

**NGAJI BANDONGAN: TAFSİR JALĀLYN GUS BAHĀ STUDY AS A PARADIGM  
OF ONLINE ACCULTURATION OF TURATS AND SOCIAL MEDIA**

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**Abstract**

This research presents a new view of online acculturation, namely *ngaji bandongan*, which focuses on studying Gus Baha tafsir jalalyn on the YouTube platform in reviewing the NU tafsir account. A field study guides this analysis by looking at the current acculturation in social media, where *ngaji bandongan* is a permanent tradition in studying the yellow book. This research uses a qualitative methodology using ethnography to describe and build the social culture of a society. The theory used to analyze this is the theory of cultural acculturation, which, in this case, is *ngaji bandongan*. The data comes from a literature review, document study, and in-depth observation. The results in this analysis are in several aspects, namely the way of delivery of Gus Baha who uses language that is easy to understand and humorous, making it attractive to the younger generation. The content of Gus Baha's tafsir Jalālyn study is a new paradigm in a tradition adapted to digital platforms to reach a wider audience, especially the younger generation. This shows that turrets remain relevant and contextual in the digital age.

**Keywords:** *Acculturation, Gus Baha, Kitab Tafsir Jalālyn, Ngaji Bandongan*

**Abstrak**

Penelitian ini bertujuan menyajikan sebuah pandangan baru tentang akulturasi online yaitu *ngaji bandongan* yang berfokus pada kajian Gus Baha tafsir jalalyn pada platform youtube dalam kajian akun tafsir NU. Analisis ini berpedoman pada kajian lapangan dengan melihat akulturasi

saat ini mengarah pada sosial media di mana *ngaji bandongan* merupakan tradisi pesantren dalam mempelajari kitab kuning. Penelitian ini menggunakan metodologi kualitatif dengan mengaplikasikan etnografi sebagai pendekatan yang bertujuan untuk mendeskripsikan dan membangun social budaya suatu masyarakat. Teori yang digunakan untuk menganalisis adalah teori akulturasi budaya dalam hal ini adalah *ngaji bandongan*. Data yang digunakan bersumber dari telaah Pustaka, studi dokumen, dan pengamatan mendalam. Hasil dalam analisis ini terdapat dalam beberapa aspek, yaitu cara penyampaian Gus Baha yang menggunakan Bahasa yang mudah dipahami dan humoris, sehingga menarik bagi generasi muda. model kajian Gus Baha tafsir Jalālyn merupakan paradigma baru dalam sebuah tradisi yang diadaptasi dengan platform digital untuk menjangkau audiens yang lebih luas, khususnya generasi muda. Hal ini menunjukkan bahwa turats tetap relevan dan kontekstual di era digital.

**Kata Kunci:** *Akulturasi, Gus baha, Kitab Tafsir Jalālyn, Ngaji Bandongan.*

## **Introduction**

This discussion focuses on the Qur'an and the acculturation of a new paradigm felt by the changing times where social media is very influential and plays an active role in spreading religious messages, as well as social change and the impact of social media on the opinions of the surrounding community.<sup>1</sup> Qur'anic scholarly interaction can now be accessed online, not just through conventional or face-to-face media. This concept is part of the information revolution era, changing world perspectives, generating public consumption, and a new revolution that has altered practical, safe, and comfortable lifestyles.

By looking at the development of human civilization from the perspective of technological progress, modernization today is greatly influenced by the virtues and role of religion in society's personality. as often mentioned by Kh. Maimun Zubair asked the Islamic community to preach according to the times. This online tourism study shows the existence of online acculturation.<sup>2</sup>

Every Muslim has been taught the Qur'an since childhood through an " Qur'an recitation activity." Studying the Qur'an, classical or yellow books, and reciting the Quran are essential parts of the knowledge transfer.<sup>3</sup> The yellow or gundul book is an inherent task because it serves as the main guideline for Santri.<sup>4</sup> Jalāl al-Dīn al-Mahallī and his student, Jalāl al-Dīn al-Suyūthī, are two famous scholars who wrote Tafsir

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<sup>1</sup> Tiara Suci Apriliani, "Akulturasi Dan Asimilasi Serta Tantangannya," in *Kompas.Com*, n.d.

<sup>2</sup> Taufiqur Rohim, "Sarana Dakwah Islam Di Era Post-Modern," *Prosiding Konferensi Integrasi Islam Dan Islam* 1, no. September (2018): 193–98, <http://sunankalijaga.org/prosiding/index.php/kiiis/article/download/33/32>.

