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Reconstruction of Virtual Tafsir on Social Media: An Analytical Study of TikTok Da'wah Perspectives of Abdullah Saeed and Fazlur Rahman

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Abstract

Purpose – This study aims to reconstruct the epistemological framework of contemporary digital interpretation (tafsir) by synthesizing Fazlur Rahman's double-movement hermeneutics and Abdullah Saeed's contextualist value hierarchy. It systematically analyzes how classical interpretive weight adapts and maintains its academic rigor within the highly visual and rapid ecosystem of short-video platforms. **Design/methods/approach** – Designed as a conceptual paper with an interpretive qualitative approach, this research utilizes a literature-based comparative method alongside a localized empirical case study. The paper examines the text-encounter structures and visual-reflective presentation styles of the prominent Islamic TikTok account @zatiyah_quranjournaling to test the synthesis of this dual-layered framework. **Findings** – The study reveals that the intersection of Rahman's and Saeed's frameworks creates an effective filtering mechanism against digital interpretive shallowing. However, a critical limitation emerges where Rahman's slow hermeneutics clashes with TikTok's fast-content algorithms, and Saeed's values hierarchy risks amplification within ideological filter bubbles. To counter this, the paper presents the Virtual Tafsir Reconstruction Framework (comprising Epistemological Supervision, Algorithmic Resistance, and 60-Second Micro-Interpretation) as a systematic model for preserving academic authority in visual subcultures. **Research implications/limitations** – The practical implications offer an actionable curricular blueprint for Islamic Higher Education (IAT programs) to initiate Digital Tafsir Content Production, equipping future scholars to safely navigate religious authority and structural transformation in the AI and social media era. **Originality/value** – This research fills a significant void in digital religion scholarship by shifting the discourse from descriptive analysis to active epistemological reconstruction.

Keywords: Virtual Interpretation; Abdullah Saeed; Fazlur Rahman; Digital Qur'an Study.

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Introduction

The rapid advancement of digital technology and social media platforms has fundamentally transformed the landscape of religious communication within the global Muslim community, shifting it from conventional, localized settings to highly interactive, open, and algorithm-driven digital spheres. Among various platforms, TikTok has emerged as a profoundly influential medium for Islamic propagation (da'wah), characterized by its short-video formats, highly personalized recommendation algorithms, and an unprecedented capacity for mass content distribution targeting the younger generation. This technological evolution has expanded social media's role far beyond mere entertainment, turning it into a primary arena for the production, dissemination, and consumption of digital religious interpretations, a phenomenon widely examined within contemporary digital religion scholarship. Consequently, this shift necessitates a deeper investigation into how sacred texts are treated and understood within virtual environments [1].

The manifestation of da'wah on TikTok has given birth to a distinct paradigm known as virtual interpretation, wherein understandings of Qur'anic verses are repackaged into concise, popular, and visually engaging formats designed for rapid public consumption. However, this digital migration introduces critical methodological challenges, such as the fragmentation of sacred text, literalist or textual reductions of complex linguistic meanings, and the isolation of verses from their original socio-historical contexts to optimize for content virality. This virality-oriented nature of social media often prioritizes emotional engagement and sensationalism over academic rigor, thereby accelerating the deauthorization of traditional religious scholarship and fostering the spread of superficial religious understandings [2]. To counter these systemic issues, digital religious practices require an analytical approach capable of reading the Qur'anic text adaptively while maintaining strict scientific and moral accountability within modern digital public spheres[3].

To ground this phenomenon empirically for anchor the study in actual social media practices this research introduces a specific case study, the popular TikTok account @zatiyah_quranjournaling. This account represents a contemporary creative movement known as Quran journaling, where creators combine aesthetic visual art, handwritten notes, and reflections on specific Qur'anic verses to communicate religious meanings. Unlike aggressive or highly polarized digital da'wah content, @zatiyah_quranjournaling promotes a meditative, highly personalized, and visually sophisticated approach to virtual tafsir. Nevertheless, this practice remains subject to the inherent constraints of TikTok's platform logic, where deep hermeneutical layers must compete with short video limits and algorithm-driven audience engagements. Analyzing this

specific empirical subject provides a critical lens to observe how contemporary visual subcultures interact with sacred textual interpretation.

To evaluate this empirical reality with scholarly rigor, this study integrates two monumental frameworks of contemporary Islamic hermeneutics: Abdullah Saeed's contextualist approach and Fazlur Rahman's double movement theory. Abdullah Saeed emphasizes that the interpretation of the Qur'an must simultaneously account for the linguistic world of the text, its historical context of revelation, and the shifting socioeconomic realities of the contemporary reader, ensuring that the universal moral-ethical message remains paramount over rigid literalism [4]. Saeed's methodology is profoundly indebted to his mentor, Fazlur Rahman, whose double movement theory provides a dynamic two-step interpretive trajectory, first, moving from the contemporary situation back to the historical context of the verse to extract its universal moral-legal objective, and second, bringing that universal principle forward to be operationalized within modern contexts [5]. Combining these two theories provides a robust analytical synthesis; Saeed offers a sophisticated hierarchy of values and operational steps for modern text-encounter, while Rahman supplies the foundational macro-methodology needed to bridge historical revelation with current digital realities like TikTok.

