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Javanese Worldview in The Social Media Commentary of Gus Baha'

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Abstract:

This article explores the Javanese worldview and the integration efforts of Gus Baha's interpretations on social media. Despite numerous studies on Gus Baha', there is a lack of research specifically linking the Javanese worldview with his Qur'anic interpretations. This study aims to examine how Gus Baha's interpretations of the Qur'an influence the worldview of Javanese society, focusing on the responses and expressions of the audience towards his lectures. The research employs a qualitative method, using primary data from Gus Baha's lecture videos on YouTube and audience comments, as well as secondary data from academic literature. Data collection includes observation, content analysis, and literature review. The analysis involves video transcription, thematic coding, and a hermeneutic approach to understand the interaction between interpretations and local Javanese traditions. The findings indicate that the Javanese worldview plays a significant role in the dissemination of localized interpretations, bridging Islamic insights with local traditions. Furthermore, this study underscores a trend in Indonesia from a literal interpretation model to an audiovisual one. The study highlights the need for further research on the relationship between religion and culture in the context of technology and recommends the development of policies to support digital *dakwah*.

Key Words: *Javanization of Interpretation; Gus Baha; Digital Interpretation*

Abstrak:

Artikel ini membahas pandangan dunia Jawa dan upaya integrasi interpretasi Gus Baha di media sosial. Meskipun banyak penelitian tentang Gus Baha, masih kurang penelitian yang secara khusus menghubungkan pandangan dunia Jawa dengan interpretasi Al-Qur'annya. Penelitian ini bertujuan untuk mengkaji bagaimana interpretasi Gus Baha terhadap Al-Qur'an memengaruhi pandangan dunia masyarakat Jawa, dengan fokus pada respons dan ekspresi audiens terhadap ceramahnya. Penelitian ini menggunakan metode kualitatif, dengan menggunakan data primer dari video ceramah Gus Baha di YouTube dan komentar audiens, serta data sekunder dari literatur akademis. Pengumpulan data meliputi observasi, analisis konten, dan tinjauan pustaka. Analisis melibatkan transkripsi video, pengkodean tematik, dan pendekatan hermeneutik untuk memahami interaksi antara interpretasi dan tradisi Jawa setempat. Temuan menunjukkan bahwa pandangan dunia Jawa memainkan peran penting dalam penyebaran interpretasi lokal, menjembatani wawasan Islam dengan tradisi lokal. Lebih jauh, penelitian ini menggarisbawahi tren di Indonesia dari model interpretasi literal ke model audiovisual. Studi ini menyoroti perlunya penelitian lebih lanjut tentang

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hubungan antara agama dan budaya dalam konteks teknologi dan merekomendasikan pengembangan kebijakan untuk mendukung dakwah digital.
Kata Kunci: *Tafsir dalam Prespektif Jawa; Gus Baha; Tafsir Digital*

INTRODUCTION

The rapid advancement of technology and information due to globalization has significantly influenced the increased use of social media within society, introducing a new lifestyle. Advanced technology allows individuals to interact and form friendships with anyone at any time and place (Brandtzaeg et al., 2022). Social media offers numerous benefits for daily life, including disseminating knowledge about the Qur'an and its exegesis (Rusli & Nurdin, 2022; Zaid et al., 2022). One notable example is the tafsir studies Gus Ahmad Bahauddin Nursalim presented on the YouTube platform, commonly known as Gus Baha'. In his sermons, Gus Baha references the Tafsir Jalalain, demonstrating his reliance on the traditional *pesantren* (Islamic boarding school) foundation for his interpretations. For the Javanese community, *pesantren* are essential institutions for religious education, establishing a connection between Gus Baha's social media preaching and the Javanese society (Turhamun et al., 2023).

In the social context, the development of technology and social media has brought significant changes in how society interacts and accesses information, including religious information. In Indonesia, social media has become an important platform for scholars and intellectuals to disseminate religious knowledge, including Qur'anic exegesis (Fathurrosyid, 2020; Zuhriyah et al., 2023). This phenomenon is crucial to study because it demonstrates how technology can effectively spread religious knowledge and how society responds to and adapts to these changes. Gus Baha', a renowned scholar from Java known for his simplicity and profound knowledge of Islamic teachings, uses social media to deliver Javanese sermons interspersed with Indonesian in a relaxed and humorous style. This approach has made his sermons well-received by the Javanese community. Gus Baha' is also known as an expert in *fiqh*, which is supported by his experience at the rigorous al-Anwar *pesantren*, which focuses on studying fiqh texts. This phenomenon reflects modern society's dynamics between tradition, religion, and technology (Adil & Jamil, 2023).

