

## **The communication style of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in interpreting the Quran (Study on YouTube channel of Pusat Studi Al-Quran)**

**Samsuriyanto\*, Moh. Saifulloh, Zainul Muhibbin**

Sepuluh Nopember Institute of Technology (ITS) Surabaya, Jl. Raya ITS, Sukolilo, Surabaya 60111  
Indonesia

e-mail: [samsuriyanto@its.ac.id](mailto:samsuriyanto@its.ac.id)

*Received 16 November 2025*

*Revised 30 November 2025*

*Accepted 02 December 2025*

### **ABSTRACT**

Prof. Dr. M. Quraish Shihab, M.A., is a scholar born from the *habaib* tradition and accepted by *the pesantren* tradition. While K.H. Ahmad Bahauddin Nursalim is a scholar born from *pesantren* tradition and accepted by the *habaib* tradition. This study aims to describe the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in Interpreting the Quran which was uploaded through the YouTube channel of Pusat Studi Al-Quran. This study used a media text analysis with a critical approach. The results of this study show that Prof. Dr. M. Quraish Shihab, M.A., has a polite communication style and K.H. Ahmad Bahauddin Nursalim has a humorous communication style in interpreting the Quran. Second, Prof. Dr. M. Quraish Shihab, M.A., emphasized the message of “imitating the Prophet in life” and K.H. Ahmad Bahauddin Nursalim emphasized the message of “Happy life”. Third, YouTube channel of Pusat Studi Al-Quran as a communication media that displays a YouTube Program entitled “*Manlid Nabi Muhammad SAW 1447 H Bersama Gus Baha dan Prof. Quraish Shihab*” on Saturday, November 1, 2025. Fourth, the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim received a response in the form of views that were much larger than the number of subscribers, getting likes that almost equaled the number of subscribers and reaching almost 400 comments. Fifth, netizen comments as communication feedback in the form of netizen reviews of Prof. Dr. M. Quraish Shihab, M.A.’s appreciation to K.H. Ahmad Bahauddin Nursalim and netizen admiration for Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim. And, the effect of the interpretation of the Quran as a communication effect has three effects, namely cognitive effect, affective effect and behavioral effect. This research is important to obtain a description of the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in Interpreting the Quran which was uploaded through the YouTube channel of Pusat Studi Al-Quran.

**Keywords:** Quran; Communication; YouTube.

## 1. INTRODUCTION

The Quran is a book from Allah *Subhaanahu wa Ta'aala*, which was revealed to the last Prophet, namely the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam*, with lafazh and meaning through the mutawatir method written in the mushaf, which begins with Surah al-Fatihah and ends with Surah al-Nas (Abu Syuhbah, 1987). Allah *Subhaanahu wa Ta'aala* maintains the authenticity and sanctity of the Quran so that humans are able to live the dynamics of life with full happiness both in this world and the hereafter.

Apart from being a guide for all mankind, the Quran also explains these instructions so that it can differentiate between right and wrong. Humans will try to do useful work and will try to abandon useless behavior based on the guidance of the Quran. The Quran is a great gift in Arabic that provides the spirit of life (Al-Ibrahim, 1996).

Even though the explanation of the Quran is becoming clearer and the verses are detailed, each person's ability to understand the lafazh of the Quran is certainly different. Ordinary people can only understand the meanings of global verses, while scholars can also gather interesting meanings from their perspective. Scholars have different opinions on the lafazh of the Quran. Therefore, it is not surprising that the Quran has received the attention of Muslims through intensive study, especially to translate it into a language that is easy to understand (Al-Rusiri, n.d.).

As far as research is concerned, there is no research on "the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in interpreting the Quran with study on YouTube Channel of Pusat Studi Al-Quran". However, there is a relevant study written by Muhammad Yasin (2022) entitled "*Gaya Komunikasi K.H. Ahmad Bahauddin Nursalim di YouTube Episode: Kalau Mencintai Islam Jangan Sakiti Agama Lain*". The results of this study indicate two things. Ahmad Bahauddin Nursalim's communication style is the controlling style, where only one person provides information and the other is the recipient. As for the language used by KH, Ahmad Bahauddin Nursalim, it is relaxed/informal language, a soft voice style, and flexible or relaxed body movements. Second, the advantages of KH are discussed. Ahmad Bahauddin Nursalim's communication style uses relaxed language and attractive packaging so that listeners feel at home listening to it. Disadvantages of K.H. Ahmad Bahauddin Nursalim's communication style is a mixture of Indonesian and Javanese, which is less effective when used in conditions where listeners are of different ethnicities. The pronunciation of sentences is too fast, so the listener needs to be careful to understand what he is saying.