<sup>3</sup> Islah Gusmian, *Khazanah Tafsir Indonesai Dari Hermeneutik Hingga Ideologi*, 2013.

<sup>4</sup> Evi Fitriana and Muhamad Khoiri Ridlwan, "NGAJI ONLINE: Transformasi Ngaji Kitab Di Media Sosial," *ASANKA: Journal of Social Science And Education* 2, no. 2 (2021): 203–20, <https://doi.org/10.21154/asanka.v2i2.3238>.

Jalālyn, which is a classic Sunni tafsir of the Qur'an studied in pesantren, especially in Indonesia. There are many studies of Tafsir Jalālyn circulating on social media by religious figures, including Gus Baha. Quoting from the Youtube platform on the Tafsir NU account, which regularly downloads Yellow Islamic Book studies, accompanied by the text of the book by various NU (Nahdatul Ulama) scholars such as Gus Baha on the Tafsir Jalālyn study that the author explores in this article. This case study was conducted offline but then downloaded by anyone so that internet users could watch the *bandongan* recitation online.

Information technology and social media development have created a paradigm that brings together the Islamic academic tradition and social media. Tafsir Jalālyn's research focuses on understanding Qur'anic verses and sentences through grammatical explanations and the literature on *i'rab kalimah*.<sup>5</sup> The tradition of society needs to be embraced and adjusted by Islam. This is necessary to compete with high culture.<sup>6</sup>

Online Qur'an study is a modern attempt to leave a dilemma for traditional people.<sup>7</sup> There are three essential topics to note. Firstly, online *ngaji* is a paradigm of how Indonesians seek the latest information in an age that is currently saturated with social media and the internet. Second, although online *ngaji* provides knowledge and information to the public or netizens, fake content can quickly appear.<sup>8</sup> Thirdly, as online *ngaji* becomes more popular, the habit of blessing is automatically lost as there is a meeting between teacher and student during the learning process. This development of media culture has almost unwittingly changed the entire social life system and made religious education easier and more practical.<sup>9</sup>

According to the author's research, Evi and Khoiri Ridlwan's article is one of many titles that appear in various publications on reading the Qur'an online.<sup>10</sup> They explain, for example, that technological developments have brought about cultural shifts, and the digital era has led to a change in interest in Islamic literature, which has shifted to online systems. The acquisition of information about Islam through online Qur'an recitation has become a pro and con among the public. The author searches for studies and scientific works that discuss the reading of the Qur'an online. The author

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<sup>5</sup> M Ngisom Al-Barony, "Urgensi Ngaji Tafsir Jalalain Bagi Kaum Milenial (2-Habis," in *NU ONLINE*, 2024, <https://jateng.nu.or.id/opini/urgensi-ngaji-tafsir-jalalain-bagi-kaum-milenial-2-habis-BelVX>.

<sup>6</sup> Muhammad Mishbah, "The Different Ways the Qur'an Was Received in Central Java Indonesia" 17, no. Nomor 01, 2023 (2023): 87.

<sup>7</sup> Saifuddin Zuhri Qudsy and Alhaf Husein Muzakky, "Dinamika Ngaji Online Dalam Tagar Gus Baha: Studi Living Qur'an Di Media Sosial," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 1 (2021): 1–19, <https://doi.org/10.53491/porosonim.v2i1.48>.

<sup>8</sup> Prayogi Alam Nugraha et al., "Analisis Struktur Jaringan Sosial Pengguna Twitter Dengan Tagar #G20Indonesia," *Mediakom: Jurnal Ilmu Komunikasi* 6, no. 1 (2022): 29–45, <https://doi.org/10.35760/mkm.2022.v6i1.6471>.

<sup>9</sup> M Sulhan, "Problematika Ngaji Online : Tinjauan Kitab Ta ' Lim Muta ' Allim Pendahuluan Hasil Survey Yang Dilakukan Asosiasi Penyelenggara Jasa Internet Indonesia Pada Tahun 2019-2020 Mencatat Pengguna Internet Di Indonesia Mencapai 73 . 7 % Dari Jumlah Populasi Yan," no. 1 (2023): 113–26.

