



Digitizing Scientific Qur'anic Exegesis: A Decolonial Analysis of Tafsil.id

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Purpose

This study examined the Tafsil.id platform as a contemporary digital medium for scientific Qur'anic exegesis, addressing how digital tafsir initiatives in Indonesia reconfigure religious authority and knowledge production within a localized context.

Method

This research employed a qualitative content analysis of Tafsil.id, focusing on its thematic organization of Qur'anic verses, interpretive sources, and modes of scientific integration. The analysis was informed by relevant literature on scientific exegesis, digital religion, and decolonial perspectives.

Results/findings

The findings showed that Tafsil.id localized scientific Qur'anic interpretation through the use of Bahasa Indonesia and thematic structuring, making it more accessible to a wider audience. The platform showed a hybrid epistemic model that combined classical Arabic exegetical sources with contemporary scientific discourse in areas such as cosmology and environmental studies. This configuration expanded access while maintaining continuity with established interpretive traditions.

Conclusion

This study concluded that Tafsil.id helped to digitally mediate Qur'anic interpretation by increasing access and altering modes of involvement. However, its epistemic transformation was only partial, occurring through a bargain between localization and reliance. The study was limited to platform analysis and did not address user reception, which could be investigated in future research.

Keywords

Digitalizing, Decolonial analysis, Scientific Qur'anic Exegesis, Tafsil.id.

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Abstrak

Tujuan

Penelitian ini mengkaji platform Tafsil.id sebagai media digital kontemporer dalam tafsir ilmiah Al-Qur'an, dengan fokus pada bagaimana inisiatif tafsir digital di Indonesia merekonfigurasi otoritas keagamaan dan produksi pengetahuan dalam konteks lokal.

Metode

Penelitian ini menggunakan analisis konten kualitatif terhadap Tafsil.id, dengan menitikberatkan pada organisasi tematik ayat-ayat Al-Qur'an, sumber-sumber penafsiran, serta bentuk integrasi sains yang digunakan. Analisis ini didukung oleh kajian pustaka yang relevan mengenai tafsir ilmiah, agama digital, dan perspektif dekolonial.

Hasil/temuan

Temuan penelitian menunjukkan bahwa Tafsil.id melokalisasi tafsir ilmiah Al-Qur'an melalui penggunaan Bahasa Indonesia dan struktur tematik, sehingga lebih mudah diakses oleh khalayak luas. Pada saat yang sama, platform ini menampilkan model epistemik hibrid yang menggabungkan sumber-sumber tafsir klasik berbahasa Arab dengan wacana sains kontemporer, khususnya dalam bidang kosmologi dan studi lingkungan. Konfigurasi ini memperluas akses sekaligus mempertahankan kesinambungan dengan tradisi penafsiran yang telah mapan.

Kesimpulan

Penelitian ini menyimpulkan bahwa Tafsil.id berkontribusi dalam mediasi digital tafsir Al-Qur'an dengan memperluas akses dan membentuk ulang pola keterlibatan pembaca. Namun, transformasi epistemiknya bersifat parsial, karena berlangsung melalui negosiasi antara lokalisasi dan ketergantungan terhadap tradisi keilmuan yang ada. Penelitian ini terbatas pada analisis platform dan belum mencakup respons pengguna, yang dapat menjadi fokus kajian selanjutnya.

Kata kunci

Digitalisasi, analisis decolonial, tafsir ilmiah Al-Qur'an, Tafsil.id.

المخلص

الهدف

تهدف هذه الدراسة إلى تحليل منصة Tafsil.id بوصفها وسيطاً رقمياً معاصراً للتفسير العلمي للقرآن الكريم، مع التركيز على كيفية إعادة تشكيل مبادرات التفسير الرقمي في إندونيسيا لسلطة المعرفة الدينية وإنتاجها ضمن سياق محلي.

الطريقة

تعتمد هذه الدراسة على تحليل محتوى نوعي لمنصة Tafsil.id، مع التركيز على التنظيم الموضوعي للآيات القرآنية، ومصادر التفسير، وأنماط دمج العلوم. كما يستند التحليل إلى مراجعة أدبيات ذات صلة بالتفسير العلمي، والدين الرقمي، والمنظورات الديكولوجية.