In the age of information overload, particularly through YouTube, there is concern that netizens will misguide their learning and search for legitimate scholars. Invalid scholars are those who study with unclear teachers, which is dangerous for religious understanding. Meanwhile, valid scholars are those who study with clear teachers and have a scientific lineage that continues back to the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam* (Samsuriyanto, Imani, and Jailani, 2025).

Prof. Dr. M. Quraish Shihab, M.A., had clear teachers such as Habib Abdurrahman Shihab (father), Habib Abdul Qadir bin Ahmad Bilfaqih Al-Alawy, Habib Muhsin bin Umar Al-Atthas, Prof. Dr. K.H. Ali Yafie and Al-Azhar scholars when he was undergoing diploma, master's, and doctoral programs at Azhar University (Laduni.id, 2024). K.H. Ahmad Bahauddin Nursalim had clear teachers such as K.H. Nursalim (father) and K.H. Maimoen Zubair (Laduni.id, 2025). Based on the explanation above, this study focused on the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in Interpreting the Quran which was uploaded through the YouTube channel of Pusat Studi Al-Quran.

## 2. METHOD

This research used a type of media text analysis to understand the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in Interpreting the Quran which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025. The approach used in this research is a critical approach that focuses on the hidden aspects behind a visible reality (Badara, 2012).

The primary data source was obtained from a YouTube program entitled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baha dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1, 2025. The secondary data source was guided by classical books and related journal articles.

This study used observation techniques on the YouTube program entitled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baha dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025.

This study used data analysis techniques based on the elements of communication according to [West and Turner \(2014\)](#). However, this study is limited to five elements of communication: communicator (source), message, receiver, media (channel), and feedback. Furthermore, this study also used data analysis based on the effects of preaching and the stages of behavioral change in the form of cognitive, affective, and behavioral aspects as proposed by [Aziz \(2016\)](#). See Table 1

**Table 1. Data Analysis**

Elements of Communication	Implementation in Research
Source ( <a href="#">West &amp; Turner, 2014</a> )	Interpreter as communicator
Message ( <a href="#">West &amp; Turner, 2014</a> )	Interpretation of the Quran as a communication message
Receiver ( <a href="#">West &amp; Turner, 2014</a> )	Netizen as receiver
Channel ( <a href="#">West &amp; Turner, 2014</a> )	YouTube channel of Pusat Studi Al-Quran as a communication media
Feedback ( <a href="#">West &amp; Turner, 2014</a> )	Netizen comments as communication feedback
The effects of preaching and stages of behavioral change ( <a href="#">Aziz, 2016</a> )	The effect of the interpretation of the Quran as a communication effect

Source: Processed from primary data (2025)

### 3. LITERATURE REVIEW

Epistemologically, Interpretation follows the form of *taf'il*, which comes from the words *al-fasr*, which means *al-ibanah* (explaining) and *kasyf al-murad* ‘*an al-lafdl al-musykil*’ (explaining obscure words) ([Al-Rumi, n.d.](#)). It also means *al-bayan* (explaining) ([Muslim, n. d](#)). According to [Ibnu Faris \(in Al-Sabt, n.d.\)](#) The letters *fa*, *sin*, and *ra*’ in one word indicate explaining something.

In terms of terminology, many scholars have defined interpretation. Interpretation is related to the lafazh (words) of the Quran, as defined by the three scholars. First, according to [Al-Hamad \(2001\)](#), interpretation is the explanation of the meaning of words or revealing what was revealed. Second, according to [Al-Mak \(1986\)](#), interpretation is the science that clarifies the meaning of verses, their status, their story, and the reasons for their revelation with words proven by clear evidence. According to [Al-Thayyar \(n.d.\)](#), interpretation is a science that encompasses other types of sciences that study how to pronounce the words of the Quran.

Interpretation relates to the meaning and law defined by the three scholars. First, according to [Al-Bagha and Mastawa \(1998\)](#), interpretation is a science that studies the condition of the Quran from the perspective of its revelation, *sanad*, and words and meanings related to law. Second, according to [Abu Hayan \(in Al-Harbi, 1996\)](#), Interpretation is the science that studies how to pronounce the words of the Quran and how to express the instructions, legal contents, structure, and meanings contained therein. Third, according to [Al-Shabbagh \(1990\)](#), interpretation is the science of knowing how to understand the holy book of Allah *Subhaanahu Wa Ta’aala*, explaining its meaning and bringing out its laws and wisdom.

