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Isrāīliyyāt Discourse in Virtual Space: A Sociolinguistic Analysis of Gus Baha's Interpretation in Santri Gayeng YouTube Channel

Ani Nabila Farahdiba[1]*, Ahmad Alfarisi[2], Aji Muhammad Ibrahim[3], Ahmad Zaidanil Kamil[4]
[1234]Universitas Islam Negeri Sunan Ampel Surabaya
E-mail: [1]aninf214@gmail.com, [2]alfarisie1902@gmail.com, [3]ajimuhammad93@gmail.com, [4]ahmad.zaidanil@uinsby.ac.id

***Coresponding Author**

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Abstract: This paper analyzes KH. Ahmad Bahauddin Nursalim's (Gus Baha') interpretation of Surah an-Naml verses 39-40 about the transfer of the throne of Queen Bilqis to the presence of Prophet Solomon a.s. This research is worth reviewing because there is a rejection of the interpretation by Gus Baha' in the Tafsir Jalālayn by Jalāluddīn al-Mahalli and Jalāluddīn al-Suyuṭi. This analytical descriptive study is derived from online media, namely the interpretation study by Gus Baha' published on the Santri Gayeng YouTube platform, making it a virtual ethnography.\. The author uses Labov and Waletzky's narrative structure analysis approach to explore Gus Baha's five interpretive structures, namely 1) Orientation, 2) Climax, 3) Evaluation, 4) Resolution, and 5) Coda. This study's results show that Gus Baha' rejects Jalaludin al-Suyuṭi's interpretation, which explains that Bilqis' throne emerged from under the chair. According to him, this does not make sense, which is isrāīliyyāt. Despite rejecting this interpretation, Gus Baha' gives his audience freedom regarding their belief in isrāīliyyāt. Gus Baha's rejection of isrāīliyyāt is based on his figure, who is a rationalist. This research also proves that the tradition of the cult of a tafsir essay that is quite phenomenal among pesantren is no longer done. Gus Baha' has succeeded in breaking the habit of pesantren in sacralizing a work of interpretation with his efforts to review the tradition of reading the book. The review was carried out by criticizing, reflecting, and understanding more deeply.
Keywords: Isrāīliyyāt; Gus Baha'; Sociolinguistic Analysis; Tafsir Virtual.

Abstrak : *Tulisan ini menganalisis interpretasi KH. Ahmad Bahauddin Nursalim (Gus Baha') atas Surah an-Naml ayat 39-40 tentang perpindahan takhta Ratu Bilqis ke hadapan Nabi Sulaiman a.s,. Pene* ı *terdapat penolakan penafsiran oleh Gus Baha' dalam Kitab Tafsir Jalālayn karya Jalāluddīn al-Mahalli dan Jalāluddīn al-Suyuṭi. Telaah deskriptif analitis ini bersumber dari media online yakni kajian tafsir Gus Baha' yang dimuat pada platform Youtube Santri Gayeng sehingga bersifat etnografi virtual. Penulis menggunakan pendekatan analisis struktur narasi milik Labov dan Waletzky untuk mengeksplorasi lima struktur interpretasi Gus Baha', yaitu 1) Orientasi, 2) Klimaks, 3) Evaluasi, 4) Resolusi, dan 5) Koda. Berdasarkan itu, penelitian ini menunjukkan bahwa Gus Baha' menolak penafsiran Jalaludin al-Suyuṭi yang menjelaskan bahwa takhta Bilqis muncul dari bawah kursi. Menurutnya, hal tersebut bukanlah sesuatu yang masuk akal dan jelas merupakan Isrāīliyyāt. Meskipun menolak penafsiran tersebut Gus Baha' memberikan kebebasan terhadap audiensnya dalam hal kepercayaannya terhadap Isrāīliyyāt. Penolakan Gus Baha' terhadap Isrāīliyyāt ini didasari karena sosoknya yang merupakan seorang rasionalis. Penelitian ini juga sekaligus membuktikan bahwa tradisi pengkultusan terhadap sebuah karangan tafsir yang cukup fenomenal di kalangan pesantren sudah tidak lagi dilakukan. Gus Baha' telah berhasil mendobrak kebiasaan pesantren dalam melakukan sakralisasi sebuah karya tafsir dengan usahanya melakukan peninjauan ulang terhadap tradisi pembacaan kitab. Peninjauan ulang tersebut dilakukan dengan cara melakukan kritik, refleksi, dan pemahaman yang lebih dalam.*
Kata Kunci: *Isrāīliyyāt; Gus Baha'; Analisis Sosiolinguistik; Tafsir Virtual.*

INTRODUCTION

The use of isrāīliyyāt history in interpretation is based on the Qur'anic verse described in Yunus verse 94. Quraish Shihab, in his *tafsir al-Misbah* (Shihab, 2012, p. 156) mentioned that when Muslims experience doubts about the word of Allah, especially about the truth of the stories of the previous prophets, they ask The People of Book. The People of the Book in question are those (Jews and Christians) who have read and mastered the previous books (Torah and Gospel) because they also narrated this issue. However, tafsir scholars still have many polemics regarding using isrāīliyyāt narrations.

Along with the period of tafsir compilation, many books of Qur'anic interpretation use isrāīliyyāt as a source of interpretation. Even though isrāīliyyāt is still a *khilafiyah* among the mufasirs of classical and modern times, it raises the pros and cons (Ibrahim & A.K, 2004, p. 25). Some of the mufasir who accept isrāīliyyāt history include Imam al-Thabari, Muqatil Bin Sulaiman, and Imam al-Tsa'labi. While those who rejected some of them were Muhammad Abduh (Arma, 2012, p. 228). Rashid Riḍa (Arma, 2012, p.229) and Abu Zahrah. (Arma, 2012, p.229). While Ibn Taymiyyah and Ibn Kaśīr chose to be tolerant if it did not conflict with the Qur'an and hadith. Based on this, it can be concluded that the classical era mufasirs used isrāīliyyāt narrations in their work because, at that time, tafsir was still textualist. Whereas in the contemporary era, contextual interpretations have been born that criticize the use of isrāīliyyāt because they consider the invalid narration.

