



QiST: Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 12-02-2026, Revised: 14-04-2026

Accepted: 15-05-2026, Published: 10-06-2026

DOI: <https://doi.org/10.23917/qist.v5i2.17742>

Qur'anic Exegesis in the Digital Sphere: The Dynamics of Authority, Audience, and Algorithms on Individual and Collective Platforms

Muhammad Nur Rhafik¹; Moh. Yardho²; Abdullah Qohi³; Nur Rohmat⁴; Surya Saputra Mahmud⁵; Muhammad Ihsan Mahbub⁶

Abstract

Purpose – This study investigates how Qur'anic exegesis (tafsīr) is produced, disseminated, and legitimized in the digital sphere by examining the interaction among religious authority, audience participation, and algorithmic mediation across individual and collective digital platforms.

Design/methodology/approach – A qualitative digital content analysis was conducted on 25 tafsīr contents selected through purposive sampling from YouTube, TikTok, Instagram, Facebook, and Islamic websites. Data were analyzed using thematic and descriptive-analytical methods. The study employs Heidi Campbell's Digital Religion, Max Weber's theory of authority, and Stig Hjarvard's mediatization of religion as analytical frameworks. **Findings** – The findings reveal two dominant models of digital tafsīr dissemination. Individual platforms rely primarily on charismatic religious figures as sources of legitimacy, while collective platforms derive authority from institutional credibility and editorial mechanisms. Audience participation extends beyond content consumption to content redistribution and reinterpretation, positioning users as prosumers. Furthermore, platform algorithms significantly influence content visibility, popularity, and patterns of fragmented religious consumption. The study demonstrates that digital tafsīr operates within a hybrid ecosystem where traditional, charismatic, and legal-rational forms of authority interact and coexist. **Research implications/limitations** – The study is limited to 25 digital tafsīr samples and focuses primarily on Indonesian digital platforms. Consequently, the findings may not fully represent broader global Muslim digital environments. Future studies may employ larger datasets and comparative cross-national approaches. **Originality/value** – This study contributes to the growing field of digital tafsīr by integrating religious authority, audience participation, and algorithmic mediation into a single analytical framework. It highlights algorithms as influential socio-technical actors in shaping the visibility, legitimacy, and circulation of Qur'anic interpretation in contemporary digital culture.

Keywords: Virtual tafsīr; Religious Authority; Audience Participation; Algorithm; Digital Religion.

¹ UIN Sunan Ampel Surabaya, Indonesia, Corresponding Email: vickzcom2@gmail.com

² UIN Sunan Ampel Surabaya, Indonesia, myardho@gmail.com

³ UIN Sunan Ampel Surabaya, Indonesia, qohiabdullah@gmail.com

⁴ UIN Sunan Ampel Surabaya, Indonesia, fadholf947@gmail.com

⁵ UIN Sunan Ampel Surabaya, Indonesia, Suryasyahputramahmud250601@gmail.com

⁶ Universitas Ibn Tofail Kenitra, Morocco, Email: muhammadihsan.mahbub@uit.ac.ma

Introduction

Advances in information and communication technology have brought about significant changes in various aspects of human life, including the ways in which people access, understand, and disseminate religious knowledge. The advent of the internet and digital media has transformed the transmission of religious knowledge, which previously relied heavily on face-to-face interactions, formal educational institutions, religious study groups, and printed literature. Today, various digital platforms such as YouTube, Instagram, TikTok, Facebook, podcasts, and Islamic websites have become new spaces for the dissemination of religious knowledge, including the study and interpretation of the Qur'an. This transformation demonstrates that technological advancements not only alter communication media but also influence how religious authority is established, negotiated, and accepted by society [1].

These changes have given rise to a new phenomenon in Qur'anic studies: the expansion of Qur'anic interpretation within the digital sphere. Whereas in the past people accessed Qur'anic exegesis through classical works or face-to-face religious study circles, today explanations of Qur'anic verses can be easily obtained through various online digital platforms. This phenomenon has led to what may be termed *digital tafsir* (digital exegesis) or *virtual tafsir* (virtual exegesis), namely the practice of presenting, disseminating, and consuming interpretations of the Qur'an through digital media [1].

The term *virtual tafsir* (virtual exegesis) refers to interpretive activities that take place in virtual space, namely internet-based communication environments that enable religious interaction without the physical presence of the participants [2]. In this context, digital media function not merely as channels for transmitting information but also as new social spaces that shape religious practices, communication patterns, and the relationship between content creators and audiences. Through these digital platforms, individuals can read, listen to, and discuss Qur'anic interpretations in real time or asynchronously without being physically present in a formal study gathering.

The phenomenon of virtual interpretation is becoming increasingly relevant amid the dominance of Generation Z and digital natives, who rely on the internet as their primary source of information. Various surveys indicate that social media has become one of the primary sources for acquiring religious knowledge. In this context, Qur'anic exegesis no longer exists solely in the form of multi-volume texts studied in a step-by-step manner, but appears in formats such as short videos, infographics, podcasts, live streams, and content snippets tailored to the characteristics of social media algorithms. This transformation makes interpretations more accessible to the general public, yet simultaneously

raises various questions regarding the authority, validity, and accountability of interpretations circulating in the digital space.

This phenomenon can be explained through the theory of Digital Religion developed by Heidi Campbell. According to Campbell, digital technology not only functions as a medium for conveying religious messages but also shapes patterns of interaction, religious practices, and the construction of new forms of authority within the digital space [3]. Thus, the presence of Qur'anic interpretations across various digital platforms cannot be understood merely as a shift in medium from print to digital, but rather as part of a broader transformation of the religious ecosystem.

On the other hand, the development of digital interpretation also shows that religion is becoming increasingly intertwined with the logic of modern media. Stig Hjarvard, through his theory of Mediatized Religion, explains that religion as it appears in modern media will adapt to the characteristics and logic of the media (media logic) being used [4]. In the context of digital exegesis, this trend is evident in the tendency to present Qur'anic interpretations in formats that are shorter, more visual, more communicative, and easier to share, in order to align with the characteristics of social media platforms such as TikTok, Instagram Reels, Facebook Reels, and YouTube Shorts.

This shift also has implications for the issue of religious authority. In the Islamic scholarly tradition, the transmission of religious knowledge cannot be separated from aspects of authority and scholarly competence. The Qur'an emphasizes the importance of consulting the ahl al-dzikir in matters requiring deep knowledge, as Allah the Almighty states:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask those who possess knowledge if you do not know.” (Q.S. al-Nahl [16]: 43). Furthermore, the Prophet Muhammad (peace be upon him) also warned of the dangers of speaking about religion without a sufficient foundation of knowledge. A hadith states:

مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

“Whoever speaks about the Qur'an without knowledge should prepare his seat in Hell.” [5] Kitab Tafsir al-Qur'an, Bab Ma Ja'a fi al-Ladzi Yufassiru al-Qur'an bi Ra'yihi, hadis no. 2950. These verses and hadiths indicate that the activity of interpreting the Qur'an is not only related to the freedom to express opinions but also demands scientifically accountable responsibility. Therefore, the openness of the digital space, which allows anyone to produce and

disseminate religious content, presents new challenges for the construction of interpretive authority in the digital age.

To analyze this issue, this study employs the concept of authority proposed by Max Weber. Weber categorizes authority into three primary forms: traditional authority, charismatic authority, and legal-rational authority. Traditional authority arises from customs and traditions passed down through generations; charismatic authority emerges from society's recognition of a figure's charisma and personal abilities; whereas rational-legal authority stems from rules, organizational structures, and institutional legitimacy [6]. This framework is relevant for understanding how religious figures and Islamic institutions establish legitimacy in the digital sphere.

Studies on digital/virtual tafsir have actually garnered attention from various researchers. Achmad Rifai, in his research on TafsirWeb, demonstrates that the digitization of tafsir has contributed to the democratization of religious sources and expanded public access to tafsir literature that was previously only accessible through printed books [7].

