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Transformation of Tafsir Learning in Indonesia: From Traditional Pedagogy to Digital Mediation

Transformasi Pembelajaran Tafsir di Indonesia: Dari Pedagogi Tradisional menuju Mediasi Digital

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Abstract: *This study examines the transformation of tafsir learning in Indonesia from traditional pedagogical practices to digitally mediated learning environments. Drawing on an analysis of 38 scholarly publications published between 2016 and 2025, including journal articles, conference proceedings, and theses, it investigates changes in teaching methods, learning interactions, access to exegetical sources, and religious authority. The findings indicate that digital platforms, including YouTube, Facebook, X, and websites, have expanded opportunities for accessing and engaging with Qur'anic interpretation beyond conventional face-to-face settings. However, this development has not eliminated traditional methods such as bandongan and sorogan, which continue to provide important forms of direct scholarly guidance. Instead, digital mediation has diversified the ways tafsir knowledge is transmitted, accessed, and discussed. While these developments increase accessibility and flexibility, they also raise concerns regarding source credibility, interpretive competence, and the changing relationship between teachers and learners. The study argues that digital transformation in tafsir education should be understood not simply as technological substitution but as a reconfiguration of pedagogical practices and knowledge transmission within Indonesian Islamic education.*

Keywords: Tafsir learning; Digital mediation; Traditional pedagogy, religious authority, Indonesia

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Abstrak: *Penelitian ini mengkaji transformasi pembelajaran tafsir di Indonesia dari praktik pedagogi tradisional menuju lingkungan pembelajaran yang dimediasi teknologi digital. Berdasarkan analisis terhadap 38 publikasi ilmiah yang terbit pada 2016–2025, meliputi artikel jurnal, prosiding, dan tesis, penelitian ini menelaah perubahan metode pengajaran, interaksi pembelajaran, akses terhadap sumber tafsir, dan otoritas keagamaan. Temuan menunjukkan bahwa platform digital, termasuk YouTube, Facebook, X, dan situs web, telah memperluas akses dan keterlibatan masyarakat dalam pembelajaran tafsir di luar ruang tatap muka konvensional. Namun, perkembangan tersebut tidak menghilangkan metode tradisional seperti bandongan dan sorogan, yang tetap berperan dalam memberikan bimbingan keilmuan secara langsung. Mediasi digital justru memperluas cara pengetahuan tafsir disampaikan, diakses, dan didiskusikan. Di satu sisi, perubahan ini meningkatkan aksesibilitas dan fleksibilitas pembelajaran; di sisi lain, muncul persoalan kredibilitas sumber, kompetensi penafsiran, serta perubahan hubungan antara pengajar dan peserta didik. Penelitian ini menunjukkan bahwa transformasi digital dalam pembelajaran tafsir bukan sekadar penggantian media, melainkan perubahan praktik pedagogis dan transmisi pengetahuan dalam pendidikan Islam di Indonesia.*

Kata Kunci: Pembelajaran tafsir; Mediasi digital; Pedagogi tradisional, Otoritas keagamaan, Indonesia

Introduction

According to Karel Steenbrink, early Islamic education in Indonesia developed from simple religious institutions such as the *mushalla, surau*, or *langgar*, which later evolved into more established educational institutions.[1] Early instruction focused on the Qur'an, particularly correct recitation and *tajwīd,* before gradually expanding to textual studies, including Arabic language and grammar.[2]

This educational system is generally categorized as non-formal or traditional, in contrast to formal education, which is organized, systematic, hierarchical, and time-bound.[3] traditional education has neither a fixed duration nor a prescribed syllabus. Students may therefore study the Qur'an and exegetical texts for varying periods, while the instructional content is determined directly by the texts being studied. In this sense, works such as *Tafsīr al-Jalālain* function simultaneously as learning materials and as the basis of the curriculum.