Although many studies have discussed the use of social media for religious preaching (*dakwah*) and the dissemination of Qur'anic exegesis, a lack of research explicitly connects the Javanese worldview with the spread of exegesis through social media. Previous studies often focus on the general impact of technology on religious preaching or the analysis of individual preaching methods without considering specific cultural contexts. For instance, the research conducted by Syaifuddin Zuhri Qudsy and Althaf Husein Muzakky primarily focuses on the general dynamics of online religious study(Qudsy & Muzakky, 2021), while the study by Khotimah et al. (2024) emphasizes the role of

technology in religious preaching but lacks exploration of how exegesis disseminated through social media is received and internalized by communities with specific cultural backgrounds, such as the Javanese. The acculturation of classical exegesis with the Javanese worldview also indicates that these studies reinforce evidence from interpretive products without delving into the deeper acculturative processes.

Based on a review of previous studies, this research aims to answer the question: How is the Javanese worldview influenced by the Qur'anic exegesis delivered by Gus Baha' through social media? The main argument tested is that local scholars like Gus Baha' use of social media effectively disseminating religious knowledge and bridges the gap between local traditions and Islamic teachings, thus creating a unique form of religiosity adaptive to technological changes. The hypothesis tested is that the Javanese community's response to Qur'anic exegesis delivered through social media will demonstrate a strong integration between local traditions and Islamic teachings, as well as an enhanced, broader, and more inclusive understanding of religion (Abidin & Chayati, 2022).

This study explores how the Javanese worldview is influenced by Gus Baha's Qur'anic exegesis delivered through social media, focusing on the responses and expressions of laypeople and intellectuals. This research is expected to significantly contribute to the academic literature on Islamization, local culture, and social media in Indonesia and to open further discussions on the relationship between religion and culture in the context of technological development. Consequently, this study provides insights into the use of technology in religious preaching and enriches our understanding of the dynamic interactions between tradition, religion, and technology within Javanese society.

RESEARCH METHODS

This study focuses on the interaction between the Javanese worldview and the Qur'anic exegesis delivered through social media by Gus Ahmad Bahauddin Nursalim, or Gus Baha'. The selection of this issue is based on the importance of understanding how modern technology, particularly social media, can influence the interpretation and acceptance of religious knowledge among communities with strong local traditions. This research employs a qualitative approach, utilizing primary and secondary data to explore this complex phenomenon deeply. Primary data is obtained from Gus Baha's sermons and exegesis uploaded on social media platforms, while secondary data includes academic literature relevant to the research topic (Creswell & Poth, 2016).

The primary data sources for this study are the videos of Gus Baha's sermons and exegesis available on YouTube, as well as audience comments that reflect their responses and expressions towards the presented exegesis. Secondary data is drawn from journal articles, books, and previous research

discussing exegesis, Javanese culture, and the use of social media in religious preaching. Data selection is carried out purposively to ensure the relevance and accuracy of the information obtained (Phillips et al., 2024). Sermon videos are chosen based on their popularity and relevance to the research topic, while academic literature is selected based on their contribution to explaining the phenomenon under study.

The data collection techniques used include observing Gus Baha's sermon videos on YouTube, analyzing the content of audience comments, and conducting a literature review to support thematic analysis. The data collection involves recording and classifying the main themes in the sermons and comments. The stages of data analysis begin with transcribing the videos and comments, followed by coding to identify relevant thematic patterns. The analysis is conducted inductively using a hermeneutic approach to understand the deeper meaning of the interaction between Qur'anic exegesis and Javanese local traditions. The analysis results are then compared with findings from secondary literature to comprehensively interpret the influence of social media-based preaching on the Javanese worldview.

RESULTS AND DISCUSSION

Struggle of Exegesis and Tradition

Each region has its traditions, customs, and rituals handed down from ancestors to provide identity for the group or community in that area. However, these traditions undergo gradual transformations over time and with changing eras. Generally, tradition is defined as customs continuously practiced over a long period and becoming part of a group united by nation, religion, era, or culture. According to Myror Wemwr, tradition is the beliefs and practices inherited from the past that have changed through reinterpretation and comparison with the present (Apripari et al., 2023). Tradition is maintained by following what was done in the past and preserving the noble values and norms upheld.