Interpretation is related to the intent and purpose of Allah *Subhaanahu Wa Ta’aala* according to human capabilities, as defined by two scholars. First, according to [Al-Sabt \(n.d.\)](#), interpretation is the science that studies the conditions of the Quran and seeks evidence related to the intent and purpose of

Allah *Subhaanahu Wa Ta'aala* according to human capabilities. Second, according to [Al-Dzahabi \(n.d.\)](#), interpretation is the science that studies the intent and purpose of Allah *Subhaanahu Wa Ta'aala* according to human capabilities, which includes both understanding and explaining the meaning of the Quran.

Based on the opinions of several scholars mentioned above, interpretation, in terms of terminology, is the science of interpreting the meaning of Quranic verses. Of course, not all scholars can be trusted to interpret the Qur'an. Understanding the Quran must be in accordance with the guidance of righteous scholars, not based on [lust \(Wahyuddin et al., 2023\)](#).

## 4. RESULT AND DISCUSSION

### 4.1 Interpreter as Communicator

As a transmitter of Quranic interpretation, an interpreter clearly explores the contents of his mind for netizens so that the message is easily and quickly understood. In conveying Quranic interpretation, an interpreter must pay attention to who the interpretation is conveyed to. The delivery of Quranic interpretation must, of course, be tailored to the level of knowledge and experience of netizens as recipients of the Quranic interpretation. An interpreter, as a communicator, acts as a sender who initiates the communication process ([Liliweri, 2017](#)).

Prof. Dr. M. Quraish Shihab, M.A., is a scholar born from the *habaib* tradition and accepted by *the pesantren* tradition. While K.H. Ahmad Bahauddin Nursalim is a scholar born from *pesantren* tradition and accepted by the *habaib* tradition. In addition to Prof. Dr. M. Quraish Shihab, M.A., there is also Habib Luthfi Bin Yahya, who was born from the *habaib* tradition and accepted by *the pesantren* tradition ([Muhid & Samsuriyanto, 2018](#)).

*"Ya, saya bilang kita ini tidak sering ketemu Gus Baha. Walaupun sering dengar dan ikuti di YouTube dan sebagainya. Kali ini kita bertemu langsung. Kalau mau ketemu Gus Baha di Pusat Studi Al-Quran paling tidak hanya tiga kali setahun. Kalau saya setiap bulan Anda bisa ketemu saya di sini. Jadi Gus Baha akan bicara baru boleh berhenti kalau dapat izin dari saya."* "Yes, I said we do not meet Gus Baha often. Although I often hear and follow him on YouTube and other platforms. This time, we met in person. If you want to meet Gus Baha at Pusat Studi Al-Quran, it is at least three times a year. If I meet you every month, you can meet me here every month. So Gus Baha will speak and can only stop if he gets permission from me," said Prof. Dr. M. Quraish Shihab, M.A., at the beginning of his remarks to invite K.H. Ahmad Bahauddin Nursalim to deliver a lecture as per the video uploaded by the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025.

The form of humility of Prof. Dr. M. Quraish Shihab, M.A., and appreciation for K.H. Ahmad Bahauddin Nursalim above received a warm welcome of applause and laughter from the audience who attended the event of the Prophet Muhammad's Birthday at the Bayt Al-Quran Mosque as can be seen in the YouTube video at minutes 1.36.52 - 1.37.34.

*"Niki ndereaken ndereaken tub ngikuti yang diinginkan Abi Quraish. Terimakasih Pak Nasar karena sudah njenengan bingung semua. Jadi kalau njenengan ingin Islam legal formal, kalau ikut saya bearti ya ilegal. Saya tadi guyon sama Pak Quraish. Menantunya itu bangga karena mertuanya bisa maksa Gus Baha' datang ke sini."* "I convey this because I follow what Abi Quraish wants. Thank you, Mr. Nasar. Because you are all confused by this. If you want a legal and formal Islam (then follow Mr. Nasar, Minister of Religious Affairs Prof. Dr. K.H. Nasaruddin Umar, M.A.). If you follow me, it means illegal Islam. I was joking with Mr Quraish. His son-in-law is proud because his father-in-law can force Gus Baha' to come here," answered K.H. Ahmad Bahauddin Nursalim at the beginning of his lecture and was greeted with laughter by all the audience present. Located at 1:38:00 – 1:38:30 minutes.