النتائج

تشير النتائج إلى أن منصة Tafsil.id تعمل على توطين التفسير العلمي للقرآن الكريم من خلال استخدام اللغة الإندونيسية والبنية الموضوعية، مما يسهم في توسيع نطاق الوصول إلى جمهور أوسع. وفي الوقت ذاته، تُظهر المنصة نموذجاً إبستمولوجياً هجيناً يجمع بين المصادر التفسيرية العربية الكلاسيكية والخطاب العلمي المعاصر، خاصة في مجالات علم الكونيات والدراسات البيئية. ويسهم هذا التكوين في توسيع الوصول مع الحفاظ على الاستمرارية مع التقاليد التفسيرية الراسخة.

الخلاصة

تخلص هذه الدراسة إلى أن منصة Tafsil.id تسهم في الوساطة الرقمية للتفسير القرآني من خلال توسيع إمكانات الوصول وإعادة تشكيل أنماط التفاعل مع النص. غير أن هذا التحول الإبستمولوجي يظل جزئياً، إذ يتم عبر عملية تفاوض بين التوطين والاعتماد على الأطر المعرفية القائمة. وتقتصر هذه الدراسة على تحليل المنصة، دون تناول استجابات المستخدمين، وهو ما يمكن أن يشكل مجالاً للبحث المستقبلي.

الكلمات الرئيسية

الرقمنة؛ التحليل الديكولوجي؛ التفسير العلمي للقرآن الكريم؛ Tafsil.id

INTRODUCTION

Over the past century, *tafsīr ʿilmī* (scientific Qurʿanic exegesis) has emerged as a significant intellectual endeavor among modern Muslim scholars seeking to demonstrate the harmony between the Qurʿan and contemporary scientific knowledge. Although classical exegetes such as al-Ṭabarī and al-Rāzī occasionally engaged with scientific concepts, the modern expression of *tafsīr ʿilmī* reflects a more systematic attempt to integrate scientific insights into Qurʿanic interpretation (Morrison, 2020). This development was largely motivated by the challenges of modernity, including the rise of Western scientific paradigms and the colonial encounter, which prompted Muslim thinkers to reaffirm the intellectual vitality of Islam (Asnawi et al., 2021; Tamer, 2023). However, while *tafsīr ʿilmī* aspires to reveal scientific dimensions within the Qurʿan, its methodological and epistemological foundations remain contested. Critics argue that many contemporary attempts suffer from methodological weakness and risk compromising both the integrity of the Qurʿanic message and the principles of empirical science (Ismail & Asnawi, 2021; Mir, 2017).

In recent decades, *tafsīr ʿilmī* has extended beyond the exegetical domain into educational and apologetic contexts, where it serves to reconcile faith and reason within Muslim societies. For instance, in Indonesia, efforts have been made to integrate Qurʿanic concepts into science education to strengthen Tauhidic (monotheistic) values and cultivate a holistic worldview that bridges revelation and rational inquiry (Sapran et al., 2021; Zubaidi et al., 2025; Zubaidi & Asnawi, 2023). Nevertheless, contemporary debates continue regarding the proper scope and epistemic legitimacy of this approach. Some scholars advocate for a more interpretatively flexible engagement with the Qurʿan, cautioning against over-scientizing its meanings and urging a return to its theological and ethical dimensions (Majid, 2014; Saleh, 2020). Overall, *tafsīr ʿilmī* remains a dynamic and evolving field whose sustainability depends on achieving methodological rigor and maintaining fidelity to the broader Islamic hermeneutical tradition.

In the digital era, *tafsīr ʿilmī* has undergone a remarkable transformation through the proliferation of online platforms and emerging technologies that facilitate its global dissemination and popularization. Digital media such as YouTube channels now play a vital role in presenting Qurʿanic interpretations using accessible and engaging formats, including webinars, lectures, and animations, thereby reaching broader audiences while striving to maintain authenticity (Razzak et al., 2024). Simultaneously, advanced technologies such as artificial intelligence (AI) and natural language processing (NLP) have been integrated into digital *tafsīr* platforms to enhance interactivity, semantic searchability, and the precision of interpretative content (Sati et al., 2025). Blockchain frameworks have further contributed to preserving the textual integrity of the Qurʿan in digital form, preventing unauthorized alterations and ensuring the reliability of online versions (Abubakar & Hassan, 2018; Hanif et al., 2024). While these innovations have significantly increased accessibility, they also pose epistemological and ethical challenges concerning interpretive authority and the standardization of digital exegesis (Sabbah & Selamat, 2015; Sahimi et al., 2025). Consequently, the success of digital *tafsīr ʿilmī* depends on balancing technological advancement with traditional scholarly rigor, ensuring that innovation serves to enhance rather than compromise the authenticity and credibility of Qurʿanic interpretation.