<sup>10</sup> Fitriana and Ridlwan, "NGAJI ONLINE: Transformasi Ngaji Kitab Di Media Sosial."

examines many scholarly studies on the subject, including Mahfidhatul Khasanah Dkk's<sup>11</sup> article trying to answer the phenomenon of Gus Baha's tafsir study displayed on YouTube and how the use of digital technology has changed religious habits in Indonesia.

What distinguishes this research from others is that the same topic focuses on Tafsir Jalālayn that intersects with technology by focusing on Gus Baha's Tafsir Jalālayn on YouTube as a research case. Meanwhile, what is interesting about this research is that this article looks at how the *bandongan* recitation, which has become an acculturation of pesantren, is now changing towards online, or the acculturation of online turrets and social media. Especially now that the reading of Tafsir Jalālayn, which can usually only be obtained within the scope of pesantren, can now be received by the public in a new form and in a new way, the author finds this phenomenon attractive from the perspective of the Qur'an and acculturation, which is currently turning to the online acculturation paradigm.

Ethnography was used as an approach to the qualitative method in this research. Data were collected through library research, observation, and in-depth observation. The “in-depth analysis” technique or case-by-case content analysis is used. In this case, the content of Gus Baha's study. The data is analyzed using a functional structural approach, with the main elements being digital culture and online. Data collection is done through the documentation method by identifying studies related to media ethnography. In this case, *ngaji bandongan* is used as an ethnographic approach to describe and build social and cultural communities.<sup>12</sup>

### **The Dynamics of Online Ngaji on Social Media**

Acculturation is the process of mutual influence between two cultural groups, in this case, western and local cultures.<sup>13</sup> Islam, from the media perspective, examines the representation of the YouTube platform. Media ethnography, especially in digital media, is very influential in studying various cultural aspects, including Islamic content. From the media perspective, Islam has a significant value in the transmission and distribution of messages, characterized by the values of openness, honesty, and, of

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<sup>11</sup> Gus Baha, “Contemporary Fragments in Islamic Interpretation : An Analysis of Gus Baha ’ s Tafsir Jalalayn Recitation on YouTube in the Pesantren Tradition” 24, no. 1 (2023): 2–11, <https://doi.org/10.14421/qh.v24i1.4389>.

<sup>12</sup> Brian A. Hoey, “A Simple Introduction to the Practice of Ethnography and Guide to Ethnographic Fieldnotes,” *Marshall Digital Scholar*, no. June (2014): 1–10, [http://works.bepress.com/cgi/viewcontent.cgi?article=1022&context=brian\\_hoey](http://works.bepress.com/cgi/viewcontent.cgi?article=1022&context=brian_hoey).

<sup>13</sup> Jacomijn Hofstra, *Attaching Cultures: The Role of Attachment Styles in Explaining Majority Members’ Acculturation Attitudes*, 2009, <http://dissertations.ub.rug.nl/faculties/gmw/2009/j.hofstra/?pLanguage=en&pFullItemRecord=ON>.

course, truth.<sup>14</sup> This shows that Islam has become an active object, meaning that there is a combination of horizons sublimating and reflecting religion in the public sphere.<sup>15</sup>

The dynamics of online *ngaji* in social media are a phenomenon that occurs in the digital era, where learning and collecting religious knowledge through social media becomes easier and more practical. This is due to social change caused by technological development, which affects changes in material and non-material cultural elements. Social media such as Facebook, YouTube, and TikTok have made it easier to learn and collect religious knowledge, such as Qur'anic knowledge, through the Gus Baha hashtag.

In practice, *da'wah* should consist of three parts: delivering the message, providing information, and receiving the message. However, *Da'wah* also uses broader terms and definitions. The term “*da'wah*” is used 46 times in the Qur'an to invite to goodness, 39 times to invite to Islam and virtue, and 7 times to invite to hell and evil. Many verses also use this term in many situations.<sup>16</sup>

In the 21st century, amidst the pandemic, technology has become a recitation tool. In this century, modernization and technology have become undeniable facts. Various elements of society have begun to look at technology, which is felt to be very helpful in the development of the current era, especially when the emergence of the COVID-19 pandemic is something that cannot be avoided. The development of technology goes hand in hand with the development of science. Technology and modernization are essential for progress in various aspects of education. The extent to which the speed and dynamics of a nation's education will develop or stagnate.<sup>17</sup>

The boarding school at Daarul Ulum Islamic Boarding School in Jombang, East Java, is led by Kh. Muhammad Afif Dimyathi (Gus Awis), and *bandongan* are the main method of teaching.<sup>18</sup> Various classes teach the books, including Tafsir Jalālyn. Consequently, the modern era requires a flexible approach as a model of *da'wah* that can help everyone understand, learn, and interpret the messages of the Qur'an. *Ngaji*

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<sup>14</sup> Julpahmi, “Pengaruh Penggunaan Media Sosial Terhadap Partisipasi Politik Generasi Milenial Himpunan Mahasiswa Aceh Selatan (Hamas) Pada Pemilu Presiden 2019,” 2023.

