

Digital Transformation of Quranic Interpretation in the Contemporary Era

Ahmad Munir

UIN Kiai Ageng Muhammad Besari Ponorogo

***Corresponding Author:** Ahmad Munir, ahmad_munir@uinponorogo.ac.id

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ABSTRACT

Digital transformation has transformed the practice of interpreting the Qur'an through online platforms, digital archives, mobile applications, and artificial intelligence, while presenting methodological opportunities and challenges in the study of contemporary interpretation. This research aims to systematically analyze the developments, approaches, benefits, and challenges of digital transformation in the interpretation of the Qur'an. The research uses the Systematic Literature Review (SLR) method based on the PRISMA 2020 guidelines through literature searches on Scopus, Web of Science, and Google Scholar. A total of 25 articles that met the inclusion criteria were analyzed using thematic synthesis and descriptive content analysis. The results show that digitalization improves accessibility, diversity of interpretation, and innovation in interpreting presentation, but also raises issues of authority, accuracy, contextualization, and algorithmic bias. This research provides a conceptual framework for the development of credible and responsible digital interpretations

INTRODUCTION

Digital transformation has changed the way people acquire, produce, and distribute religious knowledge, including the interpretation of the Qur'an. By 2025, around 6 billion people or 74% of the world's population will have used the internet, while in Indonesia the number of internet users in 2024 will have reached around 221.56 million with a penetration rate of 79.5%. The expansion of connectivity allows the interpretation of the Qur'an to shift from the dominance of printed books and conventional recitation rooms to websites, digital applications, YouTube, social media, and artificial intelligence-based technology. Wahid (2024) shows that the relationship between Islam and digital technology has developed into an increasingly broad field of study, including the formation of religious communities, authority, education, and the production of Islamic knowledge in the digital space.

In the study of the Qur'an and interpretation, these developments are not only changes in the medium of delivery, but also affect the production pattern and acceptance of interpretation. Digital platforms allow people to access the explanation of verses quickly, audiovisually, interactively, and not limited by geographical space. Herlambang et al. (2025), for example, show how YouTube has become a new medium for the delivery of Quraish Shihab's interpretation of contemporary issues, which shows the ability of digital interpreters to respond to social issues contextually. At the same time, Hefner (2022) found that the digital space has also changed the configuration of religious authorities in Indonesia because users are no longer completely dependent on the structure of conventional religious authorities in acquiring Islamic knowledge.

While increasing accessibility, the transformation also presents epistemological and methodological issues. The logic of social media that emphasizes speed, popularity, personalization, and user engagement has the potential to make religious knowledge accepted through an increasingly segmented information space. Andok (2023) explained that religious filter bubbles can limit users' exposure to a diversity of religious views. In the context of interpretation, these conditions are relevant because the platform's algorithm has the potential to determine what interpretations users find more often, while the competence of the mufasir, the source of interpretation, the context of the verse, and the methodology of interpretation are not always the main factors in the distribution of digital content. Thus, democratization of access to interpretation needs to be balanced with an evaluation of the credibility, authority, and contextuality of interpretation.

The development of artificial intelligence has further expanded this complexity. Generative AI is capable of searching, processing, and presenting religious information in a short period of time, but its ability cannot automatically be equated with the interpretive authority of a mufasir. Latifi (2024) shows that the use of AI in the *ijtihad* process presents issues related to the validity of sources, the ability to understand the context, and the position of AI towards the authority of scholars. Tsuria and Tsuria (2024) also found that AI systems can generate religious representations based on the patterns contained in their training data, so the results are not completely free of certain biases.

Abdelnour (2025) further emphasized the need to place AI as a technology that must be studied not only based on its ability to process information, but also based on its epistemological and theological dimensions.

However, the available literature still shows the fragmentation of studies. Herlambang et al. (2025) focus on the interpretation of a mufasir through YouTube, while Hefner (2022) emphasizes more on the changing nature of religious authority in digital Muslim lives. Wahid (2024) maps the relationship between Islam and digital technology broadly, while Latifi (2024), Tsuria and Tsuria (2024), and Abdelnour (2025) discuss more of the implications of AI on religion, authority, and Islamic reasoning. Thus, there are still limited studies that systematically integrate the development of website-based interpretations, social media, digital applications, and AI while examining the benefits and risks from the aspects of accessibility, diversity of interpretation, authority, accuracy, contextualization, and algorithmic bias. This gap is the important basis for the synthesis of literature on the transformation of Qur'an interpretation in the contemporary era.

Based on these gaps, this study aims to systematically analyze the development, approaches, benefits, and challenges of digital transformation in the interpretation of the Qur'an through the Systematic Literature Review (SLR) based on PRISMA 2020 on 25 selected articles. The study is directed to identify how digital technology shapes access, presentation, production, and interpretive authority as well as the issues of accuracy, contextualization, and algorithmic bias that accompany it. Theoretically, this research is expected to strengthen the conceptualization of digital interpretation as part of the development of contemporary Qur'an studies and digital religion. Practically, the results of the research can be a foundation for academics, mufasir, religious institutions, platform developers, and the public in developing and using digital interpretation sources in a more credible, critical, and responsible manner.