This polemic certainly also affects the scope interpretation in Indonesia. Some Indonesian mufasirs were detected to include isrāīliyyāt narration as a source of interpretation in their books, including *Tarjumān Al-Mustafīd* by Abdul Rauf al-Singkili (Abdullah & Masduki, 2017, p.141) and *Tafsir al-Qur'anul Karim Nurul Huda* by Mudhar Tamim. (Kamil, 2019, p. 107). At the same time, some reformist mufasirs who reject the existence of isrāīliyyāt include *Tafsir Qur'an Karim* by Mahmud Yunus (Muhammad, 2022, pp. 17-18), *Tafsir al-Azhar* by Hamka and *Tafsir al-Misbah* by Quraish Shihab (Haris et al., 2016, p. 273). This may be due to the influence of the early 20th-century mufasir Muhammad Abduh, who chose to reject isrāīliyyāt.

Research on the inclusion of isrāīliyyāt in the books of interpretation has been conducted several times, some of which are A. Malik Madani (Madaniy, 2009); Lumngatul Maarif and Eka Prasetiawati 2020; and Moh. Muhyidin 2023. While Nadzirotul Mufidah tried to examine the influence of isrāīliyyāt stories contained in the tafsir book, which is used as the leading book in salaf pesantren, which is *Tafsir Jalālayn*, based on her observations, it was found that the students understanding of isrāīliyyāt stories was at a shallow level and the students who had a perfect understanding of isrāīliyyāt were quite limited. (Mufidah, 2020)

The times have indeed forced the isrāīliyyāt polemic to enter a new era in the digital era. The unstoppable blurring of the isrāīliyyāt narrations in the tafsir books has caused Muslims today to no longer determine which narrations are valid or not. This problem is worsening with the presence of YouTubers or content creators who do not have the expertise to enliven this khazanah. For example, one of the storytellers on the YouTube channel has 8,190,000 subscribers, namely Nadia Omara. (Omara, 2019) In her channel, Nadia presented the stories of the Prophet Muhammad several times. (Omara, 2023b) and also the stories of previous people. (Omara, 2023a) Her video mentioned that the sources she used came from a summary of Ust. Khalid Basalamah's explanation and her research. (Omara, 2021) In the author's opinion, with the number of listeners Nadia currently has,

this could potentially worsen the effects of the existence of isrāīliyyāt. Moreover, the stories of the previous believers are very sensitive to being infiltrated by isrāīliyyāt.

The YouTube channel is one of the new platforms for the media of interpretation in the contemporary era. The superior feature of a longer duration than other digital platforms makes the study of interpretation on YouTube more attractive because it can provide a more detailed explanation. (Abidin & Chayati, 2023, p.338) Gus Baha' is one of the figures who enlivened the khazanah of al-Qur'an interpretation on YouTube. Gus Baha' is one of the ulama figures with an intellectual level that cannot be doubted, trying to respond to the isrāīliyyāt polemic in the virtual space. The number of studies on Gus Baha' is proof that his figure is considered to have high credibility (Fathurrosyid, 2020);[1] Nur Laili Syarifah 2020;[2] Dewi Charisun Chayati and Ahmad Zainal Abidin 2022[3]). Although he does not have a personal YouTube channel, Gus Baha's tafsir studies have been widespread and have many loyal listeners. Several channels upload videos containing Gus Baha's study recordings; one of them is Santri Gayeng.

The previous studies have not explicitly examined the isrāīliyyāt polemic that has entered the digital world. As part of *'Ulūm al-Qur'ān*, isrāīliyyāt cannot be separated from the world of interpretation. It is an exciting and important thing to analyze more deeply. Until now, the history of isrāīliyyāt has sparked polemics among the mufasirs. *Tafsir Jalālayn* is known as a work of interpretation that uses elements of isrāīliyyāt and is very popular in the pesantren environment. The high popularity of the work often leads to the emergence of an attitude of sacralization and a cult of the work and its author. So, based on this, it is necessary to further examine the theme of isrāīliyyāt in the virtual space with Gus Baha' as the object. To be more specific, the study will be directed to answer the question of how Gus Baha' responds to the isrāīliyyāt history in the book of *Tafsir Jalālayn* that was uploaded by Santri Gayeng YouTube channel (Gayeng, 2018).

This study attempts to analyze Gus Baha's interpretation of the tafsir of Surah an-Naml verses 39-40 in the *Tafsir Jalālayn*, which discusses the transfer of the throne of Queen Bilqis to the presence of the Prophet Solomon. The focus of the study in this article is a video entitled "Gus Baha': Saya Tidak Pernah Mengaminkan Do'a Ini!" (Gayeng, 2023b) and "Gus Baha': Nabi Kok Punya 1000 Istri?!." (Gayeng, 2023a). The videos were chosen because they contain Gus Baha"s response to isrāīliyyāt history which is connected to the reality of society in the modern era. Hopefully, this study can provide new insights to all audiences,

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[1] The article entitled "Nalar Moderasi Pop Gus Baha': Studi Kontestasi Pengajian Tafsir al-Qur'an di Youtube" is trying to explore Gus Baha' thinking model in delivering his da'wah. This virtual ethnographic research found that there is the dissemination of three things, namely, reconstruction of the miracles of the Qur'an and argumentative logic in preaching; the urgency of nāsikh mansūkh as is a criticism of the Islam Kāffah movement and the reasoning of moderation; a counter-narrative of Allah's status to counter extremism and radicalism.

