



Digital Tafsir of Husein Jafar Al Hadar in Contemporary Religious Communication

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Abstract

The rapid development of digital technology has transformed the dissemination of Islamic teachings, including Quranic interpretation, which is now widely accessible through social media platforms. This phenomenon has fostered new models of religious communication that are more contextual, interactive, and appealing to younger generations. One prominent figure who actively utilizes digital media to disseminate Quranic values is Husein Jafar Al Hadar through his religious content on YouTube. This article aims to analyze the construction of Husein Ja'far Al Hadar's digital tafsir within the framework of contemporary religious communication and to examine its influence on audiences. The article is written using a qualitative approach that combines virtual ethnography and content analysis. Primary data were obtained from the "Habib dan Cing" program on Abdel Achrian's YouTube channel, while secondary data were drawn from scholarly literature on Quranic interpretation, Islamic communication, and digital da'wah. Data were analyzed using Onong Uchjana Effendy's communication effects theory, encompassing cognitive, affective, and behavioral dimensions. The analytical findings reveal that Husein Ja'far Al Hadar's digital tafsir emphasizes spiritual resilience, optimism, and patience through a dialogical and contextual communication style. The study highlights the significant role of digital tafsir in strengthening religious literacy and expanding the reach of Islamic communication in the digital age.

INTRODUCTION

The development of digital technology has transformed communication patterns, information production, and religious practices in contemporary society. Social media no longer functions merely as a means of social interaction but has also become a new space for disseminating knowledge, including Quranic studies and interpretation. This transformation has facilitated the emergence of digital forms of Quranic interpretation that are more open, interactive, and accessible to diverse audiences. In this context, Quranic interpretation is no longer confined to academic

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forums, mosques, or religious study circles but is increasingly disseminated through various digital platforms that enable religious messages to reach wider audiences rapidly (M & Hairunnisa, 2023; Ummah et al., 2020).

The emergence of digital media has also transformed how people access and recognize religious authority. One platform that has significantly influenced the dissemination of religious content is YouTube, which has become a popular medium through which Islamic preachers and scholars communicate Islamic teachings to the public. Through this platform, religious messages can be presented in more communicative and contextually relevant ways that align with the characteristics of digital audiences. This phenomenon indicates that social media serves not only as a medium for Islamic preaching (*da'wah*) but also as a space for producing and reproducing religious meanings, with the potential to engage younger generations more effectively (Rahmat & Suharmoko, 2021).

In Indonesia, one figure who actively utilizes digital media to communicate Islamic teachings is Husein Ja'far Al Hadar. His popularity among Generation Z is closely associated with his ability to present religious material in simple, dialogic language that resonates with everyday experiences. Unlike conventional preaching, which tends to follow a one-way communication pattern, Husein Ja'far employs an inclusive, moderate, and adaptive approach to religious communication in addressing various social issues in contemporary society. This approach has positioned him as a prominent digital religious figure who contributes to the development of religious literacy in the digital public sphere (Zaluchu, 2020).

One example of Husein Ja'far's approach to religious communication can be found in the *Habib dan Cing* program on Abdel Achrian's YouTube channel. The program combines Islamic discussions with accessible, reflective, and engaging dialogue designed to appeal to younger audiences. Across various episodes, Husein Ja'far not only explains the meanings of Quranic verses but also relates them to contemporary issues encountered in everyday life. This mode of presentation illustrates a shift from predominantly textual approaches to Quranic interpretation toward more contextualized and communicative forms of interpretation in digital spaces.

The significance of this research becomes more apparent when considered in relation to growing concerns about mental health, particularly among younger generations. Various reports indicate that anxiety, stress, depression, and psychological crises have become increasingly complex social challenges. In this context, the spiritual values embodied in the Quran may serve as resources for psychological resilience and the construction of meaning in life. It is therefore important to understand how Quranic messages are constructed and communicated through digital media and how these messages may address the spiritual and psychological needs of contemporary society.