Based on this background, the formulation of the problem in this study includes how the concept of virtual interpretation in social media, how to analyze Abdullah Saeed's contextual approach and Fazlur Rahman's double movement to the phenomenon of TikTok da'wah, and how to implement the values of the Qur'an in building digital da'wah ethics. The purpose of this study is to analyze the phenomenon of virtual interpretation on social media through the approach of the two figures and explain the relevance of the values of the Qur'an in building moderate and contextual digital communication.

Several previous studies have discussed the contextual interpretation of Abdullah Saeed and the phenomenon of social media. Ahmad Asroni's research discusses the contextual interpretation of the Qur'an according to Abdullah Saeed and its relevance to the problem of modernity, but has not yet linked it to digital social media [6]. Penelitian Abd. Aziz Faiz explains the epistemology of Abdullah Saeed's contextual interpretation and the influence of Fazlur Rahman's thought on the construction of his methodology, but it is still theoretical and has not studied the phenomenon of virtual interpretation [7]. Meanwhile, Muhammad Fadli's research examines social media ethics through Abdullah Saeed's contextual interpretation approach on the phenomenon of flexing on social media, but does not discuss the phenomenon of TikTok da'wah and Fazlur Rahman's approach at the same time [3].

Thus, this study has a different position and contribution compared to previous research. This article not only discusses Abdullah Saeed's contextual

interpretation theoretically, but also connects it to Fazlur Rahman's double movement approach in analyzing the phenomenon of TikTok da'wah as a form of contemporary virtual interpretation. This research is expected to contribute to the development of digital interpretation studies and enrich the study of the Qur'an in the context of modern social media.

Method

This study uses a qualitative approach with the type of literature research (*Library Research*). A qualitative approach is used to understand the phenomenon of virtual interpretation in social media in depth through analysis of data, literature, and the phenomenon of digital da'wah that is developing in society [8]. Literature research was chosen because the source of research data was obtained from books, scientific journals, academic articles, as well as previous research related to virtual interpretation, social media, and the thoughts of Abdullah Saeed and Fazlur Rahman [9].

This study also uses a limited case study of digital da'wah content on TikTok @zatiyahr_quranjournaling. This research is conceptual-interpretive because it aims to analyze the phenomenon of virtual interpretation on social media through the perspective of Abdullah Saeed's contextual interpretation and Fazlur Rahman's double movement theory, as well as examining its implementation in the practice of digital da'wah.

Primary data sources in this study include Abdullah Saeed's works such as *Interpreting the Qur'an: Towards a Contemporary Approach* and Fazlur Rahman's *Islam and Modernity: Transformation of an Intellectual Tradition*. Meanwhile, secondary data were obtained from journals, scientific articles, and recent research on digital interpretation, social media da'wah, and the TikTok phenomenon in contemporary Islamic studies. In addition, this study uses content published on the TikTok @zatiyahr_quranjournaling account as a case study to see the practice of delivering Qur'an interpretations in the digital space. The account was chosen because it consistently presents Qur'an Journaling content that combines verse explanations, religious reflections, and creative visualizations that appeal to young audiences.

The selection of sources is purposively based on three criteria, namely relevance to the research theme, academic credibility of the source, and the novelty of the publication. For the case study, several content were selected that represented the main characteristics of virtual interpretation, such as the concise presentation of Qur'an verses, the use of popular language, and efforts to connect the message of the Qur'an with daily life experiences.

Data collection was carried out through documentation studies and literature review. Data from the literature are classified based on the main themes, namely contextual interpretation, double movement theory, social media, and digital da'wah. Meanwhile, data from TikTok accounts was collected through observation of content uploads related to the interpretation of Qur'an verses and Qur'an Journaling reflections [10].

Data analysis is carried out through several stages. First, describe the characteristics of virtual interpretations that appear in TikTok content. Second, analyzing the form of conveying the message of the Qur'an using Abdullah Saeed's contextual approach by looking at how the meaning of the verse is connected to the needs and reality of the digital audience. Third, applying Fazlur Rahman's double movement theory by tracing the relationship between the historical meaning of verses and their actualization in the context of today's social media. Fourth, comparing the findings of the case study with the theoretical frameworks of the two figures to identify the strengths, limitations, and challenges of virtual interpretation.

Based on the results of the analysis, this study developed a model for the reconstruction of digital da'wah ethics through four steps, namely the identification of virtual interpretation problems on social media, the exploration of the principles of contextual interpretation of Abdullah Saeed and Fazlur Rahman, the synthesis between empirical findings and theoretical frameworks, and the formulation of a moderate, contextual, critical, and responsible digital da'wah ethics model in conveying the message of the Qur'an in the digital space.

Result

The Phenomenon of Virtual Interpretation in Social Media

The rapid development of digital technology has transformed the way Qur'anic messages are disseminated and understood in contemporary society. Interpretation, which was traditionally conveyed through books, educational institutions, and religious gatherings, has increasingly moved into digital spaces through platforms such as TikTok, YouTube, and Instagram. This transformation has given rise to what may be termed virtual interpretation, namely the presentation of Qur'anic messages through digital media that are accessible, visual, and rapidly distributed [11].