Based on the definitions above, tradition does not end in the past but continues and evolves in the present and future. This ongoing nature of tradition highlights its dynamic aspect, allowing it to adapt and integrate with contemporary influences, such as technological advancements and modern interpretations of religious teachings (Fawaid & Astutik, 2023). In the context of Gus Baha's Qur'anic exegesis disseminated through social media, this dynamic interplay between tradition and modernity becomes evident. Gus Baha's approach, which integrates traditional Islamic scholarship with the accessibility of social media, exemplifies how religious knowledge can be transmitted in a manner that resonates with contemporary audiences while still honoring traditional values. This balance between preserving tradition and embracing modern communication methods reflects a unique form of religiosity that is both adaptive and rooted in cultural heritage. The responses from the Javanese

community to Gus Baha's online sermons illustrate this integration, demonstrating how social media can serve as a bridge between longstanding cultural practices and modern religious expression (Rohmatulloh & As' ad, 2022).

Traditions and customs, like culture, are invaluable national treasures that must be preserved to prevent erosion by the passage of time and technological advancements (Soldato & Massari, 2024). In this context, it is essential to understand that preserving culture does not mean perpetuating practices that contradict Islamic principles but rather integrating and embodying Islamic values within that culture. Thus, valuing traditions and customs becomes a tangible effort to maintain national identity and character. A great nation can appreciate and preserve its culture, making it an integral part of everyday life and passing this heritage on to future generations (Dahal & Bhatta, 2021). In this way, not only is cultural heritage preserved, but it is also enriched with timeless, noble values.

The richness of cultural expression is invaluable as it forms the identity of a nation. Traditions in Indonesia emerge from the diverse activities and creativity of communities living in various regions, each with unique characteristics (Manik et al., 2024). These traditions embody the values present in a society and serve as a foundation for regulating the behavior of its members (Arsal et al., 2023). If the wealth of customs and cultures in the archipelago is not preserved and developed, much that is precious will be lost. Therefore, systematic and continuous efforts are needed to explore, preserve, and appreciate the values of local wisdom. These efforts are crucial for maintaining cultural identity and enriching the social and spiritual life of the community in this modern era.

Tradition is understood as social customs with historical foundations in various fields, such as language, social order, beliefs, and more, and passing them on to subsequent generations (Tektigul et al., 2023). The process of inheriting tradition is often unquestioned, especially in closed societies where what is considered correct or better is adopted without much scrutiny. However, in essence, there is no human life without tradition. Like regional languages in use, these traditions come from a long history. The distinctive features of the past as an identity do not simply vanish in globalization. Attitudes, objects of thought, material, and ideas from the past that people acquire in the present show that the role of the past continues to evolve through reinterpretation (Tohri et al., 2022). Many efforts can be directed toward this, although it is not easy as the path is continuous and full of challenges. Therefore, these efforts are expected to preserve these traditional values.

Tradition and modernity should be understood as two concepts with opposing meanings in their conceptualization and polarization, expressed through differing characteristics in religion, culture, society, and other aspects (Edenborg, 2023). The relationship between tradition and modernity can lead to accepting modernity based on tradition, while others may reject tradition in favor of modernity. The acceptance of modernity by tradition is seen as a form of

negotiation aimed at creating a dialogical space for tradition to address modernity in various ways, sometimes even in more extreme forms. Scholars have differing opinions on the relationship between modernization and religion in the era of modernization and globalization. In this context, dialogue and deep understanding become crucial to navigating the complex relationship between tradition and modernity, allowing both to complement and enrich the lives of society (Fawaid & Nashihah, 2022).

Tradition is closely linked to various aspects of daily life, including religious, social, economic, cultural, and educational fields. Regardless of how simple the educational style may be, it is highly likely that elements of tradition are present in education, as educational activities are an inseparable part of any society. Tradition in education can be seen in teaching methods, the values imparted, and the interactions between teachers and students, which are often influenced by local customs (Sanjani et al., 2024). Therefore, understanding and preserving tradition in education is crucial to maintaining noble values and cultural identity amidst the evolving times.