The expansion of digital Islam has fundamentally redefined how Muslims access, interpret, and engage with religious knowledge in the contemporary era (Bunt, 2018; Campbell, 2020). Through the proliferation of online platforms, Qurʿanic interpretation has increasingly become mediated by digital technologies, resulting in the emergence of new epistemic authorities that operate beyond the conventional domain of traditional *ʿulamāʾ*. These digital spaces not only democratize access to religious knowledge but also reshape interpretive dynamics by allowing diverse voices and methodologies to coexist and interact within a shared virtual sphere. Within this evolving landscape, Tafsir.id (Tafsir Sains Digital) serves as a distinctive Indonesian initiative that exemplifies the localization of *tafsīr ʿilmī* in the digital age. By integrating localized linguistic expressions, cultural sym-

bolism, and contemporary scientific narratives, *Tafsil.id* bridges classical exegetical traditions with modern scientific discourse, reflecting Indonesia's broader efforts to harmonize Islam, science, and technology through culturally resonant digital frameworks.

Despite the growing body of scholarship on *tafsīr 'ilmī* and digital Islam, limited attention has been given to how digital media reshape the epistemology of scientific exegesis in postcolonial and non-Arab contexts. Existing studies largely concentrate either on the scientific content and apologetic dimensions of *tafsīr 'ilmī*, as seen in the works of figures such as Zaghoul El-Naggar and Harun Yahya, or on the sociotechnical transformations of religious authority and practice within digital Islam (Bunt, 2018; Campbell, 2020). However, few studies have sought to integrate these domains to interrogate digitalization as a potential decolonial act that redistributes interpretive authority and challenges the linguistic hierarchy dominated by Arabic and Arab-centric scholarship. This study therefore addresses the gap by examining the extent to which *Tafsil.id* enacts epistemic decolonization through its recontextualization of Qur'anic scientific interpretation into the Indonesian language and digital format, situating local epistemologies within a global discourse on Islam, science, and technology.

Drawing upon decolonial theory, postcolonial piety, and hybridity, *Tafsil.id* can be understood as a digital project that reconfigures epistemic, linguistic, and interpretive authority within Qur'anic scholarship. Decolonial theory, as articulated by Quijano, Mignolo, and Grosfoguel, frames *Tafsil.id* as a challenge to epistemic dependency and linguistic centrality, disrupting the Arab-centric hierarchy of Qur'anic knowledge production through localized Indonesian expression and digital mediation (Knauß, 2021; Zembylas, 2025). Postcolonial piety, informed by Campbell (2020), elucidates how *Tafsil.id* integrates modern media practices with traditional religiosity, producing hybrid devotional forms that sustain faith while embracing digital participation. Meanwhile, Bhabha's (2012) concept of hybridity clarifies how the translation and adaptation of Arabic materials—such as those by al-Muṣliḥ (2014) and al-Najjār (2007)—both extend and complicate decolonial agency, creating layered meanings that oscillate between inherited authority and localized reinterpretation (Al-Tarawneh, 2022; Ettobi, 2015). Taken together, these theoretical frameworks reveal how *Tafsil.id* repositions religious authority, epistemic ownership, and digital participation in the postcolonial Muslim world, embodying epistemic delinking that is simultaneously resistant, integrative, and innovative.

This study aims to analyze *Tafsil.id* as a digital platform that redefines scientific Qur'anic exegesis through the intertwined lenses of decolonial epistemology and postcolonial piety. It seeks to investigate how *Tafsil.id* constructs and categorizes Qur'anic interpretations related to science, examining the digital mechanisms and thematic structures through which knowledge is organized and disseminated. The first research question explores the platform's interpretation architecture—how it systematizes scientific Qur'anic data into accessible categories reflecting both classical exegetical reasoning and contemporary scientific discourse. The second question examines the epistemological orientation of *Tafsil.id* toward revelation (*wahy*) and science, identifying whether it promotes a complementary, hierarchical, or dialogical relationship between divine knowledge and empirical inquiry. The third question interrogates the extent to which *Tafsil.id*'s digital and linguistic forms—particularly its use of the Indonesian language and locally contextualized scientific terminology—constitute acts of epistemic decolonization and hybrid postcolonial agency that challenge Arabocentric and Western-centric paradigms of Qur'anic knowledge production (Bhabha, 2012; Mignolo, 2007). Through this framework, the study positions *Tafsil.id* as a site of negotiated epistemic transformation where digital technology, local language, and religious interpretation converge to reshape the authority and accessibility of Qur'anic scientific discourse.

