

ORAL INTERPRETATION MECHANISM IN SOCIAL MEDIA: ANALYSIS OF USTAZ ADI HIDAYAT'S SIGNIFICANT RHETORIC IN YOUTUBE CHANNEL ADI HIDAYAT OFFICIAL

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Abstract: The popularity of social media as a means of spreading meaningful content through lectures explaining the contents of the Qur'an has an impact on introducing new interpretation mechanisms that are carried out orally. Adi Hidayat consistently uploads lecture results containing interpretations of the Qur'an through the Adi Hidayat Official YouTube Channel. This study aims to find out the meaning mechanism used by Adi Hidayat by using qualitative methods with content analysis as a tool for analyzing data. The data in this study are limited to uploaded videos containing interpretations. This study found that the mechanism for conveying meaning by Adi Hidayat was not based on reading the commentary text but on an explanation mechanism that relied on memory for the meanings understood. The process of conveying the meaning of the Qur'an was chosen based on observing the audience using intonation and style that reinforces the message content of the verse. This method can be seen in the argument search process as an initial step to attract the audience's attention to the meaning to be conveyed. This initial stage influences Hidayat's style and intonation in emphasizing the main messages contained in each interpreted verse. Changes in meaning mechanisms that are more flexible in oral interpretation develop a systematic

interpretation that can be applied in the same effort to interpret the Qur'an orally.

Keywords: Orality; Tafsir; Rhetoric

Introduction

So far, the conventional interpretation that relied on written descriptions with standard methods and models has experienced (Al-Dhahabi, 2007) a shift in the discourse of interpretation orally on social media. Adi Hidayat describes the meaning directly by utilizing the audience's circumstances as an interpretive mechanism. The meaning of *ghair al-mauḍūb* in Q.S. al-Fātiḥah (1): 7 is identified through the use of attributes that exist in the audience (Adi Hidayat Official, 2019a). The emphasis on meaning is also carried out by gestures that reflect the interaction between the listener and the interpreter present in explaining the most profound meaning of *alif lām mīm* in QS. al-Baqarah (2): 1 (Adi Hidayat Official, 2020). The tendency to choose a narrative on the audience's reception in oral interpretation strengthens the flexibility of meaning. The meaning of Q.S. al-Nūr (24): 1 delivered at the An-Nur Mosque and the Studio has a different interpretation mechanism. Interpretation at the An-Nur Mosque, which has an audience, begins with an introductory explanation relevant to the verse's content (Adi Hidayat Official, 2019e). While the explanation in the Studio, which does not have an audience, is a mechanism for the direct interpretation of the verse (Adi Hidayat Official, 2021). Hidayat's new model of interpretation of the Qur'an shows a shift in conventional interpretation mechanisms towards attractive and compelling new ways on social media, which are carried out orally.

Conveying the meaning of the Qur'an verbally is present in the form of interpretive rhetorical discourse, which impacts the message's effectiveness. Various researchers have abandoned the form of plain meaning through verbal explanations with rhetorical mechanisms. Previous research looked at the phenomenon of

interpreting the Qur'an on social media through three trends. First, the effectiveness and efficiency of the interpretation model as a result of the media used. This type of research refers to YouTube as a medium whose broad scope impacts the effectiveness of meaning for listeners (Hairul, 2019; Irvan, 2022). Second, the Qur'an interpretation model on social media. The identity of meaning in various lectures on YouTube is identified as part of a global (Mahbubah, 2022) or analytical (Syarifah, 2020) interpretation that addresses specific (thematic) themes (Zakiah, 2022) with subjective explanations (Abshor, 2022; Amir & Syamsuddin, 2021). Third, the content of Qur'an explanations on social media. Submission of da'wah narratives with a model of interpreting the Qur'an by selecting several specific verses leads to the missionary's goal of spreading the ideological tendencies of his understanding (Azizah & Khoirona, 2020; Baihaqi, 2021; Prastyo, 2022). The tendency of a technical nature with an emphasis on the mechanism of its meaning has been abandoned by many researchers.