Among various platforms, TikTok has become one of the most influential channels for digital da'wah due to its short-video format and algorithm-driven content distribution. Through this platform, users can easily access religious messages, Qur'anic reflections, and short explanatory content without relying solely on formal religious institutions [12]. The main character of virtual

interpretation on social media is short, interactive, popular, and follows the logic of digital algorithms. The delivery of verses of the Qur'an is often simplified to fit the duration of short videos so that explanations of historical context and asbāb al-nuzūl are not always delivered in their entirety. This condition makes it easier for people to accept pieces of religious understanding without in-depth explanations [13]. In addition to providing easy access to da'wah, virtual interpretation also gives rise to changes in interpretive authority. Social media allows anyone to become a conveyor of religious messages without an adequate educational background in interpretation. As a result, scientific authority is no longer only on scholars or academics, but also on digital creators who have a huge influence through the number of followers and the level of virality of the content [14].

Table 1. *A Shift in Interpretive Authority*

Aspects	Conventional Interpretation	Virtual Interpretation
Authority Sources	Scientific sanad	Media popularity
Dissemination Media	Books, assemblies of knowledge	Social Media
Communication Patterns	One-way	Interactive
Scientific Validation	Rigorous and academic	Loose and open
Audiences	Limited	Massive and global
Popularity Determinants	Scientific	Algorithm and engagement

This phenomenon shows that social media is not only a means of communication, but has become a space for the production of new religious meanings in the digital era. TikTok and other social media form a fast, visual, and algorithm-based pattern of people's religious beliefs that affect the way users understand the verses of the Qur'an.

Characteristics of TikTok Da'wah as Virtual Interpretation

TikTok da'wah has different characteristics from the conventional da'wah model. Da'wah content on TikTok generally uses popular language, attractive visuals, supporting music, and a short duration so that it is easily accepted by the younger generation. This strategy makes religious messages go viral faster and easier to understand by social media users [15].

TikTok's algorithm also plays a big role in determining the spread of da'wah content. The platform's recommendation system will display videos based on user interactions such as views, comments, and likes. As a result,

religious content that is emotional, controversial, or sensational is easier to spread than a long and in-depth study of interpretation [1].

On the other hand, TikTok also provides positive opportunities in the spread of Islamic values. Digital da'wah is able to reach the younger generation who previously had difficulty accessing formal Islamic studies. Social media has become a new means of spreading religious education, Qur'anic literacy, and Islamic moral messages widely and quickly [12].

The Problem of Virtual Interpretation on Social Media

The main problem of virtual interpretation lies in the tendency of fragmentation of sentences and the loss of context of interpretation. Social media content often prioritizes speed and popularity over scientific depth so that Qur'anic verses are understood literally without considering their historical, social, and ethical contexts [16]. In addition, social media algorithms encourage the emergence of polarization and filter bubbles in the consumption of religious content. Users tend to receive information that is in accordance with their previous preferences, thus narrowing the viewpoint of religion. This situation has the potential to strengthen fanaticism and hinder moderate Islamic dialogue [1].

Another phenomenon that has emerged is the commodification of digital da'wah. Religious content is often produced for the sake of popularity, monetization, and increasing the number of followers. As a result, religious messages are sometimes packaged provocatively in order to gain public attention and increase the interaction of social media users [13]. These problems show that the development of virtual interpretation requires a more contextual interpretive approach so that the message of the Qur'an is not trapped in a narrow and textual understanding. Therefore, the thoughts of Abdullah Saeed and Fazlur Rahman are important in reading the phenomenon of digital da'wah in the era of social media.

Discussion

Virtual Interpretation in Abdullah Saeed's Contextual Perspective

The Discussion section interprets and explains the meaning of the research findings that have been presented in the Results section. Unlike the results section, which focuses on reporting empirical data, the discussion emphasizes analytical interpretation and scholarly reflection. In this part of the article, the researcher explains how the findings answer the research questions and how they contribute to the broader development of knowledge within the relevant academic field. The discussion should clearly demonstrate the significance of the findings and their relevance to the research objectives.

The phenomenon of virtual interpretation on social media shows a major shift in the way people understand the Qur'an. If previously the authority of interpretation was in ulama, Islamic boarding schools, and academic institutions, then in the digital era the authority has shifted to a more open and fast social media space. In this context, Abdullah Saeed's approach to contextual interpretation becomes relevant because he emphasizes the importance of understanding the Qur'anic verses in terms of their universal historical, social, and ethical context, rather than just the literal meaning of the text [4].

One of Abdullah Saeed's main ideas is that the Qur'an should be understood through the relationship between the text, the context of revelation, and the context of the modern reader. He considers that the universal moral message of the Qur'an is more important than just the literal application of the text. Therefore, interpretation must not stop at the literal meaning, but must explore the moral purpose and universal value contained in the verse [17]. According to Abdullah Saeed, one of the main problems in modern interpretation is the tendency of literalism to understand texts rigidly without considering the social changes of society [17]. This kind of literal approach is easy to find in TikTok da'wah content which often cuts verses or hadith into short videos without adequate methodological explanations. As a result, the message of the Qur'an is partially understood and loses its moral and social dimension.

In his methodology, Abdullah Saeed offers four steps of contextual interpretation. First, encounter with the world of the text, which is understanding the text linguistically and the structure of the sentence. Second, critical analysis, which is analyzing the historical, cultural, and social aspects of the verse. Third, meaning for the first recipients, which is understanding the meaning of the verse for the first people who receive revelation. Fourth, meaning for the present, which is to find the relevance of the verse message to the conditions of contemporary society [18].