Other texts are also used to teach Arabic, Islamic jurisprudence, kalam or tauhid, ethics, and Sufism, with their selection adjusted to students' levels of comprehension and duration of study. In tafsir education, commonly used texts include *Tafsīr al-Jalālain*, *Tafsīr Ibn Kathīr*, and *Tafsīr Juz'ammā*.[4]

Two prominent pedagogical methods in this traditional educational system are *sorogan* and *bandongan*. Derived from the Javanese word *sorog*, *sorogan* refers to individual, face-to-face learning between a *santri* (student) and a *kiai* (Islamic scholar) or *ustaz* (teacher). Students take turns reading, translating, and explaining a

text before the teacher, who provides direct corrections and assessments. This method emphasizes personalized interaction between teacher and student.[5] *Bandongan,* derived from the Javanese term *bandong*, meaning to gather in groups, represents a collective teaching and learning model.[6] Corresponding to its nomenclature, this method prioritizes a collective teaching and learning paradigm.

This educational framework, including its literature and teaching methods, remains prevalent, particularly in pesantren.[7] Formal educational institutions such as universities employ more diverse methods, approaches, and sources of tafsir literature and are therefore not limited to *sorogan* and *bandongan*.[8] Nevertheless, both pesantren and universities retain direct interaction between teachers and learners as an important component of the educational process. With the emergence of the digital age and, more recently, artificial intelligence (AI),[9] however, the teaching of Islamic sciences, including tafsir and Qur'anic studies, has undergone significant transformation across pesantren, schools, and higher education institutions.[10]

Before the internet and digital technologies, acquiring interpretative knowledge generally required direct, face-to-face interaction in learning spaces such as the *halaqah.*[11] In the contemporary digital and virtual environment, learning can occur from home, across different locations, and at virtually any time, although face-to-face learning has not disappeared. In traditional settings, teachers, professors, and religious scholars could directly observe students' intellectual, spiritual, and emotional development. In digital environments, these dimensions are more difficult to assess, particularly spiritual and emotional development, whereas intellectual development remains relatively measurable through quantitative and qualitative methods.

Against this background, the present study systematically maps the development of tafsir studies and pedagogical methods in Indonesia based on scholarly literature published during the last decade. It examines the use of digital media, interpretative methods, major themes, models of digital-based tafsir, and the effects of digital media on teaching and learning. It also evaluates both the positive and negative implications of digital media for tafsir and Qur'anic studies. Accordingly, the central research question is: "How has tafsir learning in Indonesia evolved from traditional methodologies (*bandongan* and *sorogan*) to digital platforms, and what are the ramifications of this transformation?

Recent studies have examined the digital transformation of Qur'anic knowledge from several perspectives. Syukron et al. explore the relationship between digital platforms, Qur'anic reception, and religious authority,[12] while Erida et al. address changes in interpretive methods associated with digital technologies.[13] Surahman et al. specifically map artificial intelligence-based models for tafsir learning,[14] whereas

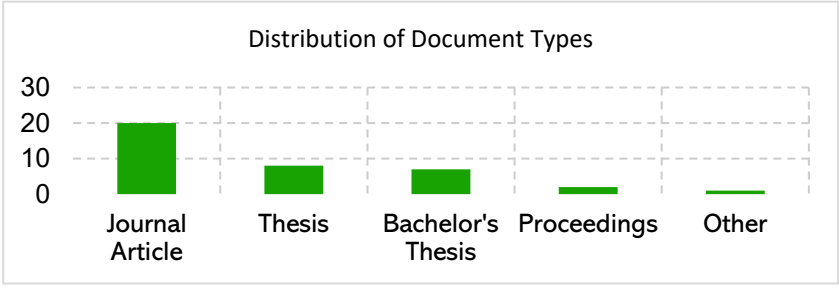
Asriadi AM et al. investigate the reconfiguration of religious authority in digital Qur'anic interpretation.[15] Other studies consider the implications of digitalization for traditional Qur'anic studies and the changing social contexts of tafsir in Indonesia.[16] Together, these contributions demonstrate the growing scholarly attention to digital Qur'anic interpretation, although they approach the subject through different analytical concerns.