This study aims to find the meaning mechanism carried out by Adi Hidayat on the Adi Hidayat Official YouTube Channel. The discovery of the meaning mechanism impacts the specific formulation of the interpretation systematics carried out by interpreters on YouTube with an oral delivery model. To achieve this goal, this research is directed at describing the dynamics of the meaning of the Qur'an from time to time as the basis for changes in the forms and ways carried out by previous interpreters influenced by media developments. The reality of the shift in the way of interpretation led researchers to identify the mechanism and systematics of Adi Hidayat's meaning in explaining the meaning of verses. The change in the meaning mechanism by Adi Hidayat shows the impact of changing the method used in interpreting the Qur'an, which is uploaded on social media accounts.

The main argument in this study is that the oral interpretation is carried out directly and is uploaded on social media and impacts changes in the systematics of meaning. The vocal delivery of meaning distinguishes itself from the written description of meaning. The written meaning allows the main focus on the correct mechanism of interpretation which is different from the spoken meaning, which emphasizes the beauty of rhythm, intonation, and systematically arranged thoughts. Walter J. Ong calls this method a mnemonic system reinforced by expressions, thus giving a deep impression of explanation (Ong, 2002, p. 34). The impression that appears on the audience in the mechanism of vocal delivery is part of the persuasive impact contained in the rhythmic patterns and thought constructions that are carried out. In this context, Aristotle argued that persuasive effectiveness arises from the demonstration power of aposematic and logical arguments (Aristotle, 1984). The pattern of arranging arguments in meaning orally requires a unique structure in order to be able to give an impact and impression to the audience through the distinctive structures that appear in every oral explanation.

Proof of arguments to achieve goals in this study using qualitative methods. The qualitative method was chosen considering the process of finding and analyzing non-numeric data used to understand concepts and ideas that enable researchers to find a systematic presentation of new meanings in the reality of interpretation on social media (Olney & Barnes, 2013, p. 25). While the data sources used in this study consisted of two types; primary data sources and secondary data sources. The primary data source is the main source from Adi Hidayat Official YouTube Channel. Data is limited to videos uploaded on the channel related to Hidayat's interpretation of the Qur'an. Secondary data sources are data sources that assist researchers in the process of analyzing data sourced from various documents, research results, and other matters relevant to the theme of the discussion. This study uses content analysis as a tool to provide convenience in the data

analysis process. By using this tool, researchers can find concepts, ideas, and ideas by relating them to trends in existing data (Neuendorf, 2017).

Systematic Models and Forms of Interpretation: From Classical to Modern

Explanation of the contents of the Qur'an involves a unique structure that determines the effectiveness of conveying meaning dynamically in the historical range of interpretation. Interpretation in the early days used a direct explanation model in the form of the meaning of words that were difficult and could not be understood by friends, which were directly conveyed by the Prophet dialectically. As the bearer of the treatise, the Prophet provides a specific explanation of the meaning, which the Companions continue with the transmission mechanism through the same form. The model of meaning by relying on the existence of the history of the Prophet and Companions who directly witnessed the revelation process continued as a model of interpretation in the Tabi'in era. The form of interpretation at this time was more complex by mentioning the chain of sanad to identify the source and validity of the meaning conveyed. The mention of sanad as a complement to meaning shows that the explanation of the contents of the Qur'an at this time was still in the same form as the time of the Prophet and Companions, with the transmission model explained directly by the narrator (Basid, 2020).

The trend of interpreting the meaning of the narration model lasted until the codification of hadith by taking a different model. The explanation of the meaning is transmitted using a writing model in the form of meaning based on the narrations collected by the hadith seekers (*rawi*). The meaning, at this time, can be seen in the explanations of the Prophet and companions, which were presented in written form combined with the

explanations of the Prophet and companions on other issues related to practical guidance for Muslims. The establishment of hadith in the form of codification encourages the separation of explanations of the Qur'an into an independent scientific discipline through the production of meanings originating from the Prophet, Companions, and Tabi'in with the meaning of all verses in the Qur'an (Al-Dhahabi, 2007). The process of interpretation develops by completing the meaning of verses that were not explained at the time of the Prophet, Companions, and Tabi'in, which has an impact on the development of methods of interpretation. Interpretation is produced through interpretation originating from ijihad of verses for which no historical source has been found (Husna et al., 2022).