Abdullah Saeed divides the hierarchy of Qur'anic values into several levels, such as obligatory values, fundamental values, and instructional values. This approach suggests that not all texts are understood textually absolutely, but it is necessary to look at their universal goals such as justice, welfare, and social ethics. In the context of social media, this approach is important so that digital da'wah is not only oriented to virality, but also to the substance of the Qur'anic values [19].

The TikTok da'wah phenomenon shows that social media algorithms tend to promote emotional, controversial, and sensational content. This situation causes some da'wah creators to emphasize provocative rhetoric more than in-depth religious education. In Abdullah Saeed's perspective, this condition shows

a failure to understand the maqāṣid or ethical purpose of the Qur'an because religious messages are reduced to mere digital commodities [20].

In Saeed's view, contextual interpretation does not mean ignoring the text of the Qur'an, but rather seeks to maintain the moral relevance of the Qur'an throughout the ages. He rejected two extreme attitudes, namely unlimited free liberalism and rigid textualism that ignored social reality. Therefore, his approach is often referred to as a moderate approach in the study of contemporary interpretation [21].

Saeed's approach relies heavily on the reader's critical reasoning ability to sort out the hierarchy of values. However, TikTok's algorithm actually creates bubble filters and echo chambers that turn off the audience's critical reasoning, so that audiences tend to consume interpretations that satisfy their emotional biases only, not their substantial value.

Abdullah Saeed's contextual approach also rejects an ahistorical understanding of religion. He emphasized that the verses of the Qur'an descend in a certain social reality so that modern interpreters must be able to relate the historical message to the problems of contemporary society. Therefore, the phenomenon of virtual interpretation should not only be seen as a new da'wah medium, but also as a methodological challenge in maintaining the authority and depth of interpretation of the Qur'an in the digital era [22].

Digital Da'wah Analysis through Fazlur Rahman's Double Movement Approach

One of Fazlur Rahman's most famous ideas is the theory of double movement. According to Rahman, interpretation should not stop at the literal meaning of the verse, but should find the moral and social purpose contained behind the text [23]. Fazlur Rahman offers a double movement approach as a method of understanding the Qur'an dynamically. This method moves from the historical context of the descent of verse to universal moral principles, then is reapplied to modern reality. This approach is very relevant in reading the phenomenon of digital da'wah because the problem of social media was not found directly during the time of the Qur'an's descent, but its universal values can still be applied [5].

Fazlur Rahman through the theory of double movement emphasizes two interpretational movements. The first movement is to understand the verses of the Qur'an based on the historical context in which the revelation was revealed. The second movement is to actualize the universal moral value of the verse into the context of modern society. Thus, digital da'wah not only conveys religious

texts literally, but must also be able to present the moral values of the Qur'an that are relevant to the social reality of today's digital media users [24].

In the analysis of digital da'wah, the double movement approach can be used to understand how the message of Islam is conveyed according to the context of the digital audience. For example, the Prophet's da'wah method in the early days of Islam used communication media that was in accordance with the Arabic culture at that time such as poetry, sermons, and direct dialogue. The universal value that can be drawn from such a context is the importance of using effective media to convey messages of kindness [25]. In the modern context, this value can be applied through the use of social media as a means of contemporary da'wah.

In the context of TikTok, a lot of da'wah content uses Qur'anic verses instantly for the sake of popularity. If analyzed through double movement, the practice shows a failure to understand the historical process of verse before applying it to contemporary reality. Fazlur Rahman emphasized that the Qur'an should not be understood simply as a collection of legal-formal texts, but as a moral guide aimed at building a just and ethical society [26].

Through this theory, digital da'wah can also be analyzed from the perspective of communication ethics. Fazlur Rahman emphasized that the core of the teachings of the Qur'an is morality and human welfare. Therefore, da'wah on social media should avoid hate speech, provocation, intolerance, and the spread of religious hoaxes. The universal values of the Qur'an such as justice, compassion, respect for human beings, and good dialogue must be the main principles in digital da'wah activities.

Fazlur Rahman's approach is also important in dealing with the phenomenon of religious polarization on social media. Many users only accept content that suits their ideological preferences, resulting in an attitude of exclusivity and intolerance. In the framework of the double movement, the interpretation must be directed to the universal values of the Qur'an such as justice, dialogue, and social welfare. Thus, digital da'wah should build an inclusive discussion space, not strengthen religious identity conflicts [27].

Double Movement requires a long and slow process of academic contemplation (slow hermeneutics). This characteristic is in extreme contrast to the TikTok ecosystem that demands speed, instant production, and instant visual satisfaction. The main challenge is how to simplify this complex hermeneutic movement without losing its scientific weight.

In addition, Fazlur Rahman criticized the tradition of interpretation that only repeats classical opinions without reinterpreting new realities. This criticism

is very relevant to the current phenomenon of virtual interpretation. A lot of social media da'wah content only quotes the opinions of scholars textually without explaining their relevance to modern digital life. As a result, people have gained a normative but less solutive understanding of religion to contemporary problems such as hoaxes, hate speech, and manipulation of social media algorithms [28].

