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The Epistemology of Audiovisual Exegesis: A Study of the Interpretation of Verses on Fasting from the Perspective of Sheikh Sami bin Muhammad al-Saqiran

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Abstract

This study examines the epistemological construction of audiovisual Qur'anic exegesis by Shaykh Sami bin Muhammad Al-Saqiran in his interpretation of Qur'an 2:183, focusing on epistemic sources, mechanisms of istidlāl (evidence-based reasoning), interpretive methods, and argumentative validity. Employing a qualitative approach, the study conducts a qualitative content analysis of two recordings from the Āyah wa Tafsīr series, delivered during Ramadan 1443 AH and 1444 AH and documented in the Baheth digital archive. The data are examined at the level of argumentative segments by identifying textual evidence, interpretive explanations, reasoning processes, and three dimensions of argumentative validity: correspondence, coherence, and pragmatic relevance. The findings indicate that the Qur'an and Hadith serve as the principal epistemic sources, while linguistic explanation functions as an interpretive instrument. Three patterns of istidlāl are identified: lexical-normative reasoning in explaining the obligation of fasting, textual-ethical reasoning in connecting the objective of piety with moral conduct, and conceptual-textual reasoning in relating fasting to patience. The analysis further identifies textual connections between evidence and conclusions, coherence in the reasoning process, and practical orientations within the interpretations, although comprehensive verification of the recordings and cited sources remains necessary. The study contributes a relational analytical framework linking epistemic sources, mechanisms of istidlāl, interpretive conclusions, and the evaluation of argumentative validity. This framework provides a systematic approach to tracing argumentative construction in audiovisual Qur'anic exegesis, while its findings remain limited to the two recordings examined.

Kata kunci:
Tafsir Audio-Visual, Epistemologi Tafsir, Ayat Puasa, Sami bin Muhammad Al-Saqiran.

Abstrak

Fenomena Penelitian ini bertujuan menganalisis konstruksi epistemologi tafsir audiovisual Syaikh Sami bin Muhammad Al-Saqiran dalam penafsiran QS. Al-Baqarah [2]:183, dengan fokus pada sumber epistemik, mekanisme istidlal, metode penafsiran, dan validitas argumentasi. Penelitian menggunakan pendekatan kualitatif melalui analisis isi terhadap dua rekaman Āyah wa Tafsīr pada Ramadan 1443 H dan 1444 H yang terdokumentasi dalam arsip digital Baheth. Data dianalisis berdasarkan segmen argumentasi melalui identifikasi sumber dalil, pemaknaan teks, proses penalaran, dan evaluasi validitas yang mencakup dimensi korespondensi, koherensi, dan pragmatis. Hasil penelitian menunjukkan bahwa Al-Qur'an dan hadis menjadi sumber epistemik utama, sedangkan penjelasan kebahasaan berfungsi sebagai perangkat interpretatif. Mekanisme istidlal memperlihatkan tiga pola, yaitu penalaran leksikal-normatif dalam menjelaskan kewajiban puasa, penalaran tekstual-etis dalam menghubungkan tujuan ketakwaan dengan pembinaan perilaku, serta penalaran konseptual-tekstual dalam menjelaskan hubungan puasa dan kesabaran. Evaluasi argumentasi mengidentifikasi keterkaitan antara dalil dan kesimpulan, kesinambungan penalaran, serta orientasi praktis penafsiran, meskipun verifikasi menyeluruh terhadap sumber dan rekaman masih diperlukan. Kontribusi penelitian terletak pada pengembangan kerangka analisis relasional yang menghubungkan sumber epistemik, mekanisme istidlal, kesimpulan

penafsiran, dan evaluasi validitas argumentasi. Kerangka ini menawarkan pendekatan sistematis untuk menelusuri pembentukan argumentasi dalam tafsir audiovisual, dengan keterbatasan pada cakupan dua rekaman yang dianalisis.

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Introduction

Digital technology has transformed the production, transmission, and dissemination of Islamic knowledge, including Qur'anic interpretation (Fatmawati & Ghozali, 2025). Within Islamic educational traditions(Günther, 2020), exegetical knowledge is transmitted through scholarly settings such as study circles (ḥalaqah) (Rofi, 2025), religious learning assemblies (majelis taklim)(Asrin, 2024), and readings of Qur'anic commentaries (Fatmawati & Ghozali, 2025). Digital platforms, particularly YouTube, have extended the dissemination of Qur'anic interpretation beyond face-to-face settings into more openly accessible audiovisual media that transcend geographical boundaries (Khusna & Umam, 2025). This development has produced forms of audiovisual exegesis that not only change the medium of religious communication but also raise questions about scholarly authority, interpretive legitimacy, and how audiences come to understand Qur'anic meanings (Abay, 2025).

Wider access to Qur'anic interpretation through digital media has significant epistemological implications (Tasrikin & Walad, 2025). The ease of publishing and distributing religious content allows diverse interpretations to circulate widely, while audiences may not readily recognize the quality of the arguments or their scholarly foundations(Vidayanti & Khoiriyah, 2026). In this context, content popularity, viewing figures, and a preacher's personal authority do not in themselves establish the validity of the interpretive arguments presented (Rohmahniyah & Siswanto, 2026). Research on audiovisual exegesis therefore needs to move beyond media characteristics and message delivery to examine the sources of knowledge used by exegetes, the reasoning through which interpretations are developed, and the criteria for evaluating the resulting arguments. This approach is essential to understanding how the scholarly legitimacy of exegesis is established and sustained in digital spaces.

One form of this scholarly transmission can be observed on the Durus Masjid Nabawi (دروس المسجد النبوي) YouTube channel, which presents Islamic lessons associated with the educational setting of the Prophet's Mosque. This study focuses on Shaykh Dr. Sami bin Muhammad Al-Saqiran's interpretation of verses concerning fasting.

These lessons were selected because they allow an examination of the relationships among the interpretation of Qur'anic verses, the use of textual evidence, and Islamic legal reasoning in discussions of worship and jurisprudence. In this context, tafsīr bi al-maʾthūr, uṣūl al-fiqh, qawāʿid fiqhiyyah, and maqāṣid al-sharīʿah are aspects to be investigated on the basis of arguments actually present in the lessons. The interpretations presented through the channel are thus understood not only as religious communication but also as practices through which exegetical knowledge is constructed and can be analyzed epistemologically.