The introduction of interpretation with the ijihad model opens a broader space for meaning with the problematic complexities that accompany it. The productivity of interpretation develops by relying on the *ijihādī* model, transmitted in written form. The development of the ijihad model in meaning impacts the open space for interpretation to have direct dialectics on the actual problems of society which are dominated by the need for legal and theological products. At this time, Tafsir was considered an extension of fiqh and kalam, so it had a tendentious tone. At the same time, the existence of the narration model is still ongoing in reproducing the pre-existing *bi al-rivāyah* interpretations by adding comments and validity to the narrations. The reproduction and tendencies of the schools contained in various interpretations at this stage give impetus to the production of interpretations that restore the purpose of the Qur'an as a practical guide for Muslims. Meaning is produced by linking actual societal needs adapted to established scientific developments.

Adjustment of meaning by involving the progress of science impacts the development of models and forms of interpretation. The meaning of the Qur'an is oriented towards solving problems faced by modern society so that the resulting

meaning has a contextual face. The development of knowledge brought about in interpretation determines model changes and influences the form of meaning. The Qur'an, with all its meanings, is included in technology as part of the development of knowledge manifested in various forms. The digitization of the Qur'an and interpretation products is the beginning of the technological determination of interpretation in modern times. The effectiveness of technology in expanding meaning develops into the production of meaning. The Qur'an is interpreted by technology users, especially social media, to expand its functionality as a guide. In this context, technology has formed an interpretive environment that goes beyond the interpretive authorities institutionalized in the classical period (Hjarvard, 2012). Interpretation (interpretation) has become an integral part of net citizen activities in utilizing developing technology which impacts the development of models and forms of interpretation.

Adi Hidayat and Stretching the Meaning of the Qur'an on Youtube

Adi Hidayat is one of the most well-known (viral) preachers in recent years. He was born in Pandeglang, Banten on September 11, 1984 to Warsu Supena and Hj. Rafiah Akhyar (Anwar, 2021). Hidayat's educational career began in Pandeglang until he finished elementary school at SD Negeri 3 Pandeglang. Apart from primary education, Hidayat took non-formal education at the Salafiyah Sabusiyah Pandeglang Madrasah. After completing his Basic Education in Pandeglang in 1997, Hidayat continued his education at the Pondok Pesantren Darul Arqam Muhammadiyah Garut, West Java, until he graduated from Madrasah Aliyah. In 2003, he continued his education at the Faculty of Dirasat Islamiyyah (FDI) UIN Syarif Hidayatullah, Jakarta, through the PMDK invitation route (Ismail, 2018). In 2005, he continued his education at Kuliyya Da'wah Islamiyyah, Libya (Abyan, 2018). The experience of studying in Libya

supported Hidayat in gaining knowledge from scholars who have credibility in mastering Islamic scholarship to support da'wah activities in Indonesia.

Hidayat's preaching career began in early 2011 when he returned to Indonesia by becoming a caretaker at the Pesantren Al-Qur'an Al-Hikmah Lebak Bulus, Jakarta (Ismail, 2018). In 2013, he founded the Quantum Akhyar Institute in Bekasi, which focuses on Islamic studies and the development of da'wah. His da'wah activities developed by taking advantage of media developments in 2016 through the establishment of Akhyar TV with his two best friends, Heru Sukari and Roy Winarto (Ismail, 2018). The transition of Hidayat's da'wah activities from Akhyar TV, which focused on raising Ulama, to YouTube was done accidentally. Lecture activities which are his activities, are recorded by the Congregation and uploaded with his permission. The results of the lecture upload went viral and were accepted by many groups (Abyan, 2018). The expansion of da'wah through the YouTube channel has been carried out since February 2019 (Social Blade, n.d.) with the intensity of da'wah focused on guiding the people in understanding the meaning of the Qur'an and teaching Islamic concepts.

