



# The Dynamics of Tafsir in the Digital Age: Opportunities and Challenges

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## Abstract

The development of digital technology has brought significant changes to the world of Quranic tafsir. This transformation has not only affected distribution and accessibility, but also influenced the authority, methods, and forms of tafsir itself. This study aims to analyze the dynamics of tafsir in the digital age by highlighting three main aspects: changes in the form and patterns of tafsir, the role of digital media in the dissemination of tafsir, and the positive opportunities arising from this phenomenon. The method used is a literature review with a qualitative-descriptive approach. The results of the study show that digital media has played a major role in democratizing access to tafsir, expanding the scope of Islamic themes, and providing a new space for more open religious discourse. However, these dynamics also present serious challenges such as a crisis of scientific authority, the spread of tafsir without scientific validation, and the risk of polarization due to social media algorithms. These findings underscore the importance of Islamic digital literacy and the active role of religious institutions in guiding responsible tafsir practices in the digital age.

## INTRODUCTION

The development of Quranic tafsir shows a dynamic closely related to the social, cultural, and intellectual contexts of each era. Beginning with the oral tradition passed down by the Prophet to his companions, to the codification of tafsir by classical scholars in print, and its transformation into digital form in the contemporary era (Engkizar et al., 2025). This indicates that exegesis continues to adapt to the needs of the community and the conditions of society in each historical period. As time progresses and eras change, humanity has experienced rapid advancements in various fields of knowledge. The high drive for curiosity, the spirit of intellectual exploration, and the need to address the challenges of the times have given rise to science and technology (Camelia, 2020).

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This development has not only influenced social and cultural aspects of life but has also had a significant impact on how Muslims understand and disseminate Islamic knowledge. Thus, the dissemination of tafsir is no longer limited to access through print media alone but has expanded and can be found through digital media that can be accessed by the public in a broader, faster, and more interactive manner (Engkizar et al., 2024). However, this development also presents its own challenges. While easy access to various sources of tafsir opens up great opportunities for people to deepen their understanding of Islam independently, there is also a lot of interpretive content that is freely distributed without undergoing adequate scientific verification, which has the potential to cause misunderstandings or the spread of non-authoritative tafsir.

Similar discussions on this topic have been explored, including in an article written by Mauluddin titled “The Contribution of Artificial Intelligence to Quranic Studies in the Digital Age: Opportunities and Challenges.” This article discusses access to Quranic information through Artificial Intelligence, leveraging technological advancements. Additionally, research written by Firmansyah titled “The Dynamics of Islamic Studies in the Digital Age in Religious Understanding: The Transformation of Religious Understanding in the Digital Age” and an article written by Mabur titled “The Transformation of Pesantren Da'wah in the Digital Age: Reading Opportunities and Challenges” have not yet addressed the topic of “The Dynamics of Tafsir in the Digital Age: Opportunities and Challenges.” Therefore, it is important to critically examine the development of tafsir in this modern era to capture the opportunities offered while anticipating the challenges that arise in conveying the message of the Quran amid changing times.

## **METHOD**

This study uses a qualitative method with a thematic analysis approach (Hartati & Yuniarti, 2020). Data was obtained through literature study by examining books, journals, research reports, and digital content such as tafsir videos on YouTube, sermons posted on social media, and similar platforms. The analysis was conducted by grouping the data into three main focuses: changes and developments in tafsir, the role of digital media in the dissemination of tafsir and its challenges, and the positive opportunities arising from the emergence of digital tafsir. Explanations from classical and contemporary exegetes, as well as the views of exegesis experts, were also used as references to strengthen the analysis. The aim of this approach is to produce a comprehensive understanding of the dynamics of Quranic exegesis in the digital age, in terms of content, media, and social context.

## **RESULTS AND DISCUSSION**

### **Changes and Developments in Tafsir**

The tafsir of the Quran during the time of the Prophet Muhammad was still done orally, where explanations of the verses of the Quran were conveyed directly by the Prophet to his companions according to the context and situation at that time, without any written records (Engkizar et al., 2025). Since revelation was still being revealed gradually, and the primary focus of the Muslim community at that time was on memorizing and understanding the meaning of the Quran (Athar, 2024), the tafsir that developed were oral and not systematically documented, unlike the tafsir that emerged in subsequent generations. The tafsir conveyed by the Prophet Muhammad saw. regarding the verses of the Quran during his prophetic period were generally contextual and situational (Budiyati & Ismah, 2022). His explanations were often direct responses to questions asked by his companions or emerged as explanations for certain events that occurred within the Muslim community at that time. Thus, this form of tafsir was not only verbal but also reflective of social reality and served

as a practical guide in understanding the meaning and implementation of the contents of the Quran. In addition, access to Quranic tafsir during the Prophet's lifetime was limited to direct explanations obtained from answers to questions asked by his companions (Herlina et al., 2023).