Previous studies have contributed to research on Qur'anic exegesis in digital spaces by examining media transformation, interpretive methodology, and epistemology. In Digital Era Qur'anic Interpretation in Indonesia: Influence and Development on Contemporary Tafsir, Sihabussalam, Lailah, and Wijaya show that digital exegesis develops in relation to the mediatization and democratization of interpretation. Sihabussalam, Lailah, dan Wijaya (2024), melalui penelitian berjudul Digital Era Qur'anic Interpretation in Indonesia: Influence and Development on Contemporary Tafsir, menunjukkan bahwa perkembangan tafsir digital berkaitan dengan proses mediatisasi dan demokratisasi penafsiran(Sihabussalam dkk., 2024a). Digital platforms not only expand the dissemination of religious knowledge but also influence exegetical discourse, authority, and practice. Meanwhile, Yuningsih and Ghany examine changes in Musthafa Umar's presentation of exegesis on YouTube in Transformasi Tafsir Al-Qur'an di Era Media Digital: Analisis Metodologi Tafsir dalam Channel YouTube Kajian Tafsir Al-Ma'rifah [The Transformation of Qur'anic Exegesis in the Digital Media Era: An Analysis of Exegetical Methodology on the Kajian Tafsir Al-Ma'rifah YouTube Channel] (Yuningsih & Ghany, 2024a). Their study emphasizes the role of digital media in expanding accessibility, enabling audiovisual presentation, and creating opportunities for audience interaction(Correia, 2013). Both studies provide an important foundation for understanding changes in the ecosystem of Qur'anic interpretation in the digital era. However, their primary focus is not the reconstruction of relationships among epistemic sources, the use of evidence, and the formation of argumentative conclusions at the level of individual interpretive segments.

A study more directly concerned with epistemology is Zakiah and Thoriquddin's Epistemology of Musthafa Umar's Interpretation on the Kajian Tafsir Al-Ma'rifah YouTube Channel (Zakiah & Thoriquddin, 2022a). It analyzes the sources, methods, and validity of Musthafa Umar's interpretations, identifying tafsīr bi al-maʾthūr and tafsīr bi al-raʾy, taḥlīlī and mawḍūʿī methods, and the coherence, correspondence, and pragmatic theories of truth. Similarly, Najib's Tafsir Audiovisual: Epistemologi Penafsiran Husein Ja'far Al-Hadar di Channel YouTube Abdel Achrian [Audiovisual Exegesis: The Epistemology of Husein Ja'far Al-Hadar's Interpretation on Abdel Achrian's YouTube Channel] examines sources, methods, and epistemic validity in audiovisual interpretation (Najib, 2023). These studies demonstrate that research on the epistemology of digital exegesis is already established and has

relatively well-defined analytical tools. Accordingly, the present study does not claim that identifying sources, methods, and validity is entirely novel. Its contribution lies in tracing argumentative relationships among cited sources, mechanisms of istidlāl, and the conclusions reached, allowing interpretive validity to be examined through structures of reasoning identifiable in spoken discourse.

This review identifies a research gap concerning the need to move from identifying epistemological categories in audiovisual exegesis to reconstructing argumentative processes. Studies of media transformation have explained changes in the presentation and circulation of exegesis, while epistemological studies have identified interpretive sources, methods, and theories of validity. There remains scope, however, to operationalize the relationships among these dimensions through speech segments showing how textual evidence is understood, connected to linguistic explanations or religious concepts, and used to support interpretive conclusions. This need is particularly relevant to verses on fasting, since interpretations of Qur'an 2:183 connect normative requirements, the objective of piety, and the ethical implications of worship. On this basis, the study examines Shaykh Dr. Sami bin Muhammad Al-Saqiran's interpretations in two recordings of Āyah wa Tafsīr from Ramadan 1443 AH and 1444 AH, documented in the Baheth digital archive.

The novelty of this study lies in operationalizing a relational analytical framework connecting four components: epistemic sources, mechanisms of istidlāl, interpretive conclusions, and the evaluation of argumentative validity. Rather than treating sources, methods, and validity primarily as categories for identification, the study traces their relationships through timestamped argumentative segments. Epistemic sources are examined to identify textual foundations and interpretive tools; mechanisms of istidlāl are traced to explain the relationships among evidence, meaning, and reasoning; interpretive conclusions are reconstructed from the available speech; and validity is evaluated in terms of textual support, argumentative coherence, and practical relevance. The study therefore aims to reconstruct the epistemological structure of Shaykh Dr. Sami bin Muhammad Al-Saqiran's interpretation of Qur'an 2:183 and to offer a more structured analytical procedure for audiovisual exegesis. This contribution is methodological and limited to the corpus analyzed; it does not constitute a claim about the exegete's overall interpretive method.

Method

This study adopted a qualitative approach using qualitative content analysis supported by library research. It sought to identify and explain the epistemological construction of Shaykh Dr. Sami bin Muhammad Al-Saqiran's audiovisual exegesis, particularly his interpretation of Qur'an 2:183 on the obligation of fasting and its objective of cultivating piety. The research was designed as a single-case study of one exegete, rather than a comparison of exegetes or channels. The analysis addressed four dimensions: epistemic sources, mechanisms of istidlāl, interpretive methods, and argumentative validity.

The primary data comprised two audiovisual recordings of Shaykh Sami bin Muhammad Al-Saqiran from the Āyah wa Tafsīr (آية وتفسير) series, documented in the Baheth digital archive. The first recording, coded B01, is titled Āyah wa Tafsīr and dated 1 Ramadan 1443 AH; the second, coded B02, has the same title and is dated 1 Ramadan 1444 AH. The recordings were purposively selected using five criteria: (1) the speaker was Shaykh Sami bin Muhammad Al-Saqiran; (2) the material directly addressed Qur'an 2:183; (3) the discourse contained textual evidence and reasoning relevant to exegetical epistemology; (4) the recordings and transcripts were traceable through digital sources; and (5) timestamps were available to locate argumentative segments. The recordings formed a limited corpus for in-depth analysis, rather than a representative sample of all Shaykh Sami's exegetical lessons.

