



Journal of Qur'anic Inquiry and Review

ISSN (Online): XXXX-XXXX

Received: 14-04-2026, Revised: 15-05-2026

Accepted: 16-06-2026, Published: 17-07-2026

DOI: <https://doi.org/10.69526/qir.v1i2.444>



The Theory of the Living Qur'an: Concepts, Forms of Acceptance, and Its Implications for Contemporary Qur'an Studies

Mambaul Lutfiyah¹; Ammar Ali Shahbal²

Abstract

Purpose – The study of the Living Qur'an has expanded considerably in recent decades; however, existing scholarship remains largely descriptive and theoretically fragmented. This study aims to develop an integrative conceptual framework for Living Qur'an studies by synthesizing major theoretical perspectives into a coherent analytical model capable of explaining the dynamic interaction between the Qur'an and contemporary Muslim societies.

Design/methodology/approach – This study employs a qualitative approach using a critical literature review methodology. Data were collected through a systematic review of books and peer-reviewed journal articles retrieved from Google Scholar, JSTOR, institutional repositories, and accredited academic journals. The selected literature was analyzed through thematic identification, cross-theoretical comparison, conceptual synthesis, and critical evaluation to construct an integrated theoretical framework. **Findings** – The study proposes an integrative definition of the Living Qur'an and develops a conceptual model that combines reception theory, social construction theory, interpretive anthropology, cultural studies, and digital religion. The findings demonstrate that the reception and actualization of the Qur'an are shaped through continuous interactions among the sacred text, religious communities, social institutions, symbolic practices, and digital media. This framework extends the scope of Living Qur'an studies beyond textual interpretation toward a more comprehensive understanding of lived religious practices in both physical and digital environments.

Research implications/limitations – As a conceptual study based exclusively on literature review, the proposed framework has not been empirically validated. Future research should examine its applicability through ethnographic and digital ethnographic studies across diverse Muslim communities and digital religious contexts. **Originality/value** – This study contributes to contemporary Qur'anic studies by offering an integrative theoretical framework that bridges previously isolated approaches within Living Qur'an scholarship. It provides a systematic epistemological foundation for future interdisciplinary research and advances the conceptual development of Living Qur'an studies in response to contemporary social, cultural, and technological transformations.

Keywords: Living Qur'an; the Reception of the Qur'an; Reception Theory; Social Construction; Digital Religion.

¹ University of Muhammadiyah Surakarta, Surakarta, Indonesia, Corresponding Email: g108250018@student.ums.ac.id

² University of Muhammadiyah Surakarta, Surakarta, Indonesia, Email: g108250015@student.ums.ac.id

Introduction

The Qur'an, as the main holy source of Islamic teachings, has long gone beyond its function as a mere legal and theological text. As William A. Graham points out, the scriptures also exist through the oral, performative, and religious experiences of their readers, so that their existence cannot be reduced to just a written text [1]. In the living realities of Muslim communities around the world, the Qur'an appears in a much richer form: it is recited next to the graves of the dead, used as a protective amulet, competed in public in performance arenas, displayed on the walls of homes as meaningful ornaments, and presented as spiritual food in the midst of personal crises. This dynamic and diverse presence reflects a fundamental fact that classical Qur'anic scholarship has long overlooked: the Qur'an lives with its community [2].

This phenomenon formed the starting point for what came to be known as the Living Qur'an approach, a scientific perspective that systematically examines how the Qur'an is practiced, accepted, and internalized outside the realm of formal textual interpretation. The term was first introduced in academic discourse in Indonesia by scholars at UIN Sunan Kalijaga Yogyakarta in the early 2000s, although the phenomenon itself has existed since the earliest formation of Muslim communities [3].

Classical scholarship, for all its intellectual achievements, focuses largely on the production of meaning from the perspective of interpreters of how scholars understand and explain the text of the Qur'an [4]. What has relatively unexplored is how ordinary Muslim communities, which have no formal interpretive authority, engage with the Qur'an in their daily lives. Questions such as: why does a woman tuck a certain verse of the Qur'an under her pillow during childbirth? Why do certain communities recite Surah Yasin collectively every Thursday night? Or why was the calligraphy of the Qur'an chosen as the main ornament of the Muslim public sphere? this is a question that can only be adequately addressed by the framework of the Living Qur'an [5].

A descriptive-documentary weakness inherent in most of Living Qur'an's Indonesian research, namely the tendency to record local practices without adequate theoretical elaboration on why and how they operate in a socio-cultural manner, can be addressed in part through the framework offered by William A. Graham in *Beyond the Written Word*. Graham argues that the oral and aural dimensions of scripture are not merely complements to the written text, but rather a mode of existence of modes of being that are equally important, even for the majority of religious people throughout history who cannot read and write [6]. This framework is directly relevant to explain why practices such as collective recitation of Surah Yasin or recitation competitions are not merely 'additional' to

the textual meaning of the Qur'an, but rather another way in which the Qur'an itself is present and functions as a holy book.

Michael Sells deepens this issue by emphasizing that for Arabic speakers, the Qur'an is first and foremost an auditory experience; Its poetic power rests on the interweaving of sounds and meanings that are almost inseparable, let alone translated [7]. This point of view finds its ethnographic equivalent most relevant to the Indonesian context in Anna M. Gade's work, *Perfection Makes Practice*, which directly examines the culture of learning, memorizing, and reciting the Qur'an in South Sulawesi in the 1990s, by combining field ethnography and theoretical frameworks on ritual and emotion [8]. Surprisingly, Gade's work, which is thematically and geographically closest to the object of Indonesian Living Qur'an studies, even predates the emergence of the term in the Indonesian academic realm, is rarely used as a critical dialogue partner by the Indonesian Living Qur'an literature itself, which more often refers to it as a complementary record than as a methodological model that combines ethnographic depth with an explicit theoretical framework. In fact, that is precisely the main structural weakness of Indonesian Living Qur'an literature.

In a close but not identical realm, Johanna Pink offers a framework of "interpretive communities" to map the diversity of contemporary Qur'an interpretations across media and geography, from Indonesia to Egypt, from the United States to Turkey. Based on Pink's framework, this article distinguishes between *Living Qur'an* as a *practice-based reception* such as rituals, amulets, or ornaments and a living interpretation as a community-based reception of *interpretive-community reception* such as recitations, online forums, or social media channels that produce explanations of meaning [9]. Departing from the interpretive communities framework offered by Pink, this article proposes an analytical distinction between Living Qur'an as a *practice-based reception* and an *interpretive-community reception based reception*.

