

## Research Article

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### Author for correspondence:

Maulana Nur Bukhori

 [mnurbukhori16@gmail.com](mailto:mnurbukhori16@gmail.com)

 Ponpes Al-Ihsan Cibiru Hilir, Indonesia



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# Digital Tafsir and Audience Engagement: The Dissemination of Qur'anic Interpretation on the Instagram Account @anugerah.wulandari

<sup>1</sup> Maulana Nur Bukhori 

This study aims to examine how social media, particularly Instagram, functions as a medium for disseminating Qur'anic interpretation in the digital era. The research is important because the increasing use of digital platforms has transformed the way religious knowledge is communicated and accessed, especially among younger generations. This study employs a qualitative research approach using digital observation of interpretative content published on the Instagram account @anugerah.wulandari. Data were collected through content observation, documentation of posts, and analysis of audience interactions such as likes, comments, and engagement patterns. The data were then analysed using descriptive and interpretative analysis to identify patterns in content presentation and audience response. The findings show that Qur'anic interpretation presented through short videos, infographics, and concise textual explanations can attract significant audience engagement and make religious messages more accessible to millennials and Generation Z. Instagram not only serves as a platform for disseminating tafsir but also functions as an interactive space for informal religious learning where audiences participate through dialogue, reflection, and discussion. The study highlights that visual and thematic content formats are particularly effective in encouraging audience interaction. The implications of this research demonstrate that social media can be utilised as a strategic tool for contemporary da'wah and digital religious education. The originality of this study lies in its focus on the relationship between digital content strategies, audience engagement, and the dissemination of Qur'anic interpretation within social media environments.

## 1. Introduction

The rapid development of digital technology has significantly transformed patterns of communication, knowledge dissemination, and religious learning in contemporary society. Social media platforms have increasingly become important spaces where religious knowledge is produced, circulated, and interpreted by various actors beyond traditional religious institutions. In Muslim societies, this transformation has influenced how Islamic teachings, including interpretations of the Qur'an, are communicated and accessed by the public. The emergence of digital religious spaces enables religious messages to reach wider audiences more quickly and interactively, thereby creating new dynamics in the transmission of religious authority and religious knowledge (Bunt, 2021; Heidi A Campbell, 2013).

Indonesia illustrates this transformation clearly as one of the countries with the largest number of social media users in the world. According to the We Are Social and Hootsuite report, Indonesia had approximately 191 million active social media users in 2024. Among the various platforms available, Instagram is one of the most widely used, with around 87 million users in Indonesia (Fauzi, 2024; Rahardaya & Irwansyah, 2021). The widespread use of Instagram indicates that the platform has evolved beyond a medium for social interaction into an important channel for information dissemination, education, and religious communication.

The increasing use of Instagram has also influenced the way religious knowledge is delivered. Islamic teachings that were traditionally conveyed through mosques, religious schools, or printed books are now increasingly presented through digital formats such as short videos, infographics, and visual storytelling. This phenomenon reflects what scholars describe as digital religion, where religious practices and interpretations are mediated by digital technologies and shaped through new forms of online interaction (Heidi A Campbell, 2013). In this context, social media not only functions as a communication tool but also becomes a space where religious interpretation, authority, and engagement are negotiated within contemporary digital culture.

One example of this phenomenon can be observed through the Instagram account @anugerah.wulandari, which consistently shares content related to Qur'anic interpretation in digital formats such as videos, images, and explanatory texts. Through visually oriented content, the account seeks to present interpretations of Qur'anic verses in a manner that is accessible to social media audiences, particularly younger users who are accustomed to consuming concise and visually engaging content. The presence of such accounts indicates that Qur'anic interpretation is increasingly adapted to the communication patterns of the digital era. At the same time, this development raises important questions about how tafsir is strategically disseminated through social media, how audiences interact with such content, and what opportunities and challenges emerge in the practice of digital tafsir da'wah.

Previous studies have explored the relationship between religion and digital media in various contexts, including the dissemination of Islamic teachings and Qur'anic interpretation. Research on Qur'anic interpretation in the digital era generally falls into several tendencies. The first tendency focuses on thematic interpretations of the Qur'an related to social media ethics and digital behaviour. Fadhillah (2018), for example, examines Qur'anic ethical principles that should guide interactions on social media. Similarly, Fauzi (2024) analyses the interpretation of Surah Al-Humazah in relation to online hate speech and social criticism in digital spaces. Adnan and Cahyani (2022) also discuss cyberbullying from a Qur'anic perspective. These studies demonstrate how Qur'anic teachings are interpreted to address ethical issues in digital environments. However, they tend to emphasise normative interpretations rather than examining how tafsir itself is disseminated through social media platforms.