[2] The thesis entitled "Campur Kode Bahasa Arab dalam Ceramah Gus Baha' pada Acara Maulidyah dan Harlah ke-52 PP. Al-Anwar, 06 Rabi'ul Awwal 1440 H/14 November 2018" examines more deeply the mixing of language accents that was used by Gus Baha' in his da'wah. This study concludes that this is an effort of the audience context, dominated by kyai and santri.

[3] The article entitled "Tafsir Youtubi: Penafsiran Gus Baha' tentang Pengikut Nabi Isa Pada Surah Ali Imran/3:55" examines Gus Baha"s rejection of the interpretation regarding the definition of the followers by Prophet Isa in *Tafsir Jalālayn*. This virtual ethnography paper finds that Gus Baha' argues that the trinity doctrine of Christians can impulsively defame the religion of monotheism taught by Prophet Isa.

both among pesantren in particular and Indonesian society in general. This study is based on Labov and Waletzky's Narrative Structure Analysis to analyze what aspects Gus Baha' uses to respond to the isrāīliyyāt narrations. This approach aims to place a story in its context and describe the narrator's primary purpose in telling a story. (Labov & Waletzky, 1997)

METHOD

This qualitative research uses a virtual ethnography research model to reveal the reality of communication using technology intermediaries. (Nasrullah, 2018). This research model is used to analyze Gus Baha's social media interpretation deeply. The data collection techniques used by the author are participant observation and document analysis.

Participant observation is a data collection technique where researchers join the community being studied to observe the existing dynamics and issues. This technique can be done both online and offline. Meanwhile, document analysis is a technique to collect data and previous studies related to the author's research topic. The author needs this technique to answer questions and increase understanding. (Arif, 2012). The primary data source in this research is Gus Baha's interpretation contained in the Youtube channel "Santri Gayeng" with a video entitled "Gus Baha': Saya Tidak Pernah Mengaminkan Do'a Ini!" dan "Gus Baha': Nabi Kok Punya 1000 Istri?!". Books, articles, and others are used as secondary sources.

Furthermore, after the author had collected all the needed data, the data was presented using the descriptive analysis method. Then, the data is critically and deeply analyzed based on Labov and Waletzky's Narrative Structure Analysis method. The Narrative Structure Analysis concept was chosen to observe Gus Baha''s response towards isrāīliyyāt contained in the *Tafsir Jalālayn*, which was uploaded on the Santri Gayeng Youtube channel. Finally, the author will reveal the results of in-depth analysis and conclusions based on all the data that has been found.

RESULT AND DISCUSSION

Isrāīliyyāt in the Interpretation of the Qur'an

The meaning the word Isrāīliyyāt is the plural form of the word "Israiliyah," which is a name attributed to the word Israel (Hebrew), which means "servant of God." (Qurṭubī, 1964, p. 331) Isrāīliyyāt, according to the term, is the stories of the Jews from the books of Zabur and the Torah, as well as all the exaggerations that they have developed over time, whether or not there are indications that they will tarnish the religion of Islam. Jews are the name for the Children of Israel; after the existence of the Prophet Jesus, his followers are called Christians. Jews and Christians are both called The People of Book because they are still related to the teachings of their religion or unrelated. Although not as a source of law and aqeedah, it can be an illustration or *istisyhad*, especially about the stories of Prophets who have blood or descendants of the Children of Israel. (Rozali et al., 2022, p. 350). Although some isrāīliyyāt are justified, many Isrāīliyyāt contain falsehood and un-Islamic values. (S, 2002, p. 350)

In the first stage, scholars interpreted isrāīliyyāt with the same meaning even though the terms of expression were different, as Muhammad Hussein Ḏahabī said: The word Isrāīliyyāt is the plural of the word Israiliyah. Isrāīliyyāt is a story that is told from an Isrāli source. The word "Isrāīliyyāt" is a plural form of the word "Isrāīliyah." Isrāīliyyāt refers to stories that are narrated from Jewish sources. However, the scholars of tafsir and

hadith give the meaning of isrāīliyyāt more than that. Isrāīliyyāt refers to all old stories from Jewish, Christian, or other sources that have been introduced into tafsir and hadīth, as well as new stories that the enemies of Islam have introduced, whether they come from Jews, Christians, or others, to undermine the aqeedah of Islam and the Muslims. (Ḍahabī, 20, p. 9).

Several Nusantara mufasirs have successfully authored the book of tafsir. Such as Sheikh Abdurrauf al-Singkili, in his book *Tarjumān Al-Mustafīd* and *Tafsir al-Qur'anul Karim Nurul Huda* by Mudhar Tamim (Kamil, 2019, p. 107), in his interpretation is seen quoting isrāīliyyāt history which is used to explain several verses that require breadth of understanding and detail. An example found in *Tarjumān Al-Mustafīd* is when interpreting Q.S. al-Baqarah: 248. When mentioning an isrāīliyyāt story, the author reveals the story and then describes it shortly. Lastly, the author mentions the reference source of the book used by him to take the Isrāīliyyāt narration. (Abdullah & Masduki, 2017, p.141) While some reformist mufasirs detected still include isrāīliyyāt even though they reject

I ts existence, including *Tafsir Qur'an Karim* by Mahmud Yunus (M. Dalip, 2022, p.18-19). *Tafsir al-Azhar* by Hamka and *Tafsir al-Misbah* by Quraish Shihab. (Haris et al., 2016, p. 273).