Rahmat Nurdin's research on the @Quranreview social media account found that social media offers a style of interpretation that is more concise, communicative, and attuned to the needs of a digital audience [8]. Meanwhile, research by Ilma Amalia, Yayan Rahtikawati, and Muhammad Faris Rasyadan highlights how exegetical studies broadcast via YouTube are shaping a new model for the delivery and reception of Quranic interpretation in the virtual space [9].

Previous studies have demonstrated that the development of digital media has transformed the dissemination and reception of Qur'anic exegesis (*tafsīr*) in Indonesia. Digitalization has expanded public access to tafsir literature through websites and online platforms, thereby enabling religious knowledge to circulate beyond the boundaries of traditional institutions [10]. Furthermore, other studies highlight that social media platforms such as YouTube and TikTok have emerged as new spaces for the transmission of tafsir, characterized by interactivity, rapid dissemination, and algorithm-driven visibility, all of which influence how audiences engage with and understand Qur'anic verses [11]. In a broader context, Lukman Hakim and Zainal Mukhlis argue that cyberspace has fostered the fragmentation and contestation of religious authority, whereby legitimacy is no longer derived exclusively from established religious institutions but is increasingly negotiated within digital environments [12].

Although these various studies have made important contributions to understanding the development of exegesis in the digital age, most research still focuses on specific platforms, the characteristics of exegetical content, or the

digitization of religious sources. Studies that specifically compare the dynamics of interpretation between individual and collective platforms remain relatively limited. Furthermore, the relationship between religious authority, audience participation, and the influence of digital algorithms in shaping Quranic exegesis practices has not yet been extensively examined in an integrated manner within a single analytical framework.

Unlike previous studies that primarily focus on the digitalization of tafsir, specific media platforms, or the characteristics of digital religious content, this study approaches digital Qur'anic exegesis as an integrated ecosystem shaped by the interaction of religious authority, audience participation, and algorithmic mediation. By combining the perspectives of Digital Religion, Religious Authority, and Mediatized Religion, this research seeks to provide a more comprehensive understanding of how Qur'anic interpretation is produced, circulated, legitimized, and consumed within contemporary digital environments. In doing so, the study contributes to the growing field of digital tafsir by highlighting the role of algorithms as active mediating structures that influence not only the visibility of interpretive content but also the construction of religious authority in the digital age.

Given this context, this study aims to address this research gap by analyzing the dynamics of Quranic exegesis in the digital space through a comparison between individual and collective platforms. This study not only highlights the evolving forms of interpretation presented in digital media but also examines how religious authority is constructed, how audiences participate in the interpretive process, and how digital platform algorithms influence the distribution and reception of interpretive content. Thus, this research offers a new perspective in the study of digital exegesis by integrating epistemological, social, and technological dimensions to understand the transformation of Qur'anic exegetical practices in the digital age.

Based on the above discussion, this study aims to analyze the dynamics of Qur'anic exegesis in the digital sphere, particularly regarding shifts in religious authority, the role of the audience, and the influence of algorithms on individual and collective platforms. This study is expected to contribute to the development of contemporary exegesis studies while enriching the discourse on the authority and validity of Qur'anic interpretation amidst the increasingly massive development of digital media.

Method

This study is a qualitative research project employing a digital content analysis approach. This approach is used to understand the dynamics of Qur'anic interpretation emerging in the digital sphere through the observation of various forms of interpretive content published on online platforms. Digital content analysis enables researchers to systematically and contextually identify patterns, characteristics, and transformations in interpretive practices occurring in digital media [13].

The research data was obtained from Quranic exegesis content published on various digital platforms. The research sample consisted of 25 pieces of exegesis content selected through purposive sampling from five platform categories: YouTube, TikTok, Instagram, Facebook, and exegesis websites. Content selection was conducted by considering platform representation, public accessibility, diversity of exegesis presenters, as well as the level of popularity and interaction demonstrated by each piece of content.

The research subjects are various Qur'anic exegesis contents published through digital platforms, whether managed individually or collectively. Individual platforms refer to accounts or channels managed by a figure, ustaz, dai, or specific individual, while collective platforms refer to media managed by institutions, organizations, communities, or editorial teams that jointly produce and disseminate tafsir content. The distribution of the research subjects can be seen in the following table:

Table 1. *Distribution of Digital Qur'anic Exegesis Research Subjects Across Platforms, Tafsir Sources, and Content Formats*

No	Platform	Akun/Channel	Tokoh/Sumber Tafsir	Bentuk Konten	Kategori Platform
1	YouTube	GusMus Channel[14]	KH. A. Mustofa Bisri	Live Streaming	Individual
2	YouTube	GusMus Channel[15]	KH. A. Mustofa Bisri	Live Streaming	Individual
3	YouTube	GusMus Channel[16]	KH. A. Mustofa Bisri	Live Streaming	Individual
4	YouTube	Adi Hidayat Official[17]	Adi Hidayat	Live Streaming	Individual
5	YouTube	Adi Hidayat Official[18]	Adi Hidayat	Video Kajian	Individual
6	YouTube	OFFICIAL LP3IA[19]	Gus Baha	Live Audio	Individual
7	YouTube	Al-Bahjah TV[20]	Buya Yahya	Live Streaming	Individual
8	YouTube	Quraish Shihab[21]	M. Quraish Shihab	Video Kajian	Individual
9	YouTube	Quraish Shihab[22]	M. Quraish Shihab	Video Kajian	Individual
10	TikTok	@tichsanularif[23]	Tafsir Shawi	Video Pendek	Individual
11	TikTok	@bahauddinnursalim[24]	Gus Baha	Video Pendek	Individual
12	TikTok	@tafsirvibes.id[25]	Berbagai Tokoh	Video Pendek	Kurator

No	Platform	Akun/Channel	Tokoh/Sumber Tafsir	Bentuk Konten	Kategori Platform
13	TikTok	@tafsirvibes.id[26]	QS. Al-Mu'minun:18	Video Pendek	Kurator
14	TikTok	@sangpelajar11[27]	Tafsir Ibn Kathir	Video Pendek	Kurator
15	TikTok	@penuntutilmutafsir[28]	Tafsir Ibn Kathir	Slide Gambar	Individual
16	Instagram	@tafsiralquranid[29]	Tafsir Ibn Kathir	Carousel	Kolektif
17	Instagram	@kajian_tafsir[30]	Dialog Surat Al-Mu'minun	Gambar + Caption	Kolektif
18	Instagram	@tafsiralquranid[31]	Tafsir An-Nur	Quote Visual	Kolektif
19	Facebook	Kursus Unggulan Bahasa Arab[32]	M. Quraish Shihab	Video Repost	Kurator
20	Facebook	Bahasa Arab Santai[33]	Tafsir QS. Yusuf:19	Video Pendek	Kurator
21	Facebook	Ngaji Maning[34]	Tafsir Al-Qur'an	Video Kajian	Kurator
22	Website	Quran Kemenag RI[35]	Tim Kemenag RI	Website Tafsir	Kolektif
23	Website	TafsirWeb[36]	Berbagai Kitab Tafsir	Website Tafsir	Kolektif
24	Website	TafsirAlQuran.id[37]	Tim Redaksi	Website Tafsir	Kolektif
25	Website	Perpustakaan Islam Digital[38]	Literatur Tafsir	Repositori Digital	Kolektif

Source: Authors' own elaboration (2025).

The content analyzed in this study consists of 25 data samples drawn from five types of digital platforms: YouTube (9 contents), TikTok (6 contents), Instagram (3 contents), Facebook (3 contents), and Islamic websites (4 platforms). The dataset includes channels managed by religious figures, curator accounts that redistribute tafsir content, and institutional platforms that systematically provide Qur'anic exegesis. The religious figures represented in the dataset include A. Mustofa Bisri, Gus Baha, Adi Hidayat, Buya Yahya, and M. Quraish Shihab. In addition, the study examines several collective platforms that function as providers and distributors of digital tafsir, including the Qur'an portal of the Ministry of Religious Affairs of the Republic of Indonesia, TafsirWeb, TafsirAlQuran.id, and Perpustakaan Islam Digital

Data collection was conducted using digital observation and documentation techniques. Digital observation involved examining various interpretive content available on digital platforms during the study period [39]. The researcher documented the presentation formats of the interpretations, narrative characteristics, audience interaction patterns, and content distribution mechanisms observed on each platform. Furthermore, the documentation technique was carried out by collecting screenshots, video transcripts, online articles, and various digital archives related to the research object. The collected data was then analyzed using a descriptive-analytical method. The analysis was

conducted in three stages: data reduction, data presentation, and drawing conclusions [40].