The second tendency concerns Islamic preaching movements and the role of influential religious figures in digital media. Several studies examine how prominent Islamic scholars utilise digital platforms to spread Qur'anic interpretations and religious messages. Alwi HS, Arsyad, & Akmal, (2020) analyse the movement of M. Quraish Shihab in popularising Tafsir Al-Misbah through online media. Fathurrosyid (2020) explores the dissemination of Islamic moderation through Gus Baha's interpretations circulating widely on social media. Meanwhile, Darman (2023) studies the hijrah phenomenon on YouTube, showing how Qur'anic interpretation strengthens religious identity among young audiences. Although these studies highlight the growing role of social media in religious discourse, their focus remains largely on religious figures and movements rather than on the strategies used in presenting tafsir content through visual platforms such as Instagram.

The third tendency relates to digital learning of Qur'anic interpretation through online media platforms. Nafiza and Muttaqin (2022) analyse Qur'anic interpretation presented through YouTube-based religious content. Nurdin (2023) studies how social media accounts such as @Quranreview package Qur'anic interpretation into concise formats for broader audiences. Riastri (2024) further highlights how traditional Qur'anic learning practices are gradually expanding into digital spaces. These studies show that digital media can facilitate wider access to Qur'anic learning. Nevertheless, most research focuses on platforms such as YouTube or textual explanations, with limited attention to the visual strategies, audience engagement, and communication patterns specific to Instagram-based tafsir dissemination.

Despite the growing body of research on digital religion and online Qur'anic interpretation, several gaps remain. Previous studies tend to focus on ethical discourse, religious authority, or digital religious learning in general. Relatively few studies specifically examine the strategies used to disseminate Qur'anic interpretation through Instagram, the level of audience engagement with such content, and the opportunities and challenges associated with tafsir da'wah in visual social media platforms. Considering Instagram's characteristics as a highly visual and interactive platform, analysing these aspects is essential to understanding the transformation of Qur'anic interpretation practices in the digital age.

Based on these gaps, this study aims to analyse the dissemination of Qur'anic interpretation through the Instagram account @anugerah.wulandari as a form of digital religious communication. Specifically, this research seeks to identify the strategies used in presenting tafsir content on Instagram, examine the level of audience engagement with the interpretative content, and analyse the opportunities and challenges of delivering Qur'anic interpretation through social media platforms.

This study argues that Instagram, as a visually oriented and interactive platform, plays an important role in shaping new patterns in the dissemination of Qur'anic interpretation. The use of visual formats such as videos, images, and concise explanatory texts allows tafsir content to be communicated in ways that are more accessible and engaging for digital audiences. At the same time, the interactive nature of social media enables audiences to participate through comments, questions, and reflections, creating a more participatory model of religious learning. Therefore, Instagram-based tafsir dissemination not only expands access to Qur'anic interpretation but also represents a new form of digital religious engagement, where visual communication strategies, audience interaction, and digital media logic reshape the practice of Qur'anic interpretation in contemporary society.

## 2. Methodology

The unit of analysis in this study consists of digital content published on the Instagram account @anugerah.wulandari that contains explanations or interpretations of Qur'anic verses. The analysed content includes various forms of visual and textual media commonly used on Instagram, such as short *Maulana Nur Bukhori / Digital Tafsir and Audience Engagement: The Dissemination of Qur'anic Interpretation on the Instagram Account @anugerah.wulandari*

videos, images, infographics, and written explanations related to the meaning of Qur'anic verses. This study focuses on examining the strategies used to disseminate Qur'anic interpretation through Instagram, the patterns of audience engagement with the content, and the opportunities and challenges of presenting tafsir through digital media. By treating Instagram posts as the primary unit of analysis, the research seeks to understand how Qur'anic interpretations are communicated within visually oriented digital environments and how audiences interact with such content.