Table 1. Primary Data Sources

Code	Title and Date	Digital Source	Transcript Timestamp Range
B01	Āyah wa Tafsīr, 1 Ramadan 1443 AH	Baheth archive	Approximately 00:00–07:11
B02	Āyah wa Tafsīr, 1 Ramadan 1444 AH	Baheth archive	Approximately 00:00–05:57

The time ranges in the table indicate the coverage of identifiable timestamps in the digital transcripts, rather than official video durations confirmed through a media player. The URL of each recording is provided in the research source list so that readers can trace the material analyzed.

Secondary data were drawn from literature on Qur'anic exegesis, Hadith, Islamic legal theory, legal maxims, exegetical epistemology, and qualitative content analysis. These sources were used to clarify analytical categories, examine the origins of textual evidence, and contextualize arguments identified in the recordings. Secondary literature was distinguished from sources explicitly mentioned by the speaker to avoid conflating the exegete's arguments with the researchers' interpretations.

The unit of analysis was the interpretive argumentative segment: a passage containing a quotation or reference to textual evidence, an explanation of a verse, a reasoning process, and/or a conclusion. Each segment was recorded with the recording code, timestamp, Arabic quotation, Indonesian translation, and contextual notes. Segmentation followed coherent argumentative ideas rather than sentence length or equal time intervals. The speech preceding and following each segment was considered to preserve interpretive accuracy.

Data collection involved searching audiovisual archives, cataloguing recording details, and collecting Arabic transcripts available on the source pages. These transcripts provided the initial material for analysis, after which relevant passages were examined for readability, continuity of meaning, and argumentative context. Because digital transcripts may contain speech-recognition errors, quotations not yet checked against the audio were marked as provisional and were not used to make final judgments about the accuracy of the speaker's wording. Indonesian translations were prepared to preserve religious terminology and the argumentative relationships in the original discourse.

The analysis combined deductive and inductive coding. In the deductive stage, initial categories were established from an exegetical epistemology framework: (1) epistemic sources, (2) mechanisms of istidlāl, (3) interpretive methods, and (4) argumentative validity. In the inductive stage, the researchers identified variations emerging from the data, including lexical explanation, the use of Hadith to clarify a verse's implications, and the development of conceptual classifications. A segment could receive more than one code when it contained interrelated argumentative elements.

Epistemic-source codes covered the Qur'an (SE-Q), Hadith (SE-H), scholarly opinions (SE-U), and linguistic explanation (SE-B). Mechanisms of istidlāl were coded as the use of evidence to reach conclusions (IS-D), explicitly identifiable applications of Islamic legal-theoretical principles (IS-U), and the development of argumentative or conceptual relationships (IS-K). Interpretive methods included transmitted reports (MP-R), interpretive reasoning (MP-A), and linguistic analysis (MP-L). Codes were assigned on the basis of available speech evidence rather than prior assumptions about the speaker's intellectual orientation.

Argumentative validity was examined along three dimensions. First, correspondence validity (VKP) concerned the agreement between interpretive claims and their cited sources, including quotation accuracy and evidentiary context. Second, coherence validity (VKH) concerned consistency among premises, reasoning, and conclusions. Third, pragmatic validity (VPR) concerned the relevance and applicability of explanations to the matters of worship being discussed. These dimensions served as tools for evaluating arguments, rather than as a single measure of an interpretation's normative truth. Where the available data were insufficient, the assessment was recorded as undetermined.

The analysis proceeded through seven stages. The first involved familiarization through reading the transcripts and identifying each recording's context. The second involved segmenting speech into argumentative units. The third involved assigning initial codes to sources of evidence, explanations of meaning, and reasoning processes. The fourth grouped codes into the four epistemological categories. The fifth reconstructed the relationships among epistemic sources, mechanisms of istidlāl, and interpretive conclusions. The sixth evaluated arguments in terms of correspondence, coherence, and pragmatic relevance, using relevant literature. The seventh synthesized interpretive patterns across the analyzed segments.

Analytical traceability was maintained through a matrix recording the recording code, timestamp, Arabic quotation, translation, category codes, and researchers' interpretation. Cross-checking transcripts, speech contexts, and scholarly sources helped reduce interpretive errors. The researchers also distinguished evidence directly present in the recordings from analytical explanations developed through supporting literature. The limited corpus and incomplete verification of all transcripts against the audio were taken into account when drawing conclusions. Findings were therefore restricted to argumentative segments traceable within the research corpus.

Result and Discussion

Results

1. Characteristics of the Audiovisual Data and Interpretive Focus

The findings are based on a preliminary analysis of two audiovisual lessons by Shaykh Dr. Sami bin Muhammad Al-Saqiran from the Āyah wa Tafsīr (آية وتفسير) series, documented in the Baheth digital archive (Baheth. (n.d.-a)., 1443). Both recordings discuss Qur'an 2:183 concerning the obligation of fasting and its formative purpose, but develop their explanations through different argumentative emphases (Baheth. (n.d.-b), 1444).

The first recording, B01, is an Āyah wa Tafsīr lesson dated 1 Ramadan 1443 AH. The identified material includes the meaning of the obligation of fasting, the objective of piety, the distinction between acts that invalidate fasting and those that diminish its reward, and the relationship between fasting and maintaining other obligations of worship. The second recording, B02, is dated 1 Ramadan 1444 AH and explains the merits of fasting, piety, the use of Hadith to support arguments, and the relationship between fasting and different forms of patience.

Table 2. Audiovisual Recordings Analyzed

Code	Recording Title	Date	Content Focus	Source
B01	Āyah wa Tafsīr (آية وتفسير)	1 Ramadan 1443 AH	Obligation of fasting, piety, and quality of worship	Baheth archive
B02	Āyah wa Tafsīr (آية وتفسير)	1 Ramadan 1444 AH	Merits of fasting, Hadith, piety, and patience	Baheth archive

Source: Baheth audiovisual archive, compiled from the available transcripts.

The unit of analysis was not each video as an indivisible whole, but argumentative segments containing textual evidence, explanations of verses, reasoning processes, or conclusions. Each segment was traced through the recording identity, timestamp, Arabic quotation, and relevant epistemological category. Four analytical categories were identified: epistemic sources, mechanisms of istidlāl, interpretive methods, and argumentative validity. These categories were used to describe interpretive characteristics observable in the data.