Previous studies have examined Quranic interpretation in digital media from various perspectives. Haq & Syauqi (2021) investigated the characteristics of Quranic interpretation on the @Quranreview account. Abay (2025) analyzed the interpretation of Surah al-Humazah in the *Habib dan Cing* program. Fadoli et al (2022) also examined the interpretation of Surah al-Kafirun in the same program. Ghozali & Nurmadiansyah (2023) explored Husein Ja'far's preaching strategies for Generation Z. Raharjo & Ibad (2024) discussed the use of social media to enhance the effectiveness of digital Islamic preaching. A'yuni & Nasrullah (2022) examined Husein Ja'far's views on young people's involvement in preaching activities. Meanwhile, Engkizar et al (2025) discussed the development of Quranic interpretation in the digital era, and Engkizar et al (2025) highlighted the transformation of religious authority in new media. Collectively, these studies demonstrate the growing scholarly interest in Husein Ja'far and digital Quranic

interpretation. However, existing research has tended to focus on preaching strategies, digital media, or partial analyses of specific surahs.

Previous studies have generally emphasized digital preaching strategies, the characteristics of religious communication, and the interpretation of particular surahs. Nevertheless, limited attention has been given to the construction of Husein Ja'far Al Hadar's digital Quranic interpretation within the broader framework of contemporary religious communication, particularly the ways in which Quranic messages are presented to address the psychological and social challenges faced by younger generations in digital spaces.

This article offers a distinct perspective by integrating digital Quranic interpretation, religious communication, and digital media analysis through virtual ethnography and content analysis. Unlike previous studies that have examined interpretive content or preaching strategies separately, this article investigates the construction of Husein Ja'far Al Hadar's digital Quranic interpretation alongside its communicative influence on audiences within the context of contemporary religious communication.

Theoretically, this article contributes to the development of scholarship on digital Quranic interpretation and Islamic communication in the new media era. Practically, the findings are expected to provide insights for academics, Islamic preachers, religious content creators, and Islamic educational institutions seeking to develop more effective, contextually relevant, and responsive approaches to religious communication in digital society. Furthermore, this study highlights the potential of appropriate social media use to strengthen religious literacy, foster spiritual resilience, and support efforts to improve mental health, particularly among younger generations. Accordingly, this article aims to analyze the construction of Husein Ja'far Al Hadar's digital Quranic interpretation within contemporary religious communication and to identify its forms, characteristics, and communicative implications for audiences in digital media.

METHODS

This article adopts a qualitative approach to gain an in-depth understanding of the construction of Husein Ja'far Al Hadar's digital Quranic interpretation within contemporary religious communication. A qualitative approach was selected because the study focuses on the interpretation of meaning, the construction of religious messages, and social interactions occurring in digital spaces. These phenomena cannot be adequately explained through quantitative approaches that primarily rely on numerical data and statistical measurement. The research process began with collecting data from episodes of the *Habib dan Cing* program on Abdel Achrian's YouTube channel featuring Husein Ja'far Al Hadar's interpretations. The data were then classified according to interpretive themes, communication patterns, and audience responses. This procedure enabled the researchers to examine the relationship between the interpretive messages conveyed and their reception by audiences more comprehensively. Subsequently, the data were interpreted and analyzed with reference to relevant academic literature to produce in-depth and contextually grounded findings (Alhazmi & Kaufmann, 2022; Engkizar et al., 2019; Takona, 2024).

Method and Design

This study employs content analysis supported by a virtual ethnographic approach. Content analysis was used to systematically identify, classify, and interpret religious messages presented in digital content. This method was selected because the primary focus of the study is the content of the interpretations conveyed by Husein Ja'far Al Hadar, requiring an analytical approach capable of identifying the meanings, themes, and communication patterns embedded in his interpretive narratives.

Meanwhile, virtual ethnography was employed to understand communication practices, audience participation, and interaction dynamics within digital spaces. This approach was considered appropriate because the phenomenon under investigation occurs within a social media environment characterized by its own communication practices and cultural dynamics (Engkizar et al., 2026; Neuendorf, 2019).