Pink's contribution can be further enriched through Hadia Mubarak's discussion of various modern approaches to the interpretation of the Qur'an. Mubarak shows that the development of contemporary interpretation cannot be understood solely as a break from classical tradition, but rather as a process of dialogue and negotiation with the legacy of previous interpretations through various methodological approaches [10]. This perspective is relevant to the study of the Living Qur'an because it reminds us that the "novelty" of contemporary reception practices, including digital receptions, should also be read as a negotiation with tradition, not a mere break from it.

The most real void, as mentioned above, lies in the digital manifestation of the Living Qur'an. Heidi Campbell, through the framework of digital religion,

shows that religious practices in the digital space are not just moving old practices to new mediums, but are also shaped by logic, affordance, and norms of the platform itself [11]. This framework has not been systematically used to read phenomena such as the one day one juz movement on WhatsApp, online recitation broadcasts, or Qur'an recitation competitions on YouTube, even though these phenomena are most often cited as evidence of the urgency of contemporary Living Qur'an studies, without following an analytical framework that is equivalent in depth to the study of non-digital practices. Initial efforts at the local level have indeed begun to appear, such as Samsul Ariyadi's study of the Qur'an, digital tools, and the transformation of religious media [12]. However, the study still focuses more on the description of digital phenomena and has not explicitly integrated the theoretical framework of digital religion as developed by Campbell [13]. This pattern shows that the study of the Living Qur'an in the digital space still needs to be strengthened in conceptual and methodological aspects.

If traced chronologically, the development of the Living Qur'an paradigm in Indonesia can be mapped into three phases that overlap each other rather than being strictly disconnected from each other. The first phase, since the publication of Sahiron Syamsuddin's anthology in 2007 until the mid-2010s, was mainly oriented towards laying the methodological basis and legitimacy of the Living Qur'an as a legitimate object of study in the study of the Qur'an, an agenda that naturally gave birth to a typological-descriptive pattern, because its main task is to map and classify various practices, not to explain them theoretically [14]. The second phase, roughly from the mid-2010s to the early 2020s, marked the expansion of the research locus from community ritual practices into the realm of education, popular culture, and broader religious movements, the descriptive-documentary style criticized in this section largely originated in this phase, when the number of research increased rapidly but the theoretical elaboration did not grow proportionately [15]. The third phase, roughly from 2022 until now, is marked by an explosion of digital-themed studies along with the rapid use of social media in religious practices, as seen in Ariyadi's study on the transformation of religious media [16]. Ironically, the pattern of study in this third phase mostly repeats the descriptive pattern of the second phase, the object of study moving from offline practice to online practice, but the theoretical leap commensurate with the shift of the object has not yet occurred. This article positions itself precisely at this point not to add new digital data, but to offer theoretical integration that has not been achieved throughout these three phases of development.

The above critical dialogue between Indonesian genealogy and international genealogy, between epistemological and taxonomic starting points,

between Gade's ethnographic depth and the descriptive tendencies of much of the local literature, as well as between Pink's interpretive communities framework and Campbell's digital religion, show that the scientific gap of the Living Qur'an is not just a lack of field data, but a lack of theoretical architecture that is able to occupy these various frameworks coherently. This gap is the starting point of this article, as outlined in the following section.

Internationally, parallel works can also be found in the thought of Farid Esack, Abdullah Saeed, and Nasr Hamid Abu Zayd who, although they do not use the term Living Qur'an explicitly, investigate a similar question about the Qur'an as a living text in its community of readers, a parallelism that, as shown in the literature review above, is rarely explicitly linked by the Indonesian Living Qur'an literature with its international counterparts such as Denny. Graham, Sells, and Gade.

A critical review of the literature reveals four persistent structural weaknesses. First, most Living Qur'an research remains descriptive-documentary, documenting local practices without adequate theoretical elaboration on why and how these practices operate socially and culturally. The study of *the practice of Qur'anization* societies, for example, tends to stop at documenting phenomena without an analytical framework that explains the social mechanisms behind them [17]. This tendency seems contrasting when compared to the depth ethnographic and theoretical research offered by Anna M. Gade in *Perfection Makes Practice*, which departs from the Indonesian context [18]. Second, there has not been a systematic attempt to build a cross-framework theoretical synthesis that integrates reception theory, sociology of knowledge, and interpretive anthropology into a single coherent analytical architecture. This can be seen from the still tenuous dialogue between the epistemological starting point developed by Ahmad Rafiq and the methodological orientation of M. Mansyur, which in many studies of the Living Qur'an is more often used side by side than synthesized into an integrated analytical framework [19],[20]. Third, the epistemological and methodological dimensions of the study of the Living Qur'an, including the position of the researcher and the tension between emic and ethical perspectives, are still relatively rarely explicitly discussed. This problem can be enriched through the interpretive communities framework developed by Johanna Pink, especially in distinguishing practice-based reception and interpretive community-based reception [21]. Fourth, the digital manifestation of the Living Qur'an is still relatively limited in the literature, although the transformation of religious practices in the digital space is developing rapidly. This void shows the importance of utilizing the digital religion framework developed by Heidi Campbell to read the dynamics of the reception of the Qur'an in the digital space [22].

This article addresses these gaps by building a theoretical synthesis that integrates the *Living Qur'an approach*, reception theory, the concept of *oral performance*, *interpretive communities*, and *digital religion* into a single more systematic analytical framework. Thus, this article not only documents the practice of *Living Qur'an*, but also offers a more integrative conceptual framework for explaining the dynamics of Qur'anic reception in contemporary social, cultural, and digital contexts. To realize this goal, this article departs from three main questions, namely how the *concept of the Living Qur'an* can be understood theoretically through the convergence of various scientific frameworks; how the form and pattern of reception of the Qur'an in Muslim communities can be identified and its social function explained; and how the theoretical and practical implications of the *Living Qur'an approach* to the development of contemporary Qur'an studies.

Departing from these questions, this article argues that the Qur'an as a sacred text is not only understood as an object of textual interpretation, but also as an entity whose meaning is dynamically shaped through the social, ritual, and cultural practices of its readers' communities. By integrating the *approach of the Living Qur'an* with the reception theories of Hans Robert Jauss and Wolfgang Iser, the social construction theories of Peter L. Berger and Thomas Luckmann, and the interpretive anthropologist of Clifford Geertz, this article shows that the reception of the Qur'an can be understood more comprehensively so as to be able to uncover layers of meaning that are not fully reached by conventional interpretive approaches.