To understand the dynamics of Qur'anic interpretation in the digital sphere, this study employs Heidi Campbell's theory of Digital Religion as the primary framework for analyzing the transformation of religious practices in digital media. Max Weber's concept of authority is used to analyze shifts in sources of religious legitimacy emerging on individual and collective platforms, while Stig Hjarvard's theory of Mediatized Religion is employed to explain the influence of media and algorithms on the presentation and distribution of digital exegesis content.

The research data sources consist of primary and secondary data. Primary data was obtained from digital exegesis content published via YouTube, social media, and Islamic websites that actively present Qur'anic interpretations. The analyzed content includes exegesis study videos, social media posts, online exegesis articles, and other relevant digital documentation aligned with the research focus. Secondary data, meanwhile, was obtained from books, journal articles, conference proceedings, and various literature related to digital tafsir, digital religious authority, new media, and contemporary Qur'anic studies.

Data analysis was conducted using a thematic analysis model. The stages of analysis included data collection, data reduction, theme categorization, data interpretation, and drawing conclusions [41]. The collected data was analyzed to identify key themes related to the construction of interpretive authority, audience participation, and the influence of digital algorithms on the dissemination and reception of interpretive content. The analysis was conducted iteratively to gain a deep understanding of the dynamics of Qur'anic interpretation in the digital space.

To ensure data validity, this study employed source triangulation. Data obtained from one platform was compared with data from other platforms and corroborated through relevant academic literature. This step was taken to enhance the credibility of the research findings while minimizing potential biases that may arise during the data interpretation process.

Result and Discussion

The Landscape of Qur'anic Exegesis in the Digital Realm

Advances in information and communication technology have brought about significant changes in the way people access, study, and disseminate religious knowledge. Whereas in the past, the study of Qur'anic exegesis was primarily conducted through printed books, religious study circles, Islamic boarding schools, and Islamic educational institutions, today various forms of Qur'anic interpretation can be accessed through digital platforms such as YouTube, TikTok, Instagram, Facebook, podcasts, and various Islamic websites. These changes indicate that the process of transmitting religious knowledge is undergoing a transformation alongside the development of digital technology and new media.

This phenomenon is explained by Heidi A. Campbell through the concept of Digital Religion. According to Campbell, religion and digital technology are not in a mutually exclusive relationship, but rather influence one another and shape new religious practices. The presence of digital media not only changes the way religious teachings are conveyed but also alters patterns of religious interaction, the formation of religious communities, and the construction of religious authority in virtual spaces [3]. Thus, the presence of Qur'anic interpretations on various digital platforms cannot be understood merely as a shift in medium from print to digital, but as part of a broader transformation of the religious ecosystem.

In the context of this study, this phenomenon can be referred to as digital exegesis or virtual exegesis, which involves the activities of reading, studying, conveying, and accessing interpretations of the Qur'an through internet-based media. The term virtual exegesis refers to the process of interacting with Qur'anic exegesis that takes place in cyberspace without being tied to a specific physical space. Through digital devices, users can access various forms of exegesis, ranging from written texts, study videos, live streams, podcasts, to short content circulating on social media.

The development of digital exegesis is also inseparable from the process that Stig Hjarvard refers to as the Mediatization of Religion. According to Hjarvard, religion present in modern media undergoes a process of mediatization, namely an adaptation to the media logic employed [4]. Under these circumstances, the format of religious teachings tends to reflect the characteristics of the media serving as their channel. Consequently, the presentation of religious interpretations on TikTok, Instagram Reels, Facebook Reels, and YouTube Shorts is generally shorter, more visual, more

communicative, and easier to share than the conventional forms found in classical texts.

Based on observations, the landscape of digital exegesis in Indonesia is evolving across various platforms with diverse characteristics. On YouTube, there are channels that specifically present studies of Qur'anic exegesis, such as Tafsir Al-Mishbah, hosted by M. Quraish Shihab, and Al-Bahjah TV, which features the teachings of Buya Yahya. Both channels present interpretations of verses in an audiovisual format with relatively long durations, allowing for more in-depth discussions.

In addition to YouTube, this study also found the spread of religious interpretations on short-form video social media platforms such as TikTok and Instagram. One of the accounts observed was the TikTok account "Tafsir Vibes," which actively distributes short video clips of religious lectures by figures such as Gus Baha, Adi Hidayat, Abdul Somad, and M. Quraish Shihab. On such platforms, the dissemination of tafsir is not always carried out directly by scholarly authorities, but also involves curator accounts that select, edit, and redistribute study materials to a wider audience.

In addition to social media, digital tafsir is also developing through various Islamic websites and portals. Platforms such as the Ministry of Religious Affairs of the Republic of Indonesia's Quran portal, TafsirWeb, NU Online, and Bincang Syariah provide access to Quranic exegesis in the form of articles and online exegesis databases. The existence of these platforms demonstrates that the digitization of exegesis is not limited to social media but also extends to religious institutions and Islamic media that utilize the internet as a means of disseminating Islamic knowledge.

The findings of this study indicate that the development of digital exegesis has given rise to a new ecosystem involving various actors, ranging from exegetes, preachers, religious institutions, media managers, curated accounts, audiences, to digital platform algorithms. Thus, the landscape of Qur'anic exegesis in the digital space no longer merely reflects the relationship between exegetes and their audiences but also highlights the role of technology and media as factors that influence the production, distribution, and consumption of Qur'anic exegesis in the digital age.

Characteristics of Interpretation in Individual and Collective Contexts

One of the primary forms of disseminating Qur'anic interpretations in the digital space is through individual platforms. In the context of this study, individual platforms refer to digital media whose identity, management, and content production are centered on a specific figure, such that the platform's legitimacy and appeal are heavily dependent on the individual featured in the content. This phenomenon is commonly found in the digital religious sphere, which, according to Gary R. Bunt, is characterized by the growing role of religious figures in establishing authority and influence through internet-based media [42].

Based on observations of 25 digital tafsir contents, individual platforms were identified across several social media platforms, particularly YouTube and TikTok. On YouTube, this model is represented by channels managed or closely associated with prominent religious figures, such as GusMus Channel, Adi Hidayat Official, OFFICIAL LP3IA, Al-Bahjah TV, and Quraish Shihab. These channels feature Qur'anic exegesis delivered directly by scholars including KH. A. Mustofa Bisri (Gus Mus), Adi Hidayat, Gus Baha, Buya Yahya, and M. Quraish Shihab. The content is generally presented in the form of live-streamed studies, recorded lectures, and thematic discussions of specific Qur'anic verses, allowing audiences to engage with detailed and systematic interpretations.

A similar pattern can also be found on individual TikTok accounts such as *tichsanularif*, *bahauddinnursalim*, and *penuntutilmutafsir*. Unlike YouTube, these platforms tend to present Qur'anic interpretation in shorter and more concise formats, including brief video explanations, textual summaries, and visual slides. Despite differences in format and duration, both YouTube and TikTok demonstrate how individual platforms rely heavily on the presence of particular religious figures or content creators as the primary source of interpretive authority.

The emergence of curator accounts indicates that the distribution of digital religious interpretations no longer proceeds in a linear fashion from the message sender to the audience. Instead, the process involves various actors who play a role in selecting and redistributing religious content. From the perspective of Digital Religion, this situation demonstrates that digital media not only serves as a means of conveying religious messages but also shapes new patterns of interaction and distribution in contemporary religious practice [3].