<sup>15</sup> Turhamun Turhamun, Abdul Basit, and Yulianingsih Riswan, “Gus Baha’s Online Preaching Culture in Islam and Media Ethnography Perspectives,” *IBDA : Jurnal Kajian Islam Dan Budaya* 21, no. 2 (2023): 329–48, <https://doi.org/10.24090/ibda.v21i2.9162>.

<sup>16</sup> Abdul Azis and Rizky Novebriansyah, “GAMBARAN STRATEGI DAKWAH KOMUNITAS PADA DEWASA AWAL DI KOMUNITAS TERANG JAKARTA (Studi Deskriptif Di Komunitas Terang Jakarta),” *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 26, no. 1 (2022): 34–50, <https://doi.org/10.15408/dakwah.v26i1.28834>.

<sup>17</sup> Aulia Normalita, Universitas Sebelas, and Maret Surakarta, “UTILIZATION OF TECHNOLOGY IN NGAJI Pendahuluan Kedatangan Virus Corona Atau Covid-19 Pada Akhir Maret 2020 Telah Menghebohkan Indonesia Bahkan Dunia . Dampak Yang Diberikan Hampir Kepada Seluruh Elemen-Element Yang Bersangkutan . Mulai Dari Ekonomi , Polit,,” *Jurnal Al-Bayan* 27, no. 1 (2021): 43–57.

<sup>18</sup> Dkk M. Royyan Nafis Wahab, *DARAS TAFSIR HIDAYATUL QUR’AN Ragam Pendekatan Dan Cakrawala Pembacaan* (Jombang: PT. Pena Cendekia Pustaka, 2024).

bandongan online is not only enjoyed by the Santri community but also by the general public.<sup>19</sup>

Pesantren sees the yellow book as something that cannot be changed or reduced in the anthropology of the Qur'an.<sup>20</sup> Pesantren education places respect, *ta'dzim*, and obedience as top priorities. These values are taught in *ngaji bandongan* directly in their traditional culture or acculturation. Talking about culture or acculturation cannot be separated from the cultural identity itself.<sup>21</sup> The online acculturation paradigm can also be called the information revolution, as information distribution has become the central productivity. This revolution can change the substance of the social order.<sup>22</sup>

### **Relevant Implementation of the *Bandongan* Method**

*Ngaji bandongan* and *sorogan* are often familiar. Both learning methods still exist in Islamic boarding schools, especially in Indonesia. As for the *bandongan* learning method, a teacher or *kiyai* reads the book, explains the meaning, and explains the book's contents. The students or congregation who follow this method simply sit and listen to the explanation of a *kiyai*, and some also interpret the book by writing in their respective books that are read.

Following its meaning, *bandongan* recitation is usually attended by many students or *jama'ah*, but only at certain times. Thus, the development of technology has made *bandongan* recitation applied and disseminated in social media with the aim that *jama'ah* who follow outside the pesantren can also join. Of course, it contains advantages and disadvantages, but it is still relevant to be applied to learning methods in and outside the pesantren environment.<sup>23</sup>

The *Bandongan* method originated from religious teachings in the Middle East, especially Makkah and al-Azhar in Egypt. From the beginning, these two places were considered the center of the development of the *Wetonan* method, as they were considered the learning centers of pesantren. This is because the pioneers of pesantren (*kiyai*) interacted a lot with religious education in Makkah and al-Azhar, both during the pilgrimage and in gaining knowledge.<sup>24</sup> Until now, the *bandongan* method has been pioneered by *salafiyah* pesantren in Indonesia.

The *bandongan* learning model, as explained above, is very helpful in shaping the character of santri, namely religious characters such as *ketawadhu'an* and the simplicity of santri, responsible for the knowledge obtained and the emergence of

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<sup>19</sup> Dedi Kuswandi Alfian Fawaidil Wafa, "Turats Sebagai Strategi Pembelajaran Di Lembaga Pendidikan Islam," *HINEF: JURNAL RUMPUN ILMU PENDIDIKAN* 3 (2024): 119–30.