Method

This article uses a qualitative approach through critical literature review (CLR) because the main goal is not to collect empirical data in the field, but to build a critical and coherent conceptual synthesis of various academic studies on the *Living Qur'an*. The critical literature review approach is understood as a method that not only summarizes the findings of previous research, but also evaluates, compares, and develops new conceptual frameworks through critical analysis of the available literature [23]. Through this approach, researchers can identify concept developments, find research gaps, and formulate a more comprehensive theoretical synthesis [24]. In line with that, literature review is seen as a research methodology that is able to produce conceptual contributions if it is done systematically, transparently, and argumentatively [25]. Therefore, this method was chosen to answer the research question of how the theory of the *Living Qur'an* can be formulated more systematically through the convergence of various scientific frameworks.

Research data sources are divided into primary sources and secondary sources. The primary sources consist of works that are the foundation for the development of Living Qur'an theory in Indonesia, namely Sahiron Syamsuddin (2007), M. Mansyur (2007), Ahmad Rafiq (2012), and Ahmad Rafiq (2021) which specifically offer a strengthening of the epistemological and methodological infrastructure of Living Qur'an studies. Meanwhile, secondary sources include literature used as a tool for conceptual analysis, namely the reception theory of Hans Robert Jauss (1982) and Wolfgang Iser (1978), the social constructionism of Berger and Luckmann (1966), Geertz's interpretive anthropology (1973), and Stuart Hall's (1980) encoding/decoding model. To represent the latest developments in the study of the Living Qur'an, this study also uses journal articles published in the period 2020–2025.

The selection of secondary sources is carried out based on three inclusion criteria, namely: (a) published in Sinta 3 accredited journals and above or reputable international journals; (b) directly discuss the reception of the Qur'an, religious practices based on sacred texts, or the application of one of the theoretical frameworks used in this study; and (c) be published in the range of 2020–2025 for journal articles, while primary sources and foundational theories are not limited to the year of publication. The exclusion criteria include procedural articles, popular writings without a peer review process, journals whose indexation status cannot be verified or indicated as predatory, and sources that only mention the Living Qur'an at first glance without conceptual elaboration. Based on the selection process, five articles met all criteria and were used as sources of analysis in this study.

Data collection was carried out through systematic searches on Google Scholar, JSTOR, institutional repositories (IAIN/UIN), and Sinta-accredited journals using the keywords Living Qur'an, Living Qur'an, Qur'anic reception, Qur'anic reception, and its equivalent variations in Indonesian and English. Furthermore, the data was analyzed through four stages as summarized in Table 1.

Table 1. *Stages of Literature Analysis*

Stages	Activities	Output
1. Literature selection and mapping	Filter search results based on inclusion-exclusion criteria	End list of primary and secondary sources
2. Identify key themes and concepts	Extracting key concepts from each source (e.g., typology of practice, epistemological vs. taxonomic starting point)	Cross-source thematic map
3. Comparison and synthesis across theoretical frameworks	Sit the framework of Jauss-Iser, Berger-Luckmann, Geertz, and Hall side-by-side to see the intersections and tensions between theories	Integrated conceptual model
4. Critical evaluation of implications and limitations	Assess the strengths and explanatory limits of each framework to contemporary Living Qur'an phenomena, including digital manifestations	Conceptual propositions and advanced research agendas

The four theoretical frameworks in this study are not positioned as stand-alone perspectives, but as complementary models of analysis. Geertz's interpretive anthropology is used to identify the symbolic meaning of religious practices through the concept of thick description [26]. Furthermore, Berger and Luckmann's theories of social construction explain the process of habitualization, typification, and legitimization so that the practice becomes a community-accepted social reality [27]. In the next stage, Jauss and Iser's theory of reception is used to explain how the meaning of the Qur'an is continuously actualized through the interaction between the text, the reader, and the horizon of expectations [28]. Meanwhile, for the phenomenon of Living Qur'an in the digital space, the Stuart Hall encoding/decoding model is used to analyze the processes of production, circulation, and negotiation of meaning in digital media [29]. Thus, the four theories form a framework of analysis that works in layers and complements each other.

To maintain the coherence of the synthesis, each major concept is cross-referenced with more than one source through the principle of constant comparison [30]. Next, theoretical triangulation is carried out by confronting various perspectives that have been discussed in the literature review before being formulated into a final conceptual model. As a literature research, the validity of the resulting synthesis is argumentative and coherent, not a statistical generalization. Therefore, the findings of this study still require further testing through empirical research.

Epistemologically, this research is based on an interpretive position that recognizes the diversity of reception of the Qur'an in the Muslim community without denying the authority of traditional scientific interpretation. This

position is in line with Nasr Hamid Abu Zayd's view of the Qur'an as naṣṣ whose meaning is constantly reproduced through the historical interaction between the text and its readers [31].

Results and Discussion

a. Formulating the Integrative Definition of Living Qur'an

A critical synthesis of the various scientific traditions that have been discussed results in the following integrative definition. The Living Qur'an is understood as a whole social, cultural, and religious phenomenon when the text, values, symbols, and sounds of the Qur'an are presented and actively functioned by the Muslim community in ritual, social, aesthetic, and personal life. In this sense, the Living Qur'an is not limited to formal interpretive practices, but encompasses all forms of Qur'anic reception whose meaning is constantly shaped through the interaction between texts, communities, and historical contexts.

The definition is the result of a synthesis of various theoretical perspectives, not just a merger of existing concepts. First, the idea that the Muslim community is an active agent in constructing the meaning of the Qur'an was born from the meeting of reception theory with the sociology of knowledge, both of which view meaning as the result of interaction between the text and its readers in a given social context. Second, the view that the reception of the Qur'an has a diverse form and is not limited to linguistic or textual aspects is built through a combination of interpretive anthropology and cultural studies, which places symbolic practices as part of the process of production of meaning in people's lives. The contribution of each theoretical framework to this integrative definition is summarized in Table 2.