2. Epistemic Sources in the Interpretation of Verses on Fasting

The two recordings identify the Qur'an as the principal source for explaining the fasting verse. Qur'an 2:183 provides the starting point for discussing the obligation of fasting and the objective of piety. Prophetic Hadith are also used to clarify the behavioral implications and merits of fasting.

In B01, the obligation of fasting is explained through the meaning of kutiba (كُتِبَ) in Qur'an 2:183. At approximately 00:00:50, the speaker states:

أَيْ فُرِضَ وَأُوجِبَ إِيجَابًا مُؤَكَّدًا

Translation: "That is, it has been prescribed and made obligatory as a firmly established obligation."

This quotation demonstrates the use of lexical analysis to explain the legal status of fasting. Kutiba is not simply repeated as part of the verse; it is explained in a way that affirms the obligatory character of fasting.

In the same recording, an explanation of the purpose of fasting appears at approximately 00:02:10:

أَيْ لِأَجْلِ أَنْ تَتَّقُوا

Translation: "That is, so that you may attain piety."

This statement explains the phrase laʿallakum tattaqūn (لَعَلَّكُمْ تَتَّقُونَ) in Qur'an 2:183. It shows how lexical interpretation connects the obligation of fasting with the purpose of its observance.

In B02, Hadith is identified as an epistemic source in the discussion of the conduct of those who fast. At approximately 00:02:00, the following passage is quoted:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ

Translation: "Whoever does not abandon false speech and acting upon it…"

The use of this Hadith shows that the discussion extends beyond the obligation of fasting to its ethical implications. Hadith functions as a source clarifying the relationship between fasting and conduct.

Hadith is also cited at approximately 00:02:24 in B02:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

Translation: "Whoever fasts during Ramadan with faith and in the hope of reward…" This quotation is used in discussing the merits of Ramadan fasting. In the segments examined, Hadith therefore serves at least two functions: explaining the conduct required of those who fast and supporting explanations of the merits of fasting.

Table 3. Identified Epistemic Sources

Data Code	Epistemic Source	Speech Evidence	Interpretive Function
B01/00:00:50	Qur'an and linguistic explanation	أَيْ فُرِضَ وَأُوجِبَ إِيجَابًا مُؤَكَّدًا	Explains the obligation of fasting
B01/00:02:10	Qur'an and linguistic explanation	أَيْ لِأَجْلِ أَنْ تَتَّقُوا	Explains the objective of piety
B02/00:02:00	Hadith	مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ	Explains the ethical implications of fasting
B02/00:02:24	Hadith	مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا	Explains the merits of Ramadan fasting

Source: Preliminary coding of transcripts B01 and B02.

The identified epistemic resources include the Qur'an, Hadith, and linguistic explanation. Each performs a distinct argumentative function according to the issue being explained.

3. Mechanisms of Istidlāl in the Interpretation of Verses on Fasting

The argumentative segments show that explanations of fasting verses are developed through relationships among textual evidence, interpretation of meaning, and conclusions. These relationships are evident in discussions of the obligation of fasting, the objective of piety, ethical implications, and the concept of patience.

In B01, istidlāl begins with the explanation of kutiba. Interpreting this term produces a conclusion about the obligation of fasting. The argumentative sequence can be reconstructed as follows: the Qur'anic term provides the textual premise, explaining its meaning constitutes the interpretive process, and affirming the obligation of fasting forms the conclusion.

A further pattern appears in the interpretation of laʿallakum tattaqūn. The explanation "so that you may attain piety" connects the prescription of fasting with its purpose. The argument thus moves from a requirement of worship to the normative objective stated in the verse.

B01 also distinguishes between acts that invalidate fasting and those that affect its quality or reward. At approximately 00:03:13, the speaker uses the expression:

مِنَ النَّوَاقِضِ وَهِيَ الْمُفْطِرَاتُ

Translation: "Among the invalidating acts, namely those that break the fast."

This segment indicates legal classification in the explanation of fasting. However, the full speech context must be examined to establish all the grounds and implications of that classification.

In B02, the argument develops through the use of Hadith concerning the conduct of those who fast. The explanation of piety is extended to include the requirement to avoid false speech and actions inconsistent with the values of fasting. This connection illustrates how Hadith is used to explain the implications of the objective of worship stated in the verse.

Another argumentative pattern appears in the discussion of fasting and patience. At approximately 00:03:37, the speaker states:

جَامِعٌ لِأَنْوَاعِ الصَّبْرِ الثَّلَاثَةِ

Translation: "It encompasses the three types of patience."

This statement indicates conceptual classification in the explanation of fasting. Subsequently, at approximately 00:04:17, the following verse is cited:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Translation: "Indeed, those who are patient will be given their reward in full, without measure" (Qur'an 39:10).

The use of this verse connects the concept of patience with an explanation of the rewards of worship.

Table 4. Identified Mechanisms of Istidlāl

Data Code	Premise or Source	Reasoning Process	Conclusion Explained
B01/00:00:50	Kutiba in Qur'an 2:183	Interpreting the term as obligation	Fasting is obligatory worship
B01/00:02:10	Laʿallakum tattaqūn	Explaining the purpose stated in the verse	Fasting aims to cultivate piety
B01/00:03:13	Acts that invalidate fasting	Classifying requirements of worship	Distinguishing categories of acts related to fasting
B02/00:02:00	Hadith concerning false speech	Connecting the purpose of fasting with conduct	Fasting relates to moral development
B02/00:03:37–00:04:17	Classification of patience and Qur'an 39:10	Connecting patience with Qur'anic evidence	Fasting relates to patience and its reward

Source: Preliminary coding of transcripts B01 and B02.

The mechanisms of istidlāl identified in the examined segments include lexical interpretation, connecting textual evidence with normative implications, using Hadith to clarify a verse's implications, and developing conceptual classifications. These findings demonstrate variation in the reasoning processes used to explain the fasting verse.

4. Interpretive Methods in Audiovisual Exegesis

The interpretive methods identified in the two recordings include linguistic explanation and the use of transmitted reports. These methods appear in different segments and complement one another in some passages.

Linguistic explanation is evident in B01 when kutiba is interpreted as a firmly established obligation. The explanation of laʿallakum tattaqūn likewise uses linguistic meaning to clarify the purpose of fasting.

The use of transmitted reports appears in B02 through Hadith concerning the abandonment of false speech and the merits of Ramadan fasting. In these segments, Hadith develops explanations of ethical implications and the merits of worship.