At the beginning of the opening lecture, K.H. Ahmad Bahauddin Nursalim appreciated "Abi Quraish" Prof. Dr. M. Quraish Shihab, M.A., if he delivered a study because he granted the wish of Prof. Dr. M. Quraish Shihab, M.A. Then K.H. Ahmad Bahauddin Nursalim appreciated "Pak Nasar" namely the Minister of Religion Prof. Dr. K.H. Nasaruddin Umar, M.A. If we want to follow legal and formal Islam, then we can follow the Minister of Religion of the Republic of Indonesia. The form of respect for



the well-known figures who were present at the event is a form of humility of K.H. Ahmad Bahauddin Nursalim (Table 2).

**Table 2. Interpreter as Communicator**

Interpreter Name	Communication Style in Interpreting the Quran
Prof. Dr. M. Quraish Shihab, M.A.	A polite communication style with well-organized speech and appreciation towards other interpreters.
K.H. Ahmad Bahauddin Nursalim	A humorous communication style that remains wise and entertaining while still adhering to a scientific attitude and respect for well-known figures.

Source: Processed from primary data (2025)

## 4.2 Interpretation of the Quran as a Communication Message

The interpretation of the Quran as a communicative message is the entirety of what the interpreter conveys to the audience. The purpose of conveying this message is to inspire and inform insight, as well as to facilitate understanding of its contents (Hovland, 2005).

The interpretation of the Quran as a communication message contains verses from the Quran with explanations provided by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in the event program uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025.

K.H. Ahmad Bahauddin Nursalim interpreted verse 58 of Surah Yunus by telling how his father often ordered him to live happily. In the morning, K.H. Ahmad Bahauddin Nursalim was taken for a walk by his father. If there is a poor person relaxing while enjoying a cigarette in a stall and talking as if the world belongs to him, then that person is the servant most loved by Allah. Ahmad Bahauddin Nursalim's father. Of course, it is different if there is a president and a rich person who is happy, which is natural because they have clear reasons for their happiness. Meanwhile, a poor person who is happy has no reason to be happy (At 2.11.30 – 2.11.55 minutes on the YouTube program entitled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1, 2025).

K.H. Ahmad Bahauddin Nursalim interpreted Surah Yunus, verse 58, as saying that joy in life is part of being content with all of Allah's provisions. A happy, joyful, and contented Muslim is unaffected by poverty or wealth. This emphasizes that if we emulate the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam*, we must be truly happy with all of His gifts.

Prof. Dr. M. Quraish Shihab, M.A., quoted part of Surah Al-An'am verse 90 and part of Surah Al-Ahzab verse 21 to explain the meaning of *qudwah* (follow and imitate what is good for those who are followed, but don't follow what is bad) and *uswah* (follow and imitate because everything is good) (At 2.26.05 – 2.26.37 minutes on YouTube program entitled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025).

Prof. Dr. M. Quraish Shihab, M.A., explained that the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam* was ordered to do the *qudwah* of the previous prophets. Not all the activities of previous prophets were necessarily good. He was not told to follow Prophet Noah, who prayed for his people. He was not ordered to follow Prophet Musa, who pulled his brother's beard out of emotion. He was not told to follow Prophet Ibrahim, who asked for forgiveness for his parents, who were clearly infidels. He was not told to emulate Prophet Yunus, who ran away from his duties. Therefore, Prophet Muhammad (Shallallaahu 'Alaihi Wa Sallam) was told to follow the meaning of “*qudwah*” as the previous prophets. If we are told to follow the meaning of “*uswah*” in all the behavior of the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam*. Everything from the Prophet Muhammad *Shallallaahu 'Alaihi Wa Sallam* is great, so we must imitate and follow him intelligently (At 2.26.37 – 2.27.52. minutes on YouTube program entitled “*Maulid Nabi*

*Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025). See Table 3.