Data Sources

The data sources consist of primary and secondary data. Primary data were obtained from episodes of the *Habib dan Cing* program on Abdel Achrian's YouTube channel featuring Husein Ja'far Al Hadar's interpretations. These data included videos, transcripts, user comments, view counts, and other indicators of audience engagement. Secondary data were obtained from books, journal articles, conference proceedings, and other scholarly publications addressing Quranic interpretation, Islamic communication, digital *da'wah*, social media, and Husein Ja'far Al Hadar's thought. The use of both data sources provides a more comprehensive analytical foundation: primary data offer empirical information about the research object, while secondary data provide theoretical foundations and support the verification of the interpretations derived from the analysis (Engkizar et al., 2025).

Instruments

The primary research instrument was the researcher, who acted as the human instrument in collecting, selecting, categorizing, interpreting, and analyzing the data. The researcher served as the primary instrument because qualitative research requires reflexive and interpretive capabilities to understand the meanings embedded in the data. To support this process, supplementary instruments included a documentation checklist, analytic notes, and a data categorization matrix. These supporting instruments helped maintain a systematic analytical process, facilitate data classification, and minimize potential interpretive bias (Khatami et al., 2026; Kocaman, 2024).

Data Collection Techniques

Data were collected through documentation and virtual observation. Documentation involved collecting videos, transcripts, scholarly articles, and other documents relevant to the research focus. This technique was selected because most of the research data were available in digital formats that could be retrieved and examined in depth. Virtual observation was conducted by examining communication activities on Abdel Achrian's YouTube channel, including the presentation of Quranic interpretations, audience interactions, user comments, and levels of viewer engagement. Virtual observation was considered appropriate because it enabled the researcher to examine religious communication as it naturally unfolded in the digital environment without direct intervention in the observed activities (Heeringa et al., 2017).

Data Analysis Techniques

The data were analyzed using descriptive qualitative analysis combined with content analysis. The analytical process involved several stages: data reduction, data categorization, data presentation, data interpretation, and conclusion drawing. These stages were designed to ensure that the collected data were processed systematically and that the findings were grounded in the available evidence. Furthermore, Onong Uchjana Effendy's communication effects theory was used as an analytical framework to examine the potential effects of interpretive messages on audiences across three dimensions: cognitive, affective, and behavioral. This framework was selected because the study not only examines the content of Quranic interpretation but also explores its communicative implications for viewers (Hitchcock & Hughes, 2020; Monaro et al., 2022).

Data Trustworthiness

Data trustworthiness was established through source triangulation and theoretical triangulation. Source triangulation involved comparing data obtained from YouTube videos, audience comments, and relevant academic literature. This procedure was intended to assess the consistency of the information and reduce the possibility of interpretive errors. Theoretical triangulation involved examining the findings through the perspectives of Quranic interpretation, Islamic communication, digital *da'wah*, and communication effects theory. In addition, the credibility of the findings was strengthened through persistent observation and referential adequacy. These procedures were intended to enhance the credibility, dependability, and confirmability of the analysis, ensuring that the findings were supported by a sound academic foundation and could be scientifically justified (Baxter & Jack, 2015).

RESULT AND DISCUSSION

Quranic Exegesis on Social Media and YouTube

Etymologically, the term *tafsir* derives from the Arabic word *fassara*, which means to explain or elucidate meaning. Terminologically, *tafsir* refers to the activity of explaining the content of Quranic verses by considering their linguistic features, contexts, and underlying messages. With the development of digital technology, Quranic interpretation is no longer confined to printed texts, educational institutions, or religious study gatherings. It is also disseminated through social media in the form of sermons, podcasts, videos, and online discussions.

Social media enables users to produce, distribute, and access information while interacting with other users. Nguyen (2025) explains social media from the perspectives of communication, culture, and sociotechnology. In a religious context, these characteristics make social media more than a channel for disseminating information; it also serves as a space for the formation and exchange of religious understanding.

YouTube is one of the platforms used to communicate Quranic exegesis through audiovisual formats. It allows explanations of verses to be accompanied by dialogue, illustrations, facial expressions, and examples from everyday life. Millah et al (2024) discusses the development of Quranic exegesis on YouTube as part of the transformation of Quranic knowledge dissemination through digital media. Meanwhile, Husna (2023) highlights the use of YouTube as a medium for Islamic preaching aimed at millennials. Studies on audiovisual exegesis also emphasize the importance of examining changes in the ways Quranic interpretations are communicated in digital environments Prabowo (2024).