This study adopts a qualitative research approach using qualitative content analysis as its primary method. This approach was selected because the research aims to explore the meaning, presentation strategies, and communicative structures found in Qur'anic interpretative content disseminated through social media platforms. Qualitative content analysis allows researchers to systematically interpret textual and visual messages embedded in digital media (Krippendorff, 2018). The method is particularly appropriate for analysing religious communication on visually oriented platforms such as Instagram, where visual presentation, narrative structure, and audience interaction play significant roles in shaping the reception of religious messages. Through this approach, the study examines how Qur'anic interpretation is strategically presented, how audiences engage with such content, and how digital platforms influence the practice of tafsir dissemination in contemporary digital religious communication.

The data used in this study consist of primary and secondary sources. Primary data were obtained from posts published on the Instagram account @anugerah.wulandari that contain interpretations of Qur'anic verses. The posts were selected using purposive sampling, meaning that only posts relevant to the dissemination of Qur'anic interpretation were included in the analysis. These posts include videos, images, and explanatory captions discussing the meaning of Qur'anic verses, as well as indicators of audience engagement such as the number of likes and comments. Secondary data were derived from academic literature related to Qur'anic interpretation, digital religious communication, and theories of digital religion. These sources provide conceptual and theoretical frameworks that support the interpretation of the findings.

Data were collected through systematic observation of digital content published on the selected Instagram account. The researcher documented relevant posts by archiving the content through screenshots and recording important information such as the date of publication, type of content, number of likes, and number of comments. Each post was then categorised based on several analytical aspects, including the format of visual presentation, the thematic focus of the interpretation, the type of interpretative approach used (such as *tafsir bil ma'tsur* and *tafsir bil ra'yi*), and the patterns of audience engagement. The data collection process was conducted in a structured manner using a coding table to systematically record recurring patterns within the content, presentation strategies, and audience responses.

The collected data were analysed using content analysis and thematic analysis techniques. The analysis began with the process of coding, in which key elements within the posts were identified, including the form of interpretative presentation, visual communication strategies, and audience interaction patterns. The coded data were subsequently organised into several thematic categories, such as strategies of tafsir dissemination, forms of audience engagement with interpretative content, and challenges and opportunities associated with delivering Qur'anic interpretation through social media platforms. The final stage involved interpreting the relationship between the presentation strategies of tafsir content and the level of audience engagement. Through this analytical process, the study aims to provide a comprehensive understanding of how Instagram functions as a medium for disseminating Qur'anic interpretation and how digital platforms shape contemporary practices of tafsir da'wah.

### 3. Results

#### Strategies for Disseminating Qur'anic Interpretation on Instagram

Based on observations of the Instagram account @anugerah.wulandari, the account has 916 posts and 20.9 thousand followers as of 2026, consistently presenting Qur'anic interpretations derived from both classical and contemporary tafsir literature. The content shared consists of various multimedia formats, including videos, texts, and images explaining the meanings of Qur'anic verses. Each post is accompanied by visually striking elements such as images of mosques, personal portraits of the account owner, and text displayed with contrasting colours to emphasise the theme of the interpretation.