**Table 3. Interpretation of the Quran as a Communication Message**

Interpreter Name	Quotations from the Quran	The Main Message of the Interpretation of the Quran
Prof. Dr. M. Quraish Shihab, M.A.	<i>Ulaa'ikal ladzina hadallahu fabihuda humuqtadib</i> (Part of Surah Al-An'am verse 90). <i>Laqad kana lakum fi rasulillahi uswatun hasanah</i> (Part of Surah Al-Ahzab verse 21).	Imitating the Prophet Muhammad <i>Sballallaahu 'Alaihi Wa Sallam</i> in life
K.H. Ahmad Bahauddin Nursalim	<i>Qul bijadillahi wabirahmatih fahidzalika fal yafrabu</i> (Part of Surah Yunus verse 58).	Happy life

Source: Processed from primary data (2025)

### 4.3 Netizen as Receiver

The YouTube channel of Pusat Studi Al-Quran, with 6.56 thousand subscribers, reached 103,948 views (100.9 thousand views), 3.4 thousand likes, and 325 comments (data until Saturday, November 15, 2025). This indicates that the YouTube program titled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran received a warm welcome from netizens on social media.

In the communication process, netizens are a crucial element because they are the target of communication and are responsible for properly understanding and interpreting the Quran. In the communication process, the existence of netizens is a result of the existence of interpreters. Therefore, Aziz (2014) provides five guidelines for choosing language that will be well understood by netizens, two of which are to use simple words and avoid using words that not all netizens understand. These two guidelines for choosing a language are used by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim so that netizens respond in the form of views that are much larger than the number of subscribers (Table 4).

**Table 4. Netizen as Receiver**

Form of Netizen Behavior	Amount	Netizen Behavior Information
View (Until Saturday, November 15, 2025)	103.948	views that were much larger than the number of subscribers
Like (Until Saturday, November 15, 2025)	3.4 thousand	likes that almost equaled the number of subscribers
Comment (Until Saturday, November 15, 2025)	325	almost 400 comments

Source: Processed from primary data (2025)

### 4.4 YouTube Channel of Pusat Studi Al-Quran as a Communication Media

YouTube is a communication medium for conveying interpretations of the Qur an. YouTube, with its Islamic nuances, is part of the Islamic media industry and is useful for conveying Islamic values to the public in general and netizens in particular (Samsuriyanto, 2019).

The YouTube program titled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab*” which was uploaded through the YouTube channel of Pusat Studi Al-Quran on Saturday, November 1 2025 with 6.56 thousand subscribers (Table 5).

**Table 5. YouTube Channel of Pusat Studi Al-Quran**

Description	Data Description
Subscriber (data until Saturday, November 15, 2025)	6.56 thousand subscribers
Program Title	<i>Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baba dan Prof. Quraish Shihab</i>
Video uploaded	November 1, 2025

Source: Processed from primary data (2025)

#### 4.5 Netizen Comments as Communication Feedback

Communication feedback can be interpreted as netizens' comments on the Quranic interpretation delivered by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim. In healthy communication, interpreters and netizens must switch their roles. With netizens' responses, interpreters can determine whether the message they sent was received and understood.

Feedback explains that netizens interpret messages and design appropriate responses to messages originating from interpreters. Netizens' responses depend on the extent to which the original message sounds or appears to be true or false. Feedback is a netizen's response to the message transmitted by the interpreters. Message exchange is only possible if the netizens respond. The majority of feedback, in addition to verbal words, is realized through body language (Liliweri, 2017).

Comment from @TheSubehan, namely: *kalimat menarik dr Abi Quraish : "tdk semua org bisa menyampaikan mutiara2 (Qur'an & Hadits) dg cara menarik, rileks, enjoy & tepat spt Gus Baba"*. This comment received 158 likes (data until Saturday, November 15, 2025). This comment contains netizen reviews of Prof. Dr. M. Quraish Shihab, M.A.'s appreciation for K.H. Ahmad Bahauddin Nursalim.

Comment from @pecellele8564, namely: *Setiap kali lihat gus baba dan abi quraish. Air mata mengalir bahagia. This comment received seven likes* (data until Saturday, November 15, 2025). This comment contains netizens' admiration for Prof. Dr. M. Quraish Shihab, M.A., Ahmad Bahauddin Nursalim (Table 6).

**Table 6. Netizen Comments as Communication Feedback**

Netizen Name	Comment Theme
@TheSubehan	Review of the appreciation of Prof. Dr. M. Quraish Shihab, M.A., to K.H. Ahmad Bahauddin Nursalim.
@pecellele8564	Admiration for Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim.

Source: Processed from primary data (2025)

#### 4.6 The Effect of the Interpretation of the Quran as a Communication Effect

The effect of interpretation is a change in netizens after receiving an interpretation of the Quran. This effect then changes their attitudes. Attitude is the evaluation of an object, issue, or person. Attitudes are based on cognitive, affective, and behavioral information. There are three effects of accepting interpretations on netizens.