Despite providing easier access to religious knowledge, Quranic exegesis on social media presents several challenges. Video duration and popular communication styles may oversimplify issues that require more in-depth explanation. Furthermore, the popularity of content does not necessarily indicate the accuracy of its interpretation. Therefore, analyses of digital exegesis need to consider the substance of the explanations, the use of sources, the context of the verses, and the ways in which religious messages are communicated to audiences. In this context, the *Habib dan Cing* program on Abdel Achrian's YouTube channel provides a relevant case for examining the relationship between Quranic interpretation, popular communication, and contemporary life issues.

Surah Al-Insyirah and the Context of Digital Interpretation

Surah Al-Insyirah, also known as Surah Ash-Sharh, is the 94th chapter of the Quran. It consists of eight verses and is generally classified as a Makkan surah. Its central messages concern the expansion of the heart, the alleviation of burdens, the elevation of the Prophet Muhammad's status, the presence of ease alongside hardship, perseverance in one's efforts, and the direction of hope toward Allah.

These themes provide a basis for understanding the relationship between spiritual resilience and the ways people confront life's challenges.

Husein Ja'far Al Hadar is an Indonesian Islamic preacher known for using digital media to communicate Islamic teachings to the public, particularly younger audiences. His communication style tends to be dialogical, employs accessible language, and connects religious issues with everyday experiences (Dalimunthe et al., 2023; Engkizar et al., 2026; Maideja et al., 2023). This approach enables religious messages to be communicated in ways that are more closely aligned with the characteristics of digital audiences.

In the *Habib dan Cing* program on Abdel Achrian's YouTube channel, religious discussions are presented through informal conversations between Husein Ja'far and Abdel Achrian. This format combines religious explanations with popular communication, allowing the material to be conveyed through dialogue, analogies, and contextually relevant examples. In discussions of Surah Al-Insyirah, the messages of the verses are connected to life's burdens, optimism, productivity, and the spiritual relationship between human beings and Allah.

These characteristics demonstrate that digital interpretation concerns not only the content of explanations but also how religious messages are structured and delivered. Therefore, an analysis of this program needs to examine both the substance of the interpretation and the communication strategies used to connect Quranic messages with contemporary life.

Characteristics of Husein Ja'far Al Hadar's Quranic Interpretation

Based on the communication practices examined in the *Habib dan Cing* program, Husein Ja'far Al Hadar's interpretation can be analyzed through three main characteristics: textual, contextual, and communicative (Farida & Abidin, 2024; Latifah et al., 2024; Naim et al., 2025).

First, the textual aspect concerns explanations of verse meanings and key terms considered essential for understanding their content. This aspect is evident when the discussion focuses on the main messages of individual verses in Surah Al-Insyirah, including the expansion of the heart, the presence of ease alongside hardship, and the instruction to persevere after completing a task.

Second, the contextual aspect involves connecting the messages of the verses with everyday experiences. Hardship is discussed not only in the context of prophetic history but also in relation to the pressures, responsibilities, and uncertainties that people experience. This connection helps audiences understand the relevance of Quranic messages without directly equating their experiences with those of the Prophet Muhammad.

Third, the communicative aspect involves the use of dialogue, analogies, and popular language to explain religious messages. This style of communication can make discussions easier to follow, particularly when spiritual concepts are connected to familiar experiences in everyday life.

These three aspects serve as analytical categories for describing the characteristics of Quranic interpretation as communicated through digital media. They do not automatically classify the interpretation as *bi al-ma'thur*, *bi al-ra'y*, *maudhu'i*, or *tablili*. A formal classification requires further examination of the sources used, the structure of the arguments, and the interpretive procedures employed.

An Analysis of the Interpretation of Surah Al-Insyirah, Verses 1–8

The Expansion of the Heart and the Alleviation of Burdens

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنْكَ وِزْرَكَ ۚ الَّذِي أَنقَضَ ظَهْرَكَ

Meaning: *Did We not expand your breast for you, relieve you of your burden, which weighed heavily upon your back?*

The first three verses describe Allah's blessings upon the Prophet Muhammad through the expansion of his heart and the alleviation of his burden. In discussions

of Surah Al-Insyirah, the expansion of the heart can be understood as inner strengthening in facing responsibilities and the challenges of preaching, while the image of a burden illustrates the weight of the tasks he was required to undertake. These messages provide a basis for reflecting on how people can confront difficulties without losing their resilience (Lugo-Robles et al., 2021).