This study also found that individual platforms tend to feature certain figures as the center of the audience's attention. The material presented is often linked to the presenter's personal identity, so the level of audience engagement is determined not only by the substance of the interpretation but also by the

presenter's reputation, communication style, and the emotional connection they establish. This makes individual platforms one of the most dominant forms in the development of Qur'anic interpretation in the digital space.

Based on the results of the observation, individual platforms have several key characteristics, including:

- 1) The dissemination of interpretations centers on a specific figure who serves as the primary source of content legitimacy.
- 2) The presentation of material tends to use communicative and contextual language, making it easily understandable by a diverse audience.
- 3) Interaction between the presenter and the audience takes place more intensively through comment features, live streams, and social media.
- 4) Content production is relatively flexible, allowing for a rapid response to current issues.
- 5) Content distribution is often expanded through curator accounts that repost study materials in shorter, more shareable formats.

In addition to individual platforms, this study also found that collective platforms have emerged as an important model for the dissemination of Qur'anic interpretations in the digital sphere. In the field of digital media research, collective platforms can be understood as digital spaces managed institutionally by organizations, communities, or editorial teams, such that the production and distribution of their content do not depend on any single individual, but rather on the operational mechanisms of the institutions that oversee them [3]. Unlike individual, figure-centric platforms, the legitimacy of collective platforms is largely built through organizational identity, institutional credibility, and the editorial processes that underpin them.

The existence of collective platforms indicates that the digitization of interpretation is not only utilized by individuals but also by religious institutions seeking to expand public access to sources of Qur'anic interpretation. From a Digital Religion perspective, the digital space enables religious institutions to provide religious services and scholarly authority in a form that is more accessible to the general public [3]. Consequently, various Islamic institutions have begun to utilize the internet as a means of disseminating Qur'anic exegesis and Islamic literature to a wider audience.

Based on observations, one of the most representative collective platforms is the Ministry of Religious Affairs of the Republic of Indonesia's Quran platform. This platform provides the text of the Quran, the official translation by the Ministry of Religious Affairs, as well as interpretations compiled by a team of experts under the coordination of the Ministry of Religious Affairs of the

Republic of Indonesia. Unlike individual platforms that rely on a specific figure, the legitimacy of the content on this platform is established through the authority of a state institution and a compilation process involving various experts in the Quran and Islamic studies.

Another collective platform observed in this study is *TafsirWeb*. This site provides access to various interpretations of Quranic verses referenced from both classical and contemporary exegetical works. The existence of this platform demonstrates how digital media is utilized to facilitate public access to a wealth of exegesis that was previously only available in printed books or specific library collections.

This study also examined *TafsirAlQuran.id*, a platform that publishes articles on Qur'anic interpretation and contemporary Islamic issues. The platform presents exegetical discussions in a more accessible and thematic format, enabling readers to engage with Qur'anic teachings in relation to current social, cultural, and religious concerns. In a similar manner, *Quran Kemenag RI* serves as an institutional platform that provides official translations and interpretations of the Qur'an, offering systematic and authoritative resources for Indonesian Muslim audiences.

Another collective platform included in this study is *Perpustakaan Islam Digital*, which functions primarily as a digital repository of Islamic literature. Through its collection of classical and contemporary Islamic works, including tafsir literature, the platform contributes to the preservation and dissemination of Islamic intellectual heritage in the digital era. Together, these collective platforms illustrate how digital technology expands access to Qur'anic interpretation while simultaneously reinforcing the role of institutions and organized knowledge repositories in the contemporary religious landscape.

Observations indicate that the mechanisms for disseminating interpretations on collective platforms differ from those on individual platforms. While individual platforms rely on the appeal of prominent figures as the focal point for their audience, collective platforms emphasize institutional identity and the credibility of the organization as a source of legitimacy. Published content typically undergoes a specific editorial process, involving mechanisms for selection, verification, and editing before it is released to the public.

From the perspective of mediatization proposed by Stig Hjarvard, the existence of collective platforms demonstrates how religious institutions adapt to the development of digital media without abandoning their primary function as providers of religious authority and knowledge [4]. In other words, digitization does not eliminate the role of religious institutions, but rather changes the way these institutions interact with the public through new media.

Based on observations, collective platforms have several key characteristics, including:

- 1) Content legitimacy is established through the institutions or organizations that oversee them.
- 2) The material presented tends to be more systematic and well-documented.
- 3) The content production process involves editorial mechanisms, ensuring a verification process prior to publication.
- 4) Collective platforms generally provide archives and databases that make it easier for users to search for specific themes or verses.
- 5) The primary focus of the platform is on providing religious references and information sources rather than fostering personal connections between the message sender and the audience.

Thus, collective platforms represent a form of institutional and organizational-based digitalization of exegesis. The existence of such platforms indicates that the development of Qur'anic exegesis in the digital sphere is supported not only by popular religious figures but also by institutions striving to ensure the continuity of the dissemination of exegetical knowledge through digital media that is more open and accessible to the public.

Based on observations of 25 digital exegesis content items, this study found differences in characteristics between individual and collective platforms, as shown in the following table:

Table 2.
Comparative Characteristics of Individual and Collective Digital Qur'anic Exegesis Platforms

Aspect	Individual Platform	Collective Platform
Management Framework	Managed by a specific individual or figure	Managed by an institution, organization, or editorial team
Sources of Legitimacy	The credibility and popularity of a public figure	Institutional credibility and institutional mechanisms
Example Platform	Al-Mishbah interpretation, Al-Bahjah TV, the TikTok account of Gus Baha's study group curator, Adi Hidayat, Gus Mus	Quran from the Indonesian Ministry of Religious Affairs, TafsirWeb, NU Online,
Dominant Format	Videos, live streams, Reels, Shorts	Articles, exegesis database, Islamic portal
Audience Interaction Patterns	Engage through comments, live chat, shares, and reposts	Relatively lower and focused on access to information
Content Production	Depends on the figure and the limited support team	Involving a team of editors, writers, and editorial processes

Aspect	Individual Platform	Collective Platform
Content Flexibility	High, responsive to current issues	Relatively more structured and in line with institutional policies
Dependence on a Figure	High	Low
Platform Sustainability	Strongly influenced by the presence of the main character	More stable because it is institution-based
Main Focus	Delivering messages and building rapport with the audience	Provision of religious references and information

Source: Results of the researcher's observation of 25 pieces of digital tafsir content on YouTube, TikTok, Instagram, Facebook, and Islamic websites (2026)

The table 2 above shows that the development of Qur'anic exegesis in the digital space occurs through two main models: individual platforms and collective platforms. Although both play a role in the dissemination of Qur'anic interpretations, there are differences in the sources of legitimacy, content production patterns, and the mechanisms of information distribution employed. These differences indicate that interpretive authority in the digital space is no longer established through a single pattern but rather through various forms of legitimacy that evolve according to the characteristics of the platforms used. This finding serves as a crucial foundation for analyzing the transformation of interpretive authority in the digital space in the following section.

The Transformation of Interpretive Authority in the Digital Realm

This study also found that individual platforms tend to feature specific figures as the center of audience attention. The content presented is often linked to the presenter's personal identity, so the level of audience engagement is determined not only by the substance of the interpretation but also by the presenter's reputation, communication style, and the emotional connection they establish with the audience. This condition makes individual platforms one of the most dominant forms in the development of Qur'anic interpretation in the digital space.

In the Islamic scholarly tradition, authority holds a very important position in the process of conveying and interpreting religious teachings. The Qur'an itself emphasizes the importance of referring to those with scholarly competence, as stated in the words of Allah:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask those who have knowledge if you do not know.” [36] QS. al-Nahl [16]: 43. These Qur’anic verses and hadiths are not employed as the primary objects of exegetical analysis in this study; rather, they serve as a normative foundation for understanding the importance of competence and scholarly responsibility in the transmission of religious knowledge.