Based on the paradigm of interpretation that has been illustrated from the explanation above, it can indeed be concluded that isrāīliyyāt has entered all areas of the madrasa of interpretation that Ulya Fikriyati has mentioned, both in Islamic boarding schools, books of interpretation, and even social media. Interpretation in the current era does not only come down to a book or several books. However, it has reached all circles or elements of society through social media, and everyone can access it. Therefore, Ulya, in her research, has mentioned the results of this research, which says that in this modern era, the madrassa of interpretation has been divided into four parts (Putra et al., 2020, 404-405). *First* is academic interpretation, which means learning interpretation that flows into a formal educational institution such as schools, boarding schools, and universities.(Putra et al., 2020, pp. 405-406) *Second*, populist interpretation is a learning of Qur'anic interpretation whose existence is based on a non-formal environment, namely mosques, recitation events, and other similar assemblies.(Putra et al., 2020, p. 407) *The third*, political interpretation, would mean a learning of Qur'anic interpretation that takes place in a government institution or political party, which, of course, only examines certain verses related to the goals to be achieved by an institution, with the hope that strengthening the intended goals based on the verses of the Qur'an, then their success will be easier to achieve. (Putra et al., 2020, p. 408) *The fourth* is virtual interpretation, where this last division includes a place for learning Qur'anic interpretation that can be accessed, filled, or initiated by all groups regardless of the status of the source or a group of people who oversee the learning media.(Putra et al., 2020, pp. 409-413)

Therefore, the author hopes that the maturity of the audience, especially the activists of Qur'anic studies, will be able to direct people in the future to not accept an opinion from each music as a whole and still consider the essence of each meaning or content of the Qur'anic verses because the truth of each opinion or interpretation is only *dzanni* and purely the result of ijtihad mufasir that comes from their knowledge and experience.

Getting to know Gus Baha' and the Santri Gayeng Youtube Channel
Gus Baha' Profile

The charismatic and modest Kyai, known as Gus Baha' with the full name Ahmad Bahauddin Nursalim born on 29 September 1970 in Sarang, Rembang, Central Java. From his mother's side of the line, he is related to Mbah Sambu, a person who is well known among the community as a *waliyullah.* KH. Nursalim is the name of Gus Baha's father as well as his first teacher in studying the Qur'an. His father is also a Hafid Qur'an and the manager of the LP3IA Tahfidzul Qur'an Islamic Boarding School and a student of KH. Arwani is famous for his discipline in the application of tajweed. So there can be no doubt about the quality and integrity of Gus Baha"s knowledge of reading and memorizing the Qur'an. (Qudsy & Muzakky, 2021, p.8-9)

His father trained Gus Baha from childhood until he was a teenager. As a teenager, he was boarded at the Al-Anwar Rembang Islamic boarding school, which was founded by KH. Maimoen Zubair. In his education in Rembang KH. Maimoen used the method of translating the book independently. The opposite way with santri in general, where usually a teacher conveys the meaning of the book, and then the students take notes. Gus Baha' translates the book, and KH. Maimoen only confirms if something is wrong or incorrect. (Qudsy & Muzakky, 2021, pp. 8-9) When studying at Sarang, he focused more on his fiqh knowledge; this was influenced by the pesantren curriculum, which had a higher majority of fiqh learning. (Musthofa, 2022, p. 81) After studying as a santri, he was appointed as a member of the teachers board at Al-Anwar Rembang Islamic boarding school. Gus Baha' also mastered several Islamic sciences besides the Qur'an and fiqh such as hadith science, Sufism, falak science, ushul fiqh, and possibly many more.

According to the explanation above, Gus Baha' has a broad intellectual insight with a level above the average of other students. Because of this intelligence and proficiency, Gus Baha' is trusted to be the head of Ma'arif in the management structure of the Pesantren al-Anwar Rembang boarding school.

Furthermore, it is natural that if a santri has a level above the average, they have closeness with their kyai. Gus Baha' has often assisted KH. Maimoen for various activities. They are starting from casual discussions to receiving guests of great scholars who visit the Al-Anwar pesantren.

In 2003, Gus Baha began preaching in Yogyakarta; many of his congregation were students taught at Al-Anwar Sarang. The death of his father in 2005 left the caretaker seat of the LP3IA boarding school empty. It made him automatically return home and continue the leadership of the boarding school inherited from his family. On the other hand, he also gave recitations in several areas, such as Yogyakarta, Bojonegoro, Tuban, and others, since his teacher KH. Maimoen died in 2019, and his congregation has increased because some people think that Gus Baha is the teacher's successor.

Gus Baha' is one of the public figures who refused to be given an academic degree through non-formal education by Universitas Islam Indonesia (UII).(Qudsy & Muzakky, 2021, pp. 8-9) Although Gus Baha's expertise in tafsir is only taken from non-formal education, it can be said to be equivalent to and even exceeds scholars from Indonesia and abroad. More than that, he was given the mandate to lead the Mushaf Lajnah Team (UII) Yogyakarta, which included national mufasir figures such as Prof. Dr. M. Quraish Shihab, Prof. Zaini Dahlan, Prof. Shohib and others. When Lajnah Mushaf UII was discussing the Qur'an with several councils, he seemed superior when expressing opinions about tafsir and fiqh, his fields of expertise, Prof. Dr. M. Quraish Shihab commented.

Gus Baha' has two published works on the theme of the Qur'an and its interpretation; the first one is *Ḥifzunā Lihādza Al-Muṣḥaf*. This work is written in Arabic and

contains a summary of the book al-Muqni' by Abu Amr Ad-Dani, which examines the racism in the Qur'an. The book contains about 500 pages but was later summarized into 69 pages. He hopes this work can be helpful for Muslims who want to learn about the characteristics of rasm writing in the Qur'an. And the second is *Tafsir Al-Qur'an Version UII*. This interpretation is written by a team of experts from UII Yogyakarta with Gus Baha' as the leader. This interpretation began to be written around 2004 or 2005 when Gus Baha' lived in Bantul. This tafsir work totals ten volumes using the tahlili method, which is sequential from juz 1 to 3 and then published in 2018.