<sup>20</sup> Nur Fatoni, "Kultur Pesantren : Relasi Kiai, Santri, Dan Kitab Kuning," *Jurnal Kebudayaan Islam* 9, no. no.2, Juli-Desember (2011): 165–77.

<sup>21</sup> M Syahril Iskandar, "Akulturasi Budaya Dalam Iklan Pertelevisian," *Visualita* 2, no. 1 (2010): 42–58, <https://doi.org/10.33375/vsl.v2i1.1093>.

<sup>22</sup> Muhammad Fanji Romdhoni Muhammad Fajar mubarak, "Digitalisasi Al-Qur'an Dan Tafsir Media Sosial Di Indonesia," *Jurnal Iman Dan Spritualitas* Vol 1, no. No. 1, 2021 (2021): 111.

<sup>23</sup> Siti Nurazizah, "Implementasi Metode Bandongan Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darusslam Bangunsari Ponorogo" (IAIN PONOROGO, 2021).

<sup>24</sup> Noel Stocks, "Kajian Teoritis Metode Bandongan," 2016, 1–23.

discipline when learning.<sup>25</sup> By using the *Bandongan* method, the santri will more easily expand their vocabulary in Arabic and learn the books they study at the pesantren.<sup>26</sup> Based on the results of the analysis that the author has reviewed, it appears that the *Bandongan* method greatly impacts learning success. Unsurprisingly, the *Bandongan* method is quite effective for learning Kitab both face-to-face and online.<sup>27</sup>

Various delivery methods are used in online *ngaji bandongan*, which is one of the methods used by Kh. Muhammad Ainul Abied Shah in studying the book *Taqrib al-Maram fi Syarhi Tahdzib al-Kalam*, which is the book of kalam science (*theology*) of *al-Asy'ariyah*, is to use foreign languages. The delivery is done through live streaming through Mohd Aoun's Facebook. The commoditized effort to learn Islamic religious knowledge using electronic devices is known as *ngaji bandongan*, which is currently known as *ngaji* online. The online acculturation paradigm has changed the way people interact face-to-face with gadgetry through social media accounts on various platforms.<sup>28</sup>

### **Social media and Gus Baha's preaching**

The presence of Gus Baha's recitation is very representative of the pesantren's scientific tradition; for example, the recitation of Tafsir Jalālyn with the *bandongan* method on the Tafisr NU YouTube channel is a form of pesantren creativity in responding to the challenges of modernity. An online acculturation paradigm resonates today when social media becomes very important and even vital.

Judging from the developing paradigm, several online tafsir recitations are circulating on YouTube, such as the tafsir recitation of Kh. Abdul Ghofur Maimoen is an offline recitation recorded and uploaded on the pesantren's YouTube channel. In his recitation, he explains the verses of the Qur'an using the *bandongan* method, reading aloud, translating, and explaining them in detail.<sup>29</sup>

In his recitation method, Gus Baha, as a practitioner, indirectly directs Santri to a learning environment similar to the old pesantren, namely the *bandongan* method. This is in line with the idea that he often says that the recitation of the Qur'an must be done canonically or with a clear teacher, as is done by pesantren. When Gus Baha

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<sup>25</sup> Nurazizah, "Implementasi Metode Bandongan Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darussalam Bangunsari Ponorogo."

<sup>26</sup> Aldi Mirza Fahmi, "Pengaruh Metode Sorogan Dan Bandongan Terhadap Keberhasilan Pembelajaran ( Studi Kasus Pondok Pesantren Salafiyah Sladi Kejayan Pasuruan Jawa Timur )," *Https://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/24400*, no. 20 Februari 2014 (2014): 84.

<sup>27</sup> Moh. Yusuf M. Yusuf, "Pendidikan Multikultural Dalam Membentuk Karakter Santri Di Pondok Pesantren Buntet," *Tsaqafatuna* 5, no. 2 (2023): 134–41, <https://doi.org/10.54213/tsaqafatuna.v5i2.246>.

<sup>28</sup> M. Riyan Hidayat et al., "Otoritas Dakwah Virtual Dalam Tafsir Rahmat H. Oemar Bakry: Analisis Intertekstualitas Julia Kristeva," *An-Nida'* 47, no. 1 (2023): 98, <https://doi.org/10.24014/an-nida.v47i1.23022>.