In his sociological analysis, Max Weber divided authority into three main forms: traditional authority, charismatic authority, and legal-rational authority [6]. Traditional authority stems from customs and traditions passed down through generations; charismatic authority arises from the public’s recognition of a figure’s abilities and charisma; whereas rational-legal authority derives from rules, procedures, and institutional legitimacy.

When analyzed using Weber’s framework, the findings indicate that the development of Qur’anic exegesis in the digital space presents a more diverse range of authority forms compared to the models of exegesis delivery in conventional religious spaces. Authority in the digital space is not only built through scholarly expertise but also through media visibility, audience engagement, and content distribution facilitated by digital platforms.

On individual platforms, charismatic authority emerges as the most prominent form of religious legitimacy. The findings reveal that channels such as GusMus Channel, Adi Hidayat Official, OFFICIAL LP3IA, Al-Bahjah TV, and Quraish Shihab attract audiences primarily through the perceived scholarly competence, religious experience, and personal charisma of figures such as KH. A. Mustofa Bisri, Adi Hidayat, Gus Baha, Buya Yahya, and M. Quraish Shihab. In this context, the authority of interpretation is closely associated with the interpreter’s personal reputation rather than with institutional affiliation. Audiences engage not only with the exegetical content itself but also with the individual figures who are regarded as credible sources of religious knowledge.

This tendency is further reinforced by the proliferation of curatorial accounts on social media platforms. Observations indicate that accounts such as @tafsirvibes.id, @sangpelajar11, as well as several Facebook and Instagram pages frequently repost excerpts from lectures and Qur’anic discussions delivered by well-known religious scholars. Although these accounts do not possess direct scholarly authority, the legitimacy of the content is largely derived from the authority of the figures featured in the videos or quotations. Consequently, religious authority in the digital sphere becomes transferable and reproducible, circulating across platforms through processes of content reproduction, sharing, and algorithmic distribution.

In contrast, collective platforms exhibit characteristics that are more closely aligned with Weber’s concept of legal-rational authority. Platforms such as Quran Kemenag RI, TafsirWeb, TafsirAlQuran.id, and Perpustakaan Islam Digital derive their legitimacy primarily from institutional structures, editorial

mechanisms, and organizational credibility rather than from the prominence of individual scholars. The authority of these platforms is established through systematic content management, reliance on recognized exegetical sources, editorial review processes, and the institutional frameworks that oversee the production and dissemination of knowledge. As a result, trust in these platforms is grounded not in personal charisma but in the perceived reliability, consistency, and accountability of the institutions behind them.

Despite these developments, the study finds that the transformation of religious authority in the digital sphere has not completely supplanted pre-existing forms of authority. Traditional authority continues to be maintained through the persistent reliance on classical tafsir literature as a primary source of interpretation across digital platforms. Many articles on TafsirWeb and NU Online draw upon the works of classical exegetes such as Al-Tabari, Ibn Kathir, Al-Qurtubi, and Al-Baghawi. Consequently, traditional authority remains influential within the digital landscape, albeit transmitted through new technological channels.

These research findings indicate that the digital space has given rise to a hybrid ecosystem of authority. Traditional authority is present through the legacy of classical exegetical literature; charismatic authority develops through religious figures who are popular on social media; while rational-legal authority is maintained by institutionally managed institutions and platforms. These three forms of authority do not replace one another, but rather interact and negotiate within the same digital space.

These findings indicate that the emergence of digital tafsir entails more than a simple relocation of religious authority from offline to online contexts. Rather, it produces a more intricate configuration of authority. Whereas legitimacy in traditional models is typically grounded in a single dominant source either traditional or institutional authority, the digital sphere enables legitimacy to be constructed through the convergence of several sources, including references to classical scholarly traditions, the charisma of religious figures, and institutional recognition amplified by digital visibility. As a result, the digital environment fosters a form of *hybrid religious authority*, characterized by the simultaneous interaction and mutual reinforcement of multiple bases of legitimacy.

From the perspective of Digital Religion, this situation indicates that digital technology does not eliminate religious authority, but rather transforms the ways in which that authority is established, distributed, and accepted by society [3]. Therefore, the development of Qur'anic exegesis in the digital sphere should be understood as a process of negotiation among Islamic scholarly traditions, religious figures, institutions, audiences, and technology, which together shape the landscape of Qur'anic interpretation in the digital age.

Audience Participation in the Digital Interpretation Ecosystem

The development of Qur'anic exegesis in the digital sphere is determined not only by the role of exegetes, institutions, or media platforms, but also by the active involvement of the audience in the process of distributing, interpreting, and reproducing religious content. In the context of digital media, the audience is no longer positioned as a passive recipient but rather as an actor who helps shape the circulation of religious knowledge through various forms of interaction such as commenting, sharing, liking, saving, and even reproducing content in new formats. This phenomenon aligns with the concept of participatory culture, which demonstrates that the boundary between content producers and consumers is becoming increasingly blurred within the digital media ecosystem [43].

Based on observations of 25 pieces of digital tafsir content on YouTube, TikTok, Instagram, Facebook, and Islamic websites, it was found that audience participation levels vary across platforms. On YouTube, audience participation is generally seen in the comments section, which contains responses, questions, clarifications, and discussions related to the presented tafsir material. Additionally, the share feature serves as a key mechanism for expanding the reach of religious content beyond its original community.

On TikTok and Instagram Reels, audience participation takes a more dynamic form. Audiences not only provide responses in the form of comments and likes but are also active in reposting content snippets to their personal accounts. In some cases, users even recreate the exegetical content by adding new narratives, text, or context according to their own perspectives. This indicates that Qur'anic exegesis in the digital space is not merely consumed but also reconstructed by the audience.

One of the key findings of this study is the emergence of audience curation a practice in which social media users select, sort, and repost content they deem relevant, interesting, or aligned with their needs. On accounts like Tafsir Vibes, the audience functions not merely as spectators but as an integral part of the content distribution chain, expanding the reach of religious interpretations into broader public spaces. Consequently, the dissemination of religious interpretations is no longer entirely under the control of the exegete or the institution but is also shaped by the collective decisions of the audience in responding to and sharing the content.

From a Digital Religion perspective, this phenomenon demonstrates that religious practices in the digital space are interactive and participatory, where religious meaning is not merely transmitted from authorities to the audience but is also jointly constructed through interactions occurring within the digital space

[3]. Audiences not only receive interpretations but also help determine the visibility, popularity, and dissemination of religious content through their digital activities.

Furthermore, this study also found that the level of audience participation is significantly influenced by the format of content presentation. Content presented in short, visual, and emotional formats tends to generate higher engagement compared to content that is lengthy and analytical. This indicates that audience preferences in the digital space also influence how Qur'anic interpretations are packaged and disseminated.

Based on these findings, audience participation in the digital interpretation ecosystem can be understood to have several key characteristics. First, the audience acts as both a consumer and a re-producer of content (prosumer). Second, audience interaction is a crucial factor in determining the reach and visibility of interpretive content. Third, the audience plays a role in curating religious content circulating in the digital space. Fourth, audience participation influences the presentation of interpretations to align with digital media consumption preferences. Fifth, the meaning of an interpretation is not determined solely by the exegete but also through social interaction within the digital space.

Thus, the audience cannot be viewed as a passive entity in the dissemination of Qur'anic exegesis in the digital age. On the contrary, they are key actors who help shape the digital exegesis ecosystem through various forms of participation that influence the distribution, popularity, and even reconstruction of religious meanings in the digital public sphere.

The Role of Algorithms in the Distribution and Popularization of Exegesis

The evolution of Qur'anic exegesis in the digital realm cannot be separated from the role of social media platform algorithms, which significantly influence the distribution, visibility, and popularity of religious content. In this context, algorithms refer to data-driven recommendation systems used by digital platforms such as YouTube, TikTok, Instagram, and Facebook to determine what content is displayed to users based on their behavior, preferences, and previous interactions.