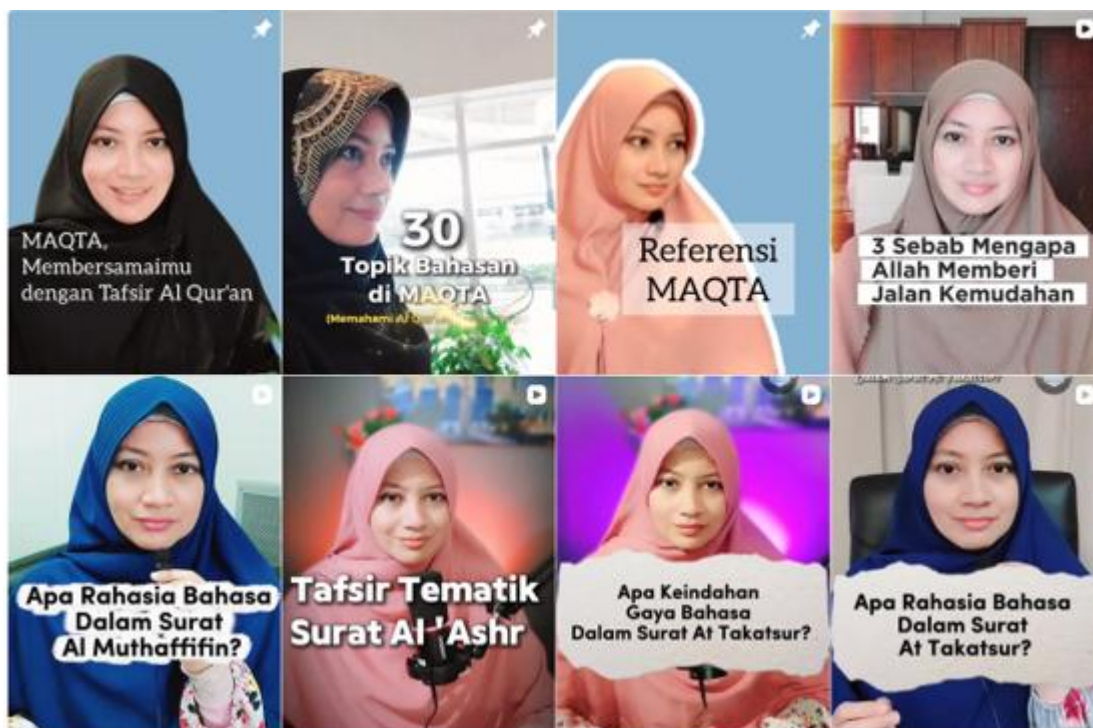


Figure 1. Content by @anugerah.wulandari

Source: @anugerah.wulandari

The interpretation content is generally presented in the form of short videos (Reels) or feed videos, accompanied by narration, supporting text, and visuals relevant to the verse being discussed. Captions are also utilised as additional space to convey excerpts from the Qur'an, summaries of interpretations, or emphasis on the key message of the content. The distribution of content types can be seen in Table 1 below.

Table 1 Structured and Multimedia Content

Content Type	Number of Posts (%)
Video	50%
Text	30%
Images	20%

The data show that video is the most dominant format used in delivering Qur'anic interpretation on the account.

In simpler terms, the findings indicate that the Instagram account @anugerah.wulandari delivers Qur'anic interpretation through a multimedia approach combining videos, texts, and images, with short  
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videos being the primary medium of communication. Tafsir content is not only presented as individual posts but is also organised into thematic series, allowing audiences to follow interpretative discussions in a more structured and continuous manner.

The analysis of the collected data reveals several significant patterns that characterise the strategies used by the Instagram account @anugerah.wulandari in disseminating Qur'anic interpretation through digital media. The first pattern observed in the data is the dominance of short video content as the primary medium for delivering Qur'anic interpretation. Approximately 50% of the posts are presented in video format, indicating a clear adaptation to Instagram's nature as a visual-based platform. Video allows interpretations to be delivered in a more communicative, personal, and accessible manner compared to long textual explanations. This finding supports Wafi et al. (2022), who argue that visual media possess a strong appeal in conveying religious messages in the digital era.

The second pattern shows the use of serialised interpretation content, where explanations of Qur'anic verses are presented in several connected posts rather than as isolated messages. Many tafsir explanations are structured into multiple parts or thematic series, guiding the audience to follow the interpretation progressively. This approach reflects an attempt to create a continuous learning experience for digital audiences. Such a pattern is consistent with Nurdin (2023), who found that serialised religious content on social media tends to increase audience engagement and learning continuity.

The third pattern involves the use of Instagram highlights and playlist features as mechanisms for organising content. Interpretation posts are grouped into thematic categories such as “Tadabbur”, “Combination”, and “Topic”, as well as series based on specific tafsir books. This categorisation functions as a navigation system that enables audiences to access interpretation materials according to their interests. The presence of this structured organisation indicates that the dissemination of tafsir is not random but carefully curated to facilitate easier access to religious learning materials.

The fourth pattern highlights the effort to maintain the scholarly authority of Qur'anic interpretation. Despite being presented in concise digital formats suitable for social media consumption, the interpretation content consistently refers to recognised classical and contemporary tafsir works. This demonstrates an attempt to balance the simplification required by digital communication with adherence to established traditions of Qur'anic scholarship.

Based on these findings, it can be temporarily concluded that the dissemination of Qur'anic interpretation on the Instagram account @anugerah.wulandari relies on a combination of multimedia presentation, serialised learning structures, thematic content curation, and the preservation of scholarly authority. These strategies reflect an adaptation to the communicative characteristics of social media while simultaneously creating a structured and accessible learning environment for digital audiences, particularly younger generations who are more familiar with visual and interactive platforms.

