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The Digital Transformation of Tafsir and Its Implications for Islamic Legal Derivation in the Contemporary Era

Abstract: The digitalization of Qur’anic interpretation has profoundly influenced the methodology of *istinbat al-ahkam* (deriving Islamic legal rulings), reshaping how scholars and legal institutions engage with classical texts in emerging digital platforms. This article explores the impact of selected tools—such as AI-driven tafsir platforms, semantic databases, and multimedia applications—on formulating Islamic legal reasoning in the digital era. Moving beyond a purely epistemological analysis, the study critically assesses how digital interfaces affect interpretive authority and methodological integrity and the production of contemporary legal responses to real-world issues, including Islamic digital finance, artificial intelligence ethics, and Sharia-based policymaking in digital environments. Utilizing a qualitative literature review combined with thematic content analysis, this research draws on classical sources and contemporary scholarship to investigate the shifting landscape of Islamic legal derivation in the digital age. Particular attention is given to the role of legal actors—such as fatwa councils, religious courts, and legislative bodies—in legitimizing or contesting digital tafsir outputs. The study applies *maqasid al-shari’ah* as developed by al-Shatibi as a normative framework to evaluate the legal-ethical implications of digital tafsir and its alignment with the objectives of protecting religion (*din*), intellect (*‘aql*), and public welfare (*maslahah ‘ammah*). Findings indicate that while digital tools significantly enhance accessibility, interactivity, and public engagement with Islamic texts, they also present challenges related to standardization, authenticity, and the erosion of traditional scholarly authority. This article offers a typology of digital influence—from functional assistance to epistemological disruption—and proposes practical pathways for integrating digital innovation within a framework of maqasid-oriented legal governance. The study contributes to the theoretical

development of Islamic legal thought and the practical design of responsive, accountable, and ethically grounded legal frameworks for the digital era.

Keywords: AI in Qur'anic Studies, Digital Tafsir, Interpretation Methodology, *Istinbath al-Ahkam*.

INTRODUCTION

The advent of artificial intelligence (AI) has significantly transformed various aspects of contemporary life, including religious scholarship. In Islamic studies, one of the most affected areas is the methodology of *Istinbath al-Ahkam* (deriving legal rulings) through Qur'anic interpretation. Traditional methods, rooted in linguistic mastery, jurisprudential analysis, and classical sciences, now intersect with AI-powered platforms offering rapid textual analysis, verse correlation, and user-personalized interpretation.¹ These developments are not merely technical enhancements; they present paradigm shifts in how Islamic legal texts are approached, understood, and operationalized in real-world contexts, including Islamic finance, ethics of artificial intelligence, and policy development.

While AI tools enhance access and engagement, they pose epistemological and ethical challenges. Unlike general digitalization, AI introduces autonomous processing—potentially generating interpretations without the methodological discipline upheld by the *ulama*.² This raises critical questions: Can machines participate in *ijtihad*? What safeguards are needed to prevent reductive or misleading applications of sacred texts?³ Furthermore, such developments impact the authority of Islamic legal institutions—such as fatwa councils, religious courts, and legislators—whose decisions may now be influenced or even challenged by AI-generated or algorithm-curated religious interpretations. As such, these tools' legitimacy must be assessed from a technological perspective and within a structured framework of Islamic legal reasoning.

¹ Misbahuddin Asaad, “Wacana Saintifik Hadis Dalam Konstruksi Kesahihan Hadis,” *Tabdis: Jurnal Kajian Ilmu Al-Hadis* 13, no. 2 (2022): 98–120.

² Dina Sakinah Wijaya and Nurul Fitri Habibah, “Periwayatan Hadis Nabi (Tahammul Wal Ada’), Ilmu Jarh Wa Ta’dil Dan Ilmu Nasikh Mansukh Dalam Hadis,” *El-Sunnab: Jurnal Kajian Hadis Dan Integrasi Ilmu* 5, no. 1 (2024): 23–32.

³ Sukindar Dkk, “Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases,” *MILRev : Metro Islamic Law Review* 03, no. 2 (2024): 388–410, <https://doi.org/10.3176/chem.geol.1975.2.10>.

This study focuses specifically on how AI affects the methodology of *Istinbath al-Ahkam* and how such technological mediation aligns—or conflicts—with the objectives of Islamic law.⁴ To address this, it employs the theoretical framework of *maslahah* as developed by al-Imam al-Shatibi in *al-Muwafaqat*, which prioritizes the protection of essential human interests (*al-daruriyyat*) in legal reasoning. This normative framework allows for assessing AI's compatibility with the ethical aims of *maqasid al-shari'ah*, particularly in addressing contemporary legal issues such as data protection, algorithmic bias in religious content, and the authenticity of digital fatwas. By situating the discussion within this framework, the study aims to contribute to theoretical debates and the development of responsive legal formulations for the digital era.

The digitization of Qur'anic interpretation has opened new avenues for scholarly inquiry. Muhamad Fajar Mubarak and Muhamad Fanji Romdhoni observe that the digital format has altered the sacred perception of the mushaf, traditionally treated with ritual purity, into a more casual object of engagement. They further highlight the decline in interpretive authority on social media, where anyone—including the religiously untrained—can publish interpretations, risking misinterpretation and public confusion.⁵ Meanwhile, Hartati Yuningsih and Abdul Ghany emphasize the benefits of visual and audio components on YouTube, noting that multimedia content enhances user comprehension and engagement.⁶ They advocate for more strategic da'wah approaches in digital spaces. Similarly, other studies comparing platforms such as *tafsir.web.id* and *tafsirq.com* reveal differences in depth and reference sources but also expose functional limitations such as the absence of tajwid and murattal features, which are critical for holistic Qur'anic learning.⁷ On the other hand, Azizah et al.'s research analyzed the interactive features of

⁴ Arbanur Rasyid, Musda Asmara, and Maulana Arafat Lubis, "Strategi Jihad Digital Sebagai Upaya Perlawanan Informasi Negatif: Studi Metode Istihsan Pada Akun Instagram," *Al-Istinbath : Jurnal Hukum Islam* 6, no. 2 (November 11, 2021): 409, <https://doi.org/10.29240/jhi.v6i2.2797>.