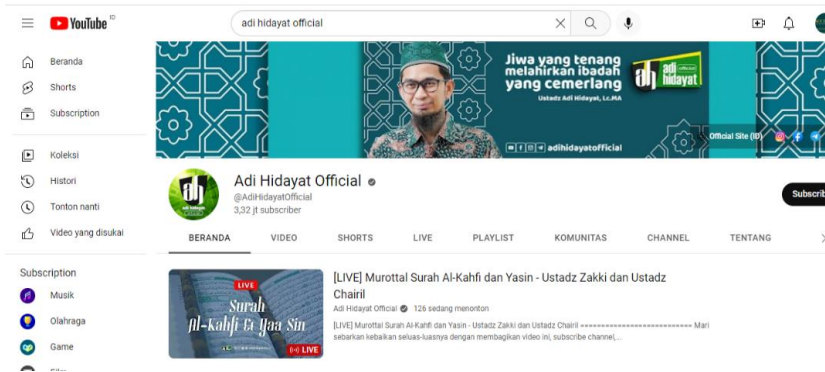


Figure 1: *Adi Hidayat Official on Youtube*

Rhetoric Mechanism in Adi Hidayat Interpretation of The Quran on YouTube

Conveying the meaning of the Qur'an aims to provide an understanding and influence the audience to work on the content of the message in verse. Influencing attitudes in oral interpretation depends on constructing good and accurate arguments. In this section, Hidayat explains the mechanism for conveying meaning by explaining the meaning, drawing the laws contained in verses, and explaining wisdom so that it can be internalized and implemented. Identification of the model of oral interpretation is carried out by referring to the five stages, which are the basic principles of rhetorical studies.

First, Finding the Argument to Explorations Meaning. Delivering lecture narratives requires identification with the audience to find appropriate topics for them to be helpful. Aristotle (Aristotle, 1984) mentioned the discovery of the type of narrative at this stage as an appropriate method to give confidence to the audience. Each delivery is directed as brainstorming to convey to the listener the core of the lecture material. This is a creative effort so that the content of lecture material contains a particular appeal for listeners (Kienpointner, 1997). Identification of the listener's character impacts the choice of arguments and messages presented to influence and change actions effectively. Promising findings can support message delivery at a later stage. Topics arranged according to the audience's interests are the entry point for the speaker to determine the model of conveying his narrative.

Lectures whose narrative content leads to an explanation of the meaning of the Qur'an require identification of the model of the argument given. Adi Hidayat explains the meaning of words using various classical interpretations as a basis. He uses *Tafsir Jalalayn* (Adi Hidayat Official, 2019c), *Tafsir al-Qur'an al-Karim* (Adi Hidayat Official, 2019c), *Tafsir al-Jawahir* (Adi Hidayat Official,

2022b), *Al-Tafsīr al-Munīr* (Adi Hidayat Official, 2022b), dan *Al-Jāmi' al-Bayān fī Ta'wīl Ay al-Qur'ān* (Adi Hidayat Official, 2022b). Explanation of meaning is supported by arguments in various other literature, such as history books, research results, newspapers, and other modern sciences that support meaning (Adi Hidayat Official, 2019e). Strengthening of meaning is also carried out by involving authoritative literature such as *Al-Tibyan fī Ādāb Ḥamlah al-Qur'ān* by Al-Nawāwī (Adi Hidayat Official, 2019d) atau *Mabābiḥ fī Ulūm al-Qur'ān* karya Mannā' Khalīl al-Qaṭṭān as a reference (Adi Hidayat Official, 2019g). The set of arguments used in strengthening meaning is part of Hidayat's identification to formulate and strengthen the explanations presented.

Hidayat strengthens meaning by presenting detailed explanations with solid, emotional, logical structures. Hidayat sometimes gives meaning independently by relying on the strength of his memorization, whether in explaining verses with other verses or with hadith (Adi Hidayat Official, 2019a). Another technique Hidayat uses is to emphasize meaning by presenting an introduction relevant to the meaning explained by the audience's attention by introducing the virtues of learning the Qur'an.

...*khayrukum man ta'allam al-Qur'an wa allamah*, the best among you is someone who can learn the Qur'an's contents, then he can practice it. So if there are good people on this earth, then among the best are people who want to learn the Qur'an. It contains many meanings. The first understanding, if we study the Qur'an correctly, is that what we get from the Qur'an for the first time are good values. If you study the Qur'an, let alone come to this place every week [...], the lessons do not change him for the better. Means there is something wrong with his learning the Qur'an... (Adi Hidayat Official, 2019a).