### **Audience Engagement and Understanding Levels**

Observations of the Instagram account @anugerah.wulandari indicate a significant level of audience interaction with the Qur'anic interpretation content published on the platform. The account utilises Instagram's highlight feature to organise interpretation content into several thematic categories such as “Combination”, “Tadabbur”, “Playlist”, and “Topic”. These categories function as a content organisation system that allows audiences to access interpretation materials based on their interests and learning preferences.

Audience engagement can be observed through various indicators such as the number of likes, comments, and interaction responses generated by the posts. In addition to quantitative interaction,

qualitative observations of the comment sections show that audiences frequently express appreciation, ask questions related to the interpretation of verses, and share personal reflections connected to the message of the Qur'an.

**Table 2 Use of Highlight Features and Audience Interactivity**

Highlight	Number of Interactions (Likes & Comments)
Combination	5,756
Tadabbur / Reflection	4,620
Playlist	4,125
Topic	2,166

The data in Table 2 show that the Combination and Tadabbur highlight categories generate the highest levels of interaction compared to other categories.

In simpler terms, the data indicate that audiences actively interact with the Qur'anic interpretation content shared on the Instagram account @anugerah.wulandari. The use of the *highlight* feature helps organise the interpretation content into thematic categories, making it easier for audiences to access materials that match their interests. As shown in Table 2, the "Combination" and "Tadabbur" categories receive the highest number of likes and comments compared to the other categories. This suggests that audiences show greater interest in interpretation content that is thematic and reflective, which encourages them to respond through comments and other forms of interaction.

Further analysis of the interaction data reveals several significant patterns that characterise the ways in which audiences engage with and respond to the Qur'anic interpretation content shared on the Instagram account @anugerah.wulandari. The first pattern observed from the data is that thematic and reflective interpretation content receives the highest audience interaction. Highlight categories such as *Combination* and *Tadabbur* record significantly higher numbers of likes and comments compared to other categories. This suggests that audiences are more attracted to interpretation content that connects Qur'anic teachings with everyday moral reflection and spiritual contemplation.

The second pattern indicates that visual and video-based interpretation content tends to generate higher audience engagement compared to text-based posts. Videos that combine narration, visual imagery, and concise explanations encourage audiences to respond with comments, questions, or expressions of appreciation. This pattern reflects the importance of visual communication in facilitating religious learning within digital platforms.

The third pattern is the emergence of participatory interaction within the comment sections. Audience responses often include questions, reflective statements, and personal interpretations of Qur'anic messages in relation to their daily lives. This indicates that the audience is not merely receiving interpretation content passively but actively participating in the process of understanding and reflecting upon the meaning of Qur'anic verses.

Based on these findings, it can be temporarily concluded that audience engagement with the Qur'anic interpretation content on the Instagram account @anugerah.wulandari is characterised by strong interaction with thematic video-based content and the emergence of participatory audience responses. These patterns suggest that Instagram functions not only as a platform for disseminating tafsir but also as a space for interactive and informal religious learning where audiences actively engage with Qur'anic messages.

### Challenges and Opportunities in Preaching Tafsir

Based on observations of the content and audience responses on the Instagram account @anugerah.wulandari, several challenges and opportunities emerge in the dissemination of Qur'anic interpretation through social media. Some audience comments indicate that certain interpretations are understood in a simplified manner or interpreted without fully grasping the broader context of the verses. This situation may be influenced by the short duration of video content and the concise presentation format used on the platform.

However, many audience comments also suggest that the interpretation content is perceived as easy to understand, relevant to everyday life, and helpful in strengthening their connection with the Qur'an. These responses demonstrate that the presentation of tafsir through Instagram has the potential to make Qur'anic interpretation more accessible to wider audiences, particularly younger generations who are familiar with digital media.

**Table 3 Visualisation and User Engagement**

Type of Visual	Number of Interactions (Likes & Comments)
Mosque Image	6,675
Personal Portrait	3,780
Contrast Text	2,657

The data presented in Table 3 illustrate the level of audience interaction based on the visual elements used in the posts. Visuals that include images of mosques generate the highest level of interaction, followed by personal portraits and contrast text designs.

In simpler terms, the data indicate that the dissemination of Qur'anic interpretation on Instagram presents both challenges and opportunities. The concise format of social media content may limit the depth of interpretation and potentially lead to simplified understandings of Qur'anic messages. At the same time, the use of visually appealing content and concise explanations helps make tafsir more accessible and engaging for a broader digital audience.