For the Qur'an to serve effectively as a guide and reference for humanity, especially in the modern era, it is not sufficient to read it as a daily routine without understanding its meaning (Asghari, 2023). It is crucial to elucidate its contents and comprehend the principles it encompasses. Preserving the Qur'an is important in terms of its text and understanding its meaning so that the Qur'an can directly relate to the realities of life and remain highly relevant. In this regard, the science of tafsir (exegesis) is essential for understanding the verses contained in the Qur'an. Through tafsir, we can interpret the messages of the Qur'an profoundly and in a way that is relevant to the contemporary context, enabling the Qur'an to provide real solutions and guidance for the problems faced by humanity.

According to Abu Hayan, tafsir is a science that discusses the methods of referencing the Qur'an, its guidance, and its laws, both individually and in composition, and the meanings contained within its structure (Akzam & Yaacob, 2024). Furthermore, the science of tafsir includes knowledge about abrogation (*nasakh*), the reasons for the revelation of verses (*asbab al-nuzul),* stories, and parables in the Qur'an. Therefore, tafsir is a discipline that strives to uncover the content and essence of the Qur'anic verses in depth so that the divine messages within can be understood and applied by Muslims in their daily lives.

The existence of the Qur'anic text creates an unending and ever-expanding religious discourse, forming a vast civilization. There are two main tendencies in Qur'anic studies: centripetal movement, which is a movement towards the center, and centrifugal movement, which is a movement away from the center. The Qur'anic text becomes the primary reference in seeking solutions and justifications for various human issues through the centripetal movement. On the other hand, the centrifugal movement in the Qur'anic text consistently serves as a powerful and ongoing source of inspiration for interpretation and

exegesis. This duality allows intellectuals to study and clarify the meanings of the Qur'an they explore, enabling the divine messages within to be applied with greater relevance in modern life (Fajria & Kholil, 2024).

The struggle between Indonesian exegesis and tradition reflects the complex dynamics between religious interpretation and local cultural values. This can serve as a form of adaptation that preserves the essence of religious teachings while still respecting cultural values (Harahap et al., 2023). On the other hand, if there are differences between exegesis studies and traditional studies, conflicts may arise, challenging society to face new issues. Communities must strive to understand and adapt religious teachings to their local contexts. This process requires continuous dialogue between religious traditions and local cultures to achieve harmony that maintains the fundamental values of the religion without neglecting the rich cultural heritage (Seff et al., 2022).

The tradition in the exegesis taught by Gus Baha' involves the use of the Javanese-Arabic script (*Pegon*) as an identity marker, the stratification of language in interpretation, the contextualization of exegesis with *pesantren* traditions, and the use of stories as a method for interpreting the Qur'an. Gus Baha', as a scholar, demonstrates that the *pesantren* tradition significantly influences the writing of Qur'anic exegesis, as seen in the tafsir *Al-Iklil fii Ma'ani al-Tanzil*. This tradition includes respect, language use, and contextualizing interpretation with *pesantren* values. Respect for this tradition ensures that the essence of religious teachings is preserved. At the same time, the use of language and stories helps explain the meanings of Qur'anic verses in a way that is easily understood by the community. Thus, the *pesantren* tradition not only enriches Qur'anic interpretation but also maintains the relevance of religious teachings in the local cultural context (Rohmatulloh & As' ad, 2022).

Anthropologists have long been interested in the encounters between two or more cultures, mainly how these encounters result in changes and developments within societies and cultures. Changes in elements of tradition or culture cannot automatically be interpreted as progress; they can also signify regression. To understand the encounters between two or more cultures within a diverse ethnic or cultural group in Indonesia, it is necessary to study various social interactions (Jailani et al., 2023). This study is crucial to observe how cultural elements influence each other, adapt, or even conflict, providing a more comprehensive picture of social and cultural dynamics in Indonesia. Therefore, in-depth and holistic research is needed to evaluate the impact of these intercultural interactions, whether in the context of cultural progress or regression.

In Indonesia, activities related to Qur'anic exegesis are highly popular. The language and script choice issues used in writing exegesis are distinctive to Indonesia. Nowadays, it is almost always the case that works of exegesis are written in Indonesian using the Latin script. Notable examples of these works include those by A. Hassan, Mahmud Yunus, Buya Hamka, and Quraish Shihab

with his *Tafsir Al-Mishbah*. This demonstrates that tradition and exegesis are closely related in the context of religion and culture (Zuhriyah et al., 2023).