Description of Santri Gayeng YouTube Channel

The paradigm of interpretation in the modern era has developed greatly, including interpretive studies delivered on a YouTube channel. This situation raises the question of whether the authority of interpretation on YouTube can replace the authority of interpretation that classical scholars have authored. The same thing is also questioned in the book Seni Meneliti al-Qur'an dan Hadis di Media Sosial. (Miski, 2023, p.1) Academics must be current about the increasingly complex problems of the times so that the interpretation studies seem manageable. Many aspects of tafsir studies can be studied and not only focus on a classic text, such as the social context of the emergence of a tafsir and the implications of the existence of the tafsir in the social and religious space. (Miski, 2023, p. 2) Research with YouTube as the object of study requires a channel description to discover the information's identity.

The YouTube channel "Santri Gayeng" is a platform that mainly contains Gus Baha's tafsir studies. This channel is gaining popularity quickly among viewers who are looking for light, intelligent, and classy studies. They are managed by a group of students who are full of creativity. It started to be active in 2018, and until now, it has uploaded 2,300 videos, reached 471,000 subscribers, and has been watched 62,660,834 times. (Gayeng, 2018) When viewed from the comments column of Santri Gayeng, many people feel happy to be able to listen to the recitation of tafsir, especially when Gus Baha fills this tafsir study', the majority of people accept word for word from Gus Baha', which is light and very easy to understand even abroad, this can be proven by one of the comments that read "jengka 10 pahang malaysia nderek ngaos gus".

Studies on the Santri Gayeng YouTube channel are also spread across social media such as Instagram, Facebook, Twitter, Telegram, TikTok, and the official Santri Gayeng website. The Santri Gayeng channel presents content that embraces harmony and prioritizes messages of kindness from the kyai and is proof that it is straightforward to become better because the supporting factors are many and easily accessible to anyone, Santri Gayeng also tries to provide inspiration and positive thoughts to its audience. Thus, "Santri Gayeng" has become one of the YouTube channels that won the hearts of many viewers with the quality of its light and classy content.

Gus Baha's Interpretation in Santri Gayeng Youtube Channel

Gus Baha's interpretation of Surah an-Naml on the Santri Gayeng YouTube channel is divided into 81 videos over a somewhat varied time. (Gayeng, 2023c). The author only discusses Gus Baha"s video explaining *Tafsir Jalālayn* QS in this article. An-Naml verses 39-40 which are divided into two different videos. This video is a series of explanations of *Tafsir Jalālayn* QS. An-Naml verses 35-40 for six videos.

The first video the author will quote is Gus Baha's explanation of QS. An-Naml verse 39 and the beginning of verse 40 uploaded under the title "Gus Baha': Saya Tidak Pernah

Mengaminkan Do'a Ini!" with a duration of 19 minutes and 9 seconds. (Gayeng, 2023b) Then, the second video continues the explanation of QS. An-Naml verse 40 was uploaded with the title "Gus Baha': Nabi Kok Punya 1000 Istri?!" and lasted 15 minutes and 58 seconds.

When interpreting, Gus Baha' begins by reading *Tafsir Jalālayn* on Surah an-Naml and giving the meaning of each sentence using Javanese. Sometimes the interpretation is accompanied by the position in the sentence (I'rab) and also the munasabah of the verse being studied. In the first video, Gus Baha focuses mainly on Nahwu issues.

Tafsir Jalālayn Surah an-Naml verse 39 explains that Jin Ifrit offered to move the throne of Queen Bilqis and all its contents to the presence of the Prophet Solomon before the Prophet Solomon stood up from the place where he used to sit for justice. The Prophet used to sit there from morning until almost noon. Gus Baha' gave an analogy of a possible time of about 3 hours. However, in the tafsir, it is explained that Prophet Sulaiman wanted it to be faster than that.

Gus Baha' also explained the differences between jinn, demons, devils, and humans. In his opinion, the smartest-thinking creature in this world is Satan. Then humans are creatures in second place, while the third is the jinn. Jinn means something invisible. Therefore, Gus Baha' believes that the devil is also included in the category of jinn because the devil cannot be seen. This contrasts with the understanding in fiqh, which classifies the jinn as different from the devil. Whereas the Qur'an clearly explains:

إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦ

Except Iblis. He was of the jinn, so he disobeyed the command of his Lord. (QS. Al-Kahf: 50)

Then, the explanation continues to *Tafsir Jalālayn* in Surah an-Naml verse 40. The interpretation explains that a friend of the Prophet Solomon, who was an expert in the holy book came, named Ashif bin Barkhiya. The people of the book referred to in the verse is someone who is an expert on the book that was revealed before Prophet Solomon a.s. Namely the Torah and Zabur. Ashif bin Barkhiya offered to Prophet Solomon to bring the throne before his eyes blinked.

Ashif bin Barkhiya is someone who knows *al-Ismu al-A'ẓam*. Accordingly, Allah will grant his prayer if he prays by reciting that name. It is explained in the tafsir that Ashif bin Barkhiya said, "I will bring the throne before you blink; now look at the sky. After that, beside you, there is already the throne of Bilqis". Then, the discussion in this video continues about Nahwu (Arabic Grammar), which is about the problem of Ḍamir side by side.