⁵ Muhamad Fajar Mubarak and Muhamad Fanji Romdhoni, "Digitalisasi Al-Qur'an Dan Tafsir Media Sosial Di Indonesia," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 110–114.

⁶ Hartati Yuningsih and Abdul Ghany, "Transformasi Tafsir Al-Qur'an Di Era Media Digital: Analisis Metodologi Tafsir Dalam Channel Youtube Kajian Tafsir Al-Ma'rifah," *Al-Qudwah* 2, no. 2 (2024): 187–204.

⁷ Siti Nur Lailatul Azizah and others, "Eksplorasi Tafsir Digital: Studi Komparatif Atas Tafsir.Web.Id Dan Tafsirq.Com," *Canonis Religia* 1, no. 2 (2024): 209–222.

two tafsir websites, such as digital mushaf and fatwa ulama, which offer a new approach to the accessibility of Qur'anic science.⁸

Despite these valuable contributions, several critical gaps remain. First, existing studies focus on surface-level features—format, accessibility, and engagement—without deeply interrogating the epistemological implications of digital tafsir. The extent to which algorithm-driven content influences user interpretation patterns and how this challenges traditional hermeneutic authority remains underexplored. Second, while ethical issues are occasionally noted, there is little effort to frame these within a structured normative theory. Specifically, there is a lack of research applying *maqasid al-shari'ah*, exceptionally conceptualized by al-Shatibi, to evaluate the legitimacy, authority, and ethical implications of digital tafsir practices.⁹ Third, most prior work does not address the use of Artificial Intelligence (AI) in Qur'anic interpretation, despite its increasing relevance in digital Islamic platforms, and even less so concerning global Islamic legal discourse and institutions, such as Majma' al-Fiqh al-Islami or national fatwa bodies.¹⁰

This study seeks to fill these gaps by critically examining how AI-driven tools influence the methodologies of *istinbat al-ahkam* (deriving legal rulings) from the Qur'an in digital contexts.¹¹ It will integrate the theoretical lens of *maslahah al-Shatibi* to assess both digital interpretation practices' benefits and potential harms. In doing so, the study aims to determine whether digitalization enhances interpretive accessibility while preserving ethical integrity and scholarly authority or introduces distortion forms that require theological and methodological safeguards. By aligning this analysis with the practical roles of Islamic legal institutions and the transnational dynamics of digital Islam, the study offers a critical contribution to contemporary fiqh renewal (*tajdid al-fiqh*) in the information age.

METHOD

⁸ Azizah and others.

⁹ Chuzaimah Batubara et al., "Realizing Justice and Maṣlaḥah in E-Commerce: Fiqh Muamalah Insights and Challenges in Malaysia and Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 2 (September 10, 2024): 253, <https://doi.org/10.31958/juris.v23i2.12356>.

¹⁰ Ika Atikah, *Metode Penelitian Hukum*, 2022.

¹¹ Nurul Qamar and Farah Syah Rezah, *Metode Penelitian Hukum: Doktrinal Dan Non-Doktrinal* (CV. Social Politic Genius (SIGn), 2020).

This study adopts a qualitative descriptive-analytical approach¹² to examine how the digital transformation of tafsir—including AI-enhanced interpretation and online Qur'anic platforms—affects the process of Islamic legal derivation (*istinbat al-ahkam*) in the contemporary era.¹³ The method aims to trace the epistemological shifts caused by digitization and assess the normative and institutional implications of these changes within real-world Islamic legal contexts, such as the issuance of fatwas, Islamic finance regulations, and ethical governance in digital spaces.¹⁴

Data for this study are drawn from two primary sources. The first includes literature-based data, consisting of academic books, peer-reviewed articles, and previous scholarly studies published within the last fifteen years. These sources were selected purposively from major databases such as Scopus, Web of Science, and Google Scholar, using inclusion criteria based on their academic credibility, relevance to digital tafsir, contemporary Islamic legal theory, and their specific engagement with *maqasid al-shari'ah* and AI ethics. The second data set involves empirical content analysis of selected digital tafsir platforms: *tafsir.web.id*, *tafsirq.com*, and YouTube-based Qur'anic interpretation channels. These platforms were chosen based on three main criteria: (1) user popularity and accessibility, (2) scholarly authority—indicated by institutional endorsement or qualifications of content creators—and (3) functional diversity, including features such as comment interactivity, multimedia use, fatwa integration, and thematic categorization of Qur'anic verses.

The research process follows two main analytical stages. The first is content analysis, which examines how each platform engages with legal verses (*ayat al-ahkam*), the methodological rigor of their interpretive approach, the use (or absence) of classical or contemporary references, and how they mediate legal reasoning in the digital context. The second is thematic analysis, aimed at identifying recurring patterns and legal implications in the digital *tafsir* discourse. This process includes open coding, categorizing themes such as interpretive accessibility, legal validity, user influence, and digital authority, followed by

¹² Zainuddin Ali, *Metode Penelitian Hukum* (Sinar Grafika, 2021).

¹³ Soejono Soekanto, *Metode Penelitian Hukum*, 2003.

¹⁴ Derita Prapti Rahayu, M SH, and Sesi Ke, "Metode Penelitian Hukum," *Yogyakarta: Thafa Media*, 2020.

axial coding to connect these themes to the legal objectives of *maqasid al-shari'ah*. Coding was carried out manually by the primary researcher and validated through peer review by an expert in Islamic jurisprudence to enhance consistency and academic rigor. While no coding software was used, standard manual coding protocols in qualitative research were strictly followed.

To strengthen the validity of the findings, this study incorporates triangulation across three levels. Methodological triangulation combines literature-based review with empirical platform analysis. Data triangulation compares data across different platforms and diverse Islamic jurisprudential traditions. Theoretical triangulation blends classical Islamic legal theory with contemporary digital hermeneutics and ethics frameworks.