First, there is the cognitive effect. After receiving the interpretation of the Quran, netizens accept the contents of the interpretation through a thought process. This cognitive effect can occur if there is a change in what netizens know, understand, and comprehend about their interpretation of the Quran. The question prioritized by an interpreter is whether netizens can understand the interpretation of the Quran correctly. This understanding is preceded by the activity of thinking about the interpretation of the Quran. Thinking is shown as an activity that involves a concept and symbol as a substitute for objects and events that are still in the mind. The benefit of thinking is to understand reality to make decisions, solve problems, and produce creativity and achievement (Aziz, 2016).

Comment from @lirikindo9658, namely: “*Beliau ini (Gus Baha) ibarat jubirnya Abi Quraish, beliau bisa memberi arahan bahkan bisa membantu ketika Abi Quraish lupa ayat-ayat Al-Quran. Tak heran jika Abi Quraish sangat senang dan kagum dengan Gus Baha. Bahkan sampai Abi Quraish menjuluki Gus Baha sebagai Pewaris Syekh Nawawi Al-Bantani*”. This comment received 37 likes and four replies (data until Saturday, November 15, 2025). This comment contains the understanding and acceptance of information from netizens to Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim. This netizen obtained a cognitive effect because there was a change in what he knew, understood, and comprehended about the interpretation of the Quran that he received from Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim.

Second, there is an affective effect. After netizens experience the process of thinking and understanding what the interpreter conveys, they will experience the next effect, namely, the affective effect. This effect is the influence of the Quran in the form of changes in netizens' attitudes after receiving the Quranic interpretation. Attitude is similar to a learning process, with three supporting variables: attention, understanding, and acceptance. At this stage, netizens, with their understanding of the Quranic interpretation, will make two decisions: either accept or reject the interpretation (Aziz, 2016).

Thus, the main question that must be answered by this second effect is whether netizens accept or reject the interpretation of the Quran presented. Do they agree with the interpretation of the Quran? Do they consider the interpretation of the Quran to be important? (Aziz, 2016). Interpretation does not directly change attitudes but rather changes the image first, while the image underlies attitudes. This effect arises when there is a feeling of favor.

Comment from @triatmojo8380, namely: *Dua orang Auliya Alloh bertemu. Semoga saya yang ngaji dari YouTube ini bisa diakui sebagai murid beliau. Semoga kita semua diakui sebagai murid beliau. Sorga kita semua lewat jalur penggemar Gus Baha dan Habib Quraish Shihab*. This comment received seven likes (data until Saturday, November 15, 2025). This comment contains a self-admission as a student from a netizen to Prof. Dr. M. Quraish Shihab, M.A. and K.H. Ahmad Bahauddin Nursalim. This netizen experienced an affective effect due to the influence of the explanation and interpretation of the Quran in the form of a change in attitude. From not feeling like a student to hoping to be recognized as a student by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim because he had studied with them through YouTube.

Third, there is a behavioral effect. This is the final effect, which concerns netizens' behavioral patterns in implementing the accepted interpretation of the Quran in their daily lives. This effect emerges through both cognitive and affective processes. As Rahman Natawija (in Aziz, 2016) explained, behavior is influenced by cognitive factors, namely, factors understood by netizens through observation and response. Affective factors are those felt by netizens through responses and observations, and from these feelings, desires arise within netizens.

Comment from @santri\_online\_9171, namely: “*Prof Abi Quraisy dan Gus Baha adalah ulama panutan Indonesia (with 3 Love Emoticons), Semoga beliau semua dipanjangkan umur dengan sebat wal afiat agar terus bisa membimbing kami semuanya*”. This comment received six likes (data until Saturday, November 15, 2025). This comment contains a self-confession from a netizen who makes Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim as role models for Indonesian scholars, including himself. This netizen obtained a behavioral effect because it relates to the netizen's behavioral pattern in realizing the interpretation of the Qur'an that has been received in life by acknowledging that Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim are role models for Indonesian scholars, including himself.

