

The Role of Philosophical Hermeneutics in Contextual Qur'anic Exegesis in the Digital Age

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Abstract:

This research aims to analyze the role of philosophical hermeneutics as a methodological framework in shaping contextual Quranic exegesis in the digital age. The focus of this study is to address the challenges of disinformation and the fragmentation of religious understanding rampant in cyberspace. Using a qualitative approach with a library research method, data was collected from primary and secondary literature, then analyzed using a content analysis technique with a hermeneutic perspective. The findings indicate that philosophical hermeneutics, with its core concepts like "fusion of horizons" and "historical consciousness," is crucial for bridging the sacred text with contemporary reality without sacrificing its authenticity. The study also produced a pragmatic implementation model consisting of four stages for navigating the complexities of exegesis in the digital era. The implication of this research is a shift in the authority of exegesis from a dogmatic to a dialogical model, which fosters a more wise, responsible, and adaptive understanding of the Quran to the dynamics of the times.

Keywords: *Philosophical Hermeneutics, Contextual Exegesis, Digital Age.*

Abstrak:

Penelitian ini bertujuan untuk menganalisis peran hermeneutika filosofis sebagai kerangka metodologis dalam membentuk tafsir kontekstual Al-Qur'an di era digital. Fokus penelitian ini adalah menjawab tantangan disinformasi dan fragmentasi pemahaman keagamaan yang marak di ruang siber. Melalui pendekatan kualitatif dengan metode kajian kepustakaan, data dikumpulkan dari literatur primer dan sekunder, kemudian dianalisis menggunakan teknik analisis isi dengan perspektif hermeneutik. Hasil penelitian menunjukkan bahwa hermeneutika filosofis, dengan konsep utamanya seperti "fusi horizon" dan "kesadaran historis", terbukti krusial dalam menjembatani teks suci dengan realitas kontemporer tanpa mengorbankan otentisitasnya. Temuan ini juga menghasilkan sebuah model implementasi pragmatis yang terdiri dari empat tahapan untuk menavigasi kompleksitas tafsir di era digital. Implikasi dari penelitian ini adalah pergeseran otoritas keilmuan tafsir dari model dogmatis menjadi dialogis, yang mendorong pemahaman Al-Qur'an yang lebih bijaksana, bertanggung jawab, dan adaptif terhadap dinamika zaman.

Kata Kunci: *Hermeneutika Filosofis, Tafsir Kontekstual, Era Digital.*

INTRODUCTION

The modern world, increasingly integrated with information and communication technology, has shaped a new reality saturated with an endless

stream of information. This phenomenon – commonly referred to as the digital era has fundamentally transformed the ways in which people interact, think, and understand the world, including in the realm of religion (Hasan et al., 2023). Amid the flood of religious information and often contradictory interpretations, the effort to understand sacred texts such as the Qur'an has become ever more complex yet essential (Nawawi & Mulyani, 2022). Moreover, technological developments have facilitated accessibility to Qur'anic exegesis in various digital forms from Qur'an applications to social media platforms enabling individuals to become "mufasssirs" (interpreters) for themselves. Ironically, this ease of access is often not accompanied by deep contextual understanding and instead tends to lead either to rigid textualist interpretations or, conversely, overly loose readings lacking a strong methodological foundation (Mutaqin, 2024).

Therefore, an approach is needed that can bridge the sacred text with a rapidly changing contemporary reality while guiding readers toward a more holistic and relevant understanding of the Qur'an (Al-faruq et al., 2024). In this context, philosophical hermeneutics emerges as a crucial framework. Philosophical hermeneutics, with its emphasis on the understanding process as a dynamic event involving the historicity and presuppositions of the interpreter – as articulated by Hans-Georg Gadamer in his seminal work *Truth and Method* – offers a powerful lens for uncovering the contextual meanings of the Qur'an. It is not merely about understanding what the text says, but also about how the text is understood within differing "horizons" of understanding, both past and present. Thus, philosophical hermeneutics provides a methodological foundation to ensure that Qur'anic interpretation remains both relevant to the challenges of the times and authentic to its divine essence (Waliko, 2021).