Thus, the analysis of digital da'wah through Fazlur Rahman's double movement approach shows that Islamic da'wah in the era of social media must be adaptive to technological developments without losing the moral principles of the Qur'an. This approach makes da'wah more contextual, moderate, communicative, and relevant to the challenges of contemporary digital society. Fazlur Rahman's theory also opens up space for the reinterpretation of da'wah methods so that Islam can continue to be present as a teaching that is responsive to the changing times [29].

Digital Quran Journaling: A Case Study of TikTok Account @zatiyah_quranjournaling

The TikTok account can @zatiyah_quranjournaling be used as a case study of virtual interpretation because the content features the practice of Qur'an Journaling as a form of visual da'wah that connects Qur'anic verses with the spiritual, emotional, and daily experiences of digital audiences [30]. This practice shows that the delivery of the message of the Qur'an on social media no longer relies on formal recitation forums, but also takes place through short videos, aesthetic visuals, reflective narratives, and communication patterns that are close to the culture of the younger generation [31]. The Qur'an Journaling content on the account shows a tendency to make Qur'anic verses a space for personal reflection, especially in the themes of closeness to Allah, prayer, inner peace, time management, and self-evaluation [30]. This pattern is in line with the character of the interpretation of the Qur'an on social media which tends to be concise, thematic, visual, and directed to build a connection of meaning between religious texts and the experience of contemporary readers [32].

In Abdullah Saeed's perspective, @zatiyah_quranjournaling account shows an attempt to contextualize the message of the Qur'an because the verse is not only understood as a normative text, but is associated with the psychological and social reality of digital media users [33]. This approach is relevant to the idea of contextual interpretation that emphasizes the importance of reading the text of the Qur'an through the relationship between literal meaning, socio-historical context, moral value, and the needs of modern readers. Meanwhile, through Fazlur Rahman's double movement theory, the content of the account can be read as a process of actualizing the universal value of the Qur'an from the historical

context to the needs of the contemporary digital society [33]. Thus, messages such as tabayyun, wisdom, patience, honesty, and spiritual awareness can be translated into social media ethics, so that TikTok da'wah not only serves as a means of disseminating religious messages, but also as a space for the formation of reflective and participatory religious awareness [34].

Nonetheless, this case study also shows the epistemological challenges in virtual interpretation, especially when Qur'anic verses are presented so succinctly that they have the potential to blur the boundaries between interpretation, tadabbur, spiritual motivation, and personal experience. The limitations of TikTok's format can lead to simplification of the context of the verse if the content is not accompanied by a reference to interpretation, methodological explanation, or clarification of the source used [32]. Therefore, @zatiyah_quranjournaling account can be understood as a creative and relevant digital da'wah practice, but still requires academic strengthening through the inclusion of sources of interpretation, explanation of the context of the verse, and a clear distinction between personal reflection and scientific interpretation [46]. This case study reinforces the argument that virtual interpretation reconstruction needs to combine digital media creativity with epistemological responsibility in order for the Qur'an's message to remain communicative, contextual, and scientifically valid [33].

Implementation of Qur'an Values in Virtual Tafsir

The phenomenon of virtual interpretation on social media requires the implementation of the values of the Qur'an so that the spread of digital da'wah continues to run ethically and moderately. One of the relevant verses is QS. Al-Hujurat [49]: 6 on the importance of verifying information before disseminating it. This verse has strong relevance to the phenomenon of hoaxes and lecture pieces that often go viral on social media without validating the source or context.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِحُوا عَلَىٰ مَا فَعَلْتُمْ نُدْمِينَ

(الحجرات: ٦)

"O you who believe! If a wicked person comes to you with a tidings, then examine the truth, so that you do not harm a people because of ignorance, for which you regret your deeds." (QS. [49] Al-Hujurat : 6)

This verse emphasizes the importance of tabayyun or verification of information before disseminating it to others. In Tafsir al-Thabari, the verse is explained as a prohibition on receiving news without ascertaining its truth because it can cause regret and social damage [35]. Meanwhile, in Tafsir Ibn Kathir, this verse is understood as a guideline of social ethics so that Muslims are

not easily influenced by news whose source is unclear [36]. As for Tafsir al-Misbah, M. Quraish Shihab explained that the principle of tabayyun is very relevant in the digital information era because news can spread very quickly without a clarification process [37].

In the context of social media, QS. Al-Hujurat: 6 is the basis of digital ethics in dealing with religious hoaxes and provocative da'wah pieces on TikTok. Many users immediately share religious videos without checking their context and validity, thus triggering public misunderstanding. Abdullah Saeed and Fazlur Rahman's approach shows that the main value of this verse is not just literal verification, but the protection of social stability and the communication ethics of modern society. The value of tabayyun in the verse shows that social media users need to have digital literacy and a critical attitude towards religious information circulating on the internet. Digital da'wah is not enough to only pursue virality, but also to pay attention to the validity of interpretation and its social impact.