This explanatory technique is also strengthened by using delivery styles with various intonations that provoke the listener's emotions. Explanations about the story of the missionary journey of the Prophet's Companions are emphasized in a tone full of

pride (Adi Hidayat Official, 2019e) and emotion (Adi Hidayat Official, 2022a). While the intonation describes the struggle of the Prophet Muhammad, which is explained in the meaning of Q.S. al-Duḥā and Q.S. Al-Inshirah, which came down after the *fatrah* (empty revelation) period, uses an emotional tone (Adi Hidayat Official, 2019b). The emotions and logic built by Hidayat provide detail and reinforcement for explaining the meaning of the Qur'an.

Finding arguments for explanations results from logical identification of the things to be said. The data shows two mechanisms used by Hidayat to provide an understanding of meaning. First, the use of classical literature as a basis for explanation. The meaning is presented by referring to the explanations of existing commentators, conveyed as they are by reading the narration. This mechanism is also carried out by strengthening the literal meaning with the existing interpretation principles in the Qur'an study literature. Second, the argumentation of meaning through an understanding of the text. The meaning of the text is explored with an emphasis on reinforcement using specific and general topics. Special topics lead to explanations of meaning in language and an emphasis on science. At the same time, the general topic is explained by referring to the verse's central message, which leads to submission and obedience to God. The appearance of his credibility strengthens the pattern of logical explanation as a preacher and the audience's emotional appeal due to the discovery of the explanations made..

The need for meaning from several commentary books shows Hidayat's tendency to interpret. The meaning of borrowing the results of previous interpretations indicates Hidayat's ability to master the meaning of the Qur'an. However, this method also means strengthening Hidayat's identity as a figure who has credibility (ethos) in the meaning of the Qur'an. Because the

arguments conveyed by reading written documents (inartificial) as part of an effort to influence listeners are transmitted in styles and techniques that are beneficial to the presenter (Copeland, 1991). Changes in delivery techniques by adjusting to the preacher's motives were made to support their arguments from him. The formation of the character of the preacher as someone who has credibility helps the audience's acceptance of the logic of the argument and the withdrawal of his emotions, which are formed in the explanation afterward (Quandahl, 2009), so that the exploration of meaning through language and argumentation with inspirational examples is easier to accept. Acceptance of the explanation of the meaning that is done shows Hidayat's tendency to explain the Qur'an through strong and credible narrations.

Second, *Catching Attention by Systematical Arrangement of the Meaning*. Conveying the meaning of the Qur'an orally relies on the rhetorical ability of the preacher to influence the audience to believe in the truth of the meaning and practice the message contained therein. The persuasive effectiveness contained in the explanatory narrative depends on the process of composing the message. Important messages can be placed at the beginning of the delivery so that they can convince the audience about what the orator is saying. Aristotle considers this mechanism the first step for an orator to attract the attention of his audience (Aristotle, 1984). This is based on the effectiveness of the message depending on the specific pattern chosen by the orator in building the narrative of his speech. The choice and placement of the subject matter impact increase the probability of successful persuasion and achievement of the expected goals (Copeland, 2021). Messages that are arranged systematically have an impact on listeners' beliefs about the truth of the meaning of the Qur'an conveyed.

Adi Hidayat delivered an oral explanation of the meaning of the Qur'an in three parts; opening, paragraph explanation, and closing. Adi Hidayat explains the motivation to learn and teach the Qur'an in the opening section. Also, in this section, he explains the

values contained in the letter to be explained in the explanation of Q.S. Al-Duḥā and al-Inshirah; the explanation begins with various types of verses of the Qur'an that lead to specific messages (thematic) and general verses that contain guidance and motivation for everyone, including the letter discussed (Adi Hidayat Official, 2019b). Likewise, in the discussion of Q.S. al-Nūr, which opens with the urgency of studying the Qur'an and teaching it, as well as the contents of the letter, which contains ten instructions (Adi Hidayat Official, 2019e). The introduction leads the audience to understand the meaning of the verse, which is explicitly explained from the meaning of language, the function of the letters in each part, and the meaning of the vowel in each letter of the Qur'an which is essential to know. The detailed explanation is closed with a conclusion about the meaning and message contained in verse (Adi Hidayat Official, 2019b). The arrangement of the meaning of the Qur'an with three parts streamlines the delivery of the message carried out.