Building on these studies, the present article focuses specifically on the pedagogical transformation of tafsir learning in Indonesia. Rather than examining digital interpretation solely as a matter of technology or religious authority, it analyzes how traditional teaching practices relate to emerging digital learning environments. Based on 38 scholarly publications from 2016 to 2025, the study addresses two questions: How has digital mediation reshaped the pedagogical practices and transmission of tafsir knowledge in Indonesia? What opportunities and challenges have emerged from this transformation? Its contribution lies in connecting changes in learning media with the continuing role of traditional pedagogy, teacher–student interaction, access to exegetical sources, and religious authority.

Method

This study examines library-based research from the past decade on Qur'anic interpretation in digital and virtual environments, drawing on journal articles, theses, and conference proceedings. It aims to identify the methods employed, dominant research themes, digital platforms used, and patterns of interpretation, including the use and impact of digital media in Indonesian interpretive studies.[17]

The dataset that served as the focal point of the investigation comprised 38 scholarly works and does not include previous studies. This dataset included journal articles, conference proceedings, and theses.



The constraints associated with these works were solely pertinent to digital-based interpretations in Indonesia, explicitly excluded the simply study of the Qur'an, and the object is abroad. The subjects of investigation utilized in this study were categorized into two distinct types, specifically primary and secondary data.[18]

Corpus List by Media/Platform

Media/Platform	Number of Entries	Percentage
YouTube	15	39,5%
Website	9	23,7%
Facebook	4	10,5%
Instagram	4	10,5%
Twitter	1	2,6%
Audio-visual/Film	1	2,6%
The Role of Digitalization	4	10,5%

Primary data consist of works on digital and virtual Qur'anic interpretation studies conducted in Indonesia over the past decade, while secondary data include relevant books, journals, and other sources. The collected data are analyzed through a process of reduction, summarization, and organization into key points, followed by systematic classification according to the characteristics of the research subject and the categories established in the research framework:

No	Main Theme	Keywords / Issues Covered
1	Transformation and Digitalization of Tafsir	digitalization, new media, digital mushaf, applications, virtual environments, cyberspace
2	Media and Forms of Tafsir Presentation	YouTube, audiovisual media, websites, Facebook, Instagram, Twitter, film
3	Methods, Approaches and Hermeneutics	*tahlili, maudhu'i, ijmali, bi al-ma'tsur, adabi ijtima'i*, textual-contextual approaches
4	Ideology and Islamic Moderation	moderation, Salafi, Sunni, tolerance, deradicalization, inclusive-exclusive orientations
5	Authority, Sources and Credibility	democratization of sources, credibility, references, authority of *mufassir*
6	Contemporary Social Issues	childfree, tolerance, environmental issues, urban society, social problems
7	Reception and Use of Digital Tafsir	university students, learning, accessibility, digital natives, Living Qur'an

The clusters and classifications above are based on the research themes, data, and objects. Following this, a written description will be produced to facilitate the reconstruction of the concepts and theories derived from the analytical outcomes of the research. Finally, deductive and inductive conclusions will be formulated as the ultimate result of the data analysis.[19]

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Data were collected in accordance with the research subject and analyzed through classification, clustering, mapping, and comparative processes, with ChatGPT used as a supporting tool for data organization and analysis. The study employs a descriptive-analytical-critical approach, followed by inductive conclusion drawing to synthesize general findings from the collected data and sources. This process is considered philosophical because it relies on rational synthesis rather than solely on empirical observation and experimentation.[20]

The Formation of Digital Space

Social media is an internet-based medium that enables interactive, bidirectional communication and shifts information exchange from one-way dissemination to participatory interaction. Kotler and Keller emphasize the exchange of textual, visual, auditory, and video content,[21] while Dijk highlights user participation and collaboration.[22] Social media therefore facilitates interaction and social relations among users.