METHOD

This study employs a qualitative content analysis to examine how the Tafsil.id platform presents scientific Qur'anic exegesis within a digital context. The approach focuses on interpretive patterns rather than statistical measurement, aiming to understand how scientific meanings are constructed and communicated through thematic organization and digital mediation.

The primary data consist of selected thematic entries from Tafsil.id related to cosmology, biology, and environmental studies. These domains were chosen because they represent the most prominent categories in scientific interpretations of the Qur'an and frequently appear in discussions of *āyāt kawniyyah* (cosmic verses). Data selection was conducted purposively, based on the relevance of entries to scientific discourse and the consistency of their interpretive structure. Each entry includes the Qur'anic verse, its Indonesian translation, and an accompanying scientific explanation, which together form the unit of analysis in this study.

Secondary data include scholarly works on scientific exegesis, digital Islam, and decolonial thought, which provide the conceptual background for interpreting the platform (Bunt, 2018; Campbell, 2020; Mignolo, 2007; Quijano, 2000). These sources are not treated as objects of analysis but as interpretive lenses to contextualize the findings.

Data analysis was conducted through four stages. First, thematic categorization was used to identify how Qur'anic verses are organized into scientific domains. Second, source analysis examined the types of references employed in each entry, including classical tafsīr and modern scientific material. Third, interpretive analysis assessed how the relationship between revelation and science is constructed, focusing on whether it is presented as confirmatory, dialogical, or integrative. Fourth, a critical reading applied to identify patterns of localization in language use and contextual framing, informed by discussions on epistemic decolonization and postcolonial hybridity (Bhabha, 2012; Lumbar, 2022). Through these procedures, the study seeks to describe how Tafsil.id structures and communicates scientific Qur'anic interpretation within a contemporary digital environment.

RESULT/FINDING AND DISCUSSION

Thematic Organization and Content Structure

The analysis shows that the Tafsil.id platform organizes Qur'anic verses into distinct scientific domains, including astronomy, geology, hydrology, botany, zoology, medicine, and environmental science. This thematic categorization is consistently applied across the platform, allowing users to access verses based on specific scientific topics rather than following a verse-by-verse.

The structure of this categorization corresponds to earlier thematic publications produced by the *Lajnah Pentashihan Mushaf Al-Qur'an* (LPMQ) of Indonesia's Ministry of Religious Affairs, such as *Air dalam Perspektif Al-Qur'an dan Sains* (Tim Penyusun, 2010a), *Tumbuhan dalam Perspektif Al-Qur'an dan Sains* (Tim Penyusun, 2010c), and *Hewan dalam Perspektif Al-Qur'an dan Sains* (Tim Penyusun, 2010b). These thematic groupings are reproduced in digital form and adapted into an online navigational system.

Each entry on Tafsil.id follows a relatively uniform format consisting of three main components: (1) the Arabic text of the Qur'anic verse, (2) its Indonesian translation, and (3) a scientific commentary. The Arabic text is sourced from the official government platform (quran.kemenag.go.id), while the translation follows the standardized version issued by the Indonesian Ministry of Religious Affairs. The scientific commentary integrates references from both classical Islamic scholarship and modern scientific material.

Source of Interpretation

The findings indicate that Tafsil.id incorporates a combination of Arabic and Indonesian sources in its interpretive content. Among the frequently cited works are al-Muṣliḥ's

(2014) *Al-I'jāz al-'Ilmī fī al-Qur'ān wa al-Sunnah* and al-Najjār's (2007) *Tafsīr al-Āyāt al-Kawniyyah fī al-Qur'ān al-Karīm*, which are presented in Indonesian translation or paraphrased form. These sources are used alongside contemporary scientific references to construct the explanatory sections of each entry. Integrating these materials indicates that Tafsil.id does not rely exclusively on a single interpretive tradition but combines multiple sources to present scientific explanations of Qur'anic verses.

Digital Features and User Interaction

The platform provides several digital features that support user navigation and access. These include keyword-based search functions and categorized browsing menus, particularly under sections labeled *Tema Sains and Ayat Sains*. Through these features, users can explore Qur'anic verses based on thematic groupings or specific scientific topics. Such features correspond to broader patterns of digital religious engagement, where online platforms facilitate accessibility and user interaction in the dissemination of religious knowledge (Bunt, 2018; Campbell, 2020).