LITERATURE REVIEW

Digitization of Tafsir and Transformation of Qur'an Reception

The digitization of interpretation not only moves interpretive texts from printed to electronic format, but also changes the pattern of production, distribution, and reception of Qur'anic knowledge. Ali and Isnaini (2024) show that the digitization of Tafsir Al-Mishbah expands public access to tafsir works while forming a new pattern of acceptance of the Qur'an related to innovation, ideology, and audience response. In the perspective of living Qur'an, digital interpretation can thus be understood as a form of transformation of the relationship between text, mufasir, media, and readers. Digitization allows interpretation to no longer exist as a static textual product, but to become knowledge that can be searched, shared, commented on, and consumed through various digital devices. This condition strengthens the argument that digital transformation is changing not only the medium of interpretation, but also the social practices around the interpretation of the Qur'an (Ali & Isnaini, 2024).

These changes are in line with the development of the field of interpretation study more broadly. Nirvana's bibliometric analysis of AN et al.

(2025) on the publication of Scopus indexed tafsir shows a shift in the theme of the study towards contemporary issues, including social media and discourse analysis, in addition to traditional themes regarding the interpretation and linguistics of the Qur'an. These findings show that contemporary interpretive studies are increasingly interdisciplinary, so digital technology needs to be positioned not only as a means of dissemination, but as a new environment in which interpretive knowledge is constructed and exchanged.

Platformization and Shifting Interpretive Authority

Digital transformation has also shifted the structure of religious authority from a pattern that is primarily centered on clerics and institutions to a more dispersed structure. Zaid et al. (2022) found that social media allows Muslim influencers to play a role in reshaping religious practices and authority through more personalized digital communication and close to the younger generation. In the context of interpretation, these changes mean that the visibility of an interpretation is not always determined only by the scholar's scientific capacity, but also by the ability to adapt to the character of the media, build audience engagement, and gain digital reach.

Febrian (2024) strengthens this argument by showing that religious authority on Instagram is also constructed through visual aspects. Religious figures use proximity, informal appearance, setting, and specific presentation strategies to build credibility while maintaining a symbolic distance from the audience. This shows that in the digital ecosystem, authority is not only textual and scientific, but also performative and visual. For the study of digital interpretation, this condition is important because the popularity of an interpreter can affect the visibility of an interpretation, so academic authorities and platform authorities do not always work with the same mechanism.

Credibility, Identity, and Digital Knowledge Authority

The democratization of access to Islamic knowledge also raises questions about the credibility of sources. Askar et al. (2025) found that Islamic organization websites, ulama websites, social media, and various internet sources have developed into new authoritative sources for Indonesian Muslim students. The findings show that the process of seeking religious knowledge has shifted from reliance on conventional institutions to a more diverse network of digital resources. In interpretation studies, this condition increases the need for literacy of sources that are able to distinguish between interpretations based on scientific methodology, popular simplification, personal opinions, and content that does not have an adequate scientific foundation.

The issue of authority becomes even more complex when the identity of the content producer is not clearly known. Astor et al. (2024) show that sites, social media pages, and digital feeds managed relatively anonymously can still gain a wide audience and influence religious interpretation and practice. Thus, popularity and ease of access do not automatically indicate epistemological credibility. In the context of Qur'anic interpretation, the authenticity of the source, the competence of the interpreter, the transparency of the reference, and the traceability of methodology are important components in evaluating the quality of digital interpretation.

Artificial Intelligence, NLP, dan Computational Quranic Studies

The development of artificial intelligence has expanded the transformation of Qur'an study from textual digitization to computational knowledge processing. Bashir et al. (2023) show that the natural language processing (NLP) of the Qur'an has evolved in various fields, from morphological and linguistic analysis to the development of search systems and text processing. This technology improves the ability of users and researchers to access Qur'anic information quickly and systematically. However, the complexity of classical Arabic, the semantic structure of the verses, the limitations of the corpus, and the sensitivity of religious texts make the processing of the Qur'an different from the processing of ordinary texts.

Recent developments can also be seen in the Qur'an-based question answering system based on the language model. ElKoumy and Sarhan (2025) developed a machine reading comprehension approach to the Qur'an Reading Comprehension Dataset and showed an improvement in the system's ability to find and rank relevant answers from Qur'anic texts. Although the technology supports semantic search and information access, the ability to find relevant parts of the text is not synonymous with the ability to interpret. Fixed interpretation involves analysis of language, historical context, interpersonal relationships, scientific traditions, and broader methodological considerations. Therefore, AI is more appropriately positioned as an instrument to support research and access to interpretation rather than as an independent substitute for mufasir authority.