The influence of social media on the advancement and transformative interpretations within the Indonesian context is profoundly significant. According to a DataReportal report, by the end of 2025, there were 230 million internet users, with online penetration standing at 80.5 percent.[23] This statistic positions Indonesia as the fourth largest nation in terms of internet users globally.[24] The digital epoch commenced in the latter part of the 20th century and continues to evolve to this day. The data also correlates with the process of transforming the teaching of tafsir in Indonesia.

The growth of smartphones and global connectivity increased demand for data storage and cloud computing, while Big Data and the Internet of Things became prominent in the 2010s.[25] In the 2020s, artificial intelligence (AI) and autonomous technologies expanded into many fields,[26] including religion and Qur'anic exegesis, contributing to the emergence of the digital Qur'an and digital interpretation.

The Tafsir of Qur'an in Digital Space

The term *tafsīr* derives from al-fasr, associated with clarity and disclosure. Hasan 'Ashi relates it to *al-bayān wa al-kashf*, the clarification of Qur'anic meanings.[27] *Tafsīr* is often distinguished from *ta'wīl,* understood as *al-murajja'* (a point of return), although both concern the explanation of Qur'anic verses through argument and interpretation.[28]

Scholars differ on whether *tafsīr* and *ta'wīl* are distinct or equivalent; one distinction concerns the degree of explanation. Mufassirs also classify interpretation by source and approach, including *bi al-ma'thūr* or *bi al-riwāyah,* rational (*al-ra'y*), philosophical (*al-falsafah*), mystical (*al-sūfi*), and scientific (*al-'ilm*) interpretation.

Bi al-ma'thūr relies on the Qur'an and hadith, whereas philosophical interpretation employs philosophical principles and rational arguments.[29]

As a discipline, *tafsīr* requires a coherent method. The method of interpretation refers to the structured procedures and guidelines used to explain Qur'anic verses, while methodology concerns the broader framework through which those methods are understood and applied.[30]

Tafsir methods can be classified according to four dimensions. First, based on sources, they comprise *tafsīr bi al-ma'thūr*, derived from the Qur'an, Hadith, and statements of the Prophet's companions and *tābi'īn*, and *tafsīr bi al-ra'y*, based on the mufassir's reasoning. Second, interpretive validity is related to *'ulūm al-tafsīr* as part of *'ulūm al-Qur'an*. Third, interpretive techniques include *tafsīr al-taḥlīlī*, *al-ijmālī*, *al-mawḍū'ī*, and *al-muqāran*. Finally, interpretive styles encompass literary, jurisprudential, mystical, philosophical-theological, and scientific approaches.[31]

Digital interpretation first includes the digitization of printed tafsir into PDFs, e-books, and other soft files stored in digital repositories or cloud systems, such as *maktabah al-shāmilah*. It later developed into websites and dedicated Qur'anic interpretation applications that make exegetical materials accessible at any time.[32] Digital tafsir therefore concerns both access to digitized interpretive literature and pedagogical engagement with tafsir in digital environments. The initial model mainly converts printed texts into formats such as PDF, ePub, and e-books, whereas later models involve broader digital presentation and interaction.[33]

Conversely, the second digital interpretation model not only involves digitization but also engages in what is termed reinterpretation, which entails recontextualizing existing interpretive works and integrating the original sources of those interpretations. This model incorporates additional elements such as narrative constructs, descriptive accounts, analytical frameworks, and examinations of primary sources. Such forms are derived from both primary and secondary sources, including social media platforms like Facebook,[34] Instagram,[35] and various other media outlets,[36] and Cyber-Tafsir Nusantara.[37]

Digital interpretation is a part of digital religion,[38] which signifies the technologization of religious practices and their various dimensions, including the online interpretation of the Qur'an. There exist various terminologies employed to denote digital interpretation, specifically online, cyberspace, electronic, and digital, encompassing platforms such as websites, applications, and social media, inclusive of both auditory and visual elements.