Then the explanation continued in the second video, Gus Baha' explained the interpretation of the verse "*anā ātīka bihī qabla ay yartadda ilayka ṭarfuk*" which in the *Tafsir Jalālayn* is given the interpretation "So when the throne was placed before Sulaiman. Moreover, at the time when Sulaiman faced the sky. Ashif prayed using al-Ismu al-A'ẓam that Allah would bring the throne of Bilqis. Moreover, it worked."

Gus Baha' also paid attention to the sentence in *Tafsir Jalālayn* "*bi an jarā taḥta al-arḍa ḥatta naba'a taḥta kursiyyi Sulaimān*" Gus Baha' emphasized that Imam Suyuṭi used the diction *bi an jarā* which means by picture. "Dengan gambaran takhta itu berjalan dari bawah tanah. Dengan gambaran lho. Bisa saja begitu. Tapi bisa juga tidak. Ada-ada saja Imam Suyuṭi ini. Mau lewat dari bawah tanah, dari atas tanah, yang jelas hanya Allah yang tahu. Pokoknya tiba-tiba saja datang" said Gus Baha'.

Based on the author's observation, Gus Baha' seems to reject the interpretation in *Tafsir Jalālayn*. Gus Baha' commented on the use of the words "*naba'a taḥta kursiyyi Sulaimān*" by the mufassir, which means that the throne of Bilqis appeared under Sulaiman's chair. According to him, this is not possible because how could a very large throne emerge from under the chair that was used to sit by the Prophet Solomon. This is evidenced by his comment when continuing the interpretation of the sentence (*falammā ra'āhu mustaqirran*),

> "…terletak di hadapannya. Nah ini bener, memang dari tadi itu saya yang benar Mestinya Arsy yang besar itu muncul di hadapan Sulaiman, bukan dari bawah kursi. Sedangkan tafsir tadi mengatakan *ḥatta naba'a taḥta kursiyyi*. Masa takhta muncul dari bawah kursi Memang sebesar apa kursinya. Quran menyebut *falammā ra'āhu mustaqirran 'indahū*. Takhta itu muncul di hadapan Sulaiman. Pantas kalau di hadapannya. Tapi kalau dari bawah kursi? Tapi kamu jangan membantah Imam Suyuṭi. Nanti kualat. Tapi juga jangan kamu biarkan."

Gus Baha' emphasized that things like this should not be questioned, because it is God's will. Whatever God does is possible. Humans will not understand how God does things. Moreover, Gus Baha' also commented that if these things continue to be questioned, people will question how God placed the earth so it would not fall.

In this case, Gus Baha' also provides an explanation that he quotes from the rules of hadith science that things that are explained in too much detail and exaggeration, as stated in *Tafsir Jalālayn,* are isrāīliyyāt. In his response to isrāīliyyāt, Gus Baha' gives freedom to the students and listeners to choose whether to believe. Gus Baha' reemphasized that such things should be left alone. Because the Qur'ān has been confirmed to be true, but its interpretation can be more complicated than that. To strengthen his argument, Gus Baha' quoted the Prophet Muhammad's hadith:

لا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلا تُكَذِّبُوهُمْ وَ: قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

Do not justify the People of the Book, nor do you blame them. Say, 'We believe in Allah and in what has been sent down to us. (HR Abu Hurairah).

Gus Baha' also expressed his objection if mubalig often conveys the story of Prophet Sulaiman who can communicate with ants. These stories can be misinterpreted because they do not reveal the prophetic side of Prophet Sulaiman. According to him, how can a prophet in his story always be highlighted by how he communicates with animals and has 1000 wives? Gus Baha' also emphasized that this was indeed real. However, the point that needs to be emphasized is that Prophet Sulaiman has succeeded in Islamizing Bilqis, which is clear evidence of Prophet Sulaiman's prophethood because the essence of Prophet Sulaiman is a Prophet whose orientation is to preach.

So the story's excessive dramatization of the Prophet Sulaiman, according to Gus Baha, it caused the Prophet Sulaiman to be subject to slander. When Prophet Muhammad said that Sulaiman was a prophet, then immediately Prophet Muhammad was blasphemed by the Jews. It was because what appeared all this time was the power of Sulaiman, so Sulaiman was always considered a ruler or king. Not a prophet. Gus Baha' also continued that to answer this, Allah then revealed QS. Al-Baqarah verse 102.

وَٱتَّبَعُواْ مَا تَتْلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ

They followed what the devils recited during the time of Solomon's Kingdom. Solomon was not disbelieving.

The author also highlights the clickbait title used by the Santri Gayeng YouTube channel in the second video entitled "Gus Baha': Nabi Kok Istrinya 1000?!". Gus Baha only mentions this story about the Prophet with 1000 wives very slightly. The point that Gus Baha repeatedly explains is about how a person's attitude is if he hears an exaggerated story compared to what is explained in the Qur'an. In this case, Santri Gayeng also seemed similar to the story of the mubalig who had been mentioned by Gus Baha'.

In a second video, Gus Baha' expressed his objection to mubaligs who often tell the story of Prophet Solomon who could talk to ants. According to him, the point that must be emphasized is not there because if that is always mentioned, it will eliminate the prophetic side of the Prophet Solomon. Furthermore, Gus Baha emphasized that the point that should be raised is the success of Prophet Sulaiman in Islamizing Bilqis. The author also agrees with Gus Baha' that this could obscure the story's most important point so that ordinary people are more focused on stories that cannot be proven.

Then, Gus Baha' continued reading *Tafsir Jalālayn* until verse 40 was completed. Gus Baha' also added an explanation about the word kafir, which does not necessarily mean leaving Islam. In his opinion, the word kafir in the Qur'an has two categories: the first is extreme kafir, which means leaving Islam and the opposite word is faith. The second word is kafir, which means kufr, which is the opposite word of gratitude.