Representation of the Relationship Between Revelation and Science

The analysis shows that Tafsil.id consistently presents the Qur'an as the primary reference point, while scientific explanations are used to support or elaborate the meaning of the verses. In many entries, scientific information is introduced after the presentation of the verse and its translation, indicating a sequential relationship in which revelation precedes scientific interpretation.

Some entries include reflective language that invites readers to consider natural phenomena as signs (*āyāt*) that can be explored through both religious and scientific perspectives. This pattern reflects a mode of engagement in which scientific knowledge is presented alongside, rather than in opposition to, scriptural interpretation.

Linguistic Presentation

All content on Tafsil.id is presented in Bahasa Indonesia, including the interface, thematic categories, and interpretive explanations. Arabic is kept only for the Qur'anic text itself. This linguistic structure allows users who are not proficient in Arabic to access and navigate the platform's content.

The use of Bahasa Indonesia is applied consistently across all sections, showing a standardized approach to language in the presentation of scientific Qur'anic interpretation. This aligns with broader trends in localized digital religious communication, where vernacular language plays a central role in expanding access to religious knowledge (Campbell, 2020).

Epistemic Decolonization

The findings suggest that the Tafsil.id platform can be read through the lens of what Walter Mignolo (2009) conceptualizes as epistemic disobedience, in its effort to shift Qur'anic scientific interpretation into a localized linguistic and cultural framework. By organizing scientific exegesis in Bahasa Indonesia and embedding it within a digital interface, Tafsil.id appears to decenter the long-standing dominance of Arabic as the primary medium of *tafsīr 'ilmī* and, to some extent, the authority of Western scientific discourse as an external interpretive benchmark.

However, this apparent decolonial move needs to be situated in relation to earlier studies on scientific exegesis, which often emphasize the continued centrality of Arabic scholarly authority. For instance, works such as those by al-Najjār and al-Muṣliḥ position scientific *tafsīr* within a framework that remains rooted in Arab intellectual traditions. Tafsil.id does not depart from earlier models but re-mediate them within an Indonesian digital context. This suggests that its contribution lies less in epistemic rupture and more in epistemic relocation.

From this perspective, Tafsil.id partially aligns with Joseph Lombard's (2022) call to

decenter Eurocentric paradigms in Qur'anic Studies by foregrounding non-Western intellectual traditions. The platform's use of Bahasa Indonesia expands access and enables local audiences to engage directly with Qur'anic scientific discourse. The findings show that this linguistic localization does not entirely eliminate dependency on established Arabic sources, which continue to function as key interpretive authorities.

This tension becomes evident when Tafsil.id is examined through the broader framework of decolonial theory. While Walter D. Mignolo and Catherine Walsh (2018) emphasize pluriversality as the coexistence of multiple epistemic centers, the case of Tafsil.id suggests a more negotiated form of plurality. Rather than fully displacing dominant epistemic structures, the platform operates within a hybrid space where local agency and inherited authority coexist. In this sense, its epistemic strategy reflects not a complete break from Arab–Western paradigms, but a reconfiguration of their roles within a localized interpretive environment.

The use of Bahasa Indonesia as the primary medium of interpretation can be seen as a significant, yet bounded, form of linguistic decolonization. It enables broader participation and reduces barriers to access, but it also functions alongside the continued reliance on translated or adapted Arabic works. This indicates that linguistic autonomy operates in tandem with epistemic continuity, rather than replacing it entirely.

Taken together, these findings suggest that Tafsil.id contributes to the decentralization of Qur'anic knowledge production, but in a gradual and negotiated manner. Its significance lies not in fully overturning existing epistemic hierarchies, but in redistributing interpretive access and repositioning the locus of engagement. In this sense, Tafsil.id represents a form of practical decolonization, where digital mediation and linguistic localization expand participation while remaining structurally connected to established scholarly traditions.

Translational Dependency and Hybrid Epistemology

Although the Tafsil.id platform represents a distinctly Indonesian initiative in scientific Qur'anic interpretation, the findings show it remains structurally dependent on authoritative Arabic sources, particularly the works of al-Muṣṭahfī (2014) and al-Najjār (2007). As observed in the data, these sources are not merely supplementary but function as primary interpretive references, showing that Tafsil.id operates within an inherited epistemic framework rather than constructing an entirely new one.