Arranging arguments in a systematic order has an impact on the effectiveness of the message to the audience. The mention of wisdom in learning and teaching the Qur'an at the beginning of each discussion has a dominant effect on creating audience interest in the urgency of the explanation in the central part. Setting arguments in explanations is an integral part of persuasive techniques to devote messages so that they can be conveyed effectively (Garver, 2018). The effectiveness of delivering messages is based on adjusting the means of explanation to the needs and purposes for which the explanation is used (Dragga & Gong, 2018). Hidayat's concern with linking meaning to the hadith of the virtues of learning and teaching shows his aim to pay more attention to the material presented in the core section. Aristotle refers to this method as *techne* (technique) (Aristotle, 1984) which needs to be scrutinized to produce a collective effect on listeners.

Accuracy in compiling arguments effectively affects the audience's acceptance of the message conveyed.

Third, Explanation of the Meaning by Style to Persuade Audience. Conveying the meaning of the Qur'an directly involves the ability of the preacher to extract the understanding of the verses translated into new language expressions. The understanding drawn in the preacher's mind is accentuated in a specific language as a manifestation of applying the understood meaning (Copeland, 1991). The process of extracting meaning with specific language differentiates it from other delivery techniques that are not persuasive. Aristotle (Aristotle, 1959) mentions the success of persuasion in various writings depending on the style used in delivery. Style in the study of rhetoric is a way of presenting arguments to persuade the audience (Copeland, 1991). The choice of arguments influences the effectiveness of conveying meaning, so the choice of diction and type of language becomes essential and requires more attention for the preacher to deliver his material.

The narrative of delivering the lecture with content explaining the meaning of the verse is presented with rhetorical choices that can emphasize audience understanding. Hidayat chose an informative style of delivery with humorous inserts in several explanations.

Al has many functions, one of which is *ta'rif* which has a specific meaning for an object, for example *qalam* means pen, but *al-qalam* means this pen. *Sabbūrah* means blackboard, but *al-sabbūrah* means this blackboard, *suuun* for meatballs (laughs) [...] Do you know Jundub bin Junadah, do you know Abū al-Dār al-Ghifārī, (audience: know) Oh, I know you, that is great, it is amazing that someone knows Abū al-Dār al-Ghifārī (laughs). But that is okay, I am in Sukabumi who knows Fir'aun (laughs) (Adi Hidayat Official, 2019f).

The choice of firm diction strengthens the selection of engrossing narratives in dealing with disagreements regarding the

meaning (Adi Hidayat Official, 2022b) and the problems faced by society regarding understanding verses (Adi Hidayat Official, 2019e).

The explanation is assisted by conveying language that uses a moderate tempo so that listeners can follow it well and invite participants to be involved in the explanation.

...*Wa al-amr wa al-nahy*, the commandments, and prohibitions will be explained here. So for the first one, open the object, this is halal, and this is haram. Secondly, how do we get what is halal and stay away from what is haram [...] For example, like this, who wants to be successful? All right, come down. Who wants to be Happy? Raise their hands? Fine, choose, successful but unhappy? [...] Success and happiness are called *falāh*. If we hold happiness and success and do not want to let go, then it is called *aflāh*. How do we do it if we hold *aflāh* well to get *falāh*? *Falāh, halālun*. Yes, right. This is what I want to get. How to get it? *Amrun*, Allah sent down his order....

Involving the audience in the explanation is not only inviting them to have a dialogue but also providing narratives that can evoke emotions. The emotion of shame is present in explaining the dos and don'ts, which many listeners ignore. A sense of pride and emotion is used to attract an audience by explaining the story of the struggle of the prophet Muhammad and his companions. Withdrawing an audience with the choice of language that is Hidayat's style in explaining the meaning of the Qur'an aims to attract the attention of the audience so that they understand and carry out the messages contained in the Qur'an.

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The understanding that is formed in the minds of the audience is closely related to the choice of the style used by the preacher. Hidayat's tendency to choose diction to emphasize meaning does not depend on the accuracy of the grammatical arrangement but rather on the suitability of the language with the audience, which is conveyed rationally and relaxedly. Hidayat uses three stylistic tendencies in explaining meaning; 1) exposition exceeds meaning. Hidayat tends to provide explanations with long narrations and sometimes include stories unrelated to meaning; 2) pleasure in listening to the meaning of the Qur'an. The content of meaning that is presented in the form of prevention, stabilization, and orders are conveyed in a fun way with inserts of jokes; and 3) persuasive narrative. The tendency to influence listeners on the urgency of the meaning and content of the messages in the surahs and verses is fully illustrated in the narration of the da'wah delivered.