The struggle between exegesis and tradition can be understood as analyzing texts and interpreting them so that the Qur'an finds meaning and purpose in local traditions and cultures. In Islam, the struggle of exegesis plays a crucial role in understanding religious teachings and existing cultures. Exegesis serves as a tool for comprehending the Qur'anic text and as a means to bridge religious teachings with the social and cultural contexts of local communities. Thus, Qur'anic interpretation in Indonesia enriches religious insight and maintains the relevance and continuity of cultural traditions in everyday life.

Shift of Exegesis Textuality to Social Media

A significant change, particularly in the religious dimension, is the transformation of religious authority and the patterns of relationships between religious adherents and religious figures, as well as leaders who serve as role models in daily life. Traditionally, religious authority has been held by scholars, spiritual guides, and teachers. Religious authority also resides with the government through institutions like the Ministry of Religious Affairs and religious mass organizations (Hefner, 2021). However, religious authority is no longer solely personal and religion-based; it is transitioning to new media, especially information networks like the Internet. Consequently, individuals can easily access religious knowledge according to their preferences and needs. This change indicates a significant shift in how religious authority is perceived and accessed, which in turn can influence how society understands and practices religious teachings in daily life.

The term globalization is very familiar in our social lives and often represents the dream of an advanced civilization and humanity. The field of computer technology both acknowledges and critiques globalization, characterized by ease in transportation, information, and communication, making the world seem compact and accessible at all times (Nasir & Rijal, 2021). However, globalization also systematically threatens human life, as it is often understood only in terms of technological progress and convenience rather than considering other aspects that significantly impact human life. These impacts include changes in social structure, loss of cultural identity, increasing economic inequality, and various ethical issues that arise with the flow of globalization. Therefore, there needs to be awareness and efforts to balance the benefits of technology with the preservation of social and cultural aspects to minimize the negative impacts of globalization (Dodds, 2022).

New media is defined as media that can display content or information interactively, allowing viewers to respond to information quickly. Consumers can take active steps to receive and transmit information, as well as communicate and collaborate with readers and other members. The term "new media" refers to digital content that can be distributed massively and interactively via the

Internet. Internet content, which includes a combination of various types of text, media, images, audio, and video, coupled with interactive capabilities, expands the functionality of all previously existing media (Saharani & Diana, 2024).

The flexibility of social media has led to increased ease of use, allowing anyone to search for, obtain, and consume various information easily. As a flexible unit for processing and disseminating information, social media is used by users without being constrained by social, economic, or political divisions. This flexibility enables the building and strengthening of relationships between individuals and groups in the virtual world, unrestricted by societal status differences. Moreover, social media creates an inclusive and democratic space for various community groups to interact, thereby expanding individuals' social networks and facilitating a broader exchange of ideas and knowledge (Fuaddin, 2022). Social media serves as a communication medium that transcends spatial and temporal boundaries in interactions between individuals or groups. The flexibility of social media enables the building and strengthening of relationships in the virtual world without being constrained by societal status differences (Qudsy & Muzakky, 2021). Additionally, it creates an inclusive and democratic space for various community groups to interact. However, challenges arise from the spread of inaccurate or misleading information, making it crucial for users to develop digital literacy and critical thinking skills to discern valid information.

In this digital era, new initiatives are required to face the advancing times and increasingly sophisticated technology while revitalizing Islamic identity with religious values. The shift of exegesis textuality to social media represents a new conflict in exegesis studies and reflects changes in how society understands and interprets information. Factors influencing this change include differences in communication forms, the impact of public opinion, and the dynamics of interaction on social media platforms. One contributing factor to this shift is the greater accessibility and faster dissemination of information compared to traditional text delivery (Rohmatulloh & As' ad, 2022).

The impact of current technological advancements has caused significant changes in telecommunications, transportation, and tourism. In such situations, the existence of cultural heritage sites may be threatened. Globalization should not be rejected, as it can impede technological and scientific progress. Instead, strategies should be developed to enhance the resilience of local cultures against the influences of globalization.

The Internet can transmit information to almost every field, facilitating access to knowledge, particularly in the realm of science. The transmission of Qur'anic exegesis is no exception. The advent of the Internet has provided a new medium for communicating Qur'anic interpretations (Sayeed, 2022). Thanks to the numerous platforms utilizing the Internet, Qur'anic exegesis can be disseminated digitally across the globe. What was once an exclusive field of study is now accessible to anyone, anytime and anywhere, opening opportunities for a broader audience to understand the Qur'an better. This ease of access also

encourages the development of new studies in Qur'anic interpretation. However, challenges such as the validity of sources and accurate interpretation must still be carefully considered.