Conceptual Framework for Digital Interpretation Transformation

Based on this literature, the transformation of Qur'an interpretation can be understood through the relationship between technology, accessibility, authority, and quality of interpretation. Digitalization expands access and allows for diversification of forms of interpretive presentation, while social media is transforming the process of establishing authority through popularity, visibility, and audience engagement. In the next stage, AI and NLP enable searching, grouping, and processing of Qur'anic texts on an increasingly wide scale. However, these developments simultaneously present issues regarding source credibility, transparency, accuracy, context, and interpretive legitimacy. Evidence from research on the digitization of interpretation, online authority, and computational technology shows that digital transformation should be understood as a change in the knowledge ecosystem of interpretation, not merely a change in the media.

On that basis, the Digital Transformation of Quranic Interpretation in the Contemporary Era research places previous studies into four main analytical dimensions, namely digital accessibility and innovation, diversity of interpretation and reception, authority and credibility, and accuracy, contextualization, and technological/algorithmic risk. The framework became the basis for synthesizing 25 articles through the Systematic Literature Review based on PRISMA 2020. This approach is necessary because previous research has tended to address the digitization of texts, social media, digital authority, or computational technologies separately. The integration of these dimensions is expected to result in a more comprehensive understanding of how digital

technology is changing the production, distribution, acceptance, and legitimacy of the interpretation of the Qur'an in the contemporary era.

METHODOLOGY

Design and Research Approach

This study uses a qualitative-descriptive approach with a Systematic Literature Review (SLR) design to systematically identify, select, and synthesize research on digital transformation in the interpretation of the Qur'an. SLR was chosen because it allows the integration of findings from various studies so that the developmental patterns, approaches, benefits, and challenges of digital interpretation can be comprehensively analyzed. The systematic review procedure refers to the principle of SLR which emphasizes the process of searching, selecting, evaluating, and synthesizing literature in a structured manner (Paul et al., 2021). Reporting of the article identification and selection process follows the 2020 Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), which provides a transparent framework for reporting on the process of identification, screening, feasibility assessment, and inclusion of studies (Page et al., 2021).

Data Sources and Search Strategies

The research data in the form of scientific articles was obtained through three main sources, namely Scopus, Web of Science, and Google Scholar, in accordance with the research design that has been set. The search strategy was developed using a combination of keywords that represent two main concepts, namely Qur'an interpretation and digital transformation. Keywords used include "Quranic interpretation," "Qur'anic exegesis," "tafsir," "digital interpretation," "digital interpretation," "digital transformation," "online platform," "social media," "artificial intelligence," and other related terms. Keywords are combined using the Boolean AND and OR operators and are tailored to each database's search system. This strategy follows the PRISMA-S principle which emphasizes the transparency of information sources and search strategies so that the search process can be tracked and reproduced (Rethlefsen et al., 2021).

An initial search yielded 136 records, consisting of 46 records from Scopus, 32 from the Web of Science, and 58 from Google Scholar. All recordings were then compiled for duplication and screening checks based on relevance to the research objectives.

Population, Eligibility Criteria, and Study Selection

In this SLR study, the research population is not human respondents, but all scientific publications obtained through the tracing strategy. Therefore, the study did not use probability sampling techniques. The selection of articles is carried out based on criteria (criterion-based study selection), namely the suitability of each article with the focus of the research. Articles are retained when discussing digital transformation in the context of Qur'anic interpretation, including the use of websites, digital applications, social media, online platforms, computational technology, and artificial intelligence, and have relevance to accessibility, diversity of interpretation, authority, accuracy, contextualization, or technological and algorithmic risks.

An article is issued if it has no direct connection to the digital interpretation of the Qur'an, only discusses digital religion in general without a focus on interpretation, is a duplicate recording, or does not provide adequate data or text for analysis. The application of these criteria is intended so that the articles included in the synthesis are truly in accordance with the questions and objectives of the research.

Selection Procedure Based on PRISMA 2020

The selection process was carried out in stages based on the PRISMA 2020 flowchart. At the identification stage, 136 records were obtained, consisting of Scopus (n = 46), Web of Science (n = 32), and Google Scholar (n = 58). Initial checks found 26 duplicate recordings, leaving 110 recordings for the screening stage.

At the screening stage, the titles and abstracts of the 110 recordings were examined based on their suitability to the focus of the study. A total of 67 recordings were removed because they did not meet the initial relevance, so 43 reports were continued to obtain a more complete text. Of these, 3 reports were not successfully obtained, so 40 reports could be assessed at the eligibility stage.