Conveying meaning with a specific style affects the transmission of the message to the audience. Explanation of meaning with a lengthy exposition is the impact of changes in the interpretation mechanism using direct (oral) and dialectical explanations. Changes in the form of interpretation of social media with the lecture model change the style in meaning. This is because rhetorical delivery must adapt to the desired subject and purpose (Ijsseling, 1976). The goal significantly impacts the explanation of meaning in a fun and attractive style to produce maximum persuasion. As a result, the meanings used by Hidayat tend to come with lengthy arguments; sometimes, the explanations must be by the content of the meaning. Lund identified that long explanations in rhetorical delivery were influenced by the style used (Lund, 2017). Style has a significant impact on the

explanation of meaning that goes beyond the basic structure of the meaning of the Qur'an.

Fourth, Recalling the Meaning on Explanation of the Qur'an. Delivering material in each lecture requires imagination as the basis for preparing arguments. Imagination provides images of the concepts already existing in mind due to the sensing process. Imagination in Aristotle's concept, as quoted by Rider (Rider, 1995) is the main requirement for preparing arguments resulting from the mechanism of thinking. Gronbeck (Gronbeck, 2007) describes the function of memory in rhetorical terms as a device that allows one to carry out a systematic reconstruction of understanding. Memory allows someone to explain everything done in the form of an argument. Because argumentation is a process of recalling (recollection) the results of the previous sensing, which have been visualized in such a way in the human mind (Bloch, 2007). Giving acts as a person's foundation in compiling his arguments in delivering da'wah material.

The speaker's mastery of the material presented is measured by the ability of explanations that do not involve guidelines or material texts. Hidayat demonstrated the ability to master interpretive material with language explanations without holding a dictionary or other aids. He sometimes explains the meaning of words by referring to the meanings in other verses by mentioning the letter number, the name of the letter, the number of the verse, and the location of the verse in the *mushaf*.

Prophet Ibrāhīm a.s., Prophet Ismā'īl a.s., I often say that he is thirty generations. The 30th Prophet Grandfather, each generation can be thousands of years. It is praying. Ask Allah to be born an Apostle whom this prayer shows a sign to the Prophet Muhammad. His prayer is immortalized in the Qur'an, the second surah al-Baqarah verse 129, the far left above (Adi Hidayat Official, 2019a).

The same thing is shown in the mention of hadiths that are relevant to the explanation by mentioning the genealogy of the sanad, the hadith number, and the narrators included in the hadith books that contain the hadith (Adi Hidayat Official, 2019b). The power of memorization is also shown in explaining the genealogy of the Prophet Muhammad to Prophet Ibrahīm in explaining Q.S. Al-Baqarah (2): 129 (Adi Hidayat Official, 2019a). The use of text as the basis of explanation is explored in detail with descriptions not contained in the reading text. A detailed exploration of meaning without basing it on reading lecture texts shows Hidayat's ability and credibility in explaining the meaning of the Qur'an.

Explanation of meaning using various literature and linguistic components shows that Hidayat's interpretation is not pursued using logic (thoughts). Logic has a different construct from memory, even though memory is the basis for thinking. As quoted by Bloch (Bloch, 2007) Aristotle distinguishes thinking from memory, but memory provides the foundation for thought processes. Memory provides the concept of thinking based on images formed by the senses that occurred previously and were visualized in reason (King, 2009). The exploration of meaning by using images limits the performance of reason in interpretation so that the emphasis on meaning does not occur through pure reason (*al-tafsīr bi al-ra'y al-madbmūm*). Thoughts that arise from the images in mind have a more measurable validity because the picture in reason as the basis of the argument is the fruit (affection) of common sense (Aquinas, 2005). Arguments guided by common sense as a starting point in explaining meaning show that the basic principles of valid interpretation guide interpretation.