<sup>29</sup> Mahfidhatul Khasanah, "Tradisi Pengajian Tafsir Pesantren Di Media Sosial: Analisis Pengajian Tafsir Jalalayn Gus Baha Di Youtube," *Skripsi*, no. 8.5.2017 (2022): 28, file:///C:/Users/THINKPAD/OneDrive/Documents/referensi artikel review jurnal atybian/20205031018\_BAB-I\_IV-atau-V\_DAFTAR-PUSTAKA.pdf.

delivered his advice, he spoke casually and embraced the common people. For the context to be accepted and understood correctly, he sometimes criticizes out loud and jokingly. Muslims who wish to deepen their understanding of the Qur'an and its teachings can significantly benefit from studying Tafsir Jalālyn online, as this classic tafsir is relevant to today's society and provides valuable information about the meaning and interpretation of its verses.<sup>30</sup>

Based on the analysis described above, Van den Berg's research, cited by Martin van Bruinessen in his book "*Kitab Kuning, Pesantren, and Tarekat*," shows that Tafsir Jalālyn is one of the books used in pesantren in Indonesia. The following data comes from Van den Berg's research on the use of tafsir in Indonesian pesantren.<sup>31</sup>

Name	Sumatera	south kalimantan	West Java	Central Java	East Java	Total
Tafsir Jalalyn	4	1	9	9	16	69
Tafsir al-Munir	0	1	3	2	5	11
Tafsir Ibnu Katsir	1	0	3	0	3	4
Tafsir Baidhowi	1	0	1	2	0	4
Tafsir al-Thabari	0	0	2	0	0	3
Tafsir al-Maraghi	0	0	2	1	0	3
Tafsir Departemen agama	0	0	0	1	1	2

Table 1.1: Data on the use of tafsir al-Qur'an in Indonesia

Tafsir is an Islamic scientific field that must be studied. The table above shows that almost all pesantren study the Tafsir Jalālyn. So that the Islamic community can understand the holy book of the Qur'an. There are several reasons Gus Baha chose to study this, one of which is because tafsir Jalālyn is short and easy to understand by many people.<sup>32</sup> In his journal, Muhammad Agus Yusron stated that the purpose of learning tafsir is to understand the meaning that the Qur'an wants to convey through

<sup>30</sup> M Firmansyah, "Munafik Dalam Tafsir Jalalain (Studi Kajian Surat Al-Baqarah Ayat 8-20)," *Repository.Uinjkt.Ac.Id*, 2022, [https://repository.uinjkt.ac.id/dspace/handle/123456789/63768%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/63768/1/Muhammad Firmansyah.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/63768%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/63768/1/Muhammad%20Firmansyah.pdf).

<sup>31</sup> Imme Van den Berg, *The Strength of Nonstandard Analysis*, 2006.

<sup>32</sup> M. Sirojul Munir, "Implementasi Metode Peer Teaching Dalam Pembelajaran Tafsir Jalalain Di Pondok Pesantren Darul Qalam ( D . Q . ) I," 2023.



da'i, in this case, Gus Baha, with a different delivery method from the previous acculturation. Therefore, the position of tafsir can be considered the key to opening the veil to the meaning of the Qur'an.<sup>33</sup>

### Online Acculturation Paradigm of Turats and Social Media

The value of local wisdom is the result of a long time of interaction between Islam and other cultures, which is shown in the customs, habits, language, and structure of society and consists of attitudes that respect, appreciate, give freedom, tolerance, honesty, and simplicity to each other. Islamic boarding schools that have this local wisdom are very important because strong value systems and social interactions shape them.



### Relationship between Religion, Culture, and Local Wisdom of Pesantren

Based on what has been described, the relationship between local wisdom, culture, and pesantren religion, it has an important meaning, namely as a way to spread the values and local wisdom of pesantren communities and the cultural heritage of ancestors to the next generation.<sup>34</sup> As with the *bandongan* recitation tradition, which has delivery methods such as *bandongan* or *sorogan*, the research focuses on acculturation, which leads to social media.

As a representation of the traditional Islamic community, Gus Baha has a different appearance from pesantren students and is different from his preaching approach. This situation can be seen in television media, YouTube platforms, and social media platforms related to his appearance style. In addition, there is another difference in Gus Baha's approach, or the way he speaks, because it always relies on reading classical books, one of which is Tafsir Jalālyn. This method indirectly makes everyday Islamic education in conventional pesantren more popular in the community.<sup>35</sup>

<sup>33</sup> M. Agus Yusron, "Memahami Tafsir Dan Urgensinya," *ZAD Al-Mufassirin* 4, no. 1 (2022): 61–81, <https://doi.org/10.55759/zam.v4i1.35>.