Netizens act and behave after understanding and comprehending what they have learned. Then, they tap into their feelings, which gives rise to the desire to act and behave. If a person has a positive attitude, they will tend to do good; if a person has a negative attitude, they will tend to do bad things. Therefore, a person's actions or behavior are the realization of their feelings and thoughts (Aziz, 2016). See Table 7



**Table 7. The Effect of the Interpretation of the Quran**

<b>Cognitive effect</b>	@lirikindo9658	There was a change in what was known and understood about the interpretation of the Quran that he received from Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim.
<b>Affective effect</b>	@triatmojo8380	From not feeling like a student to hoping to be recognized as a student by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim.
<b>Behavioral effect</b>	@santri_online_9171	Self-recognition by making Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim is a role model for Indonesian scholars, including himself in everyday life.

Source: Processed from primary data (2025)

## 5. CONCLUSION

The results of this study are as follows. *First*, Prof. Dr. M. Quraish Shihab, M.A., has a polite communication style. Ahmad Bahauddin Nursalim has a humorous communication style in interpreting the Quran. *Second*, Prof. Dr. M. Quraish Shihab, M.A., emphasized the message of “imitating the Prophet in life” and K.H. Ahmad Bahauddin Nursalim emphasized the message of “Happy life”. *Third*, YouTube channel of Pusat Studi Al-Quran as a communication media that displays a YouTube Program entitled “*Maulid Nabi Muhammad SAW 1447 H Bersama Gus Baha dan Prof. Quraish Shihab*” on Saturday, November 1, 2025. *Fourth*, the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim received a response in the form of views that were much larger than the number of subscribers, getting likes that almost equaled the number of subscribers and reaching almost 400 comments. *Fifth*, netizen comments as communication feedback in the form of netizen reviews of Prof. Dr. M. Quraish Shihab, M.A.’s appreciation to K.H. Ahmad Bahauddin Nursalim and netizen admiration for Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim.

*Sixth*, the effect of the interpretation of the Quran as a communication effect has three effects: cognitive, affective, and behavioral. The cognitive effect, there has been a change in what is known and understood about the interpretation of the Quran from netizens who received it from Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim. The affective effect, from not feeling like a student to hoping to be recognized as a student by Prof. Dr. M. Quraish Shihab, M.A., and K.H. Shihabuddin. Ahmad Bahauddin Nursalim. The behavioral effect, self-recognition by making Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim is a role model for Indonesian scholars, including himself in everyday life. This research is important to obtain a description of the communication of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in interpreting the Quran which was uploaded through the YouTube channel of Pusat Studi Al-Quran.

### Ethical Approval

Not Applicable.

### Informed Consent Statement

Not Applicable.

### Authors’ Contributions

S contributed to the conceptualization, methodology, investigation, data curation, and writing of the original draft. MS and ZM contributed to the validation, writing, review, editing, and supervision of the manuscript.

### Disclosure Statement

The authors declare no potential conflicts of interest was reported by the author(s).

## Data Availability Statement

Not Applicable.

## Funding

This study received no external funding.

## Notes on Contributors

### Samsuriyanto

Samsuriyanto is a lecturer at the Sepuluh Nopember Institute of Technology (ITS), Indonesia. His research interests are in Islamic studies, Islamic communication, and mass media.

### Moh. Saifulloh

Moh. Saifulloh is a lecturer at the Sepuluh Nopember Institute of Technology (ITS), Indonesia. His research interests focus on the sufism, Islamic philosophy and Islamic education.

### Zainul Muhibbin

Zainul Muhibbin is a lecturer at Sepuluh Nopember Institute of Technology (ITS), Indonesia. His research interests focus on the professional ethics, religion and social change, philosophy and community empowerment.