This pattern invites a more critical engagement with existing scholarship on *tafsīr ʿilmī*, which has often been characterized by its reliance on the authority of Arab scholars in articulating the relationship between revelation and science. Tafsil.id does not fundamentally depart from earlier models of scientific exegesis but re-mediates them through translation and digital presentation. Its contribution, therefore, lies not in epistemic independence, but in the reconfiguration of access and audience.

From the perspective of Homi K. Bhabha (2012), this dynamic reflects a condition of ambivalent hybridity, where local initiatives simultaneously reproduce and renegotiate inherited structures of authority. Tafsil.id localizes the discourse of *āyāt kawaniyyah* through Bahasa Indonesia and digital accessibility, yet continues to rely on epistemic paradigms rooted in Arab-Islamic scholarship. This dual orientation positions the platform as both an extension of and a response to the global tradition of scientific *tafsīr*.

Importantly, the findings suggest that translation in Tafsil.id operates as a double-edged epistemic process. On the one hand, the translation of Arabic scientific exegesis into Bahasa Indonesia expands access and enables broader participation, particularly for non-Arabic-speaking audiences. On the other hand, the continued centrality of these translated sources indicates that interpretive authority is not fully decentralized, but redistributed within a new linguistic medium. In this sense, Tafsil.id does not eliminate epistemic hierarchy but transforms its mode of circulation.

This tension complicates the assumption that localization necessarily entails decolonization. While the platform demonstrates a clear effort to adapt scientific *tafsīr* to the Indo-

nesian context, its reliance on established Arabic authorities suggests a form of mediated dependency rather than full epistemic autonomy. The resulting epistemology is therefore hybrid: it is locally articulated, yet structurally connected to transnational scholarly traditions.

Provincializing Epistemic Centers

The case of Tafsil.id can also be interpreted in light of Dipesh Chakrabarty's (2007) call to "provincialize Europe," although in this context the process extends beyond Western epistemic dominance to include the enduring authority of Arab theological traditions. By reorganizing Qur'anic interpretation through thematic structures, Bahasa Indonesia narration, and digital accessibility, Tafsil.id relocates the site of knowledge production into a local pedagogical and linguistic environment.

However, the findings indicate this process is not a complete displacement of external epistemic centers. As noted earlier, the continued reliance on works such as al-Muṣṭahfi (2014) and al-Najjār (2007) suggests that Arab scholarship remains an important reference point. Thus, rather than fully "provincializing" these centers, Tafsil.id repositions them within a localized framework of interpretation.

This repositioning is evident in the way translated materials are integrated into a digital and thematic structure that reflects Indonesian educational and intellectual priorities. In this sense, Tafsil.id constructs what may be described as a vernacular mode of Qur'anic reasoning, in which global sources are rearticulated through local language and pedagogical design. Yet, this vernacularisation does not entirely displace the authority of its sources; instead, it reframes their function within a different epistemic context.

Accordingly, Tafsil.id can be understood as participating in a form of decentralized knowledge production, where multiple epistemic centres coexist but do not operate on equal footing. The platform expands the space of interpretation by enabling local engagement, while still maintaining continuity with established scholarly traditions. This suggests that epistemic decentralization in digital *tafsīr* is better understood as a process of negotiation rather than rupture.

Postcolonial Piety and Digital Mediation

The findings show that the Tafsil.id platform facilitates a form of digitally mediated engagement with the Qur'an, which can be interpreted in light of Heidi Campbell's (2012) concept of digital religion, where online environments reshape religious practice through interactivity and accessibility. Features such as thematic browsing, keyword search, and structured content presentation enable users to navigate Qur'anic verses independently, suggesting a shift from linear reading toward exploratory engagement.

This pattern appears to align with and Echchaibi's (2011) notion of a "networked ummah," in which religious meaning is circulated through decentralized and participatory media environments. In Tafsil.id, users are not restricted to predefined interpretive sequences but can access verses across thematic categories, potentially fostering a sense of active participation in the interpretive process.

However, the extent to which this participation constitutes a transformation of religious authority requires further qualification. While the platform provides greater accessibility and navigational freedom, the interpretive content itself remains pre-structured and curated. As shown in the findings, each entry follows a fixed format and relies on established sources, limiting the scope for user-generated interpretation. In this sense, Tafsil.id may expand access to interpretation without decentralizing interpretive authority.

This tension suggests that digital mediation does not automatically translate into epistemic empowerment. Rather than producing new forms of piety, Tafsil.id appears to reconfigure existing patterns of engagement within a digital environment. Users may experience increased interactivity through browsing and selection, yet the underlying interpretive framework remains guided by authoritative structures embedded in the platform.