After the death of the Prophet Muhammad, tafsir was continued by his companions, such as Ibn Abbas, Ibn Mas'ud, and Ubay bin Ka'ab, who played an important role in its dissemination. At this time, the delivery of tafsir was still oral, but the process of codification began through the collection of accounts by scholars during the *tabi'in* period (Haqim & Sanah, 2025). During this period, the activity of tafsir began to expand, both in terms of methodology and scope of discussion, eventually entering the phase of codification during the early Abbasid dynasty, which marked the golden age of the Muslim community at that time, when knowledge flourished rapidly, including the tafsir of the Quran.

It was during this period that the process of codification and systematic writing of tafsir in book form began, replacing the oral tradition that had developed during the era of the Companions and *Tabi'in*. This period is known as the *Asr al-Tadwin*, the era of codification, during which other Islamic sciences began to be written and systematically organized, and the codification of tafsir continued into the modern era (Engkizar et al., 2023). One of the early works marking this phase was the tafsir of Imam al-Farra', which served as a pioneer and paved the way for subsequent *mufasssir*, culminating in the monumental tafsir of Imam at-Thabari. The onset of the era of *asr al-Tadwin* marked a significant transformation in the dissemination of Quranic exegesis, as society could now access understanding of the Quran through the written exegesis books.

The transition to the modern and contemporary era has brought significant changes in the development of Quranic exegesis, which is no longer limited to print media that can only be accessed in libraries or certain educational institutions (Raharjo, 2024). Instead, it has undergone a significant transformation alongside advancements in digital technology, and now both classical and contemporary exegesis texts can be easily accessed through online platforms, digital applications, and websites (Ingias et al., 2024). This has opened up broader opportunities for the public to study and understand the Quran in a more flexible, fast, and interactive manner (Tresna Rdiwan Firmansyah et al., 2024). Additionally, the dissemination of tafsir is now widely shared through videos, platforms such as YouTube, or other social media, presented directly by scholars, intellectuals, or religious figures (Setia & Iqbal, 2021).

### **The Role of Digital Media in the Dissemination of Tafsir and Its Challenges**

The development of information technology in the current digital era has had a significant impact on how Muslims access and disseminate religious knowledge, including tafsir of the Quran (Isti'ana, 2024). Digital media acts as a bridge, tool, or new space for tafsir to develop. As a means of widespread and rapid distribution, digital media enables various tafsir, both classical and contemporary, to be presented in text, audio, and video formats. Through platforms such as Islamic websites, Quran apps, and social media like YouTube, Instagram, and TikTok, people can now access diverse tafsir of the Quran instantly and flexibly (Engkizar et al., 2021). Some of the roles of digital media in the dissemination of tafsir include, first, digital media as a provider of new spaces for the production of tafsir.

Digital media opens opportunities for scholars, academics, content creators, and even the general public to independently compile and disseminate Qur'anic tafsir on their platforms. Tafsir are no longer limited to print media but are now available in blogs, videos, podcasts, live streams, and other social media platforms. Second, digital media encourages contextual and responsive tafsir that align with the times. The current digital era allows for quick responses to current issues, such as the

environment, gender, human rights, technology, or pandemics. This has led to the emergence of contextual tafsir that are more relevant to today's socio-cultural needs.

Third, digital media as a means of widespread and rapid distribution. This enables the dissemination of tafsir to reach more people in a short time because the media used is no longer limited to physical space, but tafsir are now available in text, audio, video, and interactive visual formats. Fourth, increased access to classical and contemporary tafsir (Albab, 2024). With these technological advancements, people no longer need to visit specialized libraries, as access is now easier and more accessible for comparative critical studies, such as having a specific Quran tafsir app.

Fifth, digital media can create spaces for discussion and interaction. Comments, discussion forums, and online collaboration allow tafsirs to develop through dialogue, not just monologue, so that understanding of tafsir becomes more collective and open to input. From the various roles of digital media in the dissemination of tafsir that have been outlined, it can be concluded that digital media has a strong influence in spreading tafsir, unrestricted by physical space as was the case before the advancements in technology, especially in this digital age (Engkizar et al., 2025).

Behind the significant role of digital media in the dissemination of tafsir, there are a number of challenges that need to be critically examined. Among these challenges is, first, disinformation. As users of technology in the digital age, such as social media, it is essential to have a policy in place for selecting, understanding, and processing the content encountered, as much of the content on social media only presents fragments of verses or interpretive statements without a complete explanation (Sarjito, 2024). As a result, the tafsir presented are fragmented and lead to misunderstandings among the public regarding the intended meaning of the verses.