Despite the growing urgency of contextual approaches to Qur'anic interpretation in the digital age, the application of philosophical hermeneutics in this area still faces several critical challenges that require in-depth examination. The phenomenon of instant interpretations and cherry-picking of verses on social media has eroded scholarly authority and the robust methodology traditionally upheld in Qur'anic exegesis. This is not merely a matter of interpretive diversity, but a serious methodological crisis in exegesis, where understanding of the Qur'an often detaches from established scholarly and philosophical frameworks. As a result, religious understanding becomes vulnerable to personal biases, sectarian narratives, and even the legitimization of extremist actions.

The main problem that arises is how philosophical hermeneutics can be effectively utilized to shape a contextual interpretive model in the digital era – one that can address fragmented understandings and the dominance of shallow textualist interpretations, while maintaining the depth and integrity of the Qur'an's meaning. This issue is compounded by the limited public and even academic – understanding of how core principles of philosophical hermeneutics, such as the fusion of horizons, dialogical engagement, and historicity, can be practically applied to produce relevant and enlightening interpretations amid the confusing digital information landscape. Without a strong methodological framework, efforts at contextual interpretation risk leading to relativism in meaning or, conversely, rigid understandings that fail to adapt to a changing

social reality (Zahra et al., 2025). Therefore, this study seeks to fill that gap by critically examining the essential role of philosophical hermeneutics as a methodological solution to the challenges of Qur'anic interpretation in the digital era.

Previous studies have extensively examined aspects of Qur'anic exegesis and its relevance to the modern context, as well as touched upon the role of hermeneutics in textual understanding. For example, Abdullah (2022), in an article published in the *Journal of Islamic Studies* titled "*The Hermeneutical Approach to Quranic Interpretation in Contemporary Muslim Thought*," highlights the efforts of several contemporary exegetes to integrate modern hermeneutical principles into Qur'anic interpretation, addressing both the challenges and potentials involved. Abdullah specifically discusses how hermeneutics aids in understanding the *sensus literalis* (literal meaning) and *sensus spiritualis* (spiritual meaning) of Qur'anic verses. However, Abdullah's study focuses more on general overviews of hermeneutical approaches without delving into their specific implementation in the context of the digital era and information technology dynamics.

Additionally, Fauzi and Rahman (2021), through their article "*Digitalization of Islamic Scholarship: Challenges and Opportunities for Quranic Exegesis in the Information Age*," published in the *International Journal of Digital Islam*, analyze the impact of digitalization on Islamic scholarship, including Qur'anic exegesis. This study comprehensively maps the opportunities and challenges posed by digital technology—such as accessibility of resources and dissemination of information—while also highlighting the problems of misinformation and the fragmentation of scholarly authority. Though discussing the digital era and exegesis, Fauzi and Rahman do not explicitly or deeply explore how philosophical hermeneutics can serve methodologically as a framework to solve these digital challenges. Their focus leans more on technical and sociological aspects of digitalization rather than the philosophical-methodological debates central to this research.

Lastly, the study by Khan (2020), titled "*Re-reading the Quran: Bridging the Text and Context through Modern Hermeneutics*" in *Islamic Quarterly*, discusses the importance of bridging text and context through modern hermeneutics, emphasizing that exegesis must be responsive to social change. Khan draws heavily on hermeneutical theories from Gadamer and Ricoeur to support his argument. However, his study tends to be theoretical and conceptual and does not specifically elaborate on how the principles of philosophical hermeneutics can be pragmatically adapted or developed to address interpretive problems that arise specifically from the unique characteristics of the digital age—such as information overload, echo chambers, and filter bubbles.

Based on this literature review, a significant research gap can be identified. While previous studies have addressed the relevance of hermeneutics in Qur'anic interpretation and the impact of the digital era on Islamic scholarship, no study has specifically and comprehensively examined how philosophical hermeneutics with its foundational principles can be methodologically integrated and applied to build a coherent and resilient contextual interpretive framework in response to the challenges of fragmentation

and misinterpretation in the digital era. Existing studies tend to discuss hermeneutics in general or focus on digitalization without explicitly linking the two in the context of solving methodological problems in exegesis. This gap highlights a pressing need to explore a synthesis between a robust philosophical framework and the complex digital reality in order to achieve a more authoritative, relevant, and sustainable understanding of the Qur'an (Imron & Walad, 2025).