As an analytical lens, the research applies the *maqasid al-shari'ah* framework as formulated by al-Imam al-Shatibi to assess whether the digital transformation of tafsir contributes positively or negatively to Islamic legal derivation. The analysis specifically focuses on how digital tafsir practices align with the five core objectives of Islamic law: preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). Each objective is assessed through concrete indicators such as scholarly referencing, epistemic coherence, algorithmic transparency, fatwa authenticity, and user ethical engagement. This framework enables the study to evaluate how the legal authority of tafsir is being reshaped in the digital era and whether this transformation supports or undermines the foundational aims of Islamic law.

RESULTS AND DISCUSSION

The Transformation of Qur'anic Interpretation Methodology in the Digital Era

The transformation of interpretation methodologies in the digital world reflects significant changes in how Qur'an interpretation is understood, taught, and applied in line with advances in information technology. The digital world, with all its sophistication and accessibility, offers various new dimensions for the study of interpretation, both in terms of theory and practice. With digital platforms, access to Qur'an interpretation is easier and wider. Previously, tafsir may only be accessible through limited books or in certain circles.

Today, tafsir can be found in various digital forms, such as e-books, videos, tafsir apps, and websites, which anyone worldwide can access. This broadens the understanding of interpretation and makes it easier for readers to study it more deeply without being hindered by distance or physical limitations.¹⁵

Digital technology facilitates tafsir research through advanced tools such as text analysis software (such as corpus linguistics), computer programming for interpretation analysis, and more comprehensive Qur'anic databases. Researchers can easily compare different books of tafsir, explore the meaning of words in a broader context, and track changes in interpretation over time. In the digital world, interpretation is no longer a passive study. With social media, discussion forums, and other online platforms, scholars, academics, and even the public can directly discuss and share views on interpretation. This provides an opportunity for dialogue between different interpretations, enriching understanding and ensuring that interpretation develops by following the dynamics of the times.¹⁶

The transformation of interpretation methodology can be seen in the use of multimedia to enrich the delivery of interpretation. Videos, podcasts, and infographics are some of the increasingly popular forms of presentation of interpretation. Interpretations conveyed through multimedia media allow for more interesting and easy-to-understand delivery, especially for the younger generation, who are more familiar with digital media. Despite the many benefits, the transformation of interpretation methodologies in the digital world also presents its challenges. One is the emergence of invalid or deviant interpretations, which can be widely spread through online platforms without strict supervision. Therefore, it is important to ensure that the interpretations disseminated in the digital world remain based on authentic sources and are recognized by competent scholarly authorities.¹⁷

¹⁵ Ali Ja'far, "Literasi Digital Pesantren: Perubahan Dan Kontestasi," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 8, no. 1 (2019): 17–35.

¹⁶ Mohamad Athar, "Corak Penafsiran Ayat-Ayat Al-Qur'an Yang Terkonfirmasi Oleh Fakta Ilmiah Modern: Kajian Komparatif," *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (2024): 1274–1309.

¹⁷ Mokhammad Syaifudin, *Integrasi Teknologi Dalam Pembelajaran Di Kelas*, 2021.

The digital world allows the public to be more active in interpreting. They can access a variety of interpretations from different schools or perspectives, as well as explore interpretations relevant to the context of their lives. This allows for personalization in understanding interpretation more in line with individual needs. In the digital world, interpretation is not only limited by geographical and cultural boundaries. The understanding of interpretation is accessible globally, allowing for the exchange of ideas between interpreters from different parts of the world. This leads to the globalization of tafsir, where different perspectives of tafsir from different traditions and contexts can interact, enriching and expanding the horizons of tafsir understanding.¹⁸

The methodology of interpretation in the digital world includes a new approach to understanding, interpreting, and disseminating the understanding of the Qur'an through modern technology. Digital technology has significantly impacted how interpretation is taught, studied, and practiced and has enabled adaptation to the challenges of the times.¹⁹ The digital world allows for broader access to various works of interpretation. In apps, e-books, websites, and multimedia platforms, tafsir can be accessed anytime and anywhere. It also allows the dissemination of tafsir to a broader audience, both among Muslims and beyond, without geographical and social barriers.²⁰

The digital interpretation method relies on databases and software that make it easier to research and analyze the text of the Qur'an. With the help of technology, researchers can map out commentary texts, conduct semantic analysis, and access commentaries from various sources and traditions.²¹ Using text analysis software and big data can accelerate the discovery of patterns in interpreting the Qur'an that may have gone

¹⁸ Herman Dermawan, "Peran Media Sosial Dalam Pembentukan Narasi Islam Di Dunia Digital," *Andragogia: Journal Education Science And Islamic Studies* 1, no. 1 (2024): 21–30.

¹⁹ Ainol Yaqin, Wardi Moch. Cholid, and Mulyadi Achmad, "Actualization of Moderation in Reasoning at Ma' Had Aly Salafiyah Syafi' Iyah Sukorejo Situbondo and Its Influence on Istinbâth of Islamic Law Achmad Mulyadi Abstract : Keywords : Abstrak," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 17, no. 2 (2022): 434–457, <http://ejournal.iainmadura.ac.id/index.php/alihkam/article/view/5962/3296>.

²⁰ Yuningsih and Ghany, "Transformasi Tafsir Al-Qur'an Di Era Media Digital: Analisis Metodologi Tafsir Dalam Channel Youtube Kajian Tafsir Al-Ma'rifah."

²¹ Muhamad Hasan Sebyar, "Harmonization of Islamic Legal Institutions and Customary Law in Marriage Dispensation Cases at The Panyabungan Religious Court," *MILRev : Metro Islamic Law Review* 2, no. 2 (2023): 155, <https://doi.org/10.32332/milrev.v2i2.7809>.

undetected before. In the digital world, interpretation is no longer a static discipline. Through discussion forums, blogs, podcasts, and videos, tafsir becomes a dynamic topic, allowing for an open dialogue between scholars, scholars, and the public. Understanding of tafsir can develop with the active participation of the global community, with various perspectives that enrich the study of tafsir. This creates space for a more plural and inclusive understanding.²²

Transformation of interpretation methodology in the use of multimedia to deliver interpretation. In addition to text, media such as videos, infographics, and animations are used to convey the interpretation of the Qur'an in a more engaging and easy-to-understand way. Tafsir, in the form of multimedia, is very useful in attracting the interest of the younger generation and those who are more familiar with visual technology. With the development of digital technology, interpretation can be adjusted to individual needs. For example, a tafsir app allows users to choose a specific interpretation or perspective based on personal interests or questions. This opens the possibility of personalizing the experience of learning tafsir while maintaining the quality and scientific authority in the process.