## REFERENCES

- Abu Syuhbah, M. (1987). *Al-Madkhal-li Dirasat Al-Quran al-Karim*. Riyadh: Dar al-Liwa'.
- Al-Bagha, M. D., & Mastawa, M. D. D. (1998). *al-Wadhib fi 'Ulum Al-Quran*. Damaskus: Dar al-'Ulum al-Insaniyah.
- Al-Dzahabi, M. H. (n.d.). *'Ulm al-Tafsir*. Kairo: Dar al-Ma'arif.
- Al-Hamad, G. Q. (2001). *Mahadlirat fi 'Ulum Al-Quran*. 'Amman: Dar 'Ammar.
- Al-Harbi, H. A. H. (1996). *Qawaidu al-Tarjih Inda al-Mufasirin; Dirasah Nadbriyah tathbiqiyyah*. Riyadh: Dar al-Qasim. Juz 1.
- Al-Ibrahim, M. I. (1996). *Buhuts Manhajiyah fi 'Ulum Al-Quran al-Karim*. 'Amman: Dar 'Ammar.
- Al-Mak, K. A. R. (1986). *Ushul al-Tafsir wa Qawaiduh*. Beirut: Dar al-Nafa'is.
- Al-Rumi, F. A. S. (n.d.). *Buhuts Fi Ushul al-Tafsir wa Manahijuhu*. Riyadh: Al-Taubah.
- Al-Rusiri, M. M. N. (n.d.). *Asma' Surat Al-Quran wa Fadlailuha*. Riyadh: Dar Ibn Jauzi. Jilid 1.
- Al-Sabt, K. U. (n.d.). *Qawaid al-Tafsir*. t.t: Dar Ibn 'Affan. Jilid 1.
- Al-Shabbagh, M. L. (1990). *Limabat fi 'Ulum Al-Quran*. Beirut: al-Maktab al-Islami. Edisi 3.
- Al-Thayyar, M. S. N. (n.d.). *Al-Tafsiru al-Lughawiyu li Al-Quran al-Karim*. Riyadh: Dar Ibn Jauzi.
- Aziz, M. A. (2014). *Teknik Khutbah Jum'at Komunikatif*. Surabaya: UIN Sunan Ampel Press.
- Aziz, M. A. (2016). *Ilmu Dakwah (Edisi Revisi)*. Jakarta: Kencana.
- Badara, A. (2012). *Analisis Wacana; Teori, Metode dan Penerapannya pada Wacana Media*. Jakarta: Kencana.
- Hovland, I. (2005). *Successful Communication; A Toolkit for Researchers and Civil Society Organisations*. London, Overseas Development Institute.
- Laduni.id. (2024). *Biografi Prof. Dr. AG. H. Muhammad Quraish Shihab, Lc., M.A., Pusat Studi Al-Qur'an, Tangerang Selatan*. <https://www.laduni.id/post/read/67208/biografi-prof-dr-ag-h-muhammad-quraish-shihab-lc-ma-pusat-studi-al-quran-tangerang-selatan#Sanad>
- Laduni.id. (2025). *Biografi Gus Baha' (K.H. Ahmad Bahauddin Nursalim)*. <https://www.laduni.id/post/read/66908/biografi-gus-baha-kh-ahmad-bahauddin-nursalim>
- Liliweri, A. (2017). *Komunikasi Antarpersonal*. Jakarta: Kencana.
- Muhid, A., & Samsuriyanto, S. (2018). Dakwah Moderat Habib Muhammad Luthfi Bin Yahya di Dunia Virtual-Analisis Wacana Teks Media Teun A. Van Dijk. *Proceedings of Annual-Conference for Muslim Scholars*, (Series 2), 1079-1092. <https://doi.org/10.36835/ancoms.v0iSeries.2.208>
- Muslim, M.. (n.d.). *Manahij al-Mufasirin*. 'Riyadh: Dar 'al-Muslim. Jilid 1..

- Samsuriyanto, S. (2019). Lingkungan Industri Media Islam. *Wasilatuna Jurnal-Komunikasi Dan Penyiaran Islam*, 1(1), 103–118. <https://doi.org/10.38073/wasilatuna.v1i1.99>
- Samsuriyanto, S., Imani, AF., & Jailani, G. (2025). Model Komunikasi K.H. Fatchurrahman Kafrawi (Teladan Usia Muda Tokoh Indonesia). *Kalamizu: Jurnal-Sains, Sosial, dan Studi Agama*, 1(6), 684–690. <https://hamfara.com/kalamizu/article/view/74/64>
- Wahyuddin, W., Saifulloh, M. ., & Samsuriyanto, S. (2023). Makna Mumarah Menurut Aswadi Syuhadak dalam Buku Mujadalah dalam Dakwah: Debat, Diskusi, Musyawarah Perspektif Al-Quran . *J-CEKI : Jurnal-Cendekia Ilmiah*, 2(2), 178–182. <https://doi.org/10.56799/jceki.v2i2.1358>
- West, R., & Turner, L. H. (2014). *Pengantar Teori Komunikasi: Analisis dan Aplikasi*. Jakarta: Salemba Humanika.
- Yasin, M. (2022). *Gaya Komunikasi K.H. Ahmad Babauddin Nursalim di YouTube Episode: Kalau Mencintai Islam Jangan Sakiti Agama Lain* [Diploma's thesis, UIN Fatmawati Sukarno Bengkulu]. <http://repository.iainbengkulu.ac.id/8319/>