In contemporary life, an open heart can be associated with the ability to accept reality, regulate emotions, and consider appropriate responses when facing pressure. In this context, acceptance does not mean surrendering to problems. Rather, it involves acknowledging circumstances while continuing to seek solutions. Thus, the verses can be understood as a source of spiritual reflection for dealing with life's burdens.

The Elevation of the Prophet's Status and the Importance of Emulation

وَرَفَعْنَا لَكَ ذِكْرَكَ

Meaning: *And We have elevated your mention.*

The fourth verse explains that Allah has elevated the mention of the Prophet Muhammad. This message relates to the Prophet's status in Islamic tradition and the respect Muslims hold for him. In religious discussions, the elevation of the Prophet's mention can also serve as a reminder of the importance of knowing and emulating his teachings and character.

Connections between this verse and everyday life should be made with due attention to its context. The verse's primary message is not merely about popularity or social recognition but about the status bestowed upon the Prophet by Allah. Therefore, its contemporary relevance can be explored through efforts to embody the values of his example in personal conduct and social relationships.

Optimism in Facing Hardship

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: *Indeed, with hardship comes ease. Indeed, with hardship comes ease.*

Verses five and six emphasize that ease accompanies hardship. The repetition reinforces the message of hope and perseverance when confronting difficulties. The word *ma'a*, meaning "with," is particularly significant in understanding that ease does not necessarily have to wait until all hardship has ended. Even in difficult circumstances, people may still find opportunities, support, or possible steps that enable them to move forward. This message is relevant to people's experiences of life's pressures. Optimism does not mean denying hardship or assuming that every problem can be solved easily. Rather, it involves maintaining hope while making the necessary efforts. Connecting the verses with everyday experiences makes the interpretation more contextual and helps explain the spiritual values that audiences can reflect upon (Setiyani & Muktafi, 2020).

Conceptually, this message can be compared with Fredrickson's *Broaden-and-Build Theory*, which explains the role of positive emotions in broadening thought patterns and building psychological resources (Jay et al., 2022; Ma, 2019). However, this comparison is theoretical; it does not establish that watching an exegetical video directly improves viewers' mental health.

Perseverance and Productivity

فَإِذَا فَرَغْتَ فَانصَبْ

Meaning: *So when you have finished one task, continue to strive diligently in another.*

The seventh verse instructs believers to persevere after completing a task. This message can be understood as an encouragement to use time responsibly and continue engaging in beneficial activities. In contemporary life, productivity is not merely a matter of how many tasks are completed but also of carrying out responsibilities diligently and developing one's abilities (Ibnudin & Akhmad Syatori, 2023). Nevertheless, productivity should not be interpreted as a demand to work

continuously without rest. Perseverance should be accompanied by a balance between work, recovery, and personal needs. Accordingly, this verse can serve as a basis for reflecting on sustained effort and the balanced management of time.

***Tawakkul* and Directing Hope toward Allah**

وَالِى رَّبِّكَ فَارْعَبْ ۖ

Meaning: *And toward your Lord direct your longing.*

The eighth verse emphasizes the importance of directing one's hopes toward Allah. From an Islamic perspective, *tawakkul* involves making sincere efforts while entrusting the outcome to Allah. This attitude reminds people that not everything is within their control and that both success and failure should be approached with an awareness of human limitations (Purnomo et al., 2023). In everyday life, *tawakkul* can provide a spiritual framework for facing uncertainty and managing disappointment. However, it does not mean abandoning personal effort or disregarding necessary assistance. The verse is more appropriately understood as an invitation to balance effort, hope, and reliance upon Allah.

Overall, the interpretation of Surah Al-Insyirah, verses 1–8, reveals connections among the expansion of the heart, the management of burdens, emulation of the Prophet, optimism, productivity, and *tawakkul*. Through textual, contextual, and communicative approaches, the surah's messages are connected to contemporary life issues. This demonstrates the potential of digital media as a space for communicating Quranic messages relevant to audience experiences, while maintaining attention to the context of the verses and the limits of interpretation.