This study offers significant novelty by specifically examining the pragmatic implementation model of philosophical hermeneutics as a methodological instrument to mitigate misinformation and the fragmentation of Qur'anic interpretation on digital platforms. The novelty lies in the attempt not only to discuss the conceptual urgency of hermeneutics but also to offer an applicative framework that demonstrates how the principles of philosophical hermeneutics can serve as an intellectual and ethical "filter" for interpreting the Qur'an amid the uncontrollable flow of digital information. The study will explore how elements such as fusion of horizons, dialogical questioning, and historical consciousness can be internalized by exegetes and digital users to produce interpretations that are not only contextual but also resistant to manipulation of meaning and the polarization of interpretations that often occur in cyberspace. The uniqueness of this study lies in its focus on constructing a conceptual "roadmap" for exegetes and Muslims to optimize the potential of philosophical hermeneutics in navigating the complexities of exegesis in the digital era offering solutions that are not only conceptual but also strategic in addressing practical challenges.

Based on the background, problem, and novelty described above, the main objective of this literature-based research is to analyze and elaborate in depth how philosophical hermeneutics can serve as a crucial methodological framework for shaping a contextual Qur'anic exegesis that is adaptive, profound, and resilient to the various challenges of interpretive fragmentation and misinformation in the digital era. This study seeks to identify the key principles of philosophical hermeneutics that are most relevant for application in the digital context, and how those principles can be integrated into contemporary exegetical methodology. Thus, this research is expected to make a significant contribution to the development of modern Qur'anic studies by providing a strong theoretical foundation for a more thoughtful and responsible interpretive practice amid the complexities of digital civilization.

RESEARCH METHOD

This study is a library research that employs a qualitative approach. This approach is chosen because the focus of the research is to examine and analyze in depth the concepts and theories found in the literature to construct a scientific argument (JABAR et al., 2024). As the primary instrument, the researcher acts as the key instrument, fully responsible for reading, selecting, interpreting, and synthesizing data from various sources. The data collection technique used is documentation, which involves systematically gathering and reviewing various documents, books, scholarly journals, and articles relevant to the research topic.

All collected data are then analyzed using content analysis techniques with a hermeneutical approach. This technique enables the researcher to deconstruct, interpret, and understand the meaning contained in the texts, as well as to identify relationships between the concepts discussed.

The data collected in this study are divided into two main categories: primary and secondary sources (Nashrullah et al., 2023). Primary sources include fundamental works on philosophical hermeneutics, such as *Truth and Method* by Hans-Georg Gadamer, as well as key literature on Qur'anic exegesis and its methodologies written by contemporary exegetes. Meanwhile, secondary sources consist of books, academic journals, theses, and articles that specifically discuss the application of hermeneutics in Islamic studies, the challenges of exegesis in the digital era, and other related research. The selection of these sources is based on their relevance, authority, and contribution to the theoretical framework of the study.

The data analysis process is carried out in three main stages (Waruwu, 2024). The first stage is data reduction, in which the researcher selects, summarizes, and focuses on data that are most relevant to the research problem. The second stage is data presentation, where the reduced data are systematically organized in a descriptive-analytical format to facilitate understanding of the relationships among concepts. The final stage is drawing conclusions or data verification, in which the researcher conducts an in-depth interpretation of the findings, formulates arguments, and draws the final conclusions. Through these stages, this study aims to produce a coherent, valid, and academically accountable synthesis regarding the role of philosophical hermeneutics in contextual Qur'anic interpretation in the digital era.

RESULTS AND DISCUSSION

The findings from this library research firmly confirm the significant correlation between philosophical hermeneutics and the urgent need for contextual Qur'anic interpretation in the digital era. An in-depth analysis of primary and secondary literature reveals that philosophical hermeneutics is not merely an alternative methodology, but rather an essential framework of thought that offers solutions to the increasingly complex problems of interpreting the Qur'an in the context of digital dynamics (Trisnia & Rahayu, 2025). These findings indicate that without a strong philosophical foundation, contextual interpretation is at risk of sliding into relativism or, conversely, failing to address the unique challenges posed by the massive dissemination of digital information. A thorough review of various sources reveals that the role of philosophical hermeneutics can be broken down into several interrelated critical subtopics.