At the eligibility stage, 40 reports were examined in more depth based on the suitability of substance and completeness of information. A total of 15 articles were issued, consisting of 8 articles that did not focus on digital Qur'an interpretation, 4 articles that only discussed digital religion in general and not interpretation, and 3 articles with inadequate data or text. Thus, at the included stage, 25 articles were obtained that met all the criteria and were used in the final synthesis. The selection flow is summarized as follows:

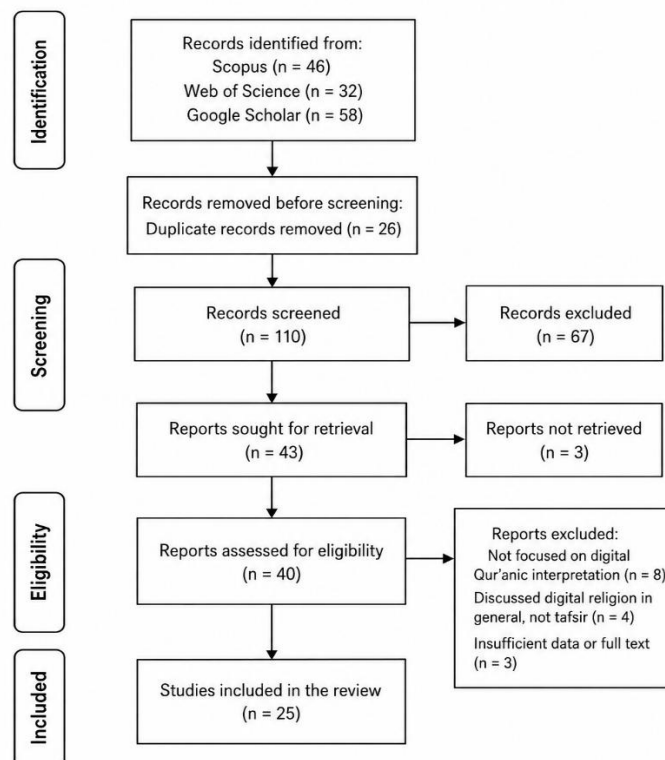


Figure 1. PRISMA 2020

The process follows the PRISMA 2020 reporting structure that emphasizes transparency regarding how studies are found, selected, and ultimately included in a systematic review (Page et al., 2021).

Data Collection and Extraction

Data collection was carried out using documentation techniques for 25 articles that met the final criteria. Data from each article was systematically extracted using an extraction matrix that contained bibliographic information, research objectives, research approaches or methods, the form of technology or digital platform being studied, the characteristics of interpretation transformation, as well as key findings relevant to the research question. Microsoft Excel is used as a tool for organizing extraction matrices, grouping data, and documenting the coding process.

Unlike survey or experimental research, this study did not use questionnaires, interviews, or psychometric instruments. Therefore, construct validity and reliability tests such as Cronbach's alpha are not applied. The consistency of the analysis is maintained through the use of the same inclusion-exclusion criteria for all articles, structured extraction matrices, re-examination of the compatibility of the data with the source article, and the consistent application of analysis categories across the corpus.

Data Analysis Techniques

A total of 25 articles were analyzed using thematic synthesis and descriptive content analysis, consistent with the design stated in the research abstract. The thematic approach allows patterns of meaning that are repeated in qualitative data to be identified and developed into analytical themes systematically (Byrne, 2022). The analysis process is carried out through reading the article thoroughly, extracting relevant findings, providing code, grouping codes that have similarities in substance, comparison between findings, and forming the main theme.

The synthesis is directed at four analytical dimensions that have been developed within the conceptual framework of the research, namely (1) accessibility and digital innovation; (2) diversity of interpretation and reception; (3) authority and credibility; and (4) accuracy, contextualization, and technological/algorithmic risk. These four dimensions are consistent with the framework that has been built in the literature review of the research. Descriptive content analysis is used to compare the characteristics and tendencies of findings between publications, while thematic synthesis is used to integrate these findings into a conceptual understanding of the transformation of Qur'anic interpretation in the digital age.

The study did not use meta-analysis or inferential statistical testing because the purpose of the study was not to estimate the measure of quantitative effects, but to identify and synthesize conceptual patterns in the literature. Microsoft Excel is used to help tabulation, coding, theme grouping, and data consistency checking. The results of the analysis are then presented in narrative and thematic form to explain the developments, benefits, and challenges of digital transformation in the interpretation of the Qur'an.

RESEARCH RESULT AND DISCUSSION

Overview of the Included Studies

Based on the PRISMA 2020 selection process, as many as 25 articles were used as the final corpus for thematic synthesis. The process was consistent with the methodological stages, namely 136 initial recordings, the removal of 26 duplicates, the screening of 110 records, the examination of 40 reports at the eligibility stage, and the final inclusion of 25 articles. The distribution of publications shows an increase in academic attention to the digital transformation of Qur'an interpretation: 3 articles (12%) were published in 2021, 5 articles (20%) in 2022, 6 articles (24%) in 2023, 8 articles (32%) in 2024, and 3 articles (12%) in 2025. The concentration of publications in 2023–2024 shows that the study of digital interpretation is developing increasingly intensive with the spread of social media, Qur'an applications, and artificial intelligence.