From this perspective, the notion of "postcolonial piety" can be understood not as a

radical transformation, but as a negotiated adaptation. Tafsil.id enables users to engage with the Qur'an through digital practices such as searching, selecting, and cross-referencing thematic content. These practices operate within a controlled interpretive system, where the boundaries of meaning are defined by curated sources and institutional frameworks.

Accordingly, Tafsil.id reflects a hybrid mode of religious engagement, in which digital participation coexists with structured authority. Its contribution lies in expanding the modalities of access and interaction, while maintaining continuity with established interpretive traditions. This suggests that digital platforms in Islamic contexts may function less as sites of epistemic rupture and more as spaces of mediated participation, where piety is reshaped but not entirely redefined.

Educational Democratization and Participatory Epistemology

The findings show that the Tafsil.id platform functions as a pedagogical interface that connects Qur'anic interpretation with thematic domains such as astronomy, biology, and environmental science. Through this structure, users can engage with Qur'anic verses within a framework that resonates with contemporary scientific categories, suggesting alignment between religious learning and broader discourses of scientific literacy.

This model appears to support what Boaventura de Sousa Santos (2018) describes as “pluriversal epistemology,” where multiple systems of knowledge coexist and interact. In Tafsil.id, revelation and scientific explanation are presented alongside one another, potentially enabling users to approach Qur'anic interpretation through both theological and empirical perspectives.

However, the extent to which this configuration constitutes genuine epistemic plurality requires careful qualification. While the platform integrates scientific themes into Qur'anic interpretation, the findings show that the selection of content, sources, and explanatory frameworks remains curated and structured. Scientific knowledge is not presented as an independent epistemic system, but as a supporting layer that follows the primacy of revelation. This suggests that the relationship between knowledge systems is complementary, but not necessarily symmetrical.

Similarly, although Tafsil.id expands access by making its content openly available and navigable through digital features, this accessibility does not automatically translate into participatory knowledge production. Users can select, navigate, and read content independently; however, they do not directly contribute to the construction or modification of interpretations. In this sense, participation is primarily navigational rather than interpretive.

This distinction complicates the notion of “educational democratization.” Rather than transforming users into active producers of knowledge, Tafsil.id appears to reposition them as engaged consumers within a structured interpretive environment. The platform broadens access and enhances usability, but it maintains a clear boundary between knowledge producers and users.

From this perspective, Tafsil.id may be better understood as facilitating pedagogical accessibility rather than full epistemic democratization. Its contribution lies in bridging Qur'anic interpretation with scientific discourse in a format that is accessible and educationally relevant, while preserving the authority of curated sources and established interpretive frameworks.

Accordingly, the platform reflects a hybrid epistemic model in which openness and structure coexist. It expands the reach of Qur'anic scientific interpretation and aligns it with contemporary educational contexts, yet it does so within a controlled system of knowledge production. This suggests that digital *tafsīr* platforms such as Tafsil.id do not eliminate epistemic hierarchy but reorganize it in ways that make it more accessible without altering its underlying structure.

Toward a Decolonial Ecology of Interpretation

The findings show that the Tafsil.id platform incorporates ecological themes into its scientific interpretation of the Qur'an, including discussions of environmental degradation such as *fasād fī al-barri wa al-baḥr* in Q. al-Rūm (30:41)(Tafsil.id., 2024). In these entries, environmental issues are presented not only as empirical phenomena but also as morally significant conditions, linking ecological imbalance to human ethical responsibility.

This pattern can be interpreted in light of Walter Mignolo's (2009) notion of epistemic disobedience, particularly in the way Tafsil.id reintroduces revelation as a relevant framework for engaging contemporary environmental concerns. By situating ecological problems within a Qur'anic moral discourse, the platform offers an alternative to purely technocratic approaches that dominate much of modern environmental science.

However, this interpretive move also invites comparison with existing approaches in Islamic eco-theology, which have similarly sought to integrate environmental ethics with Qur'anic teachings. Tafsil.id does not represent a wholly new paradigm, but rather extends an ongoing effort to articulate ecological responsibility within an Islamic framework. Its distinctive contribution lies in presenting these ideas through a digital and thematically organized platform that is accessible to a broader audience.