In addition to these patterns, B02 develops a conceptual explanation through the classification of three types of patience. This shows that interpretation involves not only citing textual evidence but also organizing concepts to clarify the subject matter.

Table 5. Identified Interpretive Methods

Method	Indicator in the Data	Segment Code
Linguistic explanation	Interpreting kutiba and laʿallakum tattaqūn	B01/00:00:50; B01/00:02:10
Interpretation based on transmitted reports	Hadith concerning conduct and the merits of fasting	B02/00:02:00; B02/00:02:24
Conceptual elaboration	Relating fasting to three types of patience	B02/00:03:37

Source: Preliminary coding of transcripts B01 and B02.

These segments reveal no absolute separation between textual evidence and reasoning. Explanations of verse meanings, Hadith quotations, and conceptual elaboration are used according to the subject under discussion.

5. Argumentative Validity in the Interpretation of Verses on Fasting

Argumentative validity was analyzed through correspondence, coherence, and pragmatic relevance. The assessment examined relationships among interpretive claims, the sources used, and the conclusions presented.

a. Correspondence Validity

The preliminary assessment of correspondence shows that the explanation of the obligation of fasting refers directly to Qur'an 2:183. Interpreting kutiba as denoting obligation relates to the prescription of fasting in that verse.

Similarly, the explanation of piety as an objective has a textual basis in laʿallakum tattaqūn. The Hadith concerning the conduct of those who fast and the merits of Ramadan also indicate identifiable references to Hadith sources.

However, the precise wording of the Hadith, the context of their use, and the agreement of all conclusions with their cited sources require further verification against the original recordings and Hadith literature. The correspondence findings are therefore limited to identifiable relationships between claims and sources, rather than a final determination of the validity of the arguments as a whole.

b. Coherence Validity

The assessment of coherence identifies argumentative relationships among the obligation of fasting, the objective of piety, and the behavioral implications of fasting. The explanation of piety is linked to the requirement to regulate conduct, establishing thematic continuity between the objective of worship and its observance.

Coherence is also evident in the relationship between the classification of patience and the use of Qur'an 39:10. Patience is explained as a characteristic of fasting and then connected with the verse concerning the reward of those who are patient.

These relationships indicate a traceable argumentative sequence. Nevertheless, a comprehensive assessment of internal consistency requires an examination of all premises and explanatory contexts within the recordings.

c. Pragmatic Validity

The pragmatic dimension is evident in explanations connecting the verse's meaning with the conduct of those who fast. The Hadith concerning false speech shows that the interpretation addresses behavioral regulation as well as the formal requirements of worship.

The explanations of obligation, piety, and patience also indicate an orientation toward applying the values of fasting in religious life. In the examined segments, this practical relevance is part of the discourse itself; it is not empirical evidence of changes in listeners' behavior.

Table 6. Preliminary Evaluation of Argumentative Validity

Dimension	Identified Indicator	Assessment Status
Correspondence	Connections with Qur'an 2:183 and the cited Hadith	Source connections identified; full verification incomplete
Coherence	Connections among the obligation of fasting, piety, behavioral regulation, and patience	Preliminary argumentative continuity identified
Pragmatic relevance	Explanations of moral conduct, quality of worship, and self-control	Practical relevance identified at the level of discourse

Source: Preliminary analysis of transcripts B01 and B02.

The three dimensions reveal different aspects of interpretive argumentation. Correspondence concerns source support, coherence concerns consistency of reasoning, and pragmatic relevance concerns the application of interpretive conclusions.

6. Relationships among Epistemic Sources, Mechanisms of Istidlāl, and Argumentative Validity

Preliminary coding shows that relationships among epistemic sources, mechanisms of istidlāl, and argumentative validity can be traced through several interpretive segments.

In the explanation of kutiba, the Qur'anic verse serves as an epistemic source interpreted through linguistic analysis to explain the obligation of fasting. In the explanation of laʿallakum tattaqūn, the Qur'an is used to clarify the normative purpose of fasting. Hadith concerning the conduct of those who fast then clarify the ethical implications of that purpose.

Another pattern appears in the explanation of fasting and patience. The conceptual classification of three forms of patience is linked to Qur'an 39:10 to elaborate on the reward of those who are patient. These relationships are summarized in Table 7.

Table 7. Synthesis of Relationships among Exegetical Epistemological Categories

Pattern	Epistemic Source	Mechanism of Istidlāl	Interpretive Outcome	Validity Dimensions for Assessment
P1	Qur'an 2:183	Interpreting kutiba	Affirming the obligation of fasting	Correspondence and coherence
P2	Qur'an 2:183	Explaining the purpose phrase	Fasting aims to cultivate piety	Correspondence, coherence, pragmatic relevance
P3	Hadith concerning false speech	Connecting evidence with conduct	Fasting requires moral development	Correspondence, coherence, pragmatic relevance
P4	Hadith concerning Ramadan fasting	Using Hadith to explain merits	Merits of fasting with faith and hope of reward	Correspondence and coherence

Source: Synthesis of preliminary coding of transcripts B01 and B02.

The table indicates that relationships between epistemic sources and mechanisms of istidlāl can be identified through the construction of explanations. Textual sources provide the basis of argumentation, while lexical interpretation, the use of Hadith, and conceptual elaboration connect those sources with conclusions.

Argumentative validity can then be examined in terms of agreement with sources, consistency between premises and conclusions, and practical relevance. The preliminary analysis thus shows that the framework linking epistemic sources, mechanisms of istidlāl, and argumentative validity can be used to examine how arguments are constructed in audiovisual exegesis.

Discussion

Epistemic Sources in the Interpretation of the Fasting Verse from the Perspective of Qur'anic Exegesis

The findings show that, in the two recordings analyzed, Shaykh Sami bin Muhammad Al-Saqiran's interpretation of Qur'an 2:183 uses the Qur'an as its principal foundation, supplemented by Hadith and linguistic explanation to elaborate the verse's meaning. This pattern indicates that epistemic sources function not only as authoritative references but also in distinct ways within the construction of interpretive arguments.