Based on the main object, 13 articles (52%) focused on the interpretation or knowledge of the Qur'an through social media and *new media* such as YouTube, Instagram, TikTok, and websites; 3 articles (12%) discussed the application or digitization of interpretive texts; 4 articles (16%) focused on artificial intelligence and *natural language processing* (NLP); while 5 articles (20%) discuss the authority and ecosystem of digital Islamic knowledge more broadly. This pattern shows a shift in the object of research from simply digitizing texts to more complex issues of reception, authority, platformization, and algorithmic mediation.

Table 1. Thematic Coding Results Distribution

Dimensions of Analysis	Number of Articles	Percentage
Digital accessibility and innovation	14	56%
Diversity of interpretation and reception	13	52%
Authority and credibility	15	60%
Accuracy, contextualization, and technological/algorithmic risk	13	52%

Note: a single article can acquire more than one thematic code because the analysis dimensions are interconnected.

The findings show that authority and credibility are the most dominant issues (60%), followed by accessibility and digital innovation (56%). Meanwhile, diversity of interpretation and reception as well as issues of accuracy, contextualization, and technology appeared in 52% of the articles, respectively. Thus, the transformation of digital interpretation is not only marked by ease of access, but further related to changes in who can deliver interpretation, how interpretations gain legitimacy, and how technology determines the visibility of an interpretation.

Extraction of the Included Studies

Table 2. Extraction Matrix 25 Articles Analyzed

No.	Study	Focus/Object and Method	Key Findings	Theme
1	Mubarok & Romdhoni (2021)	Digitization of the Qur'an and tafsir; <i>Library Research</i>	Digitization expands access and changes users' relationship with religious texts.	A, D
2	Amir & Syamsuddin (2021)	Virtual interpretation on YouTube; Observation and Critical Analysis	Digital interpretations are at risk of being reduced and the use of sources less authoritative.	C, D
3	Haq & Syauqi (2021)	@Quranreview on Instagram; Case Studies, Hermeneutics and Discourse Analysis	Digital interpretation affects the cognitive, affective, and behavioral aspects of the audience.	A, B
4	Hefner (2022)	digital media and young Muslim authorities; Ethnography	Digital literacy is shaping a new space for religious authority.	C
5	Zaid et al. (2022)	Muslim <i>social media influencers</i> ; multi-case design and thematic analysis	Digital influencers reconstruct religious authority.	A, C
6	Right & Saifullah (2022)	Quranreview; Netnography and interviews	Digital interpretation combines popular culture, contemporary issues, and commodification.	A, B, C
7	Abidin & Chayati (2022)	Tafsir Gus Baha on YouTube; Virtual Ethnography	YouTube is expanding the spread of interpretation alternatives.	A, B
8	Fuaddin (2022)	Online preachers and pluralism; Critical Analysis and Content	The digital space shows plurality and contestation of interpretation.	B, C
9	Khaerani et al. (2023)	Ngafal Ngefeel and iLuvQuran Applications; Content Analysis and Framing	Digital applications make interpretation more interactive and adaptive.	A, B

10	Mustautina & Qudsy (2023)	Qur'an content on TikTok; Qualitative Approach and Reception Theory	TikTok is expanding the production and interaction of Qur'anic content.	A, B
11	Rosyid & Anoraga (2023)	E-tafsir on Islamic websites; Digital Ethnography	The digital space is an arena for interpretation orientation contestation.	B, C, D
12	Andes (2023)	<i>Religious filter bubbles</i> ; telaah kritis literatur	<i>Bubble filters</i> and <i>echo chambers</i> limit the diversity of religious information.	B, D
13	Bashir et al. (2023)	NLP for Qur'an research; systematic review	NLP improves the processing of the Qur'an but faces semantic constraints.	A, D
14	Syarif et al. (2023)	Social media and Salafi interpretations; phenomenology, interviews, observations	Social media can reinforce ideological contestation and fanaticism.	B, C, D
15	Ali & Isnaini (2024)	Digitization of <i>Tafsir Al-Mishbah</i> ; netnography	Digitalization expands access without eliminating the authority of the mufasir.	A, B, C
16	Wahid (2024)	Digital Islam; bibliometric analysis of 1,060 Scopus publications	Digital Islamic studies are growing more and more expansive and interdisciplinary.	A, B
17	Febrian (2024)	the visual authority of Islamic influencers; Analysis of 9,801 Instagram Posts	Social media visuality plays a role in the formation of religious authority.	C
18	Astor et al. (2024)	Anonymous Islamic reference sites; Web search and textual analysis	Anonymity can shape new patterns of digital authority.	C, D
19	Latifi (2024)	generative AI and ijthad; Discourse Analysis and Content	AI faces issues of bias, accuracy, transparency, and authority.	C, D