The Theme of Inner Openness and Its Relevance to Mental Health

Accepting and Managing Life's Burdens through Patience and Sincerity

The theme of inner openness in Surah Al-Insyirah relates to the ability to face life's burdens with patience and wisdom. Verses 1–3 remind readers that burdens and responsibilities are part of human experience and must be approached with resilience. In this context, patience does not mean passivity or allowing problems to continue without action. Rather, it involves maintaining composure while seeking appropriate solutions (Tanuri, 2025; Wakefield et al., 2018).

This idea has a conceptual point of connection with *Acceptance and Commitment Therapy* (ACT), which emphasizes accepting internal experiences and taking actions aligned with personal values. Nevertheless, the Islamic values of *sabr* (patience) and *ikhlas* (sincerity) have their own spiritual foundations and are not identical to psychotherapeutic approaches. Their relationship is better understood as a space for dialogue between religious values and concepts for managing psychological experiences.

Thus, inner openness can serve as a source of spiritual reflection when dealing with life's pressures. However, this discussion does not suggest that the interpretation constitutes a clinical intervention or can replace professional assistance when someone experiences mental health difficulties (Abdulloh et al., 2025; Rothman & Coyle, 2020).

Cultivating Optimism amid Hardship

Quran 94:5–6 emphasizes the hope that ease accompanies hardship. In everyday life, this message may encourage individuals not to give up immediately when facing obstacles. In this context, optimism does not mean believing that every problem will be resolved easily. Rather, it involves remaining open to possibilities, support, and potential solutions.

Explaining the verses through analogies drawn from everyday life may help audiences understand spiritual messages in situations they recognize. Conceptually, this approach can be compared with Fredrickson's *Broaden-and-Build Theory*, which explains how positive emotions can broaden thought patterns and support the development of psychological resources. This comparison illustrates the potential for

dialogue between the Quranic value of optimism and psychological research (Ferguson & Evans, 2019; Thayyibi & Ratnasari, 2022). However, it does not establish a causal relationship between watching an interpretation video and improved mental health.

Facing Challenges through Meaningful Activities

Quran 94:7 draws attention to perseverance and sustained effort. This message can be applied through beneficial activities, the fulfillment of responsibilities, and personal development. In the context of mental health, meaningful activities may help individuals remain engaged in life, provided that these activities are pursued in a balanced manner and do not create excessive pressure (Li & Craig, 2019; Theron & Theron, 2014). This theme can be conceptually compared with Csikszentmihalyi's *flow theory*, which examines deep involvement in an activity when there is a balance between challenges and abilities. Nevertheless, productivity in the context of the verse is not equivalent to the experience of *flow*. Their relevance lies in the importance of perseverance, engagement, and activities that provide individuals with a sense of meaning (Norsworthy et al., 2021; Tse et al., 2020).

Maintaining Intention and Hope in Allah

Quran 94:8 emphasizes directing one's hopes toward Allah. From an Islamic perspective, *tawakkul* does not separate prayer and reliance upon Allah from personal effort; rather, it brings them together. This understanding may help individuals recognize the limits of human control over outcomes without abandoning their responsibility to act. For individuals who regard religion as a source of meaning in life, *tawakkul* can serve as a spiritual framework for facing uncertainty. However, it should not be used as a reason to reject assistance, ignore problems, or replace professional treatment when needed. Therefore, the relevance of Surah Al-Insyirah to mental health lies in its spiritual values, which may support reflection, meaning-making, and the management of life's pressures, rather than in any untested claims of clinical effectiveness.

The Communicative Implications of Quranic Interpretation for Audiences

The communicative implications of interpreting Surah Al-Insyirah can be analyzed through three dimensions of communication effects: cognitive, affective, and behavioral, following the framework discussed in communication studies. These dimensions help identify forms of audience reception of religious messages. However, conclusions must be based on video content and comments that have actually been documented.