Second, superficial understanding. In this digital age, various individuals can create content, including scholars, academics, creators, and others (Nawaffani, 2023). However, behind these figures, there are individuals who create interpretive content but do not have a strong enough academic foundation because they are only pursuing engagement without considering the people who consume the content. This leads to a decrease in control over the quality and validity of circulating tafsir.

Third, the emergence of misleading or ideologically charged tafsir (Kurnia et al., 2024). The current digital era is widely used by individuals or groups for personal and group gain, as its wide and rapid reach makes digital media a tool for carrying out specific missions, especially since many use the context of "religion" as a means to attract sympathy in various matters. Some content uses partial tafsir of the Quran for political, sectarian, or radical purposes, and tafsir that deviate from scientific methods risk distorting the meaning of the Quran and misleading the public.

Fourth, echo chambers and algorithms that reinforce interpretive biases. Social media platforms like YouTube, Instagram, TikTok, Twitter, and others have algorithms that reinforce content aligned with users' preferences. As a result, the tafsir users encounter tend to be based on what they frequently engage with, which can narrow their perspectives and reduce openness to other tafsir (Arifin, 2024). This can be a challenge amid the onslaught of the digital age, which makes everything easier. A wise attitude and improving digital religious literacy can be the right solution and decision in filtering information, especially tafsir of the Quran in this digital age. Thus, although digital media plays a major role in distributing interpretive knowledge comprehensively, its presence also requires critical awareness and wise digital literacy in consuming and producing religious content so that the use of digital media in disseminating tafsir can be carried out wisely and proportionally.

### **Positive Opportunities**

The digital era has opened up many positive opportunities in various aspects of life, especially in the world of education. Rapid developments in information and communication technology have changed the way people live, think, and interact with each other and with other nations (Lestari et al., 2025). There are many positive opportunities that can be utilized for the advancement of society. By using technology wisely, there are numerous positive opportunities to be gained, including, first, access to information and knowledge. The digital age provides opportunities for society to access knowledge and information quickly, broadly, and affordably through the internet.

This expands one's horizons and accelerates the learning process. In the digital age, there are various sources, enabling users to easily compare different tafsir from diverse sources, leading to a more comprehensive and critical understanding (Yani et al., 2021). Second, the digital age's tafsir open opportunities for collaboration and interactive discussions (Hajri, 2023; Sholeh & Efendi, 2023). Like online discussion forums, digital spaces facilitate interactive discussions about tafsir, allowing individuals to share views, ask questions, and gain broader community perspectives (Yusran et al., 2025). In this context, experts and researchers can collaborate on tafsir globally, enriching discussions and producing more in-depth works (Abidin et al., 2023).

Third, the digital age provides opportunities for preservation and archiving, such as the digitization of manuscripts and ancient texts, ensuring the preservation of tafsir from previous generations and their accessibility for future research (Elmustian & Firdaus, 2024). In an tafsir database, it facilitates searching, comparing, and analyzing various tafsir (Judijanto et al., 2024). Fourth, personalization and adaptive learning, where personalized content on some platforms can offer tafsir tailored to individual interests and levels of understanding, enhancing the learning experience (Supriyatmoko et al., 2025).

Through this content, there are opportunities to boost the economy and produce innovative and creative works. Examples include content on YouTube, Instagram, and other social media platforms (Widodo et al., 2024). Fifth, diversification of delivery methods: in the digital age, it is possible to diversify the methods of delivering tafsir to make them more engaging and interactive (Fauzan et al., 2024; Hodijah et al., 2023). In addition to text, tafsir can be presented in audio (podcasts), video (YouTube, online studies), and other animated formats. This greatly helps the younger generation feel more comfortable with digital content, making it easier to understand (Irawan, 2025). It is clear that there are various positive opportunities for tafsir in the digital age, both for students and for the preservation of tafsir texts, as well as for individuals seeking to earn income.

### **CONCLUSION**

The tafsir of the Qur'an has undergone significant changes over time, from the words of the Prophet to its codification by scholars and its transformation into modern forms. The digital age has brought about major changes in access to and dissemination of tafsir, no longer limited to print media but now available through online platforms, digital applications, websites, videos, YouTube, and other social media. Digital media serves as a bridge, a tool, or a new space for the development of tafsir, with widespread and rapid distribution. This has also encouraged the production of new tafsir by various parties, tafsir that are contextual and responsive to current issues, increased access to classical and contemporary tafsir, and the emergence of spaces for discussion and interaction. However, the role of media in the digital age also presents challenges such as misinformation due to incomplete tafsir, sometimes misunderstandings because content is created by individuals

without a strong scientific basis, the emergence of misleading tafsir with ideological content, and echo chambers that reinforce tafsir through social media algorithms. Therefore, a wise approach is needed in improving digital literacy and the dissemination of tafsir. Tafsir in the digital era offers positive opportunities for students, the preservation of tafsir books, and for individuals seeking to earn money.

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