20	Tsuria & Tsuria (2024)	Religious representation by generative AI; AI conversation case study	AI is still limited in representing the complexity of religion.	C, D
21	Sihabussalam et al. (2024)	Interpretation of Indonesia's digital era; discourse, visual ethnography, and historical analysis	Digitization broadens interpretation but risks simplifying interpretation.	A, B, C, D
22	Ichwan et al. (2024)	The authority of the ulama in the post-truth era; observations, interviews, and literature studies	Digitalization encourages the weakening of traditional authority and superficial understanding.	C, D
23	ElKoumy & Sarhan (2025)	<i>Qur'anic question answering</i> ; Computational Experiments	<i>Weak supervision</i> increases the ranking of Qur'anic answers.	A, D
24	Herlambang et al. (2025)	Quraish Shihab's commentary on COVID-19 on YouTube; Qualitative	YouTube supports a contextual interpretation of the Qur'an.	A, B, D
25	Askar et al. (2025)	Online Islamic knowledge resources; observations, interviews, documentation	Digital sources are evolving into new authorities of Islamic knowledge.	A, C

Note: A = digital accessibility and innovation; B = diversity of interpretation and reception; C = authority and credibility; D = accuracy, contextualization, and technological/algorithmic risk.

Accessibility and Digital Innovation in Quranic Interpretation

The results of the synthesis showed that 14 out of 25 articles (56%) identified the expansion of access as one of the most pronounced changes in contemporary interpretation. Digitization allows users to access interpretation no longer only through printed books or direct recitations, but through apps, websites, Instagram, TikTok, YouTube, and AI-based systems. This transformation has also changed the form of presentation of interpretation to be more concise, visual, audiovisual, interactive, searchable, and easy to share. Ali and Isnaini (2024), for example, show that the digitization of *Tafsir Al-Mishbah* allows for independent learning without completely severing the user's connection with the authority of Quraish Shihab. Meanwhile, Khaerani et al. (2023) show that Qur'ani applications utilize *storytelling*, emotional approaches,

and *fun learning* to integrate the process of memorizing, understanding, and memorizing the Qur'an.

Similar innovation characters are found on social media. Haq and Syauqi (2021) show that @Quranreview modify the language and form of interpretation to suit the communication culture of the digital generation, while Mustautina and Qudsy (2023) found that TikTok allows a variety of content ranging from interpretation, tajwid, qira'ah, memorization, to responses to religious questions. Thus, accessibility means not only the wider availability of texts, but also a change in epistemic format from long texts to short, multimodal, and participatory narratives.

At a more advanced technological level, Bashir et al. (2023) and ElKoumy and Sarhan (2025) show that NLP and *machine reading comprehension* allow for faster searching, processing, and ranking of Qur'anic information. However, the function of such technology is primarily effective for data *retrieval* and processing, not to replace the entire hermeneutical activity of interpretation. These findings expand the concept of digitization of interpretation: the transformation that occurs is not just digitization, i.e. moving printed text to electronic format, but moving towards digital transformation, when technology begins to affect the form, structure, user experience, and mechanism of production and distribution of interpretive knowledge.

These findings are consistent with Sihabussalam et al. (2024), which show the mediatization and democratization of interpretation. However, the results of this SLR expand on these findings because they show that democratization takes place at three levels at once: democratization of access to resources, democratization of interpretive content production, and democratization of participation through commentary, content sharing, and digital interaction.

Diversity of Interpretation and Digital Reception

The second dimension was found in 13 of the 25 articles (52%). Digital transformation increases the diversity of forms and the tendency of interpretation because the digital space allows many actors to produce, disseminate, and respond to interpretation. Fuaddin (2022), for example, found that a single verse of the Qur'an can be displayed through three different pluralism tendencies by online preachers. Abidin and Chayati (2022) also show that YouTube allows interpretations of Gus Baha that differ from popular interpretations to gain wider public circulation. Thus, the digital space increases the visibility of differences of interpretation that were previously more widely circulated in certain communities or forums.

However, this diversity is not just a pluralization of views. Rosyid and Anoraga (2023) found a contest between more conservative and moderate interpretations of Islamic websites, while Syarif et al. (2023) showed that social media can strengthen ideological contestation when users only obtain religious knowledge from certain channels. This means that digital transformation results in two processes that run simultaneously: interpretation diversification at the ecosystem level and interpretation segmentation at the user experience level.

The findings may explain the difference between optimism about the democratization of interpretation and concerns about the fragmentation of

knowledge. On the one hand, Instagram, YouTube, TikTok, and websites open up space for a variety of methods, languages, and interpreters. On the other hand, Andok (2023) shows that *bubble filter* and *echo chamber* mechanisms can narrow down the type of content that individuals actually receive. Therefore, more interpretations available does not necessarily mean that every user receives a more diverse interpretation.

The audience reception also changed from a passive to an interactive pattern. Richtig and Saifullah (2022) show that Quranreview connects the Qur'an to popular culture, contemporary issues, and commercial activities, while Mustautina and Qudsy (2023) show that user comments on TikTok become part of the process of response and negotiation to the Qur'anic message. Thus, digital interpretation is not completed at the time the content is published. Meaning is constantly negotiated through *likes*, comments, repetitions, video clips, *sharing*, and reproduction of content on other platforms.