Table 2. *Integrated Conceptual Model: The Contribution of Each Framework to the Definition of the Living Qur'an*

Lapis Analysis	Theoretical Framework	Contributed Definition Components
Symbolic	Interpretive anthropologists (Geertz)	'The text, values, symbols, and sounds of the Qur'an' as a unit of meaning that are read in thick description, not just recorded
Phenomenological-affective	Phenomenology of religion (Otto, Eliade)	The status of the 'sacred' as the resource-function of the Qur'an, regardless of its semantic content
Institutional	Social construction (Berger-Luckmann); sociology of knowledge (Mannheim)	'Community-functioning' and 'dynamically constructed' meanings are products of the reader's social conditions, rather than the intrinsic content of the text

Hermeneutis	Acceptance theory (Jauss-Iser)	'The meaning is built dynamically through interaction' actualization of meaning in each reading event
Medial-diskursif	Studi budaya (Hall, Williams); encoding/decoding (Hall)	'It cannot always be reduced to a formal exegetical category' of production, distribution, and reception of meaning in power relations, especially in the Qur'an Digital life

b. The Development and Theoretical Foundations of Living Qur'an

Conceptually, the Living Qur'an can be understood through three complementary intellectual traditions. Each tradition makes an important contribution to the integrative definition formulated in this study, but it also has limitations that can only be overcome through dialogue with other traditions.

The first tradition is the phenomenology of religion developed by Rudolf Otto [32] and Mircea Eliade [33]. This tradition views the scriptures not merely as texts that hold meaning, but as sacred realities that live and function in religious experience. This perspective helps explain why the Qur'an can serve as a talisman, a medium of protection, or a source of blessing even though it is not always linguistically understood. However, as Studstill points out [34], phenomenological approaches tend to view the experience of the sacred as universal and pay less attention to the influence of social context and power relations in shaping that experience.

The second tradition originated in the sociology of knowledge pioneered by Karl Mannheim [35] and later developed by Peter L. Berger and Thomas Luckmann [36]. This perspective places the meaning of the Qur'an as the result of the interaction between the text and the social conditions of its readers, so that one text can give birth to different receptions in different communities. In the Indonesian context, this approach has been applied by Labib and Pamungkas to analyze the reception of the Qur'an at the Al Muhammad Islamic Boarding School, Cepu [37]. Nonetheless, the sociology of knowledge's focus on the processes of habitualization, typification, and legitimization explains more about how meaning becomes established in social life, but does not fully explain how meaning is constantly renewed in each reading event. This emptiness is then supplemented by the reception theories of Hans Robert Jauss and Wolfgang Iser which have been described in the methods section.

The third tradition stems from the cultural studies developed by Stuart Hall [38] and Raymond Williams [39]. This tradition opens up space for analyzing how the meaning of a text is produced, distributed, and consumed in a particular power relationship. In this perspective, meaning is not seen as

something fixed, but rather continuously negotiated by various social actors. This approach complements the limitations of the phenomenology of religion and the sociology of knowledge because it allows an analysis of how authority shapes meanings that are considered official, while the community of readers can accept, negotiate, or even reject them. These dynamics become very relevant to explain the practice of Living Qur'an in the digital space, as discussed in the next section.

In the context of Indonesian science, M. Mansyur defines the Living Qur'an as "the Qur'an that lives in the midst of society", which is the entire social and cultural practice that makes the Qur'an or its elements present in the daily lives of Muslims [40]. This definition is oriented towards mapping the forms of reception so that it is descriptive and taxonomic in nature. Ahmad Rafiq then expanded this understanding by emphasizing that the Living Qur'an is not only related to the use of the Qur'an in a community, but also to the process of inheriting practices and meanings through institutions, traditions, rituals, and teacher-student relations [41]. This expansion gives a diachronic dimension that has not yet been seen in Mansyur's formulation. Nonetheless, the two approaches have not explicitly integrated the phenomenology of religion, the sociology of knowledge, and the study of culture into a single coherent framework of analysis. This emptiness is the basis for the formulation of the integrative definition proposed in this study.

c. Living Qur'an in the Digital Era

To show how this conceptual model works in the digital context, it can be seen from the transformation of religious media discussed by Samsul Ariyadi [42]. In practice, digital media not only became a means of disseminating the Qur'an, but also formed a new way of producing, disseminating, and receiving religious meaning. From the perspective of interpretive anthropology, the practice can be understood as a religious symbol that acquires meaning in a particular social context. Meanwhile, social construction theory explains how the authority of an account or platform affects the legitimacy of the message being conveyed. Reception theory shows that each user interprets the content differently according to his or her expectation horizon, while Hall's encoding/decoding model explains the possibility of dominant acceptance, negotiation, or opposition to the message being conveyed.

This phenomenon shows that digital media is not only changing the way the Qur'an is disseminated, but it is also changing the way the meaning of the Qur'an is produced, negotiated, and exchanged. In the digital space, religious authority is no longer entirely dependent on religious institutions or figures, but is also influenced by the characteristics of the platform, user interaction patterns, and content dissemination mechanisms. This condition allows for the formation

of various forms of reception to the messages of the Qur'an, ranging from acceptance, negotiation, to rejection. Therefore, digital media cannot be understood simply as a new communication channel, but rather as a social space that shapes the dynamics of the Living Qur'an in a different way from face-to-face practice. These findings also strengthen the argument that Heidi Campbell's digital religion framework and Stuart Hall's encoding/decoding model provide an important analytical tool for understanding the development of the Living Qur'an in the digital age [43].

d. Application of Theoretical Framework to Living Qur'an

The integrative model proposed in this article can be used to explain how the practice of Living Qur'an produces different meanings in each community. The difference is apparent, for example, when the Ayat Kursi is read in the ritual of village cleansing in Java and when the same verse is studied in an academic forum. Although the texts read are identical, the resulting meanings are different because each community brings a different background of experiences, knowledge, and expectations. In the perspective of reception theory, this condition shows that the meaning of the Qur'an is always born through the encounter between the text and its reader, so that the reception of the Qur'an is never singular [44].

The process does not stop at the level of individual readings, but also takes place in social life. The tradition of reciting Surah al-Fāṭiḥah for healing purposes, for example, can be understood as a practice that undergoes a process of habituation, institutionalization, and intergenerational inheritance until it is accepted as part of the religious life of the community [45]. From the point of view of interpretive anthropology, the ritual not only reflects pre-existing beliefs, but also plays a role in shaping and strengthening the beliefs themselves through repeated practices [46]. Thus, the practice of Living Qur'an is not merely a religious expression, but also shapes the social and symbolic reality of the Muslim community.

Another dimension that is no less important is the power relationship in the process of forming meaning. In Stuart Hall's perspective, religious messages conveyed through an authority can be dominantly accepted, negotiated, or rejected by the audience [47]. The practice of ruqyah, for example, suggests that some communities accept established religious authority, while others develop a more independent understanding of the use of Qur'anic verses as a medium of healing. These differences show that the reception of the Qur'an is influenced not only by texts and traditions, but also by the relations of power, authority, and the social context in which the practice takes place. The relationship between the four

theoretical frameworks that form the conceptual model of this research is summarized in Figure 1.