In the study of exegesis in Indonesia, the primary emphasis is on conveying the Qur'an in a language that is easily understood. The main focus is the use of regional languages to explain the Qur'an. This approach is based on the general perception among the Javanese community that many are not yet able to comprehend the Qur'an in its original language. By using local languages, it is hoped that the local community can more easily understand the messages of the Qur'an. This is crucial to ensure that the meanings and teachings of the Qur'an are accurately conveyed. Moreover, this approach respects the richness of local culture and language. A better understanding will encourage more vigorous practice of religious teachings in daily life.

In the context of shifting Islamic religious education, several key factors need to be considered. First, the rapid social changes and technological advancements require Islamic education to adopt innovative and relevant approaches. Second, there is a need to address modern challenges faced by Muslims, such as spirituality, ethics, and a solid understanding of Islamic law (sharia), to cultivate high-quality Muslim individuals. Achieving transformation in religious education necessitates collaboration and cooperation among various stakeholders, including educational institutions, government bodies, and the community. This cooperation will strengthen the transformation process and ensure continuity in adapting to ongoing changes. With the right approach, Islamic religious education can adapt to contemporary developments and remain relevant for today's Muslim community (Zuhriyah et al., 2023).

Before the advent of Qur'anic exegesis studies on social media, the traditional method of teaching exegesis typically used the bandongan method. In this approach, all students face the teacher or cleric and bring their books, with the teacher reading, translating, and explaining each sentence while the students listen attentively and take notes. This method, widely practiced in both traditional and modern pesantren, has now been complemented by the emergence of exegesis studies on social media, mainly through the teachings of Gus Baha'. This new phenomenon allows for broader and more flexible access, reaching a larger audience and bringing Qur'anic exegesis to people who may not have been able to participate in traditional settings.

The history of the Qur'an demonstrates a long-standing integration with the evolving technology of each era. The Qur'an has been written, recorded, published in video and audio formats, and freely distributed on the Internet. This history shows that with each technological contact, new developments have always emerged for the Qur'an. Conversely, human-made technology influences the development of the Qur'an, and the Qur'an's development affects human reception of it. With technological advancements, access to and understanding of the Qur'an has become easier and more widespread. These changes allow

Muslims to access and study the Qur'an anytime and anywhere, enhancing their spiritual and intellectual connection with the holy text (Rohmatulloh & As' ad, 2022).

Digital da'wah represents the activity of promoting good and forbidding wrong through digital media platforms. This activity is conducted in various forms, such as stories, texts, images, graphics, symbols, and videos. Digital da'wah aims to build the narrative and image of Islam within the virtual realm. Therefore, Islamic teachings can be communicated through creative and innovative packaging and delivery that aligns with the logic of new media like the Internet. Through digital da'wah, Islamic messages can be conveyed more effectively and reach a broader audience. Innovations in da'wah delivery also allow for more dynamic interaction with the community. This technology strengthens the role of da'wah in modern life, making it relevant and easily accessible.

Gus Baha' and The Javanization of The Qur'an

Gus Ahmad Bahauddin Nursalim, known as Gus Baha', is a renowned scholar of Qur'anic exegesis and the head of the Tahfidzul Qur'an Islamic Boarding School LP3IA (Institute for Guidance, Education, Development, and Qur'anic Studies) in Central Java. He was born in Narukan, Kragan District, Rembang Regency, on March 15, 1970. His father, K.H. Noersalim, was the head of the Tahfidzul Qur'an Islamic Boarding School in Kragan, Rembang. His mother, Nyai Hj. Yuchaniz, who passed away on April 15, 2020, came from the prominent family of scholars, Bani Mbah Abdurrahman Basyaiban. Gus Baha' is known for his deep knowledge of Qur'anic exegesis and his ability to convey Islamic teachings clearly and understandably. His role is highly significant in spreading the knowledge of the Qur'an among the wider community (Fathurrosyid, 2020).