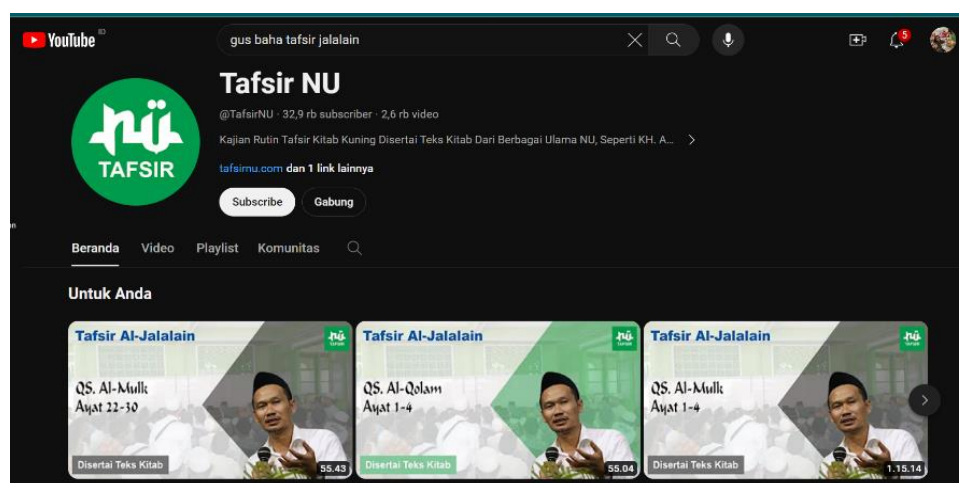
<sup>34</sup> Ramli Muasmara and Nahrin Ajmain, "Akulturasi Islam Dan Budaya Nusantara," *TANJAK: Journal of Education and Teaching* 1, no. 2 (2020): 111–25, <https://doi.org/10.35961/tanjak.v1i2.150>.

<sup>35</sup> Bambang Hariyanto, "Analisis Wacana Humor Dalam Ceramah Gus Baha'," *Dialektika: Jurnal Bahasa, Sastra, Dan Pendidikan Bahasa Dan Sastra Indonesia* 9, no. 1 (2022): 16–36, <https://doi.org/10.15408/dialektika.v8i1.25117>.

The offline and face-to-face reading of Tafsir Jalālyn, which was secretly recorded by one of the worshipers and uploaded on YouTube, is a fact that makes Gus Baha's *da'wah* very popular on social media. Of course, this is a new thing when *ngaji* bandongan is usually done face-to-face. Still, until now, everyone can recite bandongan virtually due to the positive impact of new media, namely social media.<sup>36</sup>

Gus Baha's Tafsir Jalālyn recitation is very similar to the pesantren tafsir, which was originally carried out offline. However, with the advent of YouTube media, this recitation fragment became a new paradigm for online acculturation and a phenomenon from the history of pesantren tafsir. Tafsir Jalālyn's study aired on YouTube can operate across time and overcome social and geographical boundaries that have been a problem in traditional media.

This distinguishes the pesantren tradition with a new system that makes tafsir more accessible and the phenomenon of reading Gus Baha's Jalālyn tafsir on YouTube media. In addition, Gus Baha's *da'wah* is considered acceptable by many Muslims because his language style is easy to understand and can convey something complex that is simple or easy for listeners.



### Gus Baha's Study Platform Tafsir Jalālyn

Tafsir Jalālyn, identical to the interpretation of pesantren, is studied in the real world, which is limited by space and time. This new paradigm of contact with the virtual world moves Gus Baha's Tafsir Jalālyn study, which was formed initially through traditional media, now mediated by pesantren-based Tafsir Jalālyn recitation in a new dimension.<sup>37</sup>

<sup>36</sup> Yusuf Hanafi et al., "Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability," *International Journal of Instruction* 12, no. 3 (2019): 51–68, <https://doi.org/10.29333/iji.2019.1234a>.

<sup>37</sup> Baha, "Contemporary Fragments in Islamic Interpretation: An Analysis of Gus Baha's Tafsir Jalālyn Recitation on YouTube in the Pesantren Tradition."