Further analysis of the collected data reveals several significant patterns that reflect the challenges and opportunities associated with delivering Qur'anic interpretation through Instagram as a digital platform for religious communication. The first pattern observed is the compression of interpretative explanations due to the short video format used on Instagram. Because videos are typically brief, interpretations must be presented in a selective and concise manner. While this allows messages to be delivered quickly and efficiently, it may also reduce the depth of discussion and limit the contextual explanation of Qur'anic verses.

The second pattern shows that the use of strong visual elements significantly increases audience interaction. Posts featuring images of mosques, personal portraits, or visually striking text tend to attract more attention and generate higher numbers of likes and comments. This indicates that visual presentation plays an important role in capturing audience interest and encouraging engagement with religious content on social media.

The third pattern is the risk of simplified or partial interpretation among audiences. Some audience responses demonstrate that viewers may interpret the message of the verses in a limited or overly generalised way. This suggests that the concise format of social media content may influence how religious messages are understood by audiences.

The fourth pattern highlights the expansion of opportunities for digital da'wah through social media platforms. Despite the limitations of content format, many audience responses indicate that the interpretation content helps them understand the Qur'an more easily and encourages them to reflect on its messages in their daily lives. This demonstrates that Instagram can function as an accessible medium for disseminating Qur'anic interpretation to a broader audience.

Based on these findings, it can be temporarily concluded that the dissemination of Qur'anic interpretation through the Instagram account @anugerah.wulandari involves a dynamic balance between the challenges of content simplification and the opportunities for expanding digital da'wah. While the short and visual nature of Instagram content may limit the depth of interpretation, it also enables tafsir messages to reach wider audiences and encourages greater engagement with the Qur'an in contemporary digital environments.

#### 4. Discussion

This study demonstrates that the Instagram account @anugerah.wulandari utilises Instagram as a medium for delivering Qur'anic interpretation in a planned, sustainable, and adaptive manner in accordance with the characteristics of digital media. The dissemination strategy is characterised by the predominance of short video content, thematic and serialised presentation of interpretation, and the utilisation of Instagram features such as Reels, captions, and highlights to organise interpretative material. The study also reveals that the interpretative content receives a relatively high level of audience engagement, particularly for content that emphasises tadabbur and thematic interpretation. Audience interaction appears in the form of appreciation, reflective questions, and dialogue in the comment sections. Nevertheless, several challenges were also identified, including limited content duration, the potential simplification of meaning, and the risk of misinterpretation within digital audiences.

The dominance of video content in the dissemination of Qur'anic interpretation can be explained by the characteristics of Instagram as a visual-oriented platform that prioritises short, engaging, and easily consumable audio-visual material. In the context of digital communication, audiences—particularly millennials and Generation Z—tend to prefer information that is delivered quickly and visually. Video formats allow religious messages to be communicated in a more personal, expressive, and accessible manner compared to traditional textual formats. Furthermore, the serialisation and thematic organisation of interpretative content contribute significantly to increased audience engagement. Serialised content encourages continuity in learning and motivates audiences to follow interpretative discussions across multiple posts. At the same time, the grouping of content through highlight features enables audiences to navigate interpretative material more efficiently according to specific themes or topics. The combination of visual communication, consistent content production, and references to established tafsir literature helps build audience trust and enhances the credibility of the interpretative messages conveyed through the platform.

The findings of this study are consistent with previous research that highlights the increasing role of social media as a new medium for the dissemination of Qur'anic interpretation. Studies by Nurdin (2023) indicate that Instagram has emerged as an alternative platform for conveying religious interpretations through concise visual and narrative approaches. Similarly, Amir (2021) emphasise that virtual interpretation represents an adaptive response of Islamic scholarship to the development of digital technology. However, this study contributes several new insights compared with previous studies. While earlier research mainly focuses on describing the forms of digital religious content, this study extends the discussion by linking content dissemination strategies with patterns of audience engagement and

understanding. In addition, this research highlights the pedagogical function of content curation through highlight features and serialised interpretation, demonstrating how digital platforms can structure religious learning in ways that resemble informal digital classrooms. This perspective provides a more comprehensive understanding of how tafsir knowledge is organised and communicated in contemporary digital environments.

The findings of this study can be interpreted through three analytical perspectives—historical, social, and ideological—to better understand how the digital dissemination of Qur'anic interpretation transforms the transmission of Islamic knowledge, religious learning practices, and the configuration of religious authority in contemporary digital environments.