Structure Analysis of Gus Baha's Interpretation

This study examines Gus Baha's interpretation using William Labov and Joshua Waletzky's narrative analysis approach. The author considers this appropriate because Labov and Waletzky use a sociolinguistic approach to examine how language can work between people. It is essential to contextualize the study of structure and form to connect goals with methods. (W. Labov & Waletzky, 1997, p. 7) Labov argues that narrative has two functions: referential function and evaluative function. The referential function orientates and grounds a story in its contextual world by referring to events in sequential order as they initially occurred. (W. Labov & Waletzky, 1997, p. 23) Meanwhile, the evaluative function describes the storyteller's purpose in telling the story. (W. Labov & Waletzky, 1997, p. 34)

Labov divides the narrative into five parts: First, orientation, which is a contextual clue leading up to the main story. Second, climax ,which is the central story where the narrative unfolds. Third, evaluation, that shows the author's self-consciousness in providing explicit or implicit goals in retelling the story. Fourth, the resolution, that is to give a sense of completion to the story. Fifth, the coda, that returns the listener to the present and draws them back from the world of the story to the world of the storytelling event. (W. Labov & Waletzky, 1997, pp. 32-41)

These are the results of analyzing Gus Baha's interpretation using Labov and Waletzky's narrative structure analysis method:

Orientation is an early contextual clue that serves to understand the story. This section is explained in the interpretation of verse 39. Therefore, verse 39 describes the orientation of verse 40. In the interpretation of verse 39 delivered by Gus Baha', it is explained that Jin Ifrit offered to move the throne of Bilqis and all the contents to the presence of Prophet Sulaiman. Typically, Prophet Solomon sat in his usual place for justice from morning until almost noon. Gus Baha' gave an analogy of a possible time of about 3 hours.

The climax is the central part of a narrative object. In this study, the climax contains the story of Prophet Solomon in *Tafsir Jalālayn*, which is delivered by Gus Baha in the video as follows:

> "anā ātīka bihī qabla ay yartadda ilaika ṭarfuk. Maka ketika takhta itu sudah diletakkan di hadapan Sulaiman. Dan pada saat Sulaiman menghadap ke langit. Ashif berdoa dengan menggunakan al-Ismu al-A'ẓam agar Allah mendatangkan takhta Bilqis. Dan itu berhasil. bi an jarā taḥta al-arḍa ḥatta naba'a taḥta kursiyyi Sulaimān. Dengan gambaran takhta itu berjalan dari bawah tanah. Dengan gambaran lho. Bisa saja begitu. Tapi bisa juga tidak. Ada-ada saja Imam Suyuṭi ini. Mau lewat dari bawah tanah, dari atas tanah, yang jelas hanya Allah yang tahu. Pokoknya tiba-tiba saja datang."

In this explanation, the problem of Gus Baha's disagreement with Imam Suyuṭi's interpretation begins to emerge. Using the intertextual theory of Edip Yuksel's quotation,[4] Gus Baha quoted Isrāīliyyāt to be used as a medium of criticism. (Asiah, 2017). Gus Baha' criticized the story of Isrāīliyyāt that was found in *Tafsir Jalālayn* because it seemed absurd and excessive, which in this case means the prophetic degree of the Prophet Solomon.

Evaluation is an event that needs to be emphasized and underlined through key points. In addition, it can also take the form of personal comments and justifications the storyteller considers important from the story (W. and W. Labov, 1997, p. 6). Meanwhile, evaluation in the Qur'anic narrative usually contains judgmental words. The evaluation that appears in this study is in the form of Gus Baha's statement rejecting Imam Suyuṭi's interpretation that the throne of Queen Bilqis emerged from under the chair in the video, which reads:

> "falammā ra'āhu mustaqirran, terletak di hadapannya. Nah ini bener, memang dari tadi itu saya yang benar. Mestinya Arsy yang besar itu muncul dihadapan Sulaiman, bukan dari bawah kursi. Sedangkan tafsir tadi mengatakan ḥatta naba'a taḥta kursiyyi. Masa takhta muncul dari bawah kursi Memang sebesar apa kursinya. Quran menyebut falammā ra'āhu mustaqirran 'indahū. Takhta itu muncul di hadapan Sulaiman. Pantas kalau di hadapannya. Tapi kalau dari bawah kursi? Kamu jangan membantah Imam Suyuṭi. Nanti kualat. Tapi juga jangan kamu biarkan"

This section shows Gus Baha's rejection of Imam Suyuṭi's interpretation because it cannot be reached by logic. The denial of isrāīliyyāt conveyed by Gus Baha' is influenced by his teacher, KH. Maimoen Zubair, and the many literatures of tafsir and other references he has read. (N. Shihab, 2020). Resolution, the resolution involves solving a conflict or problem with a solution. In this study, Gus Baha' provides a solution that expresses the attitude towards the isrāīliyyāt story below:

> "Manusia tidak akan mengerti bagaimana cara Allah melakukan sesuatu. jika hal-hal seperti ini terus dipertanyakan nantinya seseorang juga akan bertanya bagaimana cara Allah meletakkan bumi agar tidak jatuh. Dari kaidah ilmu hadis bahwa hal-hal yang dijelaskan terlalu mendetail dan berlebihan seperti yang tertera pada Tafsir Jalālayn merupakan isrāīliyyāt. Dalam menghadapi isrāīliyyāt kalian bebas memilih ingin percaya atau tidak. Ada hadis Nabi yang menjelaskan jika bertemu dengan hal-hal yang semacam ini, maka sikap yang paling tepat

[4] The intertextual model is classified into four types, namely (reference) quotation, (comparative) comparison, (explanation) development of the comparative, and (criticism) criticism.