At the same time, the extent to which this approach constitutes a fully "decolonial" ecological framework requires careful consideration. While Tafsil.id reframes environmental issues through Qur'anic concepts and local language, the scientific explanations it employs remain largely derived from global (often Western-dominated) scientific discourse. This suggests that the platform operates within a hybrid epistemic space, where Islamic ethical perspectives and modern scientific knowledge are combined rather than fundamentally restructured.

From this perspective, the notion of a "decolonial ecology of interpretation" may be better understood as an emerging and partial process. Tafsil.id contributes to expanding the role of religious discourse in environmental reflection, but it does so within the constraints of existing scientific and interpretive paradigms. Its ecological readings highlight the moral dimensions of environmental crises, yet they do not fully displace the epistemic frameworks through which those crises are defined.

Accordingly, Tafsil.id can be seen as advancing a form of integrative ecological interpretation, in which revelation and environmental science are brought into dialogue. This contribution is significant in broadening the scope of Qur'anic engagement with contemporary issues, while also illustrating the ongoing negotiation between local religious perspectives and global knowledge systems in the digital age.

Synthesis: Digital Hybridity as Decolonial Negotiation

The analysis of the Tafsil.id platform across its thematic structure, sources of interpretation, digital features, and pedagogical orientation reveals a consistent pattern: the coexistence of localization and dependency within its epistemic framework. Rather than representing a fully autonomous model of Qur'anic scientific interpretation, Tafsil.id operates within a space of negotiation where local, transnational, and digital elements intersect. This pattern can be understood through Homi K. Bhabha's (2012) concept of the "third space," in which cultural production emerges not through complete rupture, but through the interaction of multiple epistemic traditions. In the case of Tafsil.id, this interaction is evident in the simultaneous use of Bahasa Indonesia as a medium of access, Arabic scholarly works as interpretive foundations, and modern scientific discourse as an explanatory framework.

However, the findings suggest that this hybridity is not a neutral synthesis. As discussed in earlier sections, the platform expands accessibility through digital mediation and linguistic localization, yet maintains structured authority through curated content and reliance on established sources. This shows that Tafsil.id does not dissolve epistemic hierarchy, but reorganizes it into a more accessible and distributed form. This reorganization enables new modes of engagement. Users are able to navigate, select, and relate Qur'anic

verses to scientific themes, positioning them as active participants in the consumption of knowledge, even if not in its production. Similarly, integrating ecological and educational themes shows how Qur'anic interpretation is extended into contemporary domains, albeit within existing epistemic constraints.

Taken together, these dynamics suggest that Tafsil.id exemplifies a form of digital hybridity characterized by negotiation rather than resolution. Its decolonial potential lies not in fully overcoming dependency on Arab or Western epistemic structures, but in reshaping how these structures are accessed, mediated, and experienced within a localized context. Accordingly, Tafsil.id can be understood as part of an emerging pattern in digital Islamic scholarship, where epistemic transformation occurs incrementally through mediation, translation, and participation. This model highlights that decolonization in Qur'anic interpretation is less a definitive outcome than an ongoing process of adjustment, in which authority, access, and meaning are continuously renegotiated.

CONCLUSION

This study has shown that the Tafsil.id platform reconfigures scientific Qur'anic exegesis through a combination of thematic organisation, digital mediation, and linguistic localisation within the Indonesian context. By structuring Qur'anic verses around scientific themes and presenting them in Bahasa Indonesia, the platform expands access to *tafsīr 'ilmī* and aligns it with contemporary modes of learning and inquiry.

The analysis shows that this transformation operates within a hybrid epistemic framework. While Tafsil.id contributes to the localisation of Qur'anic interpretation and broadens public engagement, it remains connected to established Arabic scholarly traditions and global scientific discourse. This shows that its decolonial dimension is best understood as a process of negotiation rather than a complete epistemic shift.

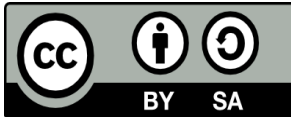
The study contributes to the field of Qur'anic studies by highlighting digital tafsīr as a site where questions of authority, access, and knowledge production are actively reconfigured. It shows that digital platforms can extend the reach of Qur'anic interpretation and facilitate new forms of engagement, while still maintaining structured interpretive boundaries. However, this research is limited to a qualitative analysis of platform content and does not examine user reception or pedagogical outcomes in practice. Future research may therefore investigate how users interact with Tafsil.id, the extent to which it influences learning and interpretation, and how similar platforms contribute to the evolving relationship between religion, science, and digital media in Muslim societies.

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