Figure 1. *Conceptual Model of Theoretical Framework Integration in Living Qur'an Study*

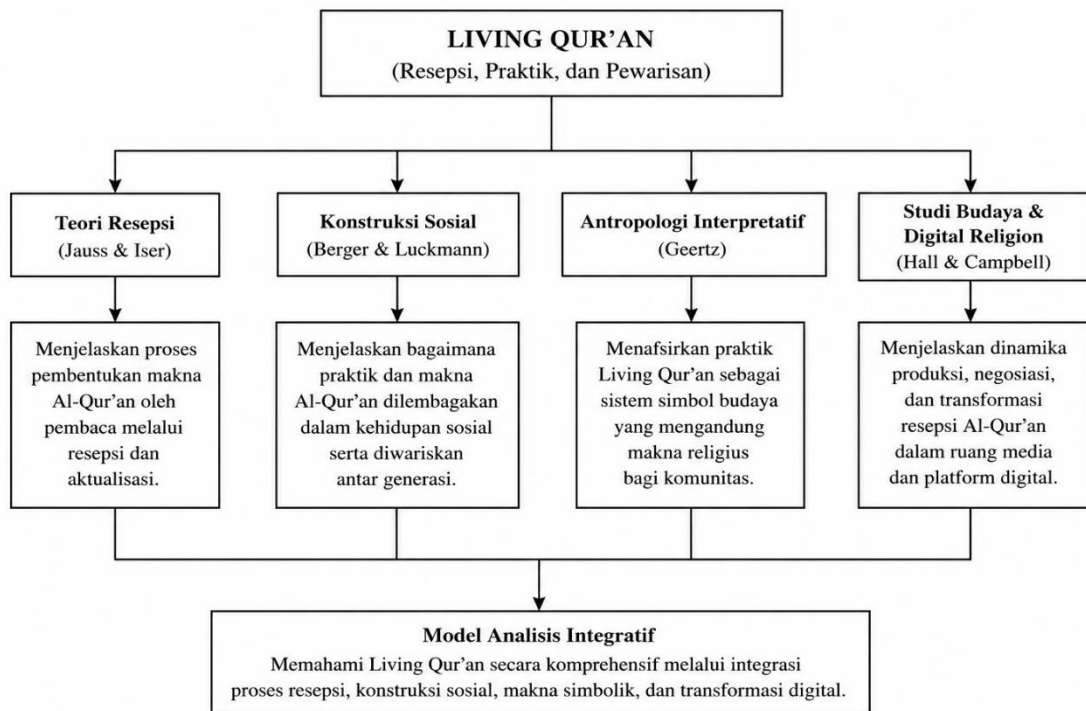


Figure 1 shows that this study combines four complementary theoretical frameworks in explaining the phenomenon of the Living Qur'an. Reception theory explains the formation of meaning by readers, social construction explains the institutionalization of practices in people's lives, interpretive anthropology reveals the symbolic meaning of religious practices, while cultural studies and digital religion explain the dynamics of the reception of the Qur'an in the digital media space. The integration of the four perspectives forms the conceptual model that is the basis of the analysis in this study.

e. Pattern of Reception of the Qur'an

The synthesis of various theoretical frameworks shows that the reception of the Qur'an in people's lives can be mapped into at least four main patterns, namely textual, functional, aesthetic, and social receptions. The four show that Muslims' relationship with the Qur'an does not only take place through the process of interpretation, but also through diverse practices, symbols, experiences, and social interactions.

Textual reception is the most basic form, namely when the Qur'an is recited in *recitation*, memorized *hifz*, and contemplated *tadabbur*. However, these practices are not uniform. The recitation of the Qur'an in prayer has a different meaning from the recitation of the Musabaqah Tilawatil Qur'an (MTQ) or academic studies. Similarly, *the tahfiz* tradition does not only involve the ability to memorize, but also the formation of discipline, identity, and social recognition. In many Muslim communities, a hafiz is seen not only as a person who has mastered the memorization of the Qur'an, but also as a representation of the values contained in it [48].

Functional reception shows the use of the Qur'an as part of the practice of daily life, either through the reading of verses, sounds, and symbols of the Qur'an. In this context, a distinction can be made between functional reception that relies on the meaning of the verse and reception that relies on belief in the blessing or spiritual power inherent in the reading of the Qur'an [49]. These differences reflect two perspectives on how the Qur'an works in the lives of Muslims. From Stuart Hall's perspective, this diversity shows that the meaning of the Qur'an continues to be negotiated by its community of readers according to their respective beliefs and experiences [50].

The aesthetic reception is seen in various artistic expressions that make the Qur'an a source of inspiration, such as calligraphy, mosque architecture, and the art of reading the Qur'an. In this context, the verses of the Qur'an function not only as texts, but also as religious symbols that shape the identity of space and community. Calligraphy, for example, not only presents visual beauty, but also represents respect for the glory of Allah's Kalam. The same can be seen in the use of Qur'anic verses in mosque architecture which affirms the religious identity of a worship space. This perspective is in line with Bruce Lincoln's analysis of the function of sacred symbols in shaping and maintaining the identity of religious communities [51].

Social reception is the easiest form of reception to find in people's lives. Practices such as yasinan, tahlilan, khataman, and haul show that the Qur'an is not only read as individual worship, but also as a means of building social solidarity and religious identity. Various Living Qur'an studies in Indonesia show that the recitation of the Qur'an in communal rituals serves to strengthen social cohesion, maintain the sustainability of religious traditions, and reproduce the collective identity of the Muslim community [52]. In Clifford Geertz's perspective, the practice not only reflects the model of *reality's societal belief system*, but also shapes and reinforces those beliefs through the ritual practices that are constantly repeated *by the model for reality* [p. 53].

f. Inheritance of the Living Qur'an Tradition

The practice of Living Qur'an is passed down from one generation to the next through various complementary channels. In general, the inheritance takes place through three main channels, namely Islamic educational institutions, families and communities, and digital media. The most structured path is Islamic educational institutions, especially Islamic boarding schools. In the perspective of Living Qur'an, pesantren not only teach how to read the Qur'an correctly, but also inherit various practices that accompany the life of the Qur'an, such as the ritual of reading, the function of verses in certain rituals, and the values inherent in the practice. In Berger and Luckmann's perspective, pesantren play the role of institutional agents that transform religious practices into social realities that are accepted as something natural and inherited sustainably [54].