From the perspective of the mediatization of religion, Stig Hjarvard explains that media functions not only as a communication channel but also as an institution with its own logic (media logic) that influences how content is produced and disseminated [4]. In the context of digital exegesis, this media logic is manifested through algorithms that determine which religious content appears

more frequently in the digital public sphere, thereby helping to shape the patterns of religious knowledge consumption among the public

Based on observations of 25 digital tafsir contents across multiple platforms, the findings indicate that algorithmically mediated platforms play an important role in amplifying the visibility of particular forms of Qur'anic interpretation. Content featuring well-known religious figures such as KH. A. Mustofa Bisri, Gus Baha, Adi Hidayat, Buya Yahya, and M. Quraish Shihab was found to circulate widely across YouTube, TikTok, Instagram, and Facebook. In many cases, the same lecture excerpts, thematic interpretations, or short religious reflections appeared repeatedly on different accounts and platforms, suggesting the existence of digital mechanisms that facilitate the continuous redistribution and circulation of popular religious content. As a result, visibility in the digital sphere is influenced not only by scholarly authority but also by platform dynamics that determine which content receives broader exposure.

On short-video platforms such as TikTok, Instagram Reels, and Facebook Reels, Qur'anic interpretation is commonly presented in concise, visually engaging, and easily shareable formats. Similarly, YouTube enables the wider circulation of tafsir content through recommendation features and related-video systems that connect users with similar religious content. These platform characteristics encourage the dissemination of short interpretive excerpts, thematic reflections, and emotionally resonant messages that are more compatible with contemporary patterns of digital consumption. Consequently, the accessibility and popularity of digital tafsir are shaped not only by the content itself but also by the technological infrastructures through which religious knowledge is distributed and encountered by audiences.

This phenomenon indicates that the distribution of Quranic exegesis in the digital space is not entirely determined by scholarly authorities or religious institutions, but also by the technological mechanisms operating behind digital platforms. Thus, algorithms act as "invisible actors" that help determine which religious content gains greater visibility in the digital public sphere.

These findings lend support to the concept of *media logic* advanced by Stig Hjarvard. Within the framework of the mediatization of religion, the presence of religion in digital media involves transformations not only in the mechanisms of dissemination but also in the form, presentation, and communication of religious content. The observations indicate that tafsir content attaining extensive audience reach is typically presented through short-form video formats, accompanied by attention-grabbing titles, focused on issues relevant to everyday experiences, and delivered in easily shareable segments of religious lectures.

This condition indicates that the presentation of Qur'anic exegesis has increasingly adapted to the characteristics and logic of digital media. In other words, media no longer function merely as neutral channels for the dissemination of tafsir, rather, they actively shape how Qur'anic interpretations are produced, packaged, and consumed by audiences in the digital sphere. In addition, algorithms also contribute to shaping patterns of religious consumption that tend to be fragmented. Users more often consume small snippets of interpretation in the form of short videos rather than long, comprehensive explanations. This situation has the potential to influence how the public understands the text of the Qur'an, as the meanings derived are often fragmented and incomplete.

Based on these findings, the role of algorithms in the distribution of digital interpretations can be summarized in several key points :

1. Algorithms determine the visibility of religious content based on user interaction.
2. Algorithms reinforce the dominance of content that is brief, visual, and emotional.
3. Algorithms play a role in expanding the reach of popular religious figures in the digital space.
4. Algorithms shape patterns of interpretation consumption that tend to be fragmentary.
5. Algorithms function as a new mediating mechanism that influences the construction of religious knowledge in the digital age.

Thus, algorithms function not merely as technical tools for content distribution but also as structural factors that shape the production, dissemination, and legitimization of Qur'anic exegesis in the digital sphere. These findings indicate that interpretive authority in the digital age is no longer determined solely by scholarly expertise and religious institutions, but also by algorithmic mechanisms that influence the visibility and reach of religious content.

The Implications of Digital Exegesis for Religious Authority and Literacy

The development of Qur'anic exegesis in the digital sphere reflects a significant transformation in the ways religious knowledge is produced, disseminated, and consumed by contemporary Muslim audiences. Based on the findings of this study concerning individual and collective platforms, audience participation, and the role of digital algorithms, it can be argued that digital tafsir no longer operates within a single structure of religious authority. Instead, it exists within a complex ecosystem shaped by the interaction of religious figures, institutions, audiences, and digital technologies.

From the perspective of Digital Religion, Heidi Campbell argues that digital media should not be understood merely as tools for transmitting religious messages but as environments that actively reshape religious practices, interactions, and experiences[3]. This perspective is reflected in the emergence of diverse forms of Qur'anic interpretation across digital platforms, where tafsir is increasingly presented through livestreams, recorded lectures, short videos, visual slides, and interactive discussions that are accessible to broader audiences beyond conventional religious settings. Consequently, digital media have transformed not only the mode of religious communication but also the manner in which religious knowledge is experienced and negotiated by users.

Similarly, Stig Hjarvard's theory of the mediatization of religion suggests that media are not neutral channels of communication but operate according to their own institutional and technological logics[4]. The findings of this study support this argument, particularly in relation to the influence of platform architectures and algorithmic systems on the visibility and circulation of tafsir content. Digital platforms tend to privilege content that is concise, visually engaging, emotionally resonant, and easily shareable, thereby encouraging the adaptation of Qur'anic interpretation to the communicative logic of contemporary media environments. As a result, the format and presentation of tafsir increasingly reflect the characteristics of the media through which it is disseminated.

While these developments create new opportunities for wider access to religious knowledge, they also generate several challenges. One of the most significant challenges is the fragmentation of religious understanding. Users frequently encounter isolated verses, short interpretive excerpts, or decontextualized explanations detached from broader exegetical traditions and scholarly discussions. Such patterns of consumption may encourage selective engagement with religious knowledge and limit exposure to comprehensive interpretive frameworks.[44], [45] Consequently, the rapid growth of digital

tafsir underscores the increasing importance of religious literacy, critical evaluation of sources, and awareness of the intellectual and institutional backgrounds that shape interpretive content in the digital sphere.

Another important challenge concerns the transformation of religious authority in the digital sphere. The findings of this study indicate that authority is no longer determined solely by scholarly competence or institutional affiliation. Instead, religious legitimacy is increasingly shaped by the interaction of multiple factors, including personal popularity, media visibility, audience engagement, and platform-specific algorithmic mechanisms. Within Weber's framework, this phenomenon reflects the convergence of charismatic authority and legal-rational authority, both of which coexist and interact within contemporary digital environments[6]. On individual platforms, legitimacy is often attached to charismatic religious figures such as Gus Mus, Gus Baha, Adi Hidayat, Buya Yahya, and M. Quraish Shihab, whereas collective platforms derive authority from institutional credibility, editorial procedures, and organizational legitimacy. As a result, the legitimacy of Qur'anic interpretation is negotiated not only through traditional scholarly credentials but also through digital visibility and patterns of audience engagement.

At the same time, the digitalization of tafsir creates new opportunities for the democratization of religious knowledge. Access to Qur'anic interpretation has become more open, immediate, and geographically unrestricted, enabling individuals to engage with religious knowledge through websites, social media platforms, and digital repositories. This development broadens public participation in religious learning and reduces dependence on conventional physical spaces such as libraries, study circles, and educational institutions. Nevertheless, the increased accessibility of religious information also underscores the need for critical literacy, source verification, and careful evaluation of interpretive content circulating online.

From a theoretical perspective, this study suggests that the development of Qur'anic exegesis in the digital age cannot be adequately explained through the separate lenses of religious authority or digital media alone. Rather, the transformation of digital tafsir is best understood as the result of continuous interaction among religious authority, audience participation, and algorithmic mediation operating simultaneously within a shared digital ecosystem. This finding contributes to the growing scholarship on digital tafsir by positioning algorithms as influential actors in the production, circulation, and legitimization of Qur'anic interpretation. In this regard, algorithms function not merely as technical infrastructures but also as socio-technical mechanisms that shape the visibility, popularity, and public reception of particular interpretations in digital environments.