Social media is an important tool in disseminating interpretation in the digital world. Islamic scholars, scholars, and institutions use platforms such as YouTube, Twitter, and Instagram to educate the public about the interpretation of the Qur'an.²³ Interactive discussions through social media also allow for more contextual understanding and direct questions and answers between the public and interpretation experts. One of the main challenges in digital interpretation methodologies is the quality and accuracy of interpretation. Although the digital world opens up opportunities for the broader dissemination of interpretation, not all online interpretations are guaranteed to be authentic and authoritative. Therefore, it is important to have valid filters and authorities when choosing trustworthy interpretations.²⁴

²² Muhammad Ali Amin Ibrahim, "Tantangan Sosial Dan Etika Modern Dalam Perspektif Tafsir Taisirul at Tafsir Karya Abdul Jalil Isa," *Taqrib: Journal of Islamic Studies and Education* 2, no. 2 (2024): 61–73.

²³ A Fauzi, "Peran Media Sosial Dalam Penyebaran Tafsir Al-Qur'an," *Jurnal Komunikasi Islam* 5, no. 1 (2020): 67–80.

²⁴ Moh Azwar Hairul, "Tafsir Al-Qur'an Di YouTube," *Al-Fanar: Jurnal Ilmu Al-Quran Dan Tafsir* 2, no. 2 (2019): 197–213.

Interpreting the Qur'an in the Digital Age: Evolution and Innovation in Tafsir Methodology

Along with the rapid development of information technology, the study and interpretation of the Qur'an have undergone a significant transformation, especially with the emergence of various digital platforms that facilitate access to religious texts. During this rapid innovation, the methodology of Qur'an interpretation has also adapted to answer the challenges of the times. Digitization is changing how we access interpretation and redefining how we understand, interpret, and teach these holy verses. In this context, the evolution of interpretation methodologies in the digital era opens space for broader and multidimensional understanding and allows the use of technology as a tool in exploring the deeper meaning of the Qur'an.²⁵

The Qur'an al-Karim was revealed to the Prophet and the Ummi people. Since the one who receives the Qur'an is an Arab, the holy book is written according to its language and style (*ushub*), which is Arabic. His word confirms that no Apostle was sent except in the language of his people to make the apostolic mission more communicative (Ibrahim: 4). The Qur'an uses a varied style of language, with actual meanings (*haqiqi*) and figurative meanings (*majazi*), clear and kinayah, concise (*ijaz*) and detailed (*ithnab*). However, the Qur'an is a communication with a high language style compared to other Arabic conversations, with a profound meaning.²⁶

Talking about the method of tafsir is inseparable from talking about "*Ulum al-Qur'an*." The word "*Ulum*" is a noun that indicates the plural form of science. *Ilm* means knowing something according to the nature of science itself. There are two meanings of *'ilm*, namely, knowing the existence (*dhat*) and establishing or negating something through other existence as an indication. In contrast to *al-ma'rifah* and *al-irfan*, that is, knowing something through thought (*tafakkur*, logic) and contemplation (*tadabbur*) through traces (*athar*) is more specific than *al-'ilm*. At the same time, the word al-Qur'an is ism al-masdar

²⁵ Abd Hamid Majid, "Etika Komunikasi Di Era Digital Perspektif Al-Qur'an: Studi Penafsiran Sufistik Ibnu 'Ajibah Dalam Al-Bah," n.d.

²⁶ Rizqi Hariz Ahsan, "Model Penafsiran Digital Pada Platform Digital Quranreview: Instagram, YouTube, Spotify, Dan Website: Studi Resepsi Masyarakat Terhadap Platform Digital Quranreview," 2024.

from *qara'a-yaqra'u*, which means something to be read (*al-maqr'u*). According to the terminology, the Qur'an is the *kalam* of Allah, and the *kalam* of Allah is not the *kalam* of man (*al-bashar*) that contains doubts. By assembling the word '*Ulum*, which is the plural of science, it indicates that the science related to the Qur'an is not only one discipline but all related disciplines. Among these sciences is the science of *al-tafsîr*, the science of *al-qira'ah*, the science of *al-rasm al-Uthmani*, and the science of *i'jaz al-Qur'an*. All the objects of this knowledge are the Qur'an al-Karim.²⁷

Especially for the science of Tafsir al-Qur'an, several types can be used in explaining the purpose of verses, including *tafsir bi al-ma'tsur*, *bi al-ra'y*, and *bi al-isyari* with the methods of *mawdhu'i*, *tahlili*, *muqarin*, and *ikmali*. The word *al-tafsir* is the masdar word of *fassara* – *yufassiru*, which means clear (*al-idhhar*, *al-idhah*, and *al-bayan*). Al-Dzarkashi explained that *al-tafsîr* is an understanding of the Kitab Allah, which was revealed to His Prophet Muhammad (PBUH), the explanation of its meanings, the explanation of the law, and its various wisdoms. Then, to prepare these things, it is necessary to master the language, *nahw*, *sarf*, *'ilm al-bayan*, *usul al-fiqh*, and *'ilm al-qira'ah*. In addition, it is also necessary to *'ilm asbab al-nuzul* (chronology or causes of the descent of verses) and the knowledge of the revision of verses (*al-nasikh wa al-mansukh*).²⁸ This is according to al-Dzarkashi. According to al-Dzarqani in his book *Manahil al'Irfan*, *al-tafsîr bi al-ma'tsur* is an explanation of the meaning of Allah SWT from His Kitab, which is based on the verses or sunnah of the Prophet PBUH and the opinions of the Companions, such as the words of Allah SWT to eat and drink until the time can be distinguished between the threads of the color of *hiram* and white during fajr (al-Baqarah: 187). The word "al-fajr" in verse explains the purpose of the previous sentence, "white thread (*al-khayt al-abyad*)".²⁹

²⁷ Ahmad Junaidi, "Syahadah Rukyatulhilar Using Astro Digital Imaging: From Subjectivity to Objectivity," *De Jure: Jurnal Hukum Dan Syar'iah* 14, no. 1 (June 29, 2022): 58–74, <https://doi.org/10.18860/j-fsh.v14i1.15062>.