Philosophical Hermeneutics as a Bridge Between Horizons in Contextual Interpretation

The most fundamental finding is the affirmation of philosophical hermeneutics as a robust methodological bridge between the "horizon of the text" of the Qur'an and the "horizon of the reader" in the digital age. The concept of the "fusion of horizons" (*Horizontverschmelzung*) proposed by Hans-Georg

Gadamer proves to be the most relevant theoretical foundation in this context. Literature analysis shows that effective interpretation cannot be done atomistically by reading the text in isolation from its historical context. On the contrary, authentic understanding is a dialectical event in which the interpreter consciously engages in dialogue with the historical tradition of the text while also acknowledging their own horizon of understanding, shaped by lived experience and the digital context (Putri et al., 2025). Thus, the envisioned contextual interpretation is not merely about "replacing" old meanings with new ones, but about a critical synthesis that allows the universal meaning of the Qur'an to remain relevant to people today without losing its original integrity (Syaf, 2022). The correlation between this finding and the research title lies in the fact that philosophical hermeneutics effectively provides a "tool" for interpreters to avoid the trap of literalist interpretations that neglect historical context while also rejecting purely subjective readings divorced from tradition. In the digital era – where texts are often extracted and spread out of context – the principle of horizon fusion becomes a vital intellectual defense mechanism to ensure that interpretation remains firmly rooted in tradition and scholarly methodology (Al Mahaly, 2024).

The Urgency of Philosophical Hermeneutics in Countering Digital Exegetical Disinformation

The next finding directly engages with the issues of disinformation and fragmentation that plague interpretation in the digital space. Literature analysis shows that one of the greatest challenges of the digital era is the erosion of scholarly authority and the rise of religious narratives produced instantly and without clear methodology (Zahrotunnisa et al., 2025). In this context, philosophical hermeneutics plays an extraordinarily urgent role. Through its emphasis on *historical consciousness* (*Wirkungsgeschichte*), hermeneutics trains interpreters to understand that every interpretation is the product of a history of effects and tradition (Arrasyid et al., 2024). This implicitly teaches readers to be skeptical of sudden interpretive claims that ignore the long span of exegetical tradition. In the digital age, where anyone can become a "mufassir" on social media, this principle becomes an essential filter for distinguishing between interpretations rooted in deep scholarship and shallow readings. Hence, philosophical hermeneutics functions not only as a tool for understanding texts but also as an epistemological mechanism for assessing the validity of interpretive claims amid an uncontrolled flow of information. The correlation of this finding with the research title is that hermeneutics is not only instrumental in *producing* contextual interpretation but also in *protecting* interpretation from distortion and misuse in the digital sphere.

A Model for the Application of Philosophical Hermeneutics in Digital Interpretation

Based on a thorough analysis of various literature, this study identifies a conceptual model for the application of philosophical hermeneutics within the context of Qur'anic interpretation in the digital age. This model synthesizes hermeneutical principles with the unique challenges posed by information

technology and offers a “roadmap” for interpreters. The model can be illustrated in a conceptual diagram that outlines a sequence of interrelated stages.

Table 1. Model of Philosophical Hermeneutics Implementation

Methodological	Implementation in the Digital Era	Critical Purpose
Reflection on Historical Horizon	The exegete studies classical and contemporary interpretations to understand the historical range of textual interpretation. Utilizing digital resources (online libraries, manuscript databases) becomes crucial.	To build historical awareness of the text and its tradition; to reject interpretations isolated from historical context.
Reflection on the Digital Horizon	Analyzing the digital audience context: platforms used, trending issues, popular terminology, and the nature of echo chambers.	To identify points of intersection between the sacred text and contemporary digital realities.
Dialectic and Fusion of Horizons	Engaging in critical dialogue between the historical and digital horizons. Seeking relevant meaning without compromising the authenticity of the text. Interpretation is presented in a dialogical – not dogmatic – format, allowing public participation.	To produce contextual, in-depth, and relevant interpretations without falling into relativism.
Hermeneutical Communication	Presenting interpretive results in interactive and accessible digital formats such as videos, podcasts, or blog articles, while maintaining depth of content.	To disseminate wise and methodologically sound understanding to a broader digital audience, bridging scholars and laypeople.