In QS. An-Nahl [16]: 125 explains that da'wah must be done with wisdom and good manners. This principle is important to apply in digital communication because social media is often a space for debate and hate speech in the name of religion.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحَىٰ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل: ١٢٥)

"Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Indeed, your Lord is the One who knows best who has strayed from His path, and He is the One who knows best who is guided." (QS. [16] An-Nahl : 125)

In Tafsir al-Qurtubi, this verse is understood as a command to preach with gentleness, good argumentation, and a wise approach according to the conditions of society. Tafsir Fakhr al-Din al-Razi explained that the wisdom in the verse means the ability to understand social situations so that da'wah is not carried out in a rough and coercive manner [38]. Meanwhile, Hamka's Tafsir al-Azhar emphasizes that good da'wah is da'wah that soothes and does not cause hostility in the community [39].

This verse is very relevant to the phenomenon of TikTok da'wah which often uses harsh and provocative narratives to increase the number of viewers. In Abdullah Saeed's perspective, such da'wah is contrary to the moral purpose of the Qur'an because it eliminates aspects of wisdom and social welfare. Meanwhile, Fazlur Rahman sees that the universal principle of this verse is to build ethical communication that is in accordance with the needs of society in

every era, including modern digital society. This verse shows that virtual da'wah should prioritize education, dialogue, and a persuasive approach rather than provocation or judgment against other groups. Abdullah Saeed's contextual approach and Fazlur Rahman's double movement both emphasize the importance of universal moral values in the delivery of religious messages [33].

Then, QS. Al-Ahzab [33]:70 emphasizes the importance of speaking truth and responsibility in social communication. This value is very relevant to the phenomenon of religious content produced for the sake of sensation and monetization in digital media.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (الأحزاب: ٧٠)

"O you who have believed! Fear Allah and speak the truth." (QS. [33] Al-Ahzab : 70)

In Tafsir al-Baghawi, the phrase *qaulan sadidan* is interpreted as a word that is true, straight, and does not contain lies [40]. Tafsir Ibnu 'Ashur explains that this verse emphasizes moral responsibility in public communication so that human speech does not cause social damage [41]. Meanwhile, in Tafsir al-Munir, Wahbah al-Zuhaili explained that honesty of speech is the main foundation in social relations of society [42].

In the era of social media, the principle of *qaulan sadidan* has become very important because digital communication allows for the manipulation of information, provocative framing, and the rapid spread of hate speech. A lot of social media da'wah content uses sensational titles to get users' attention, even though the content of the discussion is not in accordance with the context of the verse used. Therefore, the implementation of QS. Al-Ahzab: 70 in virtual interpretation demands a moral responsibility in the production and distribution of religious content in the digital space.

Thus, the implementation of Qur'anic values in virtual interpretation shows that social media can be a constructive means of da'wah if used contextually, moderately, and responsibly. Abdullah Saeed and Fazlur Rahman's approach provides a methodological foundation to build a digital interpretation model that is relevant to the challenges of modern society while remaining oriented to the universal moral value of the Qur'an.

Reconstructing the Function of Virtual Interpretation in the Discourse of the Digital Era

Based on the results of the research, the reconstruction of the virtual interpretation function is needed so that the use of digital technology remains in harmony with the validity of the interpretation methodology. First, virtual interpretation needs to be developed as a moderate, inclusive, and contextual religious education medium. In addition to conveying religious messages, digital interpretation must also build critical public awareness by presenting explanations that contain historical, social, linguistic, and interverse contexts so that audiences understand the scientific process behind the interpretation of the Qur'an [43].

Second, reconstruction is directed at strengthening religious digital literacy. The public needs to be equipped with the ability to assess the credibility of interpretation sources, understand interpretation methodologies, and distinguish scientific interpretations from popular religious content. In this case, Islamic boarding schools, Islamic universities, and da'wah institutions have an important role in fostering a digital tabayyun culture so that people are not easily influenced by partial, provocative, or extreme interpretations [44].

Third, virtual interpretation needs to integrate classical interpretation methodologies with modern digital technology. The use of multimedia, podcasts, visualizations, interactive platforms, live streaming, and Artificial Intelligence-based applications can expand public access to the study of the Qur'an. However, technology must be positioned as a means of disseminating knowledge, while the validity of interpretation rests on Islamic scientific traditions and authoritative interpretation methodologies [45].

In addition, virtual interpretation needs to function as a means of developing religious digital ethics. In the midst of rampant polarization and religious debate on social media, digital interpretation must encourage constructive dialogue, tolerance, and communication based on Islamic values. This reconstruction is also important to maintain scientific authority so that the legitimacy of interpretation is not only determined by the popularity and virality of the content, but is still based on scientific competence, scientific sanad, and academic integrity [46]. Thus, virtual interpretation can be reconstructed as a medium for education, da'wah, social transformation, and strengthening religious moderation that is adaptive to technological developments without losing its methodological foundation.

Virtual Tafsir Reconstruction: Structural Components and Implementation Strategies

1. Conceptual Foundation: Integration of Abdullah Saeed's Value and Fazlur Rahman's Moral Ideal

The reconstruction of virtual interpretation in the era of social media requires a methodological foundation that is able to maintain scientific authority while being relevant to the needs of the digital society. In this context, Abdullah Saeed's contextual approach and Fazlur Rahman's theory of double movement can be positioned as the main conceptual framework.