This result strengthens the concept of *living Qur'an* in a digital environment. The reception of the Qur'an does not only take place through the reading of the text, but also through visualization, conversation, audience response, popular culture, and digital economy practices. Therefore, the transformation of contemporary interpretation needs to be understood as the transformation of the relationship between texts-mufasir-media-audiences, not just changes in the medium of text.

Reconfiguration of Authority and Credibility

The dimensions of authority and credibility emerged most dominant, namely in 15 out of 25 articles (60%). These results show that the main issue in the transformation of digital interpretation is not only who can access interpretation, but who is considered entitled and trusted to interpret it. In traditional structures, authority is generally concerned with scientific education, mastery of the Arabic language and *'ulum al-Qur'an*, intellectual sanad, reputation, and institutional recognition. In a digital environment, the variables interact with the number of followers, algorithmic visibility, communication style, visual quality, audience engagement, and message packaging ability.

Zaid et al. (2022) show that Muslim influencers are able to renegotiate religious authority by blending global identities, storytelling skills, and digital media production. Febrian (2024), through an analysis of 9,801 Instagram posts, shows that authority can even be constructed through visual aspects: facial closeness, informality, background, and symbolic distancing strategies. These findings show a shift from scholarly authority to a combination of *scholarly*, *relational*, *performative*, and *platform authority*.

However, the results of the SLR do not show that the authority of the clerics is completely lost. This is where an important difference between previous research was found. Ichwan et al. (2024) emphasized the weakening of the authority of scholars due to the limitations of digital literacy and the tendency of people to seek instant answers on social media. Askar et al. (2025) also found that organizational websites, scholarly websites, social media, and memes have evolved into new sources of authority for Muslim students. On the contrary, Ali

and Isnaini (2024) show that the digitization of *Tafsir Al-Mishbah* still maintains a connection with the figure of Quraish Shihab.

This difference shows that the change that occurs is more appropriately called a reconfiguration of authority rather than just a *loss of authority*. Old authority is not always replaced; it can be reproduced in a new form. A mufasir who already has academic legitimacy can gain a wider reach through digitalization, while new actors can build authority through popularity and media skills.

A more complex result Astor et al. (2024) found: unclear or anonymous identities do not necessarily reduce authority. Some sites gain trust because anonymity gives the impression that content is neutral, universal, and not tied to individual interests. These findings are important because they show that credibility in the digital ecosystem is not always built through identity disclosure. In some cases, the absence of identity can be perceived as objectivity, although epistemologically it makes it difficult for the user to assess the interpreter's background and methodology.

Thus, this study found at least four sources of digital interpretation authority: scientific authority, which comes from the competence of mufasir; institutional authority, which comes from religious institutions; social-performative authority, which is built through proximity and popularity; as well as algorithmic authority, which arises when the platform's system determines which content is the most visible. The four can strengthen each other and compete with each other.

Accuracy, Contextualization, and Algorithmic Risks

A total of 13 out of 25 articles (52%) showed that increased access has not been automatically followed by increased accuracy and depth of interpretation. Amir and Syamsuddin (2021) found a reduction in the meaning of revelation and the use of sources that are not always authoritative in some end-time themed YouTube content. Sihabussalam et al. (2024) also show that the structure of digital media can lead to the loss of an integral part of the interpretation process because the content must be adapted to the character of the platform.

This condition produces what can be called compression of interpretation. *Tafsir* that in the academic tradition involves linguistic analysis, interpersonal relationships, *asbab al-nuzul*, hadith, mufasir opinions, and historical context must be presented through short videos, posters, captions, or short answers. Such compression can help users understand the core idea, but it also has the potential to eliminate arguments, differences of opinion, and interpretation limits.

However, digitalization does not always lead to a loss of context. Herlambang et al. (2025) show that YouTube can actually be a medium for Quraish Shihab to connect Qur'anic verses with COVID-19 issues, homecoming bans, hajj, and religious views on the pandemic. This difference shows that the main problem lies not in the digital medium itself, but in the competence of interpreters, methodologies, quality of sources, and the way the platform is used. With mufasir who has adequate scientific competence, digital media can expand contextualization; Without such a foundation, the same format can result in simplification.

Artificial intelligence adds a new layer of problems. Latifi (2024) identifies the risk of *hallucination*, bias, unclarity in the decision-making process, privacy, accountability, and authority issues so that generative AI is not adequate to carry out the interpretive process or *ijtihad* independently. Tsuria and Tsuria (2024) found that AI tends to emphasize plurality and sensitive language, but still struggles to handle the complexity of religious issues.

At the same time, computational studies show the real benefits of AI. Bashir et al. (2023) found the development of Qur'anic NLP in language analysis, search, and corpus processing, while ElKoumy and Sarhan (2025) showed an increase in *the performance of question answering* in Qur'anic texts that have limited data. These differences affirm an important conceptual limit: the ability to find answers is not the ability to interpret. *Information retrieval* can determine relevant verses or texts, but the validity of interpretation requires an assessment of language, context, methodology, relationships between sources, and intellectual traditions.