With the emergence of social media due to changes in online acculturation, of course, the value of blessing is also a problem, seeing that online recitation is only virtual or without face-to-face contact between teacher and student. This kind of thing is very easy for a Gus Baha to answer in the current paradigm. Gus Baha is a *kiyai* adept at inserting funny things without losing the essence of the content or subject matter conveyed. He can make something difficult to understand into something easy to understand and do.<sup>38</sup>

Cultural harmonization between two or more cultures results from interaction between community groups with certain cultures and others. As in this case, the acculturation of *turats* and social media shifted from the *bandongan* recitation done in person to online acculturation. The acculturation that occurs is not the same but varies. In terms of this online cultural acculturation, of course, many people feel that they benefit, even though there are certainly negative impacts and there must be factors that influence it."<sup>39</sup>

The online acculturation paradigm is peaceful because it follows development from generation to generation. The online *bandongan* recitation by Gus Baha is very useful because the adjustment process is interesting and relevant to the current situation. Social media has greatly influenced the way people acquire and disseminate religious knowledge. This is because the younger generation widely uses platforms such as YouTube and TikTok as a medium for *da'wah*, and the use of social media by preachers is currently increasing. Young *da'i* make creative videos that aim to spread religious messages.

In the online recitation of Tafsir Jalālyn, the positive impacts of the acculturation of *turats* and social media may include the expansion of audience reach and increased accessibility to academic resources. On the other hand, the negative impacts of the acculturation of *turats* and social media can also include issues of academic authority, the spread of invalid information, and opportunities for knowledge sharing worldwide. In addition, the acculturation of *turats* and social media in the context of online Tafsir Jalālyn recitation can affect how religious learning should be done.<sup>40</sup>

Uploading informative, inspiring, and educative *da'wah* content is one of the ways to use it. Therefore, social media accounts can be used to inform thousands of followers about religion. Social media can also help local *da'i* and preachers find other ways to spread their *da'wah* messages. In addition, they can serve as a helpful tool for

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<sup>38</sup> Ahmad Zainal Abidin and Dewi Charisun Chayati, "Tafsir Youtubi: Penafsiran Gus Baha' Tentang Pengikut Nabi Isa Pada Surah Āli 'Imrān/3: 55," *Suhuf* 15, no. 2 (2023): 331–54, <https://doi.org/10.22548/shf.v15i2.667>.

<sup>39</sup> A. Dian Fitriana, "Pengaruh Akulturasi Dalam Proses Interaksi Antarbudaya Terhadap Kesadaran Budaya Berbahasa Daerah Setempat Bagi Mahasiswa Rantau," *Komunida: Media Komunikasi Dan Dakwah* 8, no. 1 (2018): 40–50, <https://doi.org/10.35905/komunida.v8i1.599>.

<sup>40</sup> Izzatul Laili Baqiyatus sholikhah, "NGUDI SUSILO : UPAYA K.H. BISRI MUSTOFA TEBARKAN NILAI-NILAI PERDAMAIAN," in *PROSIDING MUKTAMAR PEMIKIRAN SANTRI NUSANTARA*, 2019.

establishing interesting and developmentally appropriate da'wah methods in the current era.

## **Conclusion**

This research was conducted online to demonstrate the changes and adaptations of religious practices in the digital era and the cultural complexities between religious traditions and social media. *Ngaji Bandongan* is an implementation of online recitation led by Gus Baha. This paradigm reflects the adaptation of traditional religion to the digital environment, which allows more comprehensive access and participation for diverse groups. In this *Bandongan* Qur'anic study, the main focus is on Tafsir Jalālyn. This tafsir book is easy to understand from various backgrounds and emphasizes understanding religious texts and deepening religious knowledge. This online culture paradigm highlights how religious traditions, in this case *turats* (Islamic scholarly heritage), are modernized through social media and online technology, thus creating new spaces for sharing and interacting with religious knowledge in the digital era.

Gus Baha can interact directly with the audience through the YouTube platform through comments, live discussions, and even question-and-answer sessions. This allows for a two-way dialog between the teacher and the audience to strengthen engagement and understanding. As the leader of the bandongan recitation of Tafsir Jalālyn, Gus Baha plays an important role in shaping and directing religious discussions in the online environment. His presence creates magnetism and large communities on social media platforms. The *ngaji bandongan* paradigm also raises questions about how religion and culture interact digitally. It reflects a shift in the traditional ways religion is practiced and transmitted amid technological development.

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