Historically, the transmission of Qur'anic interpretation has traditionally taken place within formal religious institutions such as pesantren, mosques, and academic circles. The emergence of digital media and social networking platforms represents a significant transformation in the historical dissemination of tafsir knowledge, shifting the medium of interpretation from exclusively institutional spaces to more open and participatory digital environments. Recent studies indicate that this transformation is already visible in various forms of digital tafsir practices. For instance, pesantren institutions have begun broadcasting the recitation of classical tafsir texts such as *Tafsir al-Munir* through platforms like YouTube since 2014, allowing wider audiences to access traditional Islamic scholarship beyond spatial and temporal limitations (Istiqomah, Nadhiroh, Zulaichah, & Amnesti, 2025). In addition, web-based tafsir platforms such as *tanwir.id* and *tafsiralquran.id* demonstrate how digital spaces facilitate interactive engagement and collective interpretation among audiences, thereby encouraging broader participation in the production and circulation of Qur'anic knowledge (Musafa'ah, Hadi, Al Maliki, & Ghufron, 2025). Furthermore, technological developments such as Artificial Intelligence and Natural Language Processing are increasingly utilised to verify the authenticity of digital tafsir and to ensure that interpretations remain aligned with authoritative scholarly sources (Sahimi, Rahim, Rushihi, Kirin, & Zakaria, 2025). These developments illustrate that Qur'anic interpretation is no longer confined to scholarly institutions but is increasingly mediated through digital technologies that reshape the modes of Islamic knowledge transmission and learning in contemporary society (Sati, Halim, Nasution, & Ridwan, 2025).

From a social perspective, the findings indicate a shift in religious learning patterns from conventional face-to-face settings to digital environments. Instagram functions not only as a platform for entertainment but also as a space for informal, participatory, and contextual religious learning. Through comment sections, audiences are able to engage in dialogue, ask questions, and reflect on the meanings of Qur'anic verses, illustrating how digital media enable new forms of interactive religious engagement. This phenomenon aligns with the broader concept of digital religion, which refers to the intersection between digital technologies and religious practices, where online platforms reshape how religious knowledge is accessed, shared, and experienced (H A Campbell & Evolvi, 2020). Within this framework, digital networks facilitate the formation of religious communities and support participatory engagement through what Campbell describes as networked religion, where believers interact, exchange interpretations, and build collective religious meaning through digital communication (Helland, 2016). Furthermore, digital environments often function as “third spaces” that blend everyday social interaction with spiritual reflection, allowing users to discuss religious ideas in more informal and accessible contexts (H A Campbell & Cheong, 2022). Recent studies also show that younger generations increasingly engage with religious knowledge through digital media, forming personalised and translocal expressions of faith via social platforms (Ma'rof & Abdullah, 2025; Mattes & Novak, 2025). In this sense, social media platforms such as Instagram not only expand access to religious learning but also reshape the social

dynamics of religious participation by making religious discourse more interactive, decentralised, and accessible to audiences who may have limited access to traditional religious learning institutions.

Ideologically, the findings also reflect transformations in the structure of religious authority in the digital era. In traditional contexts, the legitimacy of Qur'anic interpretation is generally associated with formal religious institutions and recognised scholars who possess established credentials within the field of Islamic scholarship. Authority in Islam is often constructed through references to religious texts, scholarly traditions, and institutional practices that legitimise interpretative authority within specific social contexts (Dupret, 2004; Sunier & Buskens, 2022). However, the development of digital media has increasingly decentralised these traditional structures of authority. In online environments, the credibility of interpreters is no longer determined solely by institutional recognition but also by the consistency of content production, transparency of sources, and the trust built with digital audiences. Studies on digital religion indicate that the internet enables the emergence of new forms of religious authority where individuals, communities, and digital influencers participate in negotiating and contesting interpretative legitimacy within online spaces (H. Campbell, 2007; Hidayati, 2022). In this context, religious authority becomes more dynamic and distributed, as audiences actively evaluate the credibility, authenticity, and relevance of interpretative content shared through social media platforms (Wael & Reda, 2025). This phenomenon demonstrates how authority in Qur'anic interpretation is increasingly negotiated within digital environments, reflecting broader shifts in the construction of Islamic authority in contemporary mediated societies.