Algorithmic risks are also not limited to generative AI. Andok (2023) shows that the platform's algorithm can generate *filter bubbles*, while the distribution pattern of content on social media allows users to continue to receive similar perspectives. In the context of interpretation, this condition means that the algorithm does not have to "interpret" the Qur'an directly to have interpretive power. By determining what is seen, how many times it is viewed, and whose interpretation is most visible, the algorithm indirectly participates in the formation of a user's horizon of religious knowledge.

Integrated Findings: From Digitization to Algorithmically Mediated Tafsir

The synthesis of the four themes shows a pattern of sequential but interconnected transformations. The first stage is digitization, when books and interpretation knowledge are converted into digital formats. The second stage is platformization, when interpretation is tailored to the characters of YouTube, Instagram, TikTok, apps, and websites. The third stage is participatory reception, when the audience not only reads but comments, shares, responds, and reproduces interpretations. The fourth stage is the reconfiguration of authority, when scientific legitimacy interacts with digital popularity and performativity. The fifth stage is algorithmic mediation, where recommendation systems, search engines, NLP, and AI help determine access and visibility of interpretation.

These integrative findings show that the transformation of Qur'an interpretation in the contemporary era cannot be reduced to a move from printed books to digital screens. Transformation takes place in the medium, form of knowledge, reception patterns, authority structures, and information selection mechanisms. This is what distinguishes digital interpretation from just interpretation that is available in electronic form.

Theoretically, the results of this study expand the conceptualization of digital interpretation by placing it as a technology-mediated interpretive ecosystem. Technology does not completely define meaning, but it forms the conditions under which meaning is produced, chosen, distributed, and trusted. This finding also bridges the study of the Qur'an with the study of *digital religion*, mediatization, reception, and the study of religious authority.

Substantively, the SLR results also show the existence of a major paradox of digital transformation. Access is improving, but verification is becoming more difficult; interpretations are increasingly diverse, but users can be trapped in a homogeneous space of information; authority is becoming more open, but credibility is not always easy to identify; and AI improve search efficiency, but do not yet have an epistemological basis to replace mufasir. This paradox explains why the results of the study do not place digitalization as a completely positive or negative phenomenon.

Based on the overall findings, a credible digital interpretation requires a connection between technological access and epistemological accountability. The availability of sources, the identity and competence of the interpreter, the traceability of references, the transparency of the methodology, the adequacy of the context, and the awareness of algorithmic mediation need to be considered simultaneously. Thus, the main contribution of the Digital Transformation of Quranic Interpretation in the Contemporary Era research is to show that the future of digital interpretation is not only determined by how advanced the technology is used, but by the ability of the Qur'anic scientific ecosystem to maintain credibility, context, and interpretive responsibility as knowledge moves into a space that is increasingly influenced by platforms and algorithms.

CONCLUSIONS AND RECOMMENDATIONS

Based on the Systematic Literature Review of 25 articles, this study concludes that digital transformation has changed the interpretation of the Qur'an from mere digitization of texts to an interpretive ecosystem involving platformization, participatory reception, reconfiguration of authority, and algorithmic mediation. The transformation expands accessibility, diversity of interpretation, and presentation innovation through websites, apps, social media, NLP, and artificial intelligence. However, the results of the study also show interrelated issues in the form of source credibility, shifting interpretive authority, context simplification, filter bubbles, algorithmic bias, and the limitations of AI in understanding the epistemological complexity of interpretation. Thus, digital technology does not replace the methodological and scientific functions of mufasir, but forms new conditions for the production, distribution, acceptance, and legitimacy of interpretation of the Qur'an.

Based on these findings, the development of digital interpretations needs to be directed at a balance between technological innovation and epistemological accountability. Academics, mufasir, religious institutions, and platform developers are advised to ensure source traceability, methodological transparency, interpreter competence, contextual adequacy, and verification mechanism for digital interpretation content. The use of AI and computational technology should be placed as a supporting instrument for searching, organizing, and analyzing information, not as an independent substitute for interpretive authority. Strengthening digital literacy and interpretive literacy is also needed so that users are able to distinguish between interpretations based on scientific methodology and religious content that is mainly shaped by popularity or algorithmic mechanisms. This recommendation is consistent with

the finding that authority and credibility issues are the most dominant dimensions in the studies analyzed.

ADVANCED RESEARCH

Further research is recommended to develop an empirical study of how users receive and evaluate interpretation through YouTube, TikTok, Instagram, Qur'an applications, and generative AI. Future studies can also conduct cross-platform and cross-country comparisons, test the influence of algorithms on interpretation exposure, and build a model for evaluating the quality of digital interpretation based on source authority, accuracy, transparency, contextuality, and algorithmic accountability. Mixed methods approaches, digital ethnography, user experiments, and computational analysis can be used to expand the findings of this SLR which still focuses on the synthesis of literature.

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