religious communication. Previous studies have shown that digital platforms produce complex forms of religious authority by combining scholarly legitimacy, communicative performance, and technological accessibility (Harahap et al., 2025; Rohmatin et al., 2025). Gus Baha's online tafsir illustrates this hybrid form of authority. His interpretive influence is not generated solely through formal religious knowledge but also through his ability to communicate Qur'anic teachings in a language that resonates with broader audiences. Digital contextualization therefore involves not only the reinterpretation of Qur'anic meanings but also the transformation of how religious authority is experienced in contemporary society.

The concept of digital contextualization also provides a new position within existing scholarship. Previous studies on contextual Qur'anic hermeneutics have primarily focused on the relationship between text, historical context, and contemporary social application. Meanwhile, studies of digital religion have examined how religious practices and authorities are transformed through technological environments. This study brings these two discussions together by demonstrating that contemporary Qur'anic interpretation is shaped by both hermeneutical and mediational processes. The contribution of this research is therefore not to claim that digital tafsir represents a complete departure from traditional interpretation, but rather to show that digital environments introduce new conditions through which Qur'anic meanings are articulated and experienced.

Based on these findings, the three dimensions of digital contextualization provide a framework for understanding how Gus Baha's tafsir operates through

the interaction between Qur'anic interpretation, ethical reflection, and digitally mediated communication. The analysis shows that textual engagement occurs through the interpretation of Qur'anic teachings, ethical contextualization appears through the transformation of Qur'anic principles into reflections on family life, and digital mediation shapes how these interpretations are communicated and received by audiences. Through this framework, digital tafsir can be understood as a dynamic interaction between revelation, interpretation, social experience, and media environments.

In conclusion, the third finding establishes digital contextualization as the central conceptual contribution of this article. The study demonstrates that Gus Baha's online tafsir represents more than the digital distribution of religious lectures; it reflects a process in which Qur'anic ethics are continuously reconstructed through interaction between scripture, contemporary family realities, and digital communication environments. This perspective extends contextualist Qur'anic hermeneutics by showing that the question of how Qur'anic meanings remain relevant today must also consider the media infrastructures through which interpretation is produced and received. Therefore, digital contextualization provides a useful analytical perspective for examining how Qur'anic interpretations are communicated and experienced within contemporary digital environments.

E. Conclusion

This study demonstrates that Gus Baha's YouTube tafsir of Qur'anic family ethics involves an interaction between Qur'anic interpretation, ethical contextualization, and digital mediation. The findings show that Gus Baha's interpretation does not merely reproduce traditional tafsir in an online format but reformulates Qur'anic ethical meanings through contextual explanations, accessible language, analogies, and connections with everyday family experiences. Through this process, Qur'anic family ethics become practical moral guidance concerning responsibility, care, affection, gratitude, and social relationships. The study therefore highlights that digital tafsir represents a dynamic interpretive process in which Qur'anic meanings are continuously connected with contemporary social realities and lived experiences. This process illustrates how digital religious communication enables ethical interpretations to reach wider audiences while maintaining connections with tradition.

Conceptually, this study contributes to contextualist Qur'anic hermeneutics by proposing digital contextualization as an analytical perspective for examining how Qur'anic ethical meanings are interpreted, reformulated, and circulated through digital religious communication. Extending Abdullah Saeed's contextualist framework, the findings suggest that contemporary Qur'anic contextualization is shaped not only by textual meanings and social contexts but also by digital

environments through which interpretation is communicated and received. Digital mediation therefore becomes an important dimension in understanding contemporary forms of Qur'anic engagement. The concept of digital contextualization provides a useful lens for analyzing the relationship between Qur'anic interpretation, ethical reasoning, religious communication, and technological conditions. It also demonstrates how digital platforms influence the accessibility, circulation, and reception of contemporary Qur'anic interpretations within contexts. However, this study has several limitations. The analysis is based on only three selected YouTube recordings focusing on family ethics and therefore cannot represent the entire range of Gus Baha's interpretive practices or broader audience reception. This research examines the content and communicative strategies of digital tafsir but does not investigate how audiences interpret, respond to, or engage with these online religious materials. Future research may expand this discussion by examining audience reception, comparing different digital Qur'anic interpreters, and exploring how platform structures, online communities, and technological features influence the circulation and interpretation of Qur'anic meanings in contemporary Muslim societies. Such studies may provide broader understanding of digital religious communication and emerging patterns of online Islamic knowledge production across societies.

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