The presence of Gus Baha's exegesis studies on social media strongly represents the scholarly traditions of Islamic boarding schools (pesantren). This is a result of pesantren adapting to the modern era. The publication of Gus Baha's exegesis studies on social media is part of the religious authority's effort to reach a wider audience. Utilizing social media as a platform to share Gus Baha's exegesis studies illustrates a different context in the social space of Qur'anic interpretation, showcasing the communication between the interpreter and the public. This adaptation broadens the scope of da'wah and facilitates access for those who wish to study Qur'anic exegesis. Consequently, the scholarly traditions of pesantren can be disseminated more widely and effectively. This presence also reinforces the role of pesantren in the digital world, making it relevant to contemporary needs.

Gus Baha' consistently captures the attention of the Indonesian public, particularly the Javanese community. His clear and easily understandable preaching method endears him to people from various backgrounds. Gus Baha's

sermons often inspire his followers, utilizing a flexible approach and straightforward language. Islamic teachings in the form of media content are essential for those accessing social media, including children, teenagers, and even adults. Therefore, Islamic content on social media is crucial to meet their spiritual needs. Such content helps better understand religion relevant to daily life (Qudsy & Muzakky, 2021).

In delivering his sermons on social media and in person, Gus Baha' uses straightforward language that can be easily understood by the public, especially the laypeople. His friendly language makes him popular, and his sermons are well-received by the community. When presenting Qur'anic exegesis on social media, Gus Baha' combines Indonesian with Javanese, which enhances the relatability and accessibility of his messages to a diverse audience. One YouTube channel that publishes his exegesis studies is Al Muhibbin. This approach allows his sermons to reach a broader and more varied audience, strengthening religious understanding among the community.

Many authorities in the field of Qur'anic exegesis have recognized the quality and validity of Gus Baha's teachings. Renowned Qur'anic scholars like Prof. Quraish Shihab, Prof. Zaini Dahlan, and Prof. Shohib acknowledge his eloquence. Qualitative assessments, such as Ustadz Adi Hidayat referring to Gus Baha' as the "Man of the Qur'an" and Quraish Shihab calling him a "mufassir faqih," also highlight his expertise. The local context of exegesis in the Indonesian archipelago shows varying tendencies in interpretation at different times, influenced by the diverse cultural backgrounds of the social environment. However, Indonesian exegetes share a typical local inclination despite differing intellectual backgrounds.

In Indonesia, Muslims who do not have a strong command of Arabic naturally prefer reading Qur'anic exegesis in Indonesian rather than in Arabic. Recognizing this, Indonesian exegetes have adapted their works to meet this demand. Written exegesis serves to convey the contents of the Qur'an to Muslims in a language they understand. Based on concepts of nationalism and Romanization, the global community can discern where these exegeses were written, with Indonesian serving as the unifying language in this context. However, local languages and Pegon Arabic script have not disappeared from the tradition of writing exegesis. The use of local languages is maintained to honor the cultural and intellectual heritage of Indonesian Muslims. Exegeses in regional languages and Pegon Arabic are still used in specific contexts, especially within pesantren (Islamic boarding schools), to preserve scholarly traditions (Rohmatulloh & As' ad, 2022).

Qur'anic exegesis in Indonesia is written in various languages and scripts, reflecting its audience's diverse cultural backgrounds and needs. Some exegeses are written in the Javanese Carakan script on Java, particularly in rural areas. Additionally, the Pegon Arabic script is commonly used, especially among the coastal Muslim communities with strong ties to pesantren traditions. One of the

Qur'anic verses that Gus Baha' interprets about Javanese customs is QS. An-Nur: 32, which discusses marriage. This interpretation helps illustrate how Islamic teachings can be applied within the local cultural context (Turhamun et al., 2023).

Thus, Qur'anic exegesis in Indonesia is rich and varied, reflecting the archipelago's diverse cultural and traditional landscape. Gus Baha' connects Islamic teachings with local wisdom, making them relevant to the community. In interpreting this verse, Gus Baha' explains:

> *"Dadi wong-wong seng sugih, dianjurno allah kon ngawinke wong-wong seng ra payu rabi, mulane jare umar bin abdul aziz riyen ketika dadi kholifah, boleh mengambil uang baitul mal, untuk membiayai joko-joko seng ra payu rabi, dadi negara berkewajiban menikahkan jokojoko seng ra rabi, mergo ora nduwe biaya, maksude biaya akad wae, ora resepsi, wong elek resepsinan barang, ngentekke ndunyo" (https://youtu.be/wxr07fstlxM)*
>
> "So, wealthy individuals are encouraged by Allah to help marry off those who are unable to find a spouse. This is why Umar bin Abdul Aziz, during his time as caliph, allowed funds from the Baitul Mal (public treasury) to be used to finance the marriages of bachelors who could not afford to marry. The state thus has an obligation to help unmarried men who lack the financial means to get married. This assistance is intended only for the marriage ceremony itself, not for wedding receptions. For those who are not well-off, a reception is unnecessary and a waste of resources."