²⁸ arif zunzul Maizal, "Tafsir Fikih Dalam Khazanah Penafsiran Alquran Arif Zunzul Maizal," *Intitut Agama Islam Negeri Batusangkar* 19, no. 01 (2020): 124, https://www.academia.edu/90703244/Tafsir_Fikih_Dalam_Khazanah_Penafsiran_Alquran.

²⁹ Azka Zahro Nafiza and Zaenal Muttaqin, "Tafsir Al-Qur'an Di Media Sosial (Penafsiran Surah Al-Humazah Dalam Youtube Habib Dan Cing)," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 4, no. 2 (2022): 231–242.

Likewise, the words of Allah SWT are related to the story of Adam and Hawwa 'alayhima al-salam when both ask God for forgiveness (*du'a*).³⁰ The string of *do'a* sentences is an explanation of the word "kalimat" in His words; Then Adam received a few sentences from his Lord (*fatalaqqā Adam min rabbih kalimat/ al-Baqarah: 37*) and many other examples. An example of interpretation with al-sunnah is the interpretation of the word al-ẓulm with al-shirk in His words; those who believe and do not mix their faith with wrongdoing (shirk/ al-An'am: 82). Then interpret *al-hisab al-yasir* (light audit) with al-'ardh (when the Prophet PBUH said: "Whoever is audited is tortured"). Hearing this statement of the Prophet, Sayyidah 'A'ishah interrupted: "Did not Allah Ta'ala say: that whoever is given the book on the right, his examination is easy and returns with joy to his people* (al-Inshiqāq: 7-9).* The Prophet PBUH replied that *al-'ardh* is an explanation for *al-hisab al-yasir*. Likewise, the Prophet PBUH explained al-quwwah (strength) with al-ramy in His words: to prepare to face the enemy according to one's ability (al-Anfal: 60).

The above two methods of interpretation are undoubtedly accurate for two reasons; First, God must know His purpose better than anyone else. Second, the best guidance is the guidance of the Prophet Muhammad PBUH, whom we must be sure of his *ma'sum* based on His words, that Allah is the one who sent down the Qur'an so that it is explained to the people. The problem arises precisely when accessing the purpose of the Qur'an verses through digital that do not pay attention to the context of the verses, such as the background of the descent (*asbab al-nuzul*) of the verses, revisions (*al-nasikh wal-mansukh*), and so on, then when accessing a hadith that is immediately considered a hadith of the Prophet PBUH without paying attention to the quality of the competence of the narrator (*rawi*, narrator) involved in the narration (*sanad*, transmission). For example, popular hadiths about the virtue (*fadhilah*) of the month of Rajab. That the month of Rajab is special in the Islamic calendar is true. Among the virtues of the month went viral, that the virtue of the month of Rajab is identical to the virtue of the Qur'an as the kalam of Allah

³⁰ R Reja, M Hasan, and N Hakimah, "Analisis Yuridis Terhadap Isbat Nikah Yang Akad Nikahnya Oleh Wali Hakim (Studi Penetapan Pengadilan Agama Nanga Pinoh, Nomor ...," *Al-Ushroh*, 2022, <http://ejournal.iainptk.ac.id/index.php/alusroh/article/view/706>.

compared to all the words that exist, Sha'ban is like the primacy of the Prophet PBUH compared to all the Prophets, and the virtue of Ramadan is like the primacy of Allah over all His servants.³¹

In addition, a hadith explains that Rajab is the month of Allah, Sha'ban is the month of the Prophet Muhammad PBUH, and Ramadan is the month of his people.³² Then, a hadith explains the fulfillment of all the requests of people who fast in the month of Rajab, even if it is only for one day. Ibn al-Jawzi said that the hadith is false (*mawduhu*). It is an indisputable reality that the Prophet understood the Qur'an well globally and in detail. Allah the Almighty has assured that He is the One who gathers, reads, and explains them (al-Qiyamah: 17-19).

Similarly, the companions of the Prophet (peace be upon him) were able to understand the book in its entirety, both based on its outward meaning and the laws it contained, although they sometimes had to refer to the Prophet (peace be upon him) when they faced difficulties in understanding it. In understanding the meaning of the Qur'an, the companions of the Prophet (peace be upon him) certainly did not have the same abilities (*tafawut, ikhtilaf*, or differences) because their intellectual intelligence varied. Therefore, they do not force themselves to understand the meaning of each Qur'anic content deeply. Most of them understand quite briefly as long as the meaning can be understood clearly, such as in understanding the word of Allah: *wa fakihatan wa abba*, which means abundant blessings bestowed by Allah SWT.

As time went on, the Tabi'in period came after the period of companionship. As in the Companions period, during the time of Tabi'in, experts emerged who could reveal and explain the meanings still hidden in the book of Allah. What was inherited by the Prophet and his companions in interpreting the Qur'an has not fully covered all verses of the Qur'an. One type of interpretation used to obtain an explanation (*al-bayan*) and an

³¹ Akmal Alna NIM, "Evolusi Penafsiran Quraish Shihab Terhadap Ayat Ahl Al-Bait: Sebuah Kajian Komparatif," 2024.