This model demonstrates that the application of philosophical hermeneutics is not merely theoretical, but a methodological practice that can be adapted to address the challenges of communication and interpretation in the digital age (Silaban et al., 2025). The implementation of this model enables exegetes not only to serve as guardians of the text but also as wise mediators between the sacred text and the everyday lives of believers who are deeply integrated with technology.

Redefining Exegetical Scholarly Authority in the Digital Age

Finally, the findings of this study point to broader implications regarding the redefinition of exegetical scholarly authority in the digital era. Philosophical hermeneutics, with its emphasis on understanding as a dialogical and participatory process, challenges the traditional model of authority that is often unidirectional (one-way transmission). In the digital age, the authority of an exegete is no longer measured solely by mastery of the text and tradition, but also by the ability to facilitate dialogue, create inclusive spaces of interpretation, and critically relate the universal meanings of the Qur’an to relevant contemporary issues (Zainorah Kadri & Mohd Fauzi Hamat, 2012). Thus,

philosophical hermeneutics encourages a shift from *dogmatic authority* to *dialogical authority*.

This finding is especially important as it demonstrates that the digital age, rather than eroding scholarly authority, actually opens opportunities to strengthen it through more transparent, accountable, and participatory means. Therefore, a contextual interpretation grounded in philosophical hermeneutics is one that can endure the challenges of the times—being not only relevant in content but also methodologically valid and historically authentic (Nurchayati & Haqiqi, 2025). This research concludes that philosophical hermeneutics plays a crucial role not only in presenting relevant interpretations, but also in reshaping the profile of the exegete as someone capable of leading religious understanding amid the disruptions of the digital era.

Interpretation of Findings Compared to Previous Studies

The interpretation of these research findings reveals a significant distinction from prior studies, affirming both the urgency and novelty of this research. Unlike Abdullah (2022), who generally discusses hermeneutical approaches in contemporary Muslim thought, this study explicitly and in-depth applies the principles of philosophical hermeneutics specifically to address challenges arising from the unique characteristics of the digital era—such as disinformation and interpretive fragmentation.

Meanwhile, the study by Fauzi and Rahman (2021), which focuses on the impact of digitalization on Islamic studies, tends to remain descriptive, mapping technological opportunities and challenges. This study, in contrast, goes further by offering a solid methodological solution through philosophical hermeneutics as a conceptual framework to address the issues they identify.

Similarly, although Khan (2020) laid an important theoretical foundation regarding bridging text and context, his research remains conceptual and does not present a pragmatic implementation model applicable to the complex digital space. The findings of this study, by presenting a four-stage methodological model, fill that gap by offering an operational “roadmap” for exegetes to effectively interpret the Qur’an contextually in the digital era.

Therefore, these findings not only enrich existing literature but also provide a new framework that is more adaptive and responsive to the dynamics of religious interpretation in the 21st century.

CONCLUSION

This study highlights that the most profound insight lies in the understanding that philosophical hermeneutics is not merely an interpretive tool, but an essential framework for addressing the challenges of Qur’anic interpretation in the digital age. The most crucial finding demonstrates that the principle of “fusion of horizons” serves as the key to avoiding the traps of literalism and subjective relativism, while “historical consciousness” functions as an epistemological safeguard against the growing spread of disinformation. Thus, the primary scholarly contribution of this research lies in formulating a pragmatic implementation model that bridges hermeneutic theory with

interpretive practice in digital spaces, thereby renewing the perspective that contextual exegesis need not compromise its authenticity and integrity.

Nonetheless, this study is limited by its purely conceptual-theoretical nature, being entirely based on library research. This limitation implies that the proposed model has yet to be empirically tested in real-world settings. Therefore, for future research, it is strongly recommended to conduct empirical studies that apply this model to concrete cases—such as analyzing audience responses to Qur’anic interpretations disseminated through specific digital platforms, or conducting ethnographic research on exegetes who have adopted hermeneutic approaches in digital contexts. Such empirical investigations would provide validation and refinement of the model presented in this study, thereby strengthening its academic contribution in a more practical and applicable manner.

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