Digital tafsir is characterized using internet-based applications and media for Qur'anic interpretation and can be classified into four categories. First, the digitalization of tafsir refers to converting printed interpretations into digital

formats, particularly through websites. Second, digital tafsir appears through dedicated applications and media, such as websites and the Muslim Muna platform. Third, tafsir is disseminated through digital and social media, including YouTube, Facebook, Instagram, Twitter, and other platforms, as illustrated by the works of Quraish Shihab, Gus Nur,[39] and Gus Yahya on You Tube;[40] Nadirsyah Hosein and Salman Harun on Facebook,[41] as well as Instagram and Twitter,[42] in addition to the digitization of al-Misbah's interpretation from print to digital.[43] Fourth, digital tafsir involves the engagement with technological innovations and social media by interpreting and contextualizing Qur'anic verses in response to contemporary developments.

When considering the content of tafsir and the medium through which it is presented, digital or audiovisual tafsir can be classified into six categories: the method of presentation, the interpretive approach, the language used, the characteristics of the *mufassir* (exegete), the sources of reference, and the genre of tafsir. From the perspective of the medium, further classifications emerge, encompassing the producer, the production process, and the visual presentation.[44] In this context, the actor—or the *mufassir*—becomes an integral part of the tafsir corpus itself; the underlying argument is that any act of interpretation cannot be separated from the individual performing that interpretation.

Transformation of Tafsir Teaching in Indonesia

As elucidated in the preceding sub-chapter, the advent of digital space has catalysed a significant transformation and advancement in the methodology of teaching interpretation within the Indonesian context. Prior to the proliferation of digital media, pedagogical approaches predominantly employed the *bandongan* and *sorogan* methods, confining the instructional process to specific locales. However, with the progressive evolution and innovation in information technology, the pedagogical framework for interpretation has also experienced a renewal. The reviewed literature indicates this advancement is substantiated by the data collected in this study.

An analysis of this data reveals that the learning media employed in the instruction of interpretation encompass platforms such as Facebook, YouTube, Instagram, Twitter, as well as websites. The examination of these media can be categorized into two distinct segments: the first pertains to digital spaces grounded in audiovisual elements, including YouTube, television, and films; the second pertains to digital spaces predicated on textual and narrative formats, such as websites, Facebook, Instagram, and Twitter or media X.

According to the findings of Nafisatuzzahro's research for 18 channels,[45] YouTube has effectively fostered the emergence of a novel interpretative modality,

characterized as the audio-visual interpretation pattern, a term that denotes the integration of visual and auditory components. Consequently, both elements are simultaneously processed and subsequently presented in a cohesive manner for viewing and presentation. The primary advantage of this medium lies in its enhanced communicative and interactive nature, enabling outputs that are visually observable and audibly discernible.

This framework establishes a new taxonomy of audio-visual interpretation based on two dimensions: interpretative content and media. The former comprises six components: presentation, interpretative method, language, interpreter characteristics, reference sources, and genre, while the latter includes producers, production processes, and visual representation. YouTube has become a prominent platform for digital tafsir due to its accessibility and efficient retrieval system, allowing users to access diverse interpretations through simple keyword searches.

Fikriyati and Ahmad Fawaid refer to this emerging form of interpretation as pop-tafsir, a contemporary form of Qur'anic commentary produced in the digital era and disseminated through social media rather than traditional print.[46] Drawing on Bourdieu's concept of habitus, they identify two competing doxas in Indonesian YouTube pop-tafsir: returning to the Qur'an and Sunnah, which tends to produce an exclusive habitus, and *Islam raḥmatan li al-ʿālāmīn*, which promotes an inclusive habitus. These habitus are shaped by interconnected cultural, social, symbolic, and economic capitals.