Abdullah Saeed emphasized that the interpretation of the Qur'an should not stop at the literal meaning of the text, but should instead take into account the historical context of the revelation and contemporary social realities. To bridge the two, Saeed developed the concept of hierarchy of values which serves as a tool to identify the fundamental values of the Qur'an that are universal and across the ages. Values such as justice, welfare, equality, compassion, and respect for human dignity are the main foundations in the process of actualizing the meaning of the Qur'an in various social contexts [47].

Meanwhile, Fazlur Rahman through the theory of the double movement emphasizes that the main purpose of interpretation is not just to find the particular law that prevailed at the time of revelation, but to explore the ideal morality or the universal ethical message contained behind the text. The first movement is carried out by returning to the historical context of the verse to understand the social problems behind it, while the second movement brings the moral values found into the context of modern life [48].

Based on the synthesis of the two theories, the conceptual foundation of virtual interpretation can be formulated as an interpretive process that moves from historical context to universal value, and then reapplied to contemporary digital reality. Thus, the content of interpretation on social media no longer focuses on conveying textual meaning instantly, but on transforming the values of the Qur'an into ethical solutions to modern societal problems such as moral crises, digital intolerance, consumptive culture, and the spread of religious hoaxes.

2. Implementation Strategies: "60-Second Micro Interpretation" Model Based on Double Movement

The transformation of interpretation methodology into the digital space requires a format that matches the characteristics of social media, especially TikTok, Instagram Reels, and YouTube Shorts. Therefore, a 60-Second Micro Interpretation model is needed that still maintains methodological validity even

though it is delivered in a short duration. This model is designed based on Fazlur Rahman's double movement stages and Abdullah Saeed's contextual approach with the following structure:

Stage 1: Historical Context Visualization (0–15 second)

The video should begin with a visualization of the historical context (*asbāb al-nuzūl*) that is the background of the descent of the verse. This stage is the implementation of the first movement in Fazlur Rahman's theory. For example, it is an illustration of the social conditions of the Arab people during the decline of QS. Al-Hujurat: 13, A simple map, animation, infographic, or brief narrative about the social conflict that is the background of the verse.

The goal is for the audience to understand that the verse does not descend in an empty space, but rather in response to a certain reality. This approach is in line with Saeed's idea of the importance of reconstructing the socio-historical context before the process of actualizing meaning is carried out [47].

Stage 2: Extraction of Moral Values (15–35 second)

At this stage the creator explains the universal value contained in the verse, not just its literal meaning. Example:

- a. QS. Al-Hujurat: 13 → the value of human equality.
- b. QS. An-Nisa': 135 → the value of justice.
- c. QS. Al-Ma'un → the value of social care.

This stage is a process of identifying ideal morals as emphasized by Fazlur Rahman and determining fundamental values according to Abdullah Saeed's hierarchy of values.

The last stage is the implementation of the second movement, which is to bring these universal values into the problems of contemporary society. Example:

- a. QS. Al-Hujurat: 13 is associated with hate speech and discrimination on social media.
- b. QS. Al-Ma'un is associated with the digital donation movement and humanitarian solidarity.
- c. QS. An-Nisa': 135 is associated with the ethics of disseminating information and verifying news.

With this pattern, the audience not only gains religious information, but also understands the relevance of the Qur'an to the actual problems they face on a daily basis. Methodologically, the 60-Second Micro Tafsir model allows the application of the principle of contextualization without losing the academic

depth of the interpretation. In addition, recent research on digital religious content shows that narrative and visual elements have a significant influence on audience engagement and the effectiveness of religious message delivery on short video platforms [49].

3. Expected Outcomes and Indicators: Collaborative Ecosystem of Digital Interpretation Based on Academic Authority

The success of virtual interpretation reconstruction is not enough to be measured through the increase in people's religious literacy. A more substantial target is the formation of a digital interpretation ecosystem that integrates academic authority with new media communication capabilities.

In this ecosystem, da'wah content creators no longer play the role of a single interpreter, but rather as a knowledge mediator in collaboration with interpretation academics, lecturers of Qur'an studies, Islamic researchers, and religious authoritative institutions. Such collaboration is important to reduce the risk of simplification, interpretation bias, and the dissemination of interpretations that do not have an adequate methodological basis. This collaborative model can be realized through several mechanisms:

- a. Academic Content Review, which is the process of reviewing content manuscripts by academic interpretation before publication.
- b. Co-Creation Content, which is joint content production between digital creators and interpretation experts.
- c. Digital Sanad Verification, in the form of including references to tafsir books, scientific journals, and academic sources in each content.
- d. Collaborative Tafsir Network, which is a collaborative network between campuses, Islamic boarding schools, da'wah institutions, and social media creators.

Indicators of success can be measured through:

Tabel 2. *Indicators of Reconstruction Success*

Indicator	Target
Percentage of content that includes interpretive references	>80%
Collaboration between creators and interpretation academics	increases every year
Content that goes through an academic review process	to be the standard of production
Decrease in the spread of unsourced interpretations	signifikan
Increasing public trust in digital da'wah content	height

Through this model, the digital space is not only a means of spreading da'wah, but also an arena for the production of Islamic knowledge that remains rooted in the scientific tradition of valid and responsible interpretation. The presence of academics as strategic partners of creators will strengthen methodological validity while maintaining the continuity of Islamic scientific authority in the digital era. The phenomenon of increasing the role of religious influencers on social media shows the importance of scientific validation mechanisms so that digital religious authority is not solely built by algorithmic popularity.