Fifth, Good pronunciation and Attractive Delivery of the Meaning. Acceptance of the meaning captured in an oral explanation depends on intonation and delivery techniques. This technique is called pronoun (delivery) in the study of rhetoric. Merete Onsberg defines pronounced as a delivery technique in a lecture that emphasizes sound and movement arrangements in a

structured and reasonable manner to give an impression to listeners (Onsberg, 2008). Audiences directly involved in the moment of explanation in each lecture activity have limitations in repeating the narration conveyed, so a straightforward way of pronouncing it from the speaker is needed by reinforcing body expressions. The various expressions and intonations that appear impact the understanding and attention of the audience, allowing them to gain understanding quickly (Rowland, 1982). Intonation and attractive delivery techniques make it easy for listeners to understand what the speaker is saying.

Adi Hidayat is a speaker who conveys the meaning of the Qur'an using intonation, that is, by the content of the meaning, which is complemented by gestures and gestures. Hidayat explained that by utilizing the devices and tools around him. He maximized the blackboard as a medium of explanation. Conveying the message is also reinforced by emphasizing using suppressed intonation and tone accompanied by hand gestures.



Figure 2: Attractive delivery of Adi Hidayat explanation

Facial expressions of astonishment, amazement, disdain, and pride also strengthen the intonation and tone of delivery. Expressions of astonishment and disdain can be seen in the explanation of the motives of orientalist and educational institutions in the West who study the Qur'an with the wrong motives (Adi Hidayat Official, 2019e). Forms of expression, gestures, and attractions in explanations strengthen their beliefs and persuade them to have the same view.

Hidayat's persuasive effect on the meaning of the Qur'an is driven by the delivery model provided. Aristotle revealed that this

technique significantly impacts the success of lectures through tone intonation in expressing various emotions (Aristotle, 1984). Hidayat can strengthen the correct choice of argument by using various models of meaning using the appropriate rhythm so that the message can be conveyed better. Engaging delivery is considered more important than the right message (Fortenbaugh, 2006). Intense intonation and rhythm with hand movements (body movements), facial expressions, and various devices explain the process of conveying meaning. Emphasis on gesture and body movement is needed in effective rhetoric for preachers (Prawdzik, 2017). An attractive explanation with the appropriate rhythm and intonation provides an increase in the effectiveness of the message presented.

The effectiveness of preachers in conveying the message of the meaning of the Qur'an by rhetorically utilizing social media forms a new structure in interpreting the Qur'an. The meaning conveyed is based on the audience's readiness as a reader to accept explanations of the Qur'an's contents, so it requires identification of the audience's emotions, the closeness of the theme, and an emphasis on the primary meaning. This mechanism is different from the system of conveying meaning in writing, which tends to be closed with the intention of the text being highlighted (Al-Mutairi, 1440), ignoring the reader's readiness. Identification of the audience as an object that conveys meaning changes the model and method of delivery. This change is related to the persuasive goal desired by the speaker on the effectiveness of conveying the meaning and message contained in the Qur'an.

Conclusions

Interpretations of the Qur'an uploaded on social media with direct interpretation mechanisms attended by audiences impact changing patterns and systematic interpretations. The interpreter's awareness of the audience's ability is the main factor in giving meaning tendencies. Meanings are selected and arranged

using flexible systematics to attract the audience's attention and influence them. The presence of the object conveying meaning directly requires the interpreter to carry out a recalling mechanism for mastering the meaning that has been stored in his memory which is conveyed with intonation and style. The flexible mechanism in the systematic interpretation of the Qur'an shows a dominant shift from the conventional model of interpretation, which emphasizes writing as a closed corpus. Changes in the Qur'an explanation mechanism in oral interpretation are evidence of changes in the direct interpretation model uploaded on social media. This also changes the systematic interpretation of the Qur'an.

The discovery of the verbal interpretation mechanism model on social media resulted from applying content analysis concerning the systematic similarities applied by Adi Hidayat in various videos. The pattern similarity in each upload is analyzed to produce a specific mechanism for the meaning model. Even so, this study avoids media analysis which makes it possible to construct Adi Hidayat's models and ways of explaining. The aspects left behind in this study become new issues that can be analyzed by further research. The need to analyze the influence of the media on meaning can serve to find new ideas about the relationship between the interpretation of the Qur'an and media construction, which has its logic.

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