Therefore, Qur'anic exegesis in the digital sphere should be understood as a product of ongoing negotiation between Islamic scholarly traditions, religious authorities, institutions, audiences, and digital technologies. Rather than replacing established forms of authority, digital media reconfigure them into more fluid, dynamic, and interconnected forms that reflect the characteristics of contemporary digital culture. The authority of tafsir in the digital age is thus constructed not only through scholarly expertise but also through audience engagement and the algorithmic structures that mediate the circulation of religious knowledge.

Conclusion

This study shows that the development of Qur'anic exegesis in the digital sphere has undergone significant transformations in terms of form, distribution, and authority. Based on an analysis of 25 digital exegesis contents on various platforms such as YouTube, TikTok, Instagram, Facebook, and Islamic websites, it can be concluded that digital exegesis no longer takes place within a single space of authority, but rather within a complex ecosystem involving interactions between individuals, institutions, audiences, and digital technology.

First, based on platform classification, this study identified two primary forms of digital exegesis dissemination: individual platforms and collective platforms. Individual platforms tend to center on specific religious figures who serve as the primary source of legitimacy, whereas collective platforms rely more on institutional authority and editorial mechanisms in content production and distribution. This distinction indicates that sources of authority in digital exegesis are diverse and no longer confined to a single model.

Second, an analysis based on Max Weber's theory shows that interpretive authority in the digital sphere is undergoing a shift and a blending of charismatic authority and legal-rational authority, while traditional authority remains present through references to classical interpretive literature. On individual platforms, charismatic authority is more dominant through popular religious figures, whereas on collective platforms, legal-rational authority is more evident through the role of religious institutions and institutional mechanisms.

Third, this study also found that the audience plays an active role in the digital interpretive ecosystem. The audience functions not only as a recipient of information but also as an actor who helps distribute, comment on, and reproduce religious content. This participation makes Qur'anic interpretation in the digital space more interactive and participatory, while simultaneously expanding the reach of religious content dissemination.

Fourth, the role of digital platform algorithms has proven to significantly influence the visibility and distribution of interpretive content. Recommendation

systems on platforms like TikTok and YouTube help shape the public's patterns of religious consumption by featuring content that is brief, visual, and emotionally engaging. This demonstrates that digital technology is not neutral but actively shapes the structure of religious knowledge dissemination.

Overall, it can be concluded that the interpretation of the Qur'an in the digital sphere is the result of a dynamic interaction between religious authorities, institutions, audiences, and algorithmic technology. This transformation does not eliminate existing authority structures, but rather changes how those authorities operate within a digital space that is more fluid, open, and distributed. Thus, digital interpretation can be understood as a new form of religious practice born from the convergence of Islamic scholarly tradition and the logic of contemporary digital media.

Author Contributions

Muhammad Nur Rhafik: Conceptualization, Methodology, Data Collection, Writing-Original Draft, Project administration. **Moh.Yardho:** Methodology, Writing - review & editing, Validation. **Abdullah Qohi:** Data Analysis, Investigation. **Nur Rohmat:** Literature Review, Data Curation. **Surya Saputra Mahmud:** Supervision, Validation. **Muhammad Ihsan Mahbub:** Academic Consultation.

Acknowledgement

The authors would like to express their sincere gratitude to the Editor-in-Chief of QIST: Journal of Quran and Tafseer Studies for the valuable guidance, insightful suggestions, and constructive feedback throughout the publication process. The authors also appreciate the reviewers for their careful evaluation and helpful comments that improved the quality of this manuscript.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] G. R. Bunt, *Islam in the digital age: e-jihad, online fatwas, and cyber Islamic environments*. in *Critical studies on Islam*. London ; Sterling, Va: Pluto Press, 2003.
- [2] Lisa Halizah, "Tafsir Al-Qur'an Di Media Sosial (studi Atas Konten Tafsir Pada Akun Tiktok @anugerahwulandari)," diploma, SI - Ilmu Al Qur'an & Tafsir, 2024. Accessed: Jun. 07, 2026. [Online]. Available: https://repository.syekhnurjati.ac.id/14761/?utm_source=chatgpt.com
- [3] H. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*. Routledge, 2013.
- [4] S. Hjarvard, "The mediatization of religion: A theory of the media as agents of religious change," *North. Lights Film Media Stud. Yearb.*, vol. 6, no. 1, pp. 9–26, Jun. 2008, doi: https://doi.org/10.1386/nl.6.1.9_1.
- [5] M. ibn 'Īsā al-Tirmidhī, *al-Jāmi' al-ṣaḥīḥ, wa-huwa Sunan al-Tirmidh*, vol. 5. al-Qāhirah: Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa-Awlāduh, 1937.
- [6] M. Weber, G. Roth, and C. Wittich, *Economy and society: an outline of interpretive sociology*. Berkeley: University of California Press, 1978.
- [7] A. Rifai, "Tafsirweb: Digitalization of Qur'anic Interpretation and Democratization of Religious Sources in Indonesia," *J. -Tibyan J. Ilmu Alquran Dan Tafsir*, vol. 5, no. 2, pp. 152–170, Dec. 2020, doi: <https://doi.org/10.32505/at-tibyan.v5i2.1640>.
- [8] R. Nurdin, "Tafsir Al-Qur'an Di Media Sosial (karakteristik Penafsiran Pada Akun Media Sosial @quranreview)," *J. Ilm. Ilmu Ushuluddin*, vol. 22, no. 2, pp. 143–156, Dec. 2023, doi: <https://doi.org/10.18592/jiiu.v22i2.11008>.
- [9] Ilma Amalia, Yayan Rahtikawati, and Muhammad Faris Rasyadan, "Qur'anic and Tafsir Virtual: Penyajian al-Qur'an dan Tafsir di Dunia Maya (Studi Kasus Kajian Tafsir Min Wahyil Qur'an Sayyid Husain Fadhlullah di Media YouTobe)," *J. Ilm. Pendidik. Kebud. DAN AGAMA*, vol. 2, no. 1, pp. 12–23, Dec. 2023, doi: <https://doi.org/10.59024/jipa.v2i1.490>.
- [10] A. Harun and R. Umar, "Tafsir Al-Qur'an Media Daring Laman Web Tafsiralquran.Id dan Pengaruhnya Terhadap Perkembangan Tafsir di Indonesia," *Al-Aqwam J. Studi Al-Quran Dan Tafsir*, vol. 3, no. 1, pp. 1–19, Jan. 2024, doi: <https://doi.org/10.58194/alaqwam.v3i1.1468>.
- [11] M. A. Am, E. Komarudin, and J. A. Rohmana, "From Sanad to Algorithm: Digital Qur'anic Interpretation and the Reconfiguration of Religious