The second path takes place through family and community. Various practices of the Living Qur'an, such as getting into the habit of reciting basmalah before starting activities or reciting Surah al-Fatiḥah on various occasions, are generally inherited through the process of habituation in daily life. Children learn the practice by observing, imitating, and participating in the habits of their families and the surrounding communities. This process shows how religious practices are gradually internalized through social interaction [55].

The third path develops through digital media which increasingly plays a role in the spread of the practice of Living Qur'an. The presence of social media allows reading, memorization, and learning of the Qur'an to be carried out more widely through various digital platforms. Phenomena such as the One Day One Juz program, online recitations, and Qur'an content on social media show that digital media no longer only functions as a means of disseminating information, but also becomes a new space for the formation of Living Qur'an practices and communities [56]. In this context, the authority for the dissemination of the practice of the Qur'an is no longer entirely dependent on formal religious institutions, but is also shaped by the dynamics of digital platforms and the participation of their users [57].

g. Social Functions of Living Qur'an

The practice of Living Qur'an not only has religious meaning, but also carries out various social functions in people's lives. There are at least three main functions that can be identified, namely integrative, legitimacy, and therapeutic functions.

The integrative function is seen when the Qur'an becomes a medium that strengthens relationships between members of society. Practices such as reciting the Qur'an together, yasinan, tahlilan, or khataman not only function as worship,

but also strengthen solidarity, strengthen collective identity, and maintain the continuity of religious traditions. In Emile Durkheim's perspective, this kind of religious practice strengthens the collective consciousness that is the basis of social cohesion in a community [58]. The legitimacy function appears when the Qur'an is used as a basis for building or strengthening social and religious authority. The use of Qur'anic verses in lectures, religious decisions, and various social activities shows that sacred texts are not only understood as a source of teaching, but also as a source of legitimacy for actions and authority to be carried out. In Peter L. Berger's framework, this function is related to the process of forming the sacred canopy, which is when the social order acquires legitimacy through values that are seen as derived from revelation [59].

The therapeutic function is seen in various practices that utilize the Qur'an as a source of calm, healing, and spiritual strengthening. The practice of ruqyah, the recitation of certain verses when facing calamities, and recitation as a means of gaining inner peace show that people view the Qur'an not only as a source of guidance, but also as a source of blessings and healing. In the perspective of Living Qur'an, these practices are understood as a form of people's reception of the Qur'an born from their religious experience, so it needs to be explained in a social and cultural context without first being judged right or wrong from a normative point of view [60].

h. The Theoretical Challenge of Living Qur'an

The study of the Living Qur'an not only offers a new way of understanding society's relationship with the Qur'an, but also confronts researchers with a number of theoretical issues that need to be critically explained. There are at least three main issues that often arise, namely the relationship between norms and practices, the issue of research perspectives, and gender experiences in the reception of the Qur'an.

The first tension arose between orthodoxy and local practice. The Living Qur'an study shows that the practice of receiving the Qur'an at the community level is not always in line with the normative formulations that develop in the tradition of interpretation. Ahmad Rafiq pointed out that the reception of the Qur'an is part of the social history of the Qur'an which shows how people give different meanings and functions to sacred texts according to their cultural context [61]. Therefore, the Living Qur'an approach does not aim to judge the right or wrong of a practice, but rather to explain how it is understood and practiced by the community. In Jauss's perspective, these differences can be understood as an encounter between the reader's horizon of expectations and the social context behind it [62].

The second tension is related to the position of the researcher in understanding the practice of the Living Qur'an. The emic approach seeks to understand practices based on the perspective of the perpetrator community, while the ethical approach uses scientific concepts to explain the practice more broadly. In anthropological research, the two approaches need to be combined so that researchers do not get stuck in overly internal descriptions or analyses that ignore people's experiences [63].

The next tension is related to gender. Amina Wadud points out that the reading of the Qur'an cannot be separated from the social experience of its readers, so male-centered interpretation is not the only possibility in understanding the sacred text [64]. In the perspective of the Living Qur'an, attention to women's experiences is important because it shows that the reception of the Qur'an is also shaped by different social, cultural, and power relations. Thus, the study of the Living Qur'an not only captures the diversity of religious practices, but also opens up space for the experiences of groups that have received little attention in the tradition of interpretation.

i. Implications of Living Qur'an Study

The study of the Living Qur'an has important implications for the development of Qur'anic studies, both on a theoretical and practical level. At the epistemological level, this approach expands the scope of Qur'an study from initially focusing on texts and interpretation products to studies that also pay attention to the practice of Qur'an reception in people's lives. Consequently, research data sources are no longer limited to books of interpretation, but also include field observations, interviews, ethnography, and digital media analysis. This approach allows the practice of public reception to be understood as a legitimate part of the study of the Qur'an, rather than simply a social phenomenon outside the tradition of interpretation. This view is in line with Fazlur Rahman's idea of emphasizing the importance of understanding the Qur'an in the social and historical context of its readers [65].

The next implication has to do with how to understand the diversity of religious practices in Muslim societies. The study of the Living Qur'an shows that the reception of the Qur'an is shaped by different social, cultural, and life contexts so that it cannot be reduced to a single form of understanding. These differences do not necessarily reflect a conflict of faith, but are often the result of a process of meaning-formation that takes place in the community of readers. In the perspective of Hans Robert Jauss's reception theory, each community has a horizon of expectations that influences the way they understand and practice the Qur'an, while Berger and Luckmann explain that these meanings are then institutionalized and inherited through a process of social construction [66].

Thus, the Living Qur'an approach not only helps to explain the diversity of religious practices, but also provides a more inclusive framework for understanding the dynamics of the reception of the Qur'an in society.

At a practical level, the findings of this research can be used in the development of Islamic education, especially the learning of the Qur'an and tafsir. Learning is not only directed at understanding the text, but also at the introduction of various forms of Qur'an reception that are developing in the community. Teachers can encourage students to identify the practice of Living Qur'an in their family and community environment as part of the learning process, then reflect on it through the analytical framework used in this study. In the digital era, learning also needs to equip students with media literacy skills to be able to critically understand how religious messages are produced, disseminated, and received through various digital platforms. In this context, Stuart Hall's encoding/decoding model provides an analytical tool that helps learners understand their position as recipients of religious information in the digital space [67].

j. Limitations of Living Qur'an Study

The first limitation has to do with the tendency of some Living Qur'an research to focus on documenting local practices rather than developing theoretical analysis. This kind of approach has been successful in enriching the empirical data, but it has not been able to fully explain the social, cultural, and epistemological mechanisms that shape the practice. Therefore, future Living Qur'an research needs to develop more conceptual synthesis that links field findings with a broader theoretical framework.