Ni'mah et al. show that YouTube has transformed and innovated the *manhaj* of Qur'anic interpretation by introducing new forms of engagement with the Qur'an, applying *tafsīr al-taḥlīlī* and *al-mawḍūʿī*, and facilitating the development and dissemination of contemporary interpretations through digital platforms.[47] Digital media have also increased Muslims' access to and engagement with Qur'anic interpretation compared with the pre-digital era.

While YouTube primarily presents tafsir through audio-visual content, websites function as broader digital repositories that integrate text, images, audio, and video. They enable individuals and communities to access and share diverse forms of information within a single platform.[48] Compared with social media such as YouTube, Facebook, Twitter, and Instagram, websites generally offer broader content and differ in terms of source authority, presentation formats, and interaction models.

The methodology employed in website-based digital interpretation, as exemplified by the muslim.or.id site, is predominantly grounded in a textual approach.[49] This approach is discernible in several of his interpretative studies, which primarily depend on historical reference sources while neglecting to consider the socio-historical context underlying the revelation of a verse. Conversely, the islami.co

site adopts a more contextual methodology. This is manifested in the variety of topics encompassed within its interpretative analyses. Either muslim.or.id or islami.co employ multiple perspectives in the exegesis of a verse to achieve an objective interpretation, considering *asbāb al-nuzūl*, the societal conditions at the time of the verse's revelation, and its application in contemporary contexts.

Other websites that serve as subjects for research in the domain of interpretation include tafsiralquran.id and quranreview. Among the scholars who have examined the tafsiralquran.id website is Arifin, who demonstrated that the interpretations presented on the site manifest a novel model or form, specifically that of visual interpretation.[50] The presentation of Qur'anic interpretation on the tafsiralquran.id website constitutes a digitalization of interpretations that are predicated upon the exegeses of prior scholars.

Meanwhile, Ulya Fikriyati examines the communication approaches of tafsiralquran.id and quranreview, identifying the former as informative and active and the latter as persuasive and passive.[51] Tafsiralquran.id explicitly and repeatedly promotes moderate values, such as Islam *raḥmatan li al-ʿālamīn*, religious freedom, interreligious commonalities, and diversity as a blessing.[52] In contrast, quranreview implicitly conveys moderation by integrating Qur'anic interpretation with popular culture, including films, music, and public figures appealing to younger audiences.[53] The presentation is further integrated with film excerpts, musical compositions, and even prominent figures who resonate with the younger demographic.

The analysis shows that tafsiralquran.id emphasizes a theoretical understanding of religious moderation through openness to diverse methods and contemporary issues,[54] while quranreview seeks to transform the Qur'an from a "closed corpus" into a text relevant to everyday life through films and other visual media.[55] Despite their different approaches, both promote a moderate, adaptive, and open understanding of religion.

Beyond developments in digital media and interpretative methods, digital tafsir also addresses diverse themes, including social, psychological, cosmological, and environmental issues. Muhammad Yoga Firdaus' study shows that tanwir.id presents an eco-theocentric interpretation of the Qur'an, particularly Q.S. Hūd 61, drawing on *Al-Jawāhir*. The interpretation emphasizes humanity's role as stewards of the environment and cosmos, making it relevant to contemporary learning models and environmental challenges.[56] This model of interpretation aligns with current learning types and environmental problems.

Digital interpretations that share characteristics with websites include social media platforms such as Facebook, Twitter, and Instagram. According to the research conducted by Mahmudah, Lukman,[57] and Najiyya,[58] Facebook has been utilized as a medium for the instruction and learning of interpretation in the digital realm since

2013, particularly by Salman Harun,[59] Nadirsyah Hossein,[60] Saifullah and Lukman. The social media platform Facebook shares similarities with websites in that it serves as a repository for and displays soft data in written formats.