Based on the integration of Abdullah Saeed's contextual approach and Fazlur Rahman's double movement theory, the reconstruction of virtual interpretation is not enough to be realized through content format innovations alone. The main challenge that arises in the digital space is how to maintain the methodological validity of interpretation in the midst of the logic of social media algorithms that tend to prioritize popularity, speed, and simplification of religious messages. Therefore, an implementable framework is needed that is able to bridge the scientific authority of interpretation with the characteristics of contemporary digital communication. The framework can be formulated through three main components, namely methodological supervision, collaborative authority, and resistance to algorithmic resistance as presented in Table. This conceptualization aims to ensure that the transformation of interpretation into a digital space remains based on academic principles while being able to reach social media audiences effectively [50].

Tabel 3. *Virtual Tafsir Reconstruction Framework*

Main Components	Implementation Strategy	Effectiveness Indicators
Epistemological Supervision	Integrating the asbāb al-nuzūl analysis knife into a 60-second visual narrative.	The virtual content of the interpretation still explicitly states the limits of the historical context of the verse.
Collaborative Authority	Bridging academic institutions/Islamic boarding schools (sanad) with digital creators (technology/animation).	The trend shift from amateur single creators to scientifically certified digital interpretation products.
Algorithmic Resistance	Packaging the essence of Saeed's "Fundamental Values" into interactive content to break the filter bubble.	Increased cross-group discussions in the comments section, reducing digital polarization.

The table shows that virtual interpretation reconstruction requires a multidimensional approach that focuses not only on the substance of interpretation, but also on the mechanisms of distribution and validation of knowledge in the digital space. The epistemological supervision component emphasizes the importance of presenting the historical context of the verse, especially *asbāb al-nuzūl*, as a foundation before the contextualization process is carried out. This strategy is in line with Fazlur Rahman's idea of the need to understand the historical conditions of revelation before drawing on universal moral principles that are relevant to contemporary society.

Furthermore, the collaborative authority component represents an effort to build a new religious authority model based on collaboration between interpretation academics, scholars, Islamic boarding schools, and digital content creators. This approach is important considering that various studies show that religious authority on social media is increasingly shaped by digital visibility and algorithmic popularity rather than scientific credibility alone. Collaboration between scientific authority owners and media creators can be a mechanism to maintain accuracy while expanding the reach of digital *da'wah* [51].

The algorithmic resistance component functions as a strategy to deal with the phenomenon of filter bubbles and digital polarization which often narrows the space for religious dialogue. In this context, the fundamental values of the Qur'an which are universal as formulated by Abdullah Saeed can be packaged in the form of interactive content that encourages cross-group dialogue and broadens the audience's exposure to diverse perspectives. Thus, the reconstruction of virtual interpretation is not only oriented to the delivery of religious messages, but also to the formation of a more inclusive, reflective, and knowledge-based digital public space [52].

Conclusion

The phenomenon of virtual interpretation in the era of social media shows a major transformation in the pattern of delivery and understanding of the Qur'an in modern society. TikTok and various digital platforms have become a new space for the dissemination of *da'wah* and interpretation of Qur'anic verses in a fast, wide, and interactive manner. However, these developments also give rise to various problems such as fragmentation of verses, textual understanding, the spread of religious hoaxes, and the commodification of *da'wah* which is more oriented towards virality than the substance of the Qur'an's message.

Abdullah Saeed's approach to contextual interpretation suggests that the interpretation of the Qur'an must consider the social, historical, and moral context of the universal moral purpose of the verse in order to remain relevant to

the development of contemporary society. In the context of social media, this approach emphasizes that digital da'wah is not enough to convey the text literally, but must also present the ethical values of the Qur'an such as justice, wisdom, and social welfare. Meanwhile, Fazlur Rahman's double movement approach emphasizes the importance of connecting the historical context of verses with modern reality so that the message of the Qur'an can be applied dynamically in facing today's digital communication problems.

The implementation of the values of the Qur'an in virtual interpretation can be seen through QS. Al-Hujurat: 6 on the importance of information verification, QS. An-Nahl: 125 on the wise and moderate da'wah, as well as QS. Al-Ahzab: 70 on honesty in public communication. These three verses show that social media should be an ethical, educational, and responsible da'wah space, not a means of spreading provocation or manipulation of religious information.

Thus, virtual interpretation in the era of social media requires a contextual and moderate interpretation approach so that the values of the Qur'an are maintained in the midst of the development of digital technology. Abdullah Saeed and Fazlur Rahman's approach makes an important contribution to building a digital interpretation model that is more adaptive to the changing times without losing the moral substance of the Qur'an.

The implications for Islamic Education and Institutions are to urge the Qur'an and Tafsir Study Program (IAT) in universities to include courses such as Digital Tafsir Content Production so that students do not stutter when dealing with social media algorithms. As well as for da'wah practitioners, it is a guide so that digital da'i do not sacrifice the integrity of the meaning of the verse in order to pursue FYP status or virality of content.

Author Contributions

Lina Ayu Fitriyyah: Conceptualization, Methodology, review, Supervision, Project administration. **Sab'ina Alfa Fida:** Conceptualization, Methodology, Writing, editing, Investigation.

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