³² Koko Srimulyo, Yula Anggriani, and Faizal Kurniawan, "The Utilization Of Access Management To Digital Collections: Requirements & Challenges By Law," *Jurnal Hukum Unissula* 40, no. 1 (2024): 204-222, <https://doi.org/10.26532/jh.v40i1.38665>.

interpretation (*al-idhah*) of the purpose of the verse as the Kalam Allah, which is the source of life guidance, is through the explanation of the verse mentioned later, either in the same verse or in a different verse. In addition to being explained with verses, interpretation can also be done through hadith conveyed directly by the Prophet Muhammad (peace be upon him), both through attitudes and actions, and information conveyed by the companions of the Prophet (peace be upon him). This method is known as interpretation through a track record (*al-Tafsir bi al-ma'tsur*) inherited by the Prophet Muhammad (peace be upon him). *tafsir bi al-isyariy*, and *tafsir bi al-qaul*. With the current development of digitalization, getting any information has become very easy, including in terms of *riwayat* related to religion (the Qur'an and the Hadith of the Prophet PBUH). However, how far the level of accuracy is a problem. Considering that the Qur'an cannot be forged and there is already a guarantee from its *mutakallim* (al-Hijr: 9), this is different from the hadith of the Prophet (peace be upon him), which is often forged.

In fact, according to one of the administrators of the Indonesian Ulema Council (MUI) Regency, the accuracy of the truth of information obtained through the Internet is only 12%, while the remaining 88% is very likely to contain lies. This is strengthened by the circulation of information about the glory of the month of Rajab in the Hijri year, which is accompanied by claims about its privileges on behalf of the Prophet PBUH. The claim that one can only survive the fires of hell by spreading the news is complex for common sense. It is not surprising that the phenomenon of false hadith emergencies has emerged lately.³³

Therefore, Ibrahim Siregar said "that the information obtained through social media is only an entrance to trace the truth of further information. Thus, the news obtained through digitization regarding the study of the Qur'an, especially on behalf of the Prophet (peace be upon him), is still essential to be traced further using primary sources (*al-mashadir al-ashliyyah*)". The study finds that digitalization introduces opportunities and

³³ Zakiyatul Mardiyah and Ainur Rofiq Sofa, "Keutamaan Menuntut Ilmu Dalam Perspektif Islam Di Kehidupan Modern: Tantangan, Peluang, Dan Pengaruh Teknologi Dalam Pembentukan Karakter Di Era Digital," *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025): 13–26.

challenges in transforming tafsir methodology. Platform platforms such as tafsir.web.id and YouTube-based channels expand access to Qur'anic interpretation through user-friendly interfaces, multimedia formats, and AI integration. These advancements promote inclusive learning and fulfill aspects of maqasid, such as preserving religion (*din*) and intellect (*'aql*). On the other hand, the lack of oversight and scholarly verification raises serious concerns about authenticity, reliability, and ethical standards.

One key finding is the methodological tension between traditional tafsir bi *al-ma'tsur* and contemporary digital interpretations. Tafsir bi *al-ma'tsur*—grounded in authoritative sources such as the Qur'an, hadith, and the opinions of the Prophet's companions—emphasizes transmission, linguistic precision, and classical sciences like *asbab al-nuzul* and *al-nasikh wa al-mansukh*. In contrast, digital interpretations often lack methodological transparency and may omit critical scholarly apparatus. While the two approaches appear divergent, this study suggests the possibility of an integrative methodology that preserves the integrity of tafsir bi *al-ma'tsur* while utilizing digital tools for wider dissemination and pedagogical innovation.

Rather than offering a purely descriptive analysis, this study puts forward a normative proposition: that the ethical and legal compass of *maqasid al-shari'ah* must guide the digital transformation of tafsir. Digitalization is not inherently problematic, but its uncritical adoption risks undermining religious epistemology. When AI-generated tafsir or user-produced content circulates without vetting, the maqasid goals—particularly protecting religion, intellect, and communal harmony—are threatened.

Furthermore, the global nature of digital platforms introduces tafsir to diverse audiences across linguistic, cultural, and sectarian boundaries. This global reach requires a robust normative framework to mediate between inclusivity and orthodoxy. A maqasid-based approach provides such a framework by prioritizing collective benefit (*maslahah*), minimizing harm (*mafsadah*), and ensuring alignment with the holistic objectives of Islamic law.

The Transformation of the Methodology of Islamic Legal Derivation Ahkam Through the Lens of *Maqasid al-Shari'ah* al-Syatibi

Abu Ishaq al-Syatibi (d. 1388 AD) was a great scholar in the *usul al-fiqh* (the basic science of Islamic law) known for his significant contribution to developing the theory of *maslahah* in Islamic law. He was initially from al-Andalus (Spain) and lived in the 14th century.³⁴ Al-Syatibi is famous for his monumental work, *al-Muwafakat*, which reviews the relationship between the Shari'ah and the broader goals or benefits in the life of humanity. Al-Syatibi was born in the city of Baza (now part of Spain) and spent most of his life in the region, which at that time was part of a highly developed Islamic field in science. He studied several great scholars in Andalusia who specialized in *fiqh*, *usul al-fiqh*, and *kalam*. Al-Syatibi is known as a scholar who is very proficient in the science of *tafsir*, *hadith*, and *fiqh*. Al-Syatibi's most significant work is *al-Muwafakat*, a book that explains the theory of Islamic law about *maqasid al-shari'ah* (the goals of the Shari'ah), which focuses on achieving the benefit of the ummah. In his work, al-Syatibi developed the concept of *maslahah* as the primary foundation of Islamic law, which serves to maintain and protect the welfare of humanity.³⁵

In addition to *al-Muwafakat*, al-Syatibi also wrote several other important works that explored various aspects of Islamic law, including the development and further discussion of the principles of *maqasid al-shari'ah*. Al-Syatibi is known for his very influential *maslahah* (benefit) theory in Islamic law. According to him, Sharia law is not only limited to regulations that regulate worship or human behavior but must also pay attention to the benefits of the people.³⁶ The theory of *maslahah* al-Syatibi is very influential in the development of *al-fiqh* proposals and continues to be studied and applied in the study of contemporary Islamic law. This concept provides space for Islamic scholars and thinkers to draft laws that not only focus on texts but also pay attention to aspects of the benefit and

³⁴ Agung Kurniawan and Hamsah Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 29–38.

³⁵ Misbahul Munir, Achmad Musyahid, and Lomba Sultan, "Pemikiran Filosofis Abu Ishaq Al-Syatibi," *Quantum Juris: Jurnal Hukum Modern* 6, no. 3 (2024).