From a functional perspective, the use of Instagram as a medium for Qur'anic interpretation contributes to expanding public access to tafsir knowledge. Digital platforms enable wider dissemination of interpretative content, increase interest in learning the Qur'an, and create inclusive spaces for religious dialogue. The concise and visual nature of digital content also helps audiences understand the central messages of Qur'anic verses and relate them to everyday life. However, several dysfunctional consequences also emerge from the use of social media as a medium for interpretation. The limitations of short-form content may lead to the simplification of complex interpretative discussions, potentially resulting in partial or superficial understandings of Qur'anic meanings. Audiences who lack sufficient background knowledge in tafsir studies may also interpret verses outside their broader theological or historical context. This phenomenon can be understood within the framework of the mediatization of religion, which explains how media technologies reshape the production, dissemination, and reception of religious knowledge in contemporary society (Lundby, 2023; Martino, 2020). In mediatized environments, religious messages are often adapted to the logic of media communication—such as brevity, visual appeal, and audience engagement—which may increase accessibility but also risk reducing the depth and complexity of religious discourse (Eisenlohr, 2017). Studies on digital religious communication further show that social media platforms can democratize participation in religious discussion while simultaneously altering traditional interpretative authority and knowledge transmission structures (Mishol-Shauli & Golan, 2019; Müller & Friemel, 2024). In Muslim digital contexts, this transformation may encourage more individualised interpretations of religious teachings, reflecting broader shifts in religious expression and belief formation in the digital era (Zhorabek et al., 2025). Therefore, digital interpretation should be understood primarily as an entry point that stimulates interest in Qur'anic learning rather than as a substitute for comprehensive and scholarly tafsir studies grounded in established interpretative traditions.

Based on the findings of this study, several practical implications can be proposed. First, creators of digital tafsir content should strengthen source transparency and contextual explanation to ensure the accuracy and credibility of interpretative messages. Providing references to established tafsir literature

can help maintain the scientific integrity of digital religious content. Second, collaboration between Islamic scholars, academics, and digital content creators is necessary to ensure that the dissemination of Qur'anic interpretation on social media remains grounded in valid scholarly principles. Such collaboration may also help develop guidelines for responsible digital tafsir communication. Third, educational and religious institutions can utilise social media as a complement to formal tafsir learning by developing curated and tiered digital interpretation materials. With this approach, Instagram and similar platforms can function not merely as channels for religious information but as integral components of a sustainable and responsible ecosystem for Qur'anic interpretation learning in the digital age.

## 5. Conclusion

This study shows that social media, particularly Instagram, has become an effective medium for disseminating Qur'anic interpretation in the contemporary digital era. The Instagram account @anugerah.wulandari demonstrates how tafsir content can be communicated through attractive digital formats such as short videos, infographics, and concise textual explanations. The findings indicate that visual and interactive presentation formats encourage higher audience engagement and make Qur'anic interpretation more accessible to younger audiences, particularly millennials and Generation Z. In this context, social media not only functions as a channel for disseminating religious information but also serves as a space for informal religious learning where audiences actively engage with Qur'anic messages through dialogue, reflection, and interaction.

The main contribution of this research lies in expanding scholarly understanding of how digital platforms function as media for Qur'anic interpretation and contemporary da'wah. This study provides empirical insights into the relationship between digital content strategies and audience engagement in the dissemination of tafsir. In particular, the research identifies patterns of audience interaction, preferences for visual and video-based interpretation formats, and the role of platform features—such as highlights, captions, and comment sections—in facilitating participatory religious learning. By analysing these dynamics, this study contributes to the growing field of digital religion and digital tafsir studies, highlighting how social media platforms can reshape the modes of Islamic knowledge transmission and create new opportunities for communicating Qur'anic teachings in modern society.

Despite these contributions, this study has several limitations. First, the analysis focuses on a single Instagram account, which means that the findings may not fully represent the broader practices of digital tafsir across different platforms or content creators. Second, this research primarily examines audience engagement through observable interactions such as likes, comments, and visual observations, without directly measuring the deeper cognitive or spiritual impact of the interpretative content on audiences. Third, the study does not explore the long-term influence of digital tafsir on audiences' comprehensive understanding of Qur'anic interpretation. Future research is therefore recommended to expand the scope of analysis to multiple social media platforms, involve interviews or surveys with audiences, and investigate the long-term educational impact of digital tafsir content in shaping religious understanding among younger generations.

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