The second limitation relates to the scope of the research object. Most of the Living Qur'an studies still focus on Islamic boarding school communities, rural communities, and local religious traditions, while the practice of Living Qur'an in urban environments, middle-class Muslim communities, and digital spaces is still relatively limited. This condition shows the need to expand the object of study so that the picture of the reception of the Qur'an becomes more diverse.

The third limitation is related to the development of digital media which is taking place very quickly. Various forms of Qur'an reception continue to change as digital platforms and user interaction patterns develop. Therefore, the development of a methodology that is able to explain the dynamics of the reception of the Qur'an in the digital space is still an important agenda for Living Qur'an research in the future.

Conclusion

This research shows that the Living Qur'an cannot be understood solely as a study of people's practices in interacting with the Qur'an, but as a theoretical approach that explains how the meaning of the Qur'an continues to be formed, negotiated, and inherited in various social, cultural, ritual, aesthetic, and digital contexts. Through a critical synthesis of Indonesian and international literature, this study formulates an integrative definition of the Living Qur'an that combines the perspectives of religious phenomenology, sociology of knowledge, reception theory, interpretive anthropology, cultural studies, and digital religion. The synthesis results in a multi-layered analytical model that allows the practice of Qur'an reception to be understood more comprehensively than an approach that relies solely on phenomenal descriptions or textual interpretations.

Theoretically, this research contributes by bridging a number of frameworks that have been developed separately in the study of the Living Qur'an. The proposed model shows that the practice of Qur'an reception needs to be understood through the dynamic relationship between the text, the community of readers, the social context, the institution, and the media that mediates it. This approach expands the scope of Qur'an study from the analysis of textual meaning to the analysis of reception practices as part of the social life of Muslims, while offering a more systematic conceptual framework for the development of the study of the Living Qur'an in the future.

On a practical level, this study emphasizes the importance of understanding the diversity of Living Qur'an practices as part of the dynamics of people's religious life. The framework offered can be used as an analytical foundation in field research, the development of Qur'an learning in Islamic educational institutions, as well as the study of religious practices in the ever-growing digital space. In addition, this approach can be one of the academic tools to understand the diversity of the reception of the Qur'an in a more inclusive manner without ignoring the social and cultural context behind it.

This research still has limitations because it relies on a literature review approach so that the conceptual model formulated has not been tested through empirical research. Therefore, further research needs to test the application of this model to various practices of Living Qur'an in Islamic boarding schools, urban communities, minority Muslim communities, and digital spaces using ethnographic approaches, digital ethnography, or mixed methods. The test is expected not only to enrich the validity of the model offered, but also to broaden the understanding of the dynamics of Qur'anic reception in contemporary Muslim society.

Author Contributions

Mambaul Lutfiyah: Conceptualization, Methodology, Formal analysis, Writing – original draft, Writing – review & editing, Supervision, Project administration. **Ammar Ali Shahbal:** Methodology, Validation, Investigation, Writing – review & editing.

Acknowledgement

The author expresses his deepest appreciation and gratitude to the editorial team and reviewers for their constructive comments, inputs, and suggestions during the manuscript review process. These various inputs have made a very significant contribution in improving the quality, clarity of arguments, and scientific contributions of this article. The author also expressed his appreciation to the academic environment and institutions that have provided support so that this research can be completed. In addition, the author would like to thank colleagues and academics who have provided input and scientific discussions during the process of preparing this research. Finally, the author expresses his appreciation to scholars and researchers whose works on the Living Qur'an, the reception of the Qur'an, and various related theoretical perspectives became the intellectual foundation for the development of this research.

Conflict of Interest

The author states that there is no conflict of interest in the research or preparation of this article.

Funding

This research does not receive funding support from government agencies, the commercial sector, or non-profit organizations.

Use of artificial intelligence (AI)

The author states that no generative artificial intelligence (AI) tools are used in the process of compiling, analyzing, or writing this manuscript.

Bibliography

- [1] William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987)
- [2] Sahiron Syamsuddin, ed., *Living Qur'an and Hadith Research Methodology* (Yogyakarta: TH Press, 2007)
- [3] Rafiq, A. (2021). The living Qur'an: its text and practice in the function of the holy book. *Journal of the Study of the Sciences of the Qur'an and Hadith*, 22(2), 469-484.
- [4] Saeed, A. (2005). *Interpreting the Qur'an: Towards a contemporary approach*. Routledge.
- [5] Rafiq, A. (2021). The living Qur'an: its text and practice in the function of the holy book. *Journal of the Study of the Sciences of the Qur'an and Hadith*, 22(2), 469-484.
- [6] William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987).
- [7] Michael Sells, *Approaching the Qur'an: The Early Revelations* (Ashland, OR: White Cloud Press, 1999).
- [8] Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an in Indonesia* (Honolulu: University of Hawai'i Press, 2004)
- [9] Pink, *Muslim Qur'anic Interpretation Today: Media, Genealogies and Interpretive Communities* (Sheffield: Equinox Publishing, 2019)
- [10] Hadia Mubarak, "Modern Approaches to Qur'anic Interpretation," in *Rebellious Wives, Neglectful Husbands: Controversies in Modern Qur'anic Commentaries* (New York: Oxford University Press, 2022), 69–97
- [11] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2013)
- [12] Samsul Ariyadi, "The Qur'an, Digital Tools and the Transformation of Religious Media," *Indonesian Central Multidisciplinary Journal (MICJO)* 2, no. 3 (2025): 2793–2800.
- [13] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2013).
- [14] Sahiron Syamsuddin, ed., *Living Qur'an and Hadith Research Methodology* (Yogyakarta: TH Press, 2007).
- [15] Khodijah dan Monang, "Phenomenological Study of Living Qur'an in the Tradition of Death and Reinterpretation of the Younger Generation on the