> adalah wa lā tuṣaddiqūhum wa lā tukażżibūhum yang memiliki arti, janganlah kamu membenarkan dan jangan pula kamu dustakan. saya menekankan kembali bahwa hal-hal semacam ini sebaiknya dibiarkan saja. Karena Al-Qur'an sudah dipastikan kebenarannya, namun tafsirnya bisa menjadi lebih rumit daripada itu."

Gus Baha's solution in his response to isrāīliyyāt is moderate, without blaming and justifying but also not ignoring. It means that as Muslims, we must be critical of these issues because, if left unchecked, they can produce more significant harm.

Coda, the coda is about returning the story of the past to the present. In this study, Gus Baha's advice reminds mubalig not to exaggerate in telling Isrāīliyyāt stories. In the video, it says:

> "Saya keberatan jika para mubalig seringkali hanya menyampaikan kisah Nabi Sulaiman yang dapat berkomunikasi dengan semut. Karena kisah-kisah ini justru dapat disalahartikan karena tidak menampakkan sisi kenabian Nabi Sulaiman. bagaimana bisa seorang nabi dalam kisahnya yang selalu disorot adalah caranya dalam berkomunikasi dengan hewan, dan mempunyai istri 1000. saya juga menegaskan bahwa hal tersebut memang nyata adanya. Namun sebaiknya hal yang perlu ditekankan adalah bahwa Nabi Sulaiman telah berhasil mengislamkan Bilqis yang merupakan bukti nyata dari kenabian Nabi Sulaiman. Karena pada hakikatnya Nabi Sulaiman adalah seorang Nabi yang orientasinya adalah berdakwah."

This video ends with Gus Baha's advice to the preachers to avoid overdoing the Isrāīliyyāt. This will have the effect of eliminating the essence of Prophet Solomon's prophethood. The main task of a prophet sent by Allah swt. is to spread the message of Islam to the people. Therefore, what should be emphasized is the success of Prophet Sulaiman in Islamizing Queen Bilqis.

The descriptions above show that Gus Baha's interpretation of Surah an-Naml verses 39-40 about the transfer of the throne of Queen Bilqis to the presence of the Prophet Solomon a.s. has provided a new color in the study of al-Qur'an interpretation in the Nusantara. Several important things become the point of emphasis, namely the counter-narrative of isrāīliyyāt in virtual space. Gus Baha seems to address the existence of Isrāīliyyāt moderately. The criticism conveyed by Gus Baha' is inseparable from the influence of his teacher KH. Maimoen Zubair and the many combinations of references that have been read both from interpretive works and academic contexts. This was confirmed directly by Gus Baha' when being asked who was the mufasir who most influenced his thinking on Najwa Shihab's Youtube channel on the Shihab & Shihab segment with Prof. Dr. M. Quraish Shihab. (Shihab, 2020)

The rationality Gus Baha uses in responding to isrāīliyyāt is undoubtedly inherent to him, who is known as an expert in *mantik* and logic. Gus Baha' emphasized that religion is present by using argumentative logic, not by terrorizing and radical actions, nor by mystical means. According to him, religion is easy and not difficult to provide understanding to others because religion also exists using *al-ḥujjat al-bāligah*. Gus Baha' argues that many violent, radical, and extremist ideologies currently besiege Indonesia. So, one of the most potent instruments to fight them is to collaborate classical and contemporary science. The virtual contestation space is undoubtedly also one of the ways that can be used to disseminate moderation reasoning using the paradigm of deradicalization of interpretation. (Fathurrosyid, 2020)

The counter-narrative conveyed by Gus Baha' towards isrāīliyyāt also proves that Gus Baha' rejects the tradition of the cult and sacralization of a work and its author that is common in the salaf pesantren environment. Gus Baha broke down this tradition to review it by criticizing, pondering, and understanding. Gus Baha' also contextualized his interpretation by drawing it to the present reality by criticizing the mubalig. The criticism was conveyed by Gus Baha' to prevent mubalig from overemphasizing narrations that contain isrāīliyyāt when delivering religious lectures. This action aims not to obscure all the important points of a story that does not contradict religious teachings. Considering the reality of da'wah that has entered the digital era, the criticism conveyed by Gus Baha' can also be applied to all content creators who contain da'wah studies and other Islamic topics. Especially for Santri Gayeng's YouTube channel, which has used clickbait titles. The role of new media as a forum for interpretation and other da'wah is also vital to apply an attitude of caution. Due to its faster spreading influence, wisdom is needed from the various parties involved, especially the controller of the YouTube channel. So the message that the mufasir or speaker wants to convey can be fully conveyed to the listeners.

CONCLUSION

Based on the author's description, a conclusion can be drawn that Gus Baha' rejects the interpretation that says that the throne of Queen Bilqis emerged from under the seat of Prophet Solomon. Judging from Gus Baha's arguments found in the Evaluation section of the Narrative Structure Analysis theory, Gus Baha''s rejection can be seen, stating that it does not fit with logic. The rationality Gus Baha uses in responding to isrāīliyyāt is certainly inherent to him, who is known as an expert in mantik and logic. So, based on his explanation, it appears that Gus Baha' is trying to minimize the impact of the existence of Isrāīliyyāt. Gus Baha''s refutation of the Isrāīliyyāt history contained in *Tafsir Jalālayn* also proves that Gus Baha' rejects the tradition of the cult and sacralization of a work and its author that is common in the pesantren environment. Gus Baha' broke the tradition by reviewing it through criticism, contemplation, and understanding. Gus Baha's explanation of Isrāīliyyāt stories is also wise, especially in this modern era. The role of new media as a forum for interpretation is also important to be considered carefully. Given the influence of its faster spread, the wisdom of the various parties involved is needed, especially the controllers of the media. Therefore, the mufasir or speaker's message can be conveyed fully to the listeners.

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