However, the distinction between Facebook and a website lies in user engagement and management. While a website is collaboratively managed and collectively owned by a group, Facebook tends to be more personal and private in nature, because it uses the name of the owner or user of the Facebook account. Nonetheless, the features and functionalities of both platforms exhibit similarities, as they both consist of digital data that is accessible online, albeit in textual formats.

Opportunities and Risks of Digital Tafsir

This sub-chapter critically assesses the use of digital media in Indonesian tafsir studies, focusing on its benefits, implications, opportunities, and challenges. Nafisatuzzahro's study of YouTube-based tafsir provides an important point of departure for examining these dynamics.

YouTube has enabled tafsir learning in Indonesia to transcend conventional spatial and temporal limits and to form new learning communities.[61] Studies of channels such as Kajian Islam and JRTV show that digital dissemination expands access to Qur'anic interpretation beyond conventional face-to-face settings. This conclusion was thoroughly validated by Rohman,[62] and Khasanah through their research findings.[63]

Nafisatuzzahro also finds that the expansion of digital space has increased reliance on YouTube as a source for tafsir. Digitalization has made social media increasingly important for studying Qur'anic interpretation, while also creating new forms of dependence on digital platforms.[64] The digitalization of interpretation has engendered a societal dependency on and entanglement with digital media for the purpose of studying the interpretation of the Qur'an.

Khairati's findings, however, indicate that digital sources coexist with printed tafsir rather than replacing them. Readers use both formats, suggesting that the advantages of digital tafsir do not eliminate the authority or usefulness of printed interpretive works.[65]

Rijal Ali and Subu Nur Isnaini show that digitalization transformed *Al-Mishbah* from an autonomous printed tafsir into a digital format while maintaining links to recognized authority. Digital media thus supports innovation in presentation and access without necessarily severing connections to established exegetical traditions.[66]

The integration of visual and auditory elements can improve comprehension and retention, while comments, likes, and shares create more interactive relations between interpreters and audiences. Digital technology also broadens access to

Qur'anic interpretation and enables users to engage with tafsir across time and place, although this accessibility also changes patterns of authority and participation.[67]

The benefits of digital tafsir also appear on websites. Achmad Rifai's study of tafsirweb.com shows that digitization increases reader engagement and contributes to the democratization of religious resources by making translated and digitized tafsir literature more accessible to wider audiences.[68] This suggests that by translating, digitizing, and presenting tafsir sources on the website, these resources become more accessible to the broader community.

Arifin similarly shows that websites facilitate public access to primary sources. Fikriyati's study of quranreview identifies a shift from tafsir as a "closed corpus" toward a more accessible "open corpus." Despite methodological differences, several websites share an effort to present religion in moderate, flexible, and relatively open ways. Firdaus's study of tanwir.id concludes that digital Qur'anic interpretation simplifies access to Qur'anic texts and themes. The platform illustrates how digitalization can make the study of Qur'anic verses and their interpretation more accessible to readers.

Surani's comparison of tafsirweb.com and tafsirq.com concludes that both platforms show credibility in digitizing and presenting tafsir. Tafsirweb.com provides numerous tafsir texts through topical and serial presentation, while tafsirq.com combines Qur'anic materials with thematic features. Their credibility is strengthened by identifiable administrators and references to authoritative tafsir works.[69]

Notwithstanding the advantages of accessing Qur'anic interpretation through digital mediums as a resource and point of reference, digital media concurrently engenders negative repercussions. This assertion is substantiated by the findings of Najiyya, which suggest that the shift from offline to online interpretation studies has engendered a novel form of interpretation characterized by lay interpreters, or lay exegesis.

Waffada's conclusion is further corroborated by the findings of Muhyidin's research which indicates that the interpretation of the Qur'an has become increasingly nebulous, as it is not exclusively those with extensive religious education who engage in interpretative acts, but also individuals who are merely beginning their religious journey via social media platforms.[70] This ambiguity arises from the absence of structured frameworks, rules, and principles governing interpretation; instead, the focus is predominantly on generating responses and comments regarding trending or contentious phenomena on social media.