Within Qur'anic exegetical scholarship, the use of the Qur'an, Hadith, and linguistic tools relates to interpretive principles discussed in classical literature. In Al-Tafsīr wa al-Mufassirūn, Al-Dhahabi describes the development of exegetical methods and sources, including the roles of transmitted reports and reasoning (Al-Dhahabi, 2000). In Al-Burhān fī ʿUlūm al-Qurʾān, Al-Zarkashi discusses the scholarly tools required to understand the Qur'an, including linguistic analysis and the derivation of legal rulings (Al-Zarkashi, 1957).

Considered in relation to these frameworks, Shaykh Sami's explanation of kutiba can be understood as the use of linguistic tools to elucidate the verse's normative content. Interpreting the term as a firmly established obligation demonstrates a relationship between the form of Qur'anic expression and the legal meaning explained. Linguistic explanation is therefore not an independent source of revelation, but an interpretive tool used to understand textual evidence.

A further finding concerns the use of Hadith about the conduct of those who fast. Within the relationship between the Qur'an and the Sunnah, Hadith plays an important role in clarifying Qur'anic teachings. In the analyzed segments, Hadith connects the objective of piety in Qur'an 2:183 with the requirement to regulate speech and action. The interpretation thus extends beyond formal obligation to the ethical implications of worship.

Analytically, epistemic sources perform two functions in the recordings. The first is explanatory: clarifying the meanings of terms and the content of the verse. The second is elaborative: extending the explanation through Hadith and relationships among religious concepts. These functions suggest that interpretation is a process of working with sources of knowledge, rather than merely restating textual evidence.

These findings are insufficient, however, to establish that any particular method dominates Shaykh Sami's interpretation as a whole. Conclusions about predominant sources or methodological tendencies require a broader corpus. The findings are

therefore more appropriately understood as identifying the functions of epistemic sources in the two recordings analyzed.

Mechanisms of Istidlāl in Islamic Legal Theory and Exegetical Reasoning

The second finding is that interpretation of the fasting verse is constructed through relationships among textual evidence, explanations of meaning, and normative conclusions. These relationships can be examined through istidlāl in Islamic legal theory: the process of using evidence to support or derive a conclusion.

In Islamic legal-theoretical literature, the semantic indications of expressions (dalālah al-alfāẓ) are an important tool for understanding the relationship between texts and legal rulings. Al-Ghazali's Al-Mustaṣfā min ʿIlm al-Uṣūl(Al-Ghazali, 1993) and Al-Amidi's Al-Iḥkām fī Uṣūl al-Aḥkām (Al-Amidi, 1982) address evidence, linguistic indications, and legal reasoning. These frameworks are relevant to understanding how explanations of Qur'anic expressions contribute to normative conclusions.

In B01, interpreting kutiba as a firmly established obligation demonstrates a relationship between linguistic meaning and a requirement of worship. The mechanism of istidlāl can be reconstructed through three elements: the verse as the foundation, lexical interpretation as the interpretive process, and the obligation of fasting as the conclusion. The conclusion is thus connected to an explanation of the verse's linguistic features rather than presented separately from its textual evidence.

A further finding concerns the interpretation of laʿallakum tattaqūn. The explanation of piety moves from the prescription of fasting to the purpose stated in the verse. Interpretively, this relationship reveals both a normative and a teleological dimension: an explanation of the direction or purpose of worship.

This pattern can be brought into dialogue with Al-Shatibi's discussion in Al-Muwāfaqāt of the importance of considering the purposes and objectives of Islamic law. However, the maqāṣid perspective used here is the researchers' analytical framework (Al-Shaṭibi, 1997). The available data do not establish that Shaykh Sami explicitly applies Al-Shatibi's maqāṣid theory in the analyzed discourse.

In B02, the argument develops through the Hadith concerning false speech. This clarifies the relationship between piety as an objective and the requirement to regulate conduct. The reasoning thus moves from the normative purpose stated in the verse to an explanation of the quality of worship. The explanation of fasting as encompassing three forms of patience reveals a different pattern. Here, the argument develops through conceptual classification and is subsequently linked to Qur'an 39:10. This pattern connects the organization of concepts with support from textual evidence.

On this basis, the study identifies three patterns of istidlāl: lexical–normative reasoning, textual–ethical reasoning, and conceptual–textual reasoning. These terms are the researchers' analytical categories, rather than classifications explicitly proposed by the speaker.

This finding extends exegetical epistemological analysis from asking which sources are used to examining how those sources function in producing conclusions.

Mechanisms of istidlāl thus connect the identification of epistemic sources with the evaluation of interpretive arguments.

Integrasi Riwayat dan Penalaran dalam Metode Penafsiran
Integrating Transmitted Reports and Reasoning in Exegetical Method

The findings show that Shaykh Sami bin Muhammad Al-Saqiran uses linguistic explanation, Hadith, and conceptual elaboration to explain Qur'an 2:183. This can be understood through discussions of tafsīr bi al-maʾthūr and tafsīr bi al-raʾy within Qur'anic exegetical methodology. Toedien and Alwizar explain that tafsīr bi al-maʾthūr uses transmitted reports as the foundation of interpretation, whereas tafsīr bi al-raʾy allows reasoning in understanding verses (Toedien & Alwizar, 2024). This distinction identifies different epistemological characteristics without necessarily requiring an absolute separation in interpretive practice.

The relationship between transmitted reports and reasoning has been dynamic throughout the development of Qur'anic exegesis. Al-Dhahabi describes exegetical developments through the use of transmitted sources and reasoning, each with distinct characteristics (Al-Dhahabi, 2000). Similarly, Manaf emphasizes that the predominance of transmitted reports in tafsīr bi al-maʾthūr does not exclude other interpretive tools, including linguistics and exegetical principles (Manaf, 2020). This perspective helps explain how Hadith can be used alongside linguistic analysis and conceptual reasoning. Identifying an exegetical method therefore requires attention to relationships among sources and interpretive tools, rather than merely the presence of one type of evidence.

B02 uses Hadith to support explanations of the ethical dimensions and merits of fasting. In B01, the interpretation of kutiba and laʿallakum tattaqūn demonstrates the use of linguistic tools to explain the obligation and purpose of worship. The elaboration of patience in B02 also involves reasoning that connects the experience of worship with conceptual categories. These findings can be considered alongside Ikhsan and Nurdin's explanation that the classification of tafsīr bi al-maʾthūr primarily concerns interpretive sources; the presence of transmitted reports must therefore be distinguished from the exegete's overall interpretive procedures (Ikhsan & Nurdin, 2023).