Cognitive Effects

Cognitive effects concern the knowledge and understanding audiences gain from received messages. In the *Habib dan Cing* program, explanations of verse meanings, the use of analogies, and connections between Surah Al-Insyirah and everyday life may help audiences understand religious messages in a more contextualized manner. Comments demonstrating an understanding of the verses or expressing new reflections can be analyzed as indicators of cognitive reception. Nevertheless, such comments do not automatically demonstrate an objective increase in knowledge. Therefore, an analysis of cognitive effects needs to categorize relevant comments and explain patterns of response that are actually identified in the data (Coffman et al., 2014; Harms et al., 2022).

Affective Effects

Affective effects concern audiences' feelings, emotional attitudes, and internal responses to a message. Themes such as inner openness, ease accompanying hardship, and *tawakkul* may encourage viewers to reflect on their personal experiences. The program's informal and dialogical communication style may also make the discussion feel more relevant to their lives. If viewers' comments express feelings of calmness, being moved, or gaining motivation after watching the program,

these responses can be used as indicators of affective effects (Lamb et al., 2018; Meng et al., 2020). However, such statements must be supported by actual comments and analyzed in their appropriate contexts. Emotional responses reported by viewers cannot automatically be treated as clinical evidence that the program improves mental health.

Behavioral Effects

Behavioral effects concern actions or behavioral changes reported after individuals receive a message. In the context of the interpretation of Surah Al-Insyirah, this dimension may include intentions to practice patience, continue making efforts, improve personal conduct, or share the material with others. Comments expressing an intention to apply the verses may serve as preliminary indicators of practical reception. However, intentions do not always lead to actual behavioral change. Similarly, liking, sharing, or downloading a video indicates digital engagement but does not, in itself, demonstrate that the values communicated have been internalized.

Accordingly, Adrivat et al (2024); Levinson et al (2014); Sharma & Jain (2023) communication-effects framework can be used to organize audience responses into cognitive, affective, and behavioral dimensions. This analysis needs to distinguish among message content, responses expressed in comments, and changes that can actually be demonstrated. Without direct measurement or longitudinal observation, the findings are more appropriately described as indicators of reception and communicative implications rather than causal evidence that the program produces changes in knowledge, emotions, behavior, or mental health.

Overall, Husein Ja'far Al Hadar's interpretation of Surah Al-Insyirah in the *Habib dan Cing* program illustrates how Quranic messages can be communicated through dialogical and contextualized digital communication. Themes of inner openness, optimism, productivity, and *tawakkul* connect the content of the verses with everyday experiences. Meanwhile, the analysis of communication effects provides a framework for examining audience reception, provided that the conclusions remain grounded in the available evidence and do not extend beyond the research data.

CONCLUSION

Based on the findings, it can be concluded that *Husein Ja'far Al Hadar's digital tafsir* represents a contextual, dialogical, and adaptive model of religious communication that responds effectively to the dynamics of contemporary digital society. Through an accessible, engaging, and audience-oriented communication style, he successfully connects Quranic teachings with contemporary social realities, particularly issues related to psychological challenges, mental well-being, and the search for meaning in life. The analytical findings indicate that his digital interpretation emphasizes spiritual resilience, patience, optimism, productivity, and reliance upon Allah as fundamental values for navigating life's challenges. Accordingly, Quranic interpretation functions not merely as an explanation of the text but also as a medium for religious education, spiritual guidance, and the contextualization of Islamic values within contemporary society.

The novelty of this article lies in its integration of digital tafsir studies, religious communication, and mental health discourse in analyzing Islamic content disseminated through social media. The findings demonstrate that Husein Ja'far Al Hadar's digital tafsir generates cognitive, affective, and behavioral impacts on audiences through an inclusive and communicative approach. Theoretically, this article contributes to the growing scholarship on digital tafsir and contemporary Islamic communication by highlighting the transformative role of digital platforms in shaping religious understanding. Practically, the study offers insights for scholars,

preachers, and digital content creators in developing more effective, contextual, and audience-centered religious communication strategies. Furthermore, it underscores the strategic role of social media in enhancing religious literacy, strengthening spiritual resilience, and promoting psychological well-being among contemporary audiences.

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Author contribution

Husni Fajrin: writing-original draft preparation and visualization, **Safa Alrumayh:** data curation, and editing, **Muhammad Irfan:** analysis, conceptualization, methodology.

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