Additionally, he also provides interpretations related to existing Javanese culture:

> *"opo maneh koyo ruwatan Jowo niku, kawin seng lanang sikile diumbah seng wedok, jahiliyyah niku coro kulo"*. (https://youtu.be/wxr07fstlxM)
>
> "Especially like the Javanese traditional ceremony where the bride washes the groom's feet during the wedding; in my opinion, that is a practice of ignorance."

In this verse, Gus Baha' interprets QS. An-Nur: 32, which emphasizes the importance of helping those who are unmarried to get married. Gus Baha' explains that wealthy individuals are encouraged by Allah to assist those who are unable to marry due to financial constraints. He cites Caliph Umar bin Abdul Aziz, who, during his reign, allowed Baitul Mal funds to finance the marriages of unmarried bachelors. Gus Baha' asserts that the state must help bachelors who cannot afford to marry. However, this assistance should be limited to the costs of the marriage ceremony itself, excluding the reception, which he considers wasteful.

Gus Baha's interpretation demonstrates a realistic and practical approach to marriage. By emphasizing financial assistance solely for the marriage contract (akad nikah), he criticizes the extravagant and wasteful practice of lavish wedding receptions. This narrative reflects Gus Baha's pragmatic view, focusing on the essence of marriage, which is the union of two individuals in a legitimate

bond without being burdened by unnecessary expenses (Fathurrosyid, 2020). It also shows his concern for social welfare by advocating using public funds for the common good.

In addition to his interpretation of QS. An-Nur: 32, Gus Baha' also comments on certain Javanese customs, such as the ruwatan ceremony where the bride washes the groom's feet. Gus Baha' refers to this practice as jahiliyyah, a practice inconsistent with Islamic values. This demonstrates his critical stance towards local traditions that he considers incompatible with Islamic teachings, even though some of Javanese society may still respect and practice them.

Gus Baha's commentary on Javanese customs reflects the challenge of integrating local culture with Islamic teachings. On the one hand, there is an effort to preserve local traditions and culture, but on the other hand, there is a need to ensure that these practices align with religious teachings (Qudsy & Muzakky, 2021). Gus Baha's critical stance towards certain customs demonstrates his effort to maintain the purity of Islamic teachings while still attempting to respect the local cultural context (Rohmatulloh & As' ad, 2022). His interpretations and critiques guide the Javanese Muslim community in navigating the balance between tradition and religion, ensuring that the primary focus remains on the pure teachings of Islam, undistorted by irrelevant practices.

Gus Baha's interpretative approach underscores his pivotal role in maintaining the integrity of Islamic teachings while respecting local traditions. With his straightforward approach, Gus Baha' successfully bridges deep religious understanding with the existing cultural context. His interpretations offer practical solutions to social issues and provide clear guidance on how cultural practices should be aligned with Islamic values. Gus Baha' demonstrates that Islamic teachings can be applied to all aspects of life without sacrificing cultural identity as long as they adhere to the principles of Sharia.

CONCLUSION

This study examines the influence of Gus Bahauddin Nursalim's Qur'anic exegesis preaching through social media on the worldview of the Javanese community. Gus Baha's use of social media is highly effective in conveying Qur'anic exegesis to various societal levels, mainly due to his familiar Javanese and Indonesian languages and relaxed, humorous delivery method. The findings show that Gus Baha's preaching successfully bridges local traditions and Islamic teachings, creating a unique religiosity adaptive to technological changes.

Gus Baha's use of social media to deliver Qur'anic exegesis is an adaptive response to technological advancements and the needs of modern society. Gus Baha's success in capturing the attention of the Javanese community is also supported by his straightforward delivery method and the use of familiar language, which helps the community understand the contents of the Qur'an without feeling alienated by the changing times. This research contributes to the academic literature on Islamization, local culture, and social media in Indonesia. It opens discussions about the relationship between religion and culture in the context of technological development.

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