The relationship between transmitted reports and reasoning in the recordings suggests the use of complementary interpretive tools. Hadith provides a textual basis for particular explanations, while linguistic analysis and conceptual organization clarify the relationships between evidence and conclusions. Hasan's study of the dynamics of tafsīr bi al-maʾthūr and tafsīr bi al-raʾy in the later period argues that exegetical methodology should not be understood simply as a linear transition from transmitted reports to reasoning, but also as a process of integrating the two (Hasan, 2021). Although the cited study addresses a different historical context, this perspective is relevant to examining the relationship between textual sources and reasoning tools in the present data.

From an exegetical methodological perspective, these findings suggest that a method should not be classified solely based on one type of source. The use of Hadith does not automatically establish exclusive reliance on tafsīr bi al-maʾthūr throughout an interpretation. Conversely, linguistic explanation or conceptual reasoning does not in itself demonstrate the predominance of tafsīr bi al-raʾy. This position is consistent with the views attributed to Supratman and to Ikhsan and Nurdin, which treat the characteristics of sources and interpretive tools as important to exegetical classification. The study therefore concludes more cautiously that the analyzed segments combine transmitted reports with reasoning tools; determining Shaykh Sami's overall methodological orientation requires a broader corpus.

The Findings in Relation to Previous Research on Audiovisual Exegesis

Research on Qur'anic exegesis in digital media shows that communication technology has expanded the transmission of religious knowledge while introducing new forms of interpretive presentation and reception. Sihabussalam et al. explain that digital exegesis in Indonesia develops in relation to changing accessibility, the circulation of religious discourse, and the dynamics of interpretive authority (Sihabussalam dkk., 2024b).). Similarly, Yuningsih and Ghany show that the use of YouTube for Tafsir Al-Ma'rifah provides an audiovisual setting with communicative characteristics distinct from written exegesis (Yuningsih & Ghany, 2024b). Both studies indicate that digital media are not merely channels for distributing knowledge but also important contexts for examining exegetical practice. The present study, however, focuses more specifically on the argumentative structures within spoken interpretation than on the characteristics of its medium.

In research specifically addressing the epistemology of audiovisual exegesis, Zakiah and Thoriquddin analyze the sources, methods, and validity of Musthafa Umar's interpretations on the Kajian Tafsir Al-Ma'rifah YouTube channel (Zakiah & Thoriquddin, 2022b). Their study shows that epistemic sources and interpretive methods can be identified in audiovisual lessons, while validity can be examined through correspondence, coherence, and pragmatic perspectives. These findings relate directly to the present study, as both consider sources of knowledge and argumentative foundations essential to understanding exegetical epistemology(Johnson, 2017). The present study places greater emphasis on mechanisms of istidlāl: how textual evidence is connected to linguistic explanation, conceptual reasoning, and the conclusions reached.

The findings can also be considered alongside Najib's study of Husein Ja'far Al-Hadar's audiovisual exegetical epistemology on YouTube. That study shows that audiovisual interpretive practices can be examined through their sources, methods, and foundations of epistemic validity (Najib, 2022). While it identifies and analyzes epistemological dimensions, the present study seeks to explore their relationships through the reconstruction of argumentative segments. In the two recordings on Qur'an 2:183, explanations of kutiba, the objective of piety, and the relationship between fasting and patience show that textual evidence is inseparable from meaning-

making and conclusion formation. Epistemological analysis can therefore move from identifying sources to explaining their functions within argumentation.

In relation to previous research, these findings indicate that epistemic sources, mechanisms of istidlāl, and argumentative validity are interconnected dimensions with distinct analytical functions. Zakiah and Thoriquddin provide an important foundation for using the categories of sources, methods, and validity in audiovisual exegetical epistemology (Zakiah & Thoriquddin, 2022b). The present study adds an emphasis on the relationships among evidence, inference, and conclusions through timestamped speech segments. This distinction is not intended to imply that previous research disregarded argumentation, but to clarify the analytical procedure developed here.

The contribution of this study therefore does not rest on a claim that the epistemology of audiovisual exegesis is an entirely new approach. It lies in operationalizing a relational framework connecting epistemic sources, mechanisms of istidlāl, interpretive conclusions, and the evaluation of argumentative validity. This framework allows relationships among textual sources, reasoning, and conclusions to be traced through speech evidence that can be examined using transcripts and timestamps. It complements previous digital-exegesis research by offering a more structured procedure for evaluating the construction of interpretive arguments, although its application here remains limited to two recordings on Qur'an 2:183.

Theoretical Contribution of a Relational Model of Audiovisual Exegetical Epistemology

Drawing on the interpretation of the findings and their discussion in relation to the literature, this study proposes a relational model of audiovisual exegetical epistemology connecting epistemic sources, mechanisms of istidlāl, interpretive conclusions, and the evaluation of argumentative validity. The model is presented below:

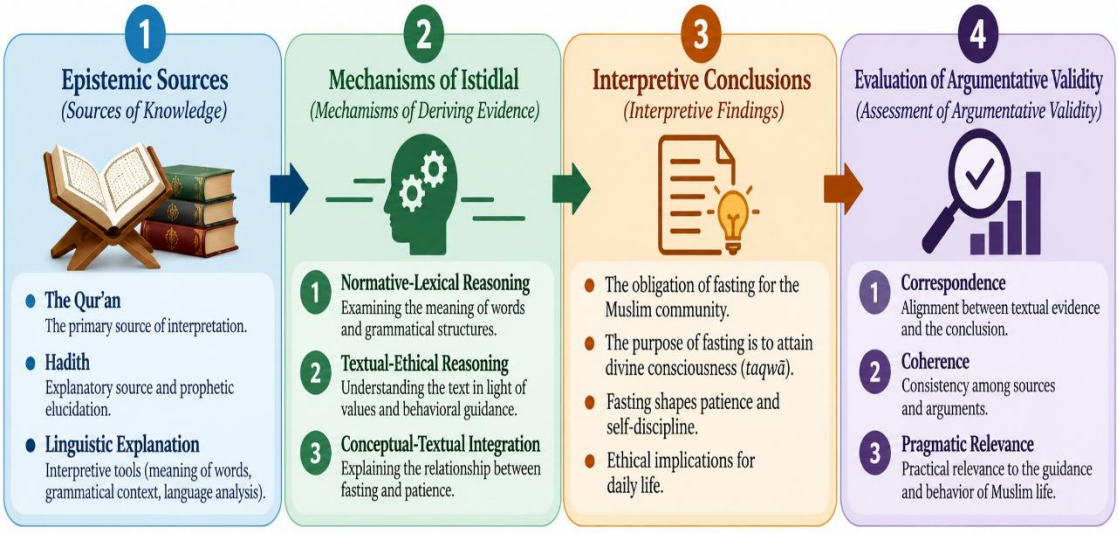


Figure 1. Relational Model of Shaykh Sami bin Muhammad Al-Saqiran's Audiovisual Exegetical Epistemology