- Authority in Indonesia," *Al Furqan J. Ilmu Al Quran Dan Tafsir*, vol. 8, no. 2, pp. 405–419, Dec. 2025, doi: <https://doi.org/10.58518/alfurqan.v8i2.4452>.
- [12] L. Hakim and Z. Mukhlis, "Otoritas Agama di Ruang Siber: Fragmentasi dan Kontestasi," *J. Ilmu Komun.*, vol. 13, no. 2, pp. 119–132, Oct. 2023, doi: <https://doi.org/10.15642/jik.2023.13.2.119-132>.
- [13] K. Krippendorff, *Content analysis: an introduction to its methodology*, Fourth Edition. Los Angeles: SAGE, 2018.
- [14] GusMu Chanel, #313 *Tafsir Al-Ibriz - Surat al-A'raf: 101* | KH. A. Mustofa Bisri. Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.youtube.com/watch?v=67ajHBpWFT0>
- [15] GusMu Chanel, #1. *Tafsir Al-Ibriz - Surat Al Fatihah* | KH. A. Mustofa Bisri (Gus Mus). Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.youtube.com/watch?v=aJcp-uxXVAU>
- [16] GusMu Chanel, #4. *Kajian Tafsir Al-Ibriz | Albaqoroh 11 - 17* | KH. A. Mustofa Bisri. Accessed: Jun. 07, 2026. [Online Video]. Available: https://www.youtube.com/watch?v=PPMJN_vgQEQ
- [17] Ustadz Adi Hidayat, [LIVE] *Kajian Bakda Subuh Tafsir Al-Insyirah - Ustadz Adi Hidayat*. Accessed: Jun. 07, 2026. [Online Video]. Available: https://www.youtube.com/watch?v=L5Dt_BaG3kQ
- [18] Adi Hidayat Official, [Kajian Malaysia] *Tafsir Surah Adh-Dhuha - Ustadz Adi Hidayat*, (Jun. 07, 2024). Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.youtube.com/watch?v=W7wZStf3iiE>
- [19] (LIVE) *Ngaji Gus Baha' || Tafsir Jalalain Surat An - Naba' Ayat 31 - An - Nazi'at || (Audio Only)*. Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.youtube.com/watch?v=m4b6r1k24CI>
- [20] Buya Yahya, *Ujian Kehidupan dan Balasan di Akhirat | Kajian Tafsir Q.S Al-Furqon Ayat 20-24* | Buya Yahya. Accessed: Jun. 07, 2026. [Online Video]. Available: https://www.youtube.com/watch?v=MXnRee_UK0E
- [21] Quraish Shihab, *Tafsir Q. S. Ath Thur: 1-10 | Hidup Bersama Al-Quran: Tafsir Al-Mishbah Episode 1*, (May 03, 2020). Accessed: Jun. 07, 2026. [Online Video]. Available: https://www.youtube.com/watch?v=Uoc3NX_VSvA
- [22] Quraish Shihab, *Tafsir Q.S. Al-Waqiah: 1-26 | Hidup Bersama Al-Quran: Tafsir Al-Mishbah Episode 20*, (May 13, 2020). Accessed: Jun. 07, 2026. [Online Video]. Available: https://www.youtube.com/watch?v=CiJC_zvppMY

- [23] "Tafsir Shawi Juz 2 Hal : 52. | tafsir shawi | TikTok." Accessed: Jun. 07, 2026. [Online]. Available: https://www.tiktok.com/@tichsanularif/video/7271792178525998342?is_from_webapp=1&web_id=7626990472703804945
- [24] "bahauddinnursalim di TikTok," TikTok. Accessed: Jun. 07, 2026. [Online]. Available: [https://\[fddb:dc53:4:439::24\]/@bahauddinnursalim/video/7522246666762603782?is_from_webapp=1&sender_device=pc&web_id=7626990472703804945](https://[fddb:dc53:4:439::24]/@bahauddinnursalim/video/7522246666762603782?is_from_webapp=1&sender_device=pc&web_id=7626990472703804945)
- [25] "tafsirvibes.id (@tafsirvibes.id)," TikTok. Accessed: Jun. 07, 2026. [Online]. Available: [https://\[fddb:dc53:4:523::36\]/@tafsirvibes.id](https://[fddb:dc53:4:523::36]/@tafsirvibes.id)
- [26] ""Siapa sangka Al-Qur'an sudah ngajarin kita 'green living' sejak dulu?... | menjaga alam | TikTok." Accessed: Jun. 07, 2026. [Online]. Available: https://www.tiktok.com/@tafsirvibes.id/video/7572556718794738964?is_from_webapp=1&web_id=7626990472703804945
- [27] "Sang Pelajar di TikTok," TikTok. Accessed: Jun. 07, 2026. [Online]. Available: [https://\[fddb:dc53:28:a0c::46\]/@sangpelajar11/video/7365124797128527109?is_from_webapp=1&sender_device=pc&web_id=7626990472703804945](https://[fddb:dc53:28:a0c::46]/@sangpelajar11/video/7365124797128527109?is_from_webapp=1&sender_device=pc&web_id=7626990472703804945)
- [28] "Penuntut Ilmu di TikTok," TikTok. Accessed: Jun. 07, 2026. [Online]. Available: https://www.tiktok.com/@penuntutilmutafsir/photo/7603939706572754183?is_from_webapp=1&sender_device=pc&web_id=7626990472703804945
- [29] "Media Tafsir Al-Qur'an Indonesia di Instagram: Find Us at: Instagram : @tafsiralquranid Twitter : @tafsiralquran.id Facebook : Tafsir Alquran ID Youtube : Tafsir Alquran ID .," Instagram. Accessed: Jun. 07, 2026. [Online]. Available: <https://www.instagram.com/tafsiralquranid/p/DVSL-PpE5Jm/>
- [30] @miatul_qudsia, "Tafsir Indonesia Untuk Dunia di Instagram: 'PART 1 DIALOG SURAT AL-MU'MINUN Dalam Alquran terdapat 6236 ayat. .NEXT PART 2 #kajiantafsir By; @miatul_qudsia_'," Instagram. Accessed: Jun. 07, 2026. [Online]. Available: https://www.instagram.com/kajian_tafsir/p/Bc95xHMHLJa/
- [31] "**Media Tafsir Alquran** est. 2020 di Instagram: Find Us at: Instagram : @tafsiralquran.id Twitter : @tafsiralquran.id Facebook : Tafsir Alquran ID Youtube : Tafsir Alquran ID .," Instagram. Accessed: Jun. 07, 2026. [Online].

- Available:
<https://www.instagram.com/tafsiralquran.id/p/CLjdVXzFYDX/>
- [32] *Ucapan Selamat Natal Ada Dalilnya di Al-Qur'an? " (QS Maryam: 33). | Kursus Unggulan Bahasa Arab.* Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.facebook.com/100064179635961/videos/selamat-natalmov/1235409915069907/>
- [33] *Sedikit tentang Tafsir ayat Al-Qur'an | Memperbaiki pemahaman makna ayat.* Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.facebook.com/100076433270079/videos/tafsir-al-quran-oleh-jayadi-amir/1548031116881002/>
- [34] *Channel kajian Islam yang membahas tafsir Al-Qur'an, hadis, fiqih praktis, dan refleksi kehidupan Islami secara bertahap dan mudah dipahami. | Ngaji Maning.* Accessed: Jun. 07, 2026. [Online Video]. Available: <https://www.facebook.com/100067150650789/videos/takut-kepada-allah-itu-seperti-apa-ngaji-gus-baha/1418686672968561/>
- [35] "Qur'an Kemenag." Accessed: Jun. 07, 2026. [Online]. Available: <https://quran.kemenag.go.id/quran/per-ayat/surah/50?from=1&to=45>
- [36] "Baca Quran Online: Terjemah Arab-Latin-Indonesia." Accessed: Jun. 07, 2026. [Online]. Available: <https://tafsirweb.com>
- [37] "Tafsir Al Quran | Referensi Tafsir di Indonesia," Tafsir Al Quran | Referensi Tafsir di Indonesia. Accessed: Jun. 07, 2026. [Online]. Available: <https://tafsiralquran.id/>
- [38] "Perpustakaan Islam Digital." Accessed: Jun. 07, 2026. [Online]. Available: <https://perpustakaanislamdigital.com/>
- [39] C. Hine, *Virtual ethnography*. Los Angeles: Sage, 2010.
- [40] M. B. Miles, *Qualitative data analysis: a methods sourcebook*, Fourth edition. Los Angeles London New Delhi Singapore Washington DC Melbourne: SAGE, 2020.
- [41] H. Heriyanto, "Thematic Analysis sebagai Metode Menganalisa Data untuk Penelitian Kualitatif," *Anuva*, vol. 2, no. 3, p. 317, Nov. 2018, doi: 10.14710/anuva.2.3.317-324.
- [42] G. R. Bunt, *Hashtag Islam: how cyber-Islamic environments are transforming religious authority*. in *Islamic civilization and Muslim networks*. Chapel Hill: The University of North Carolina Press, 2018.
- [43] H. Jenkins, *Convergence culture: where old and new media collide*. New York: New York University Press, 2006.

- [44] H. Campbell and S. Garner, *Networked theology: negotiating faith in digital culture*. in Engaging culture. Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group, 2016.
- [45] P. H. Cheong, Ed., *Digital religion, social media, and culture: perspectives, practices, and futures*. in Digital formations, no. v. 78. New York: P. Lang, 2012.

Copyright

© 2026 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.