³⁶ Lukman Santoso, Agus Triyanta, and Jawahir Thontowi, "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (August 1, 2022): 73–94, <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

welfare of the ummah. Along with the times, the principle of *maslahah* has become relevant in answering various legal challenges arising from globalization, modernization, and digitalization, especially in the economic, political, and social fields. Using the theory of *maslahah* al-Syatibi in research on digitization and interpretation of the Qur'an can provide a very relevant and in-depth perspective, especially in understanding how Islamic law and interpretation can adapt to the times, as well as how the benefits of the ummah are maintained in the context of technology and digitalization.

This emphasizes the importance of considering the benefits (goodness) of the ummah in every aspect of life, including in interpreting and disseminating the Qur'an. Digitalization has brought convenience in accessing and disseminating the interpretation of the Qur'an, but it also presents challenges related to the accuracy and misuse of information.³⁷ In this context, the *maslahah* theory helps ensure that information disseminated through digital platforms provides the correct benefits and avoids the ugliness or damage that can arise from the spread of wrong or misleading interpretations. In addition, the flexibility of Islamic law is important to adapt to the needs of the times without sacrificing the primary purpose of sharia. Digitalization presents new challenges in the delivery and understanding of Qur'an interpretation, which requires adjustments in interpretation methodologies. Using the *maslahah* theory, this research can examine how the interpretation of the Qur'an translated or disseminated through digital platforms still follows Sharia's goals and benefits the ummah.

Al-Syatibi teaches that Islamic Sharia protects five main elements: religion, life, intellect, heredity, and property. In research on the digitization of tafsir, this theory can be used to analyze how technology in disseminating Qur'an tafsir can support or threaten these five elements. For example, disseminating accurate and legitimate interpretations can strengthen the correct understanding of religion, protect reason from misdirection, and protect the descendants and property of the people from the negative impact of misinformation. With the increasing use of social media and digital platforms in the study

³⁷ Nafisatuz Zahra, "Transformasi Tafsir Al-Qur'an Di Era Media Baru: Berbagai Bentuk Tafsir Al-Qur'an Audiovisual Di YouTube," *Hermeneutik* 12, no. 2 (2019): 32, <https://doi.org/10.21043/hermeneutik.v12i2.6077>.

of the Qur'an, the theory of *maslahah* can be used to evaluate the digital sources used in interpreting the Qur'an. According to al-Syatibi, laws or valuable information for the ummah must pay attention to the greater benefit. Therefore, this study can utilize the theory of *maslahah* to assess whether the information circulating in cyberspace about the interpretation of the Qur'an follows the principles of *maslahah* and does not contradict the goals of sharia.³⁸

In addition, he also emphasized that if an action or law can cause more harm than good, then the action must be avoided. In the context of digitizing tafsir, there is a lot of false or even false information about the tafsir of the Qur'an that can damage the understanding of the people. Using the *maslahah* theory, this research can evaluate the potential damage caused by misinformation and find solutions to prevent it, ensuring that the digitization of tafsir continues to provide good benefits for the ummah. This can also encourage researchers to develop interpretations of the Qur'an that are more relevant to contemporary and digital contexts. In this case, the principle of *maslahah* can help ensure that the interpretation produced is not only based on the text but also considers the needs of the ummah in the modern era. Therefore, the resulting digital interpretation must pay attention to the benefit of the people, maintain the integrity of the meaning of the Qur'an, and utilize technology to expand access to actual religious knowledge. Because he also provides guidance in facing challenges related to the accuracy and validity of information circulating in cyberspace. In the context of tafsir al-Qur'an, many interpretations that are not necessarily valid are spread through social media. This theory directs research to ensure that information received through digital platforms maintains the values of *maslahah* and does not spread misunderstandings or harm the ummah.³⁹

The use of the theory of *maslahah* al-Syatibi in research on digitization and interpretation of the Qur'an provides a solid basis for evaluating and directing how the interpretation of the Qur'an can adapt to technological advances while maintaining the

³⁸ Edy Setyawan et al., "Legal Age for Marriage: SDGs and Maslahah Perspectives in Legal Policy Change in Indonesia," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (September 22, 2023): 183-198, <https://doi.org/10.24090/mnh.v17i2.9506>.

³⁹ Kurniawan and Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat."

primary goal of Islamic law, which is the benefit of the people. By integrating the principle of *maslahah*, this research can ensure that the digitization of Qur'an tafsir remains on the right, relevant, and beneficial path for the *ummah*, while avoiding damage that may arise due to the misuse of digital information.

Digitalization has changed various dimensions of human life, including disseminating and understanding the Qur'an. One of the significant changes in the digital era is the transformation of interpretation methodologies, which are now increasingly influenced by rapid access to information through digital technology. On the other hand, the *maqasid al-shari'ah* al-Syatibi offers a framework of thinking that considers the purpose of sharia as a foundation for understanding the dynamics of Islamic law. In the context of digitizing the tafsir of the Qur'an, it is important to analyze the changes in the methodology of this tafsir through the perspective of *maqasid al-shari'ah* al-Syatibi to ensure that the results of the tafsir still retain the essence of the larger purpose of the Shari'ah, which is the benefit of the *ummah*.

Al-Syatibi introduced the concept of *maqasid al-shari'ah* by emphasizing the five main objectives of Islamic law: protecting religion, life, intellect, heredity, and property. In the context of Qur'an tafsir, this *maqasid* theory provides a strong foundation to assess whether the tafsir methodology that develops in the digital era can still maintain these five elements. For example, in understanding the interpretation of the Qur'an, there is a need to ensure that the information obtained through digital platforms does not damage the correct understanding of religion (religion), does not cause damage to the lives of the people (lives), does not manipulate or fool the intellect (intellect), and does not harm the descendants or property of the people (descendants and property).