Epistemic sources identify the foundations of knowledge used in interpretation. Mechanisms of istidlāl explain how those sources are processed through linguistic interpretation, the use of evidence, and conceptual reasoning. Interpretive conclusions represent the outcomes of argumentation, while validity evaluation examines source support, consistency of reasoning, and practical relevance.

This model is an analytical construction developed by the researchers, rather than a claim about the psychological sequence of the exegete's thinking. It is not presented as a new, extensively tested epistemological theory, but as an operational framework for tracing the construction of arguments in audiovisual sources.

Its theoretical contribution is to clarify that epistemic sources, interpretive methods, and argumentative validity are related but distinct dimensions. Source identification establishes the foundations of knowledge; the analysis of istidlāl explains how that knowledge is used; and validity evaluation examines how far the relationship between sources and conclusions can be justified.

The study thus offers a more structured procedure for analyzing exegetical epistemology at the level of speech segments. The framework has potential applications in other studies, but its usefulness and consistency must be examined through application to different corpora.

Implications and Limitations

Methodologically, the study shows that timestamped audiovisual transcripts can be used to reconstruct relationships among textual evidence, reasoning, and interpretive conclusions. Using argumentative segments as the unit of analysis makes the basis of the researchers' interpretations more transparent.

Substantively, the two recordings connect the normative requirements of fasting with piety, behavioral regulation, and patience. These relationships show that discussions of fasting encompass legal and ethical dimensions explained through textual sources and interpretive reasoning.

The study has several limitations. Its corpus contains only two recordings on Qur'an 2:183 and therefore cannot represent Shaykh Sami's interpretations of fasting verses as a whole. Moreover, comprehensive verification against the audio, examination of all Hadith wording, and analysis of visual elements have not been completed. The proposed relational model therefore requires examination through a broader corpus, including recordings discussing Qur'an 2:184–187. Future research could also use multimodal analysis to investigate relationships among speech, visual presentation, and the characteristics of religious communication through digital media.

Overall, the findings indicate that an epistemological analysis of audiovisual exegesis becomes more detailed when source identification is followed by the reconstruction of istidlāl and the evaluation of argumentative validity. The relationships among these dimensions form the study's analytical contribution, while its conclusions remain bounded by the available corpus and empirical evidence.

Conclusion

This study shows that the epistemology of Shaykh Sami bin Muhammad Al-Saqiran's audiovisual interpretation of Qur'an 2:183 is constructed through relationships among epistemic sources, mechanisms of istidlāl, interpretive methods, and argumentative validity. Analysis of two Āyah wa Tafsīr recordings from Ramadan 1443 AH and 1444 AH identifies the Qur'an and Hadith as epistemic sources, with linguistic explanation serving as an interpretive tool. Three patterns of istidlāl emerge: lexical–normative reasoning in explaining the obligation of fasting, textual–ethical reasoning in connecting piety with moral conduct, and conceptual–textual reasoning in explaining the relationship between fasting and patience. The evaluation of validity identifies textual connections between evidence and conclusions, continuity of argumentation, and practical orientations, although the accuracy of all sources and inferences requires further verification.

The scholarly contribution lies in developing a relational analytical framework connecting epistemic sources, mechanisms of istidlāl, interpretive conclusions, and the evaluation of argumentative validity in audiovisual exegesis. Beyond identifying sources or interpretive methods, the framework makes argument construction its primary focus, allowing relationships among evidence, reasoning, and conclusions to be traced systematically through speech segments. Theoretically, the study enriches exegetical epistemological approaches by emphasizing istidlāl as the link between source authority and the assessability of arguments. Methodologically, timestamped transcripts and the coding of argumentative segments offer a more transparent analytical procedure with potential applications in other studies of digital exegesis.

The study is limited to two recordings on Qur'an 2:183, and its findings therefore do not represent the full characteristics of Shaykh Sami bin Muhammad Al-Saqiran's interpretation of fasting verses. Comprehensive verification of the audio and Hadith sources has not been completed, and visual features, intonation, audience interaction, and effects on listeners' understanding have not been analyzed. These limitations suggest opportunities to extend the corpus to Qur'an 2:184–187, compare mechanisms of istidlāl across interpretive themes, and integrate multimodal analysis with audience-reception studies. Further research is also needed to assess the consistency and usefulness of the proposed relational framework across different exegetes and digital platforms.

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Ethical Statement

This study was based exclusively on publicly accessible audiovisual recordings and relevant scholarly literature. It did not involve direct recruitment of human participants, interviews, experiments, or the collection of private personal information. Therefore, formal ethical approval was not required. The authors maintained academic integrity through responsible citation, contextual interpretation, and appropriate attribution of the audiovisual sources.

Artificial Intelligence (AI) Use Statement

Artificial intelligence (AI) tools were used solely to assist with language editing, grammatical correction, and improving the clarity and readability of the manuscript. AI tools were not used to generate research data, conduct audiovisual content analysis, determine analytical categories, evaluate argumentative validity, or formulate research conclusions. All interpretations, scholarly arguments, references, and substantive content were reviewed and verified by the authors, who take full responsibility for the accuracy and integrity of the manuscript.

Author Contributions

Angga Pujo Pratama contributed to the conceptualization, research design, audiovisual data collection, transcript examination, content analysis, interpretation of findings, and preparation of the original manuscript. Anisatul Fikriyah Apriliati contributed to methodological development, literature review, analytical validation, interpretation of findings, and critical review and editing of the manuscript. Both authors reviewed and approved the final version of the manuscript.

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