- Practice of Khataman Al-Qur'an at Bireuen Cemetery, Aceh," *QiST: Journal of Quran and Tafseer Studies* 4, no. 1 (2025): 351–366.
- [16] Samsul Ariyadi, "The Qur'an, Digital Tools and the Transformation of Religious Media," *Indonesian Central Multidisciplinary Journal (MICJO)* 2, no. 3 (2025): 2793–2800.
- [17] Khodijah dan Monang, "Phenomenological Study of Living Qur'an in the Tradition of Death and Reinterpretation of the Younger Generation on the Practice of Khataman Al-Qur'an at Bireuen Cemetery, Aceh," *QiST: Journal of Quran and Tafseer Studies* Vol. 4, no. 1 (2025): 351–366
- [18] Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an in Indonesia* (Honolulu: University of Hawai'i Press, 2004).
- [19] Ahmad Rafiq, "The History of the Qur'an: From Revelation to Reception (A Beginning of Methodological Search)," in *Living Qur'an and Hadith Research Methodology*, ed. Sahiron Syamsuddin (Yogyakarta: TH Press, 2007).
- [20] Mansyur, M. (2007). Methodology of living Qur'an and hadith research. Yogyakarta: Terrace.
- [21] Johanna Pink, *Muslim Qur'anic Interpretation Today: Media, Genealogies and Interpretive Communities* (Sheffield: Equinox Publishing, 2019).
- [22] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2013).
- [23] Torraco, R. J. (2005). Writing integrative literature reviews. *Human Resource Development Review*, 4(3), 356–367.
- [24] Grant, M. J., & Booth, A. (2009). A typology of reviews: An analysis of 14 review types and associated methodologies. *Health Information & Libraries Journal*, 26(2), 91–108.
- [25] Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.
- [26] Swidler, A. (1996). Clifford Geertz: Cultural Interpretation. *Contemporary Sociology*, 25, 299–301.
- [27] Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory Reconnected* (pp. 110–122). Routledge.
- [28] Hans Robert Jauss, *Toward an Aesthetic of Reception* (1982); Wolfgang Iser, *The Act of Reading* (1978).

- [29] Hall, S. (2019). Encoding – decoding (1980). In *Crime and media* (pp. 44-55). Routledge.
- [30] Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (Chicago: Aldine, 1967).
- [31] Nasr Hamid Abu Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (Utrecht: Humanistics University Press, 2004).
- [32] Rudolf Otto, *The Idea of the Holy*, trans. John W. Harvey (New York: Oxford University Press, 1923; 2nd ed. 1950).
- [33] Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (Boston: Harcourt, 1959).
- [34] Randall Studstill, "Eliade, Phenomenology, and the Sacred," *Religious Studies* 36, no. 2 (2000): 177–194, <https://doi.org/10.1017/S0034412500005175>.
- [35] Karl Mannheim, *Ideology and Utopia: An Introduction to the Sociology of Knowledge*, trans. Louis Wirth dan Edward Shils (New York: Harcourt, Brace, 1936).
- [36] Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory Reconnected* (pp. 110-122). Routledge.
- [37] Labib, H. A., & Pamungkas, M. I. (2024). Living qur'an: Al-qur'an reception in al muhammad cepu islamic boarding school. *Cushioning*, 104–110. <https://doi.org/10.59944/amorti.v3i3.309>
- [38] Stuart Hall, "Encoding/Decoding," dalam *Culture, Media, Language: Working Papers in Cultural Studies, 1972–79*, ed. Stuart Hall et al. (London: Hutchinson, 1980), 128–138.
- [39] Raymond Williams, *Marxism and Literature* (Oxford: Oxford University Press, 1977).
- [40] Mr. Mansyur, *Living Qur'an and Hadith Research Methodology* (Yogyakarta: Teras, 2007).
- [41] Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Function of the Scripture," *Journal of the Study of the Sciences of the Qur'an and Hadith* (2021).
- [42] Samsul Ariyadi, "The Qur'an, Digital Tools and the Transformation of Religious Media," *Indonesian Central Multidisciplinary Journal (MICJO)* 2, no. 3 (2025): 2793–2800.
- [43] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (London: Routledge, 2013); Stuart Hall,

- "Encoding/Decoding," dalam *Culture, Media, Language*, ed. Stuart Hall et al. (London: Hutchinson, 1980).
- [44] Hans Robert Jauss, *Toward an Aesthetic of Reception* (1982); Wolfgang Iser, *The Act of Reading* (1978).
- [45] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (1966).
- [46] Swidler, A. (1996). Clifford Geertz: Cultural Interpretation. *Contemporary Sociology*, 25, 299-301.
- [47] Stuart Hall, "Encoding/Decoding," dalam *Culture, Media, Language* (1980).
- [48] Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an in Indonesia* (Honolulu: University of Hawai'i Press, 2004).
- [49] Frederick M. Denny, "Qur'an Recitation: A Tradition of Oral Performance and Transmission," *Oral Tradition* 4, no. 1-2 (1989): 5-26.
- [50] Stuart Hall, "Encoding/Decoding," dalam *Culture, Media, Language: Working Papers in Cultural Studies, 1972-79*, ed. Stuart Hall et al. (London: Hutchinson, 1980), 128-138.
- [51] Bruce Lincoln, *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification* (New York: Oxford University Press, 1989).
- [52] Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Function of the Scripture," *Journal of the Study of the Sciences of the Qur'an and Hadith* (2021).
- [53] Bunyamin, Fansuri, Salam, Elmi, and Sagirah, "Al-Qur'an and the Science of Glory: A Study of the Living Qur'an of the Kalimantan Community," *Administrative Pulpit of FISIP UNTAG Semarang* 20, no. 2 (2023): 416-428.
- [54] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (1966).
- [55] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (1966).
- [56] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (London: Routledge, 2013).
- [57] Heidi A. Campbell, ed., *Digital Religion: Understanding Religious Practice in New Media Worlds* (London: Routledge, 2013).
- [58] Émile Durkheim, *The Elementary Forms of Religious Life*, trans. Karen E. Fields (New York: Free Press, 1995 [1912]).

- [59] Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Anchor Books, 1967).
- [60] Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Function of the Scripture," *Journal of the Study of the Sciences of the Qur'an and Hadith* (2021).
- [61] Ahmad Rafiq, *The History of the Qur'an: From Revelation to Reception (A Beginning of a Methodological Search)* (2012).
- [62] Hans Robert Jauss, *Toward an Aesthetic of Reception* (1982).
- [63] Clifford Geertz, *The Interpretation of Cultures* (1973).
- [64] Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, 2nd ed. (New York: Oxford University Press, 1999).
- [65] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).
- [66] Hans Robert Jauss, *Toward an Aesthetic of Reception* (Minneapolis: University of Minnesota Press, 1982).
- [67] Stuart Hall, "Encoding/Decoding," dalam *Culture, Media, Language: Working Papers in Cultural Studies, 1972–79*, ed. Stuart Hall et al. (London: Hutchinson, 1980), 128–138.

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/>.