Digitization provides an excellent opportunity to disseminate Qur'an tafsir, allowing easier and faster access to tafsir texts from various sources. This can enrich people's understanding of the Qur'an if the information spread is accurate and valid. However, the main challenge is controlling the quality of information spread across digital media. The number of wrong or invalid interpretations can distort understanding and even harm people. From the perspective of *maqasid al-shari'ah*, the spread of erroneous interpretations

can damage religious understanding, mislead reason, and worsen the condition of the ummah. Therefore, the digitization of tafsir must pay attention to the accuracy and quality of the source and must be maintained so as not to cause confusion or damage in understanding the Qur'an.

Along with the development of technology, the interpretation methodology has also transformed. Traditionally, the Qur'an is interpreted through an in-depth study of the text and its context, as well as concerning the hadith of the Prophet (peace be upon him) and the ijma' of scholars. In the digital era, various new ways of accessing the interpretation of the Quran have emerged, including tafsir, which is presented in the form of multimedia, videos, mobile applications, and even social media. While this allows for a wider reach, there is a risk if the interpreted methodology is inadequate.⁴⁰ According to al-Syatibi, the method of tafsir must maintain the principles of *maqasid al-shari'ah* and focus on the benefit of the ummah. Therefore, any change in the interpretation methodology that occurs in the context of digitalization must be able to accommodate the needs of the ummah without sacrificing the essence of the purpose of Islamic sharia itself. In this case, it is important to select and assess digitally disseminated interpretations based on the benefit of the people, both in terms of accuracy and relevance.

In the study of *maqasid al-shari'ah*, benefit (goodness) is the main principle that must be maintained in every action or policy. Tafsir al-Qur'an disseminated through digital platforms must come from authentic and accountable sources. This is related to protecting religion (*din*) because a wrong understanding can damage people's beliefs. Digitization of tafsir provides an opportunity for people to access the tafsir of the Qur'an more easily. However, remember that this easy access must be accompanied by a good understanding so that people receive information and understand it correctly, maintaining reason (*aql*). In the digital era, interpretation must be able to answer contemporary challenges and problems. Therefore, the methodology of digital interpretation needs to consider today's social and cultural context without neglecting the purpose of sharia. The resulting

⁴⁰ Syamsuar Syamsuar et al., "Integration of Maqashid Syaria in Nurcholish Madjidâ€™s Thinking about Principles for Effective Good Governance," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (2024): 45–62, <https://doi.org/10.29240/jhi.v9i1.9701>.

interpretation must be relevant to the needs of today's people without sacrificing the fundamental values of religion and sharia. As a preventive measure, it is necessary to filter information in cyberspace. If there is no filtering, wrong information can easily be spread. Therefore, in this study, filtering and validating digital interpretation is very important, following the principle of *maslahah*, which demands that the benefits of the people be maintained.

Islamic scholars and scholars' role is significant in directing the use of digital technology to interpret the Quran. They have a responsibility to ensure that the interpretation disseminated in cyberspace is based on authentic sources and follows the goals of Sharia. In this context, the theory of *maslahah* and *maqasid al-shari'ah* al-Syatibi can be a guideline for scholars to set clear boundaries in disseminating Qur'an interpretation through digital media.

CONCLUSION

In conclusion, this study affirms that digitalization has significantly reshaped the landscape of Islamic religious scholarship, particularly in expanding access to Qur'anic interpretation, hadith, and fiqh. However, this increased accessibility also brings epistemological and legal risks, especially when interpretive content lacks verification and deviates from established principles such as *asbab al-nuzul* and *al-nasikh wa al-mansukh*. Digital tafsir must not only be grounded in classical interpretive methodology. However, they must also be critically examined through the lens of contemporary Islamic legal thought, particularly *fiqh al-waqi'* and *fiqh al-mu'asir*, which emphasize the relevance and responsiveness of Islamic law to real-world developments, including technological transformation. This research contributes a normative proposition by integrating *maqasid al-shari'ah*—as developed by al-Shatibi—as a foundational evaluative framework for governing digital tafsir ethics. Beyond preserving *din* (religion) and *'aql* (intellect), *maqasid* must also be operationalized to safeguard communal harmony, legal credibility, and the integrity of digital religious discourse.

Therefore, digital tafsir should not be viewed merely as a pedagogical innovation but as a legal-ethical domain that requires clear boundaries and standards grounded in *maslahah 'ammah* (public interest). To achieve this, the role of Islamic scholars and institutions must be strengthened, particularly in digital content governance. Institutions such as fatwa councils, religious courts, and ministries of religious affairs must be involved in developing certification mechanisms for tafsir content, issuing digital fatwas with institutional oversight, and formulating ethical guidelines for online religious discourse. Regulatory frameworks and institutional participation are necessary to prevent the widespread circulation of unauthorized or misleading interpretations that could endanger the moral and legal stability of Muslim communities. This study also underscores the importance of implementing digital ethics and governance mechanisms that align with the objectives of Islamic law. Examples include content moderation systems rooted in Islamic legal standards, platform-based quality control led by recognized scholars, and collaboration between religious institutions and technology developers. By anchoring these efforts in *maqasid*-oriented jurisprudence, digital tafsir can be both accessible and authoritative. Ultimately, the future of Islamic legal derivation in the digital age depends on aligning technological innovation with shari'ah's ethical and legal framework. Digitalization should not merely replicate classical knowledge but must extend it with integrity, guided by scholars, legitimized by institutions, and regulated for the public good. In this light, contemporary Islamic law serves as a doctrinal compass and a proactive framework to manage the evolving relationship between sacred knowledge and digital transformation.

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AUTHOR CONTRIBUTIONS

All authors contributed substantially to this research's conception, design, and development. Ali Sati led the research framework, data collection, and manuscript drafting. Abdul Halim contributed to the theoretical analysis and literature review. Abdul Hayy Nasution was responsible for data analysis, findings interpretation, and manuscript editing. Muhammad Ridwan contributed to the methodology development and final critical revision of the article. All authors have read and approved the final version of the manuscript.

CONFLICT OF INTEREST

The authors declare that no known conflicts of interest are associated with this publication. This includes but is not limited to, financial interests, personal relationships, academic or institutional affiliations, or any other circumstances that could potentially influence the objectivity, integrity, or outcomes of the research. All authors affirm that the research was conducted independently and without any external pressure or influence that might compromise the validity and impartiality of the findings.

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