Beyond the interpreter's characteristics, economic orientation also shapes digital interpretive discourse. YouTube, for example, is strongly oriented toward revenue and profit generation.[71] Consequently, controversial or globally relevant Qur'anic

themes may be discussed primarily to attract engagement, virality, likes, comments, and shares rather than to develop new meanings or provide substantive solutions.[72] In this process, Qur'anic verses may be selectively employed to support or justify particular content.

Meanwhile, the scholarly inquiry conducted by Amir and Syamsuddin reinforces the conclusions, specifically that the interpretation within digital media has significantly influenced the practice of condensing the textual phrasing of revelation.[73] An illustration of this phenomenon can be observed in the interpretation of the Qur'an concerning the thematic and substantive aspects of eschatological discourse. This investigation further demonstrates the existence of a symbiotic nexus between the practices of condensing interpretation through the literal explication of a text and the employment of non-authoritative sources.

In addition to the comprehension of the editorial of revelation grounded in lexical semantics or literal translation, another detrimental consequence of the interpretation of the Qur'an in the digital milieu arises when employing the framing technique or delineating a scope for the meaning of the editorial of revelation. Notably, the reference materials utilized predominantly pertain to secondary literature and external sources, such as pronouncements by prominent figures, audiovisual recordings, cinematic presentations, and dreams that lack empirical substantiation.

Mutaqin concurs with the researcher, asserting that the digital domain has facilitated enhanced access to tafsir; however, alternative evidence indicates that the tafsir disseminated on social media lacks depth. Despite the methodologies and *manhaj* employed being categorized as analytical tafsir, the interpretative style fails to preserve the analytical profundity characteristic of tafsir *tahlīlī.* Rather than providing an in-depth and comprehensive analysis, tafsir *tahlīlī* in the digital context has yielded a more succinct presentation that tends toward reductionism.[74]

Alongside issues of reduction, inconsistency, and economic incentives, studies by Hasan,[75] Falah,[76] Fikriyati, Surani, Rosyidah et.al,[77] Rosyid and Bhirawa Anoraga,[78] show that digital tafsir is shaped by distinct ideological and interpretive paradigms. Mutaqin, for example, identifies a textualist and conservative tendency on muslim.or.id, which rejects practices such as *tabarruk*, *tawaṣṣul*, and local wisdom compatible with Islamic values, while islami.co adopts a more contextual and progressive approach that is moderate, inclusive, and responsive to humanitarian issues.[79] Similar moderate interpretive orientations can be found on tafsirweb.com, tafsirq.com, tafsiralquran.id, and tanwir.id.

Conclusion

This study shows that the transformation of tafsir learning in Indonesia involves more than the adoption of digital technologies. Based on the literature examined, digital mediation has expanded access to exegetical knowledge, diversified learning environments, and reshaped patterns of interaction between teachers, learners, and religious sources. Nevertheless, traditional pedagogical practices, particularly *bandongan*, *sorogan*, and *halaqah*, have not disappeared. They continue to provide forms of direct scholarly guidance that remain relevant alongside digital learning. The transformation is therefore better understood as the diversification and reconfiguration of tafsir pedagogy rather than the complete replacement of traditional methods.

Digital mediation offers greater accessibility and flexibility while raising concerns about source credibility, interpretive competence, and religious authority. The principal contribution of this study is to connect these developments within a pedagogical framework that considers both continuity and change in the transmission of tafsir knowledge. Since the analysis is based on published literature rather than direct observation of learning practices, its conclusions should be understood as a synthesis of documented developments. Further research is needed to examine how digitally mediated tafsir learning affects interpretive competence, teacher–student relationships, and learning outcomes in specific educational settings.

Endnotes

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