

## Digital Interpretation in the Social Media Era: Thematic Studies of QS Ash-Shura verse 52 and QS al-Qashash verse 56 on the Instagram Account @tafsiralmisbah.digital

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### Abstrak

Penelitian ini bertujuan untuk menganalisis praktik tafsir al-Qur'an berbasis media sosial melalui akun Instagram @tafsiralmisbah.digital, dengan fokus pada penafsiran dua ayat tematik terkait konsep hidayah, yaitu QS Asy-Syura ayat 52 dan QS al-Qashash ayat 56. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode netnografi dan analisis konten untuk menggali pola penyampaian dakwah digital dan transformasi metode tafsir di era media sosial. Hasil penelitian menunjukkan bahwa akun @tafsiralmisbah.digital menerapkan model tafsir populer yang memadukan narasi spiritual, pendekatan visual, serta bahasa yang komunikatif dan reflektif. Tafsir ayat hidayah dikemas secara kontekstual melalui pendekatan dualistik antara hidayah irsyad dan hidayah taufiq, sebagaimana dijelaskan dalam Tafsir al-Misbah. Selain itu, media sosial menjadi sarana tafsir partisipatif, di mana pengguna tidak hanya menerima pesan secara pasif tetapi juga terlibat aktif melalui komentar, tanggapan emosional, dan tindakan nyata. Penelitian ini menyimpulkan bahwa tafsir digital dapat menjadi sarana efektif dalam penyebaran pesan-pesan al-Qur'an apabila dilakukan secara bertanggung jawab, dengan tetap menjunjung prinsip-prinsip keilmuan dan etika dakwah. Temuan ini memberikan kontribusi terhadap wacana literasi digital keagamaan serta strategi dakwah berbasis media sosial di era kontemporer.

**Kata Kunci:** Dakwah Digital; Literasi Digital Keagamaan; Tafsir al-Misbah; Netnografi; Tafsir Digital

### Abstract

This study aims to analyze the practice of social media-based interpretation of the Qur'an through the Instagram account @tafsiralmisbah.digital, focusing on the interpretation of two thematic verses related to the concept of guidance: QS Ash-Shura, verse 52, and QS al-Qashash, verse 56. This study employs a qualitative-descriptive approach, incorporating netnography and content analysis methods, to investigate the pattern of digital da'wah delivery and the transformation of interpretation methods in the social media era. The results of the study show that the @tafsiralmisbah.digital account applies a popular interpretation model that combines spiritual narratives, visual approaches, and communicative and reflective language. The interpretation of the hadith verse is presented contextually through a dualistic approach, combining the guidance of irsyad and taufiq, as explained in Tafsir al-Misbah. In addition, social media serves as a means of participatory interpretation, where users not only passively receive messages but also actively engage through comments, emotional responses, and real-world actions. This study concludes that digital interpretation can be an effective means of disseminating the messages of the Qur'an, provided it is done responsibly, while upholding the scientific principles and ethics of da'wah. These findings contribute to the discourse on religious digital literacy and social media-based da'wah strategies in the contemporary era.

**Keywords:** Digital Interpretation; Digital Da'wah; Religious Digital Literacy; Tafsir al-Misbah

### Introduction

The development of digital technology has brought significant changes in various aspects of life, including the spread of Islamic religious values. One of the real impacts of this digital transformation is the existence of multiple forms of da'wah and Islamic studies on social media.<sup>1</sup> Platforms such as Instagram, YouTube, and TikTok have now become a new space for da'i, ustadz, teachers, kyai, and academics to convey Islamic messages in a more visual, concise, and accessible format. This phenomenon reflects a shift from conventional da'wah methods to da'wah

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<sup>1</sup>"Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age," *International Journal of Multidisciplinary Research and Analysis* 05, no. 08 (2022): 2033–43, <https://doi.org/10.47191/ijmra/v5-i8-18>.

modes that are more adaptive to digital culture.<sup>2</sup>

This phenomenon is known as digital interpretation, which involves presenting the understanding of the Qur'an through digital media with an approach that adapts to the characteristics of media culture and employs an adaptive strategy. Digital interpretation not only channels classical texts in digital form but also creates new forms of communication that are often more dialogical, visual, and based on thematic issues relevant to contemporary life. The media accounts used are not only photo-sharing media, but also serve as a source of information about religious science.<sup>3</sup>

In this research on digital interpretation, several studies have been conducted by previous researchers, contributing to our understanding of the digital interpretation phenomenon. First, Muhammad Fajar Mubarak and Muhammad Fanji Romadhoni with the title "Digitization of the Qur'an and social media interpretation in Indonesia" researchers who discussed the sacredness of the interpretation of the Qur'an when digital interpretation appeared and the classification of tafsir or mufassir applications on social media so that the credibility of the application used as an argument is indeed qualified.<sup>4</sup>

Second, Roudhotul Jannah and Ali Hamdan in a journal entitled "Tafsir al-Qur'an Social media: A study of tafsir on @Quranriview instagram accounts and its implications for the study of the Qur'an" research that focuses on tafsir in social media, especially instagrams, is presented in the form of visualization of tafsir with guided themes that are by current trends and using internet-based instagram social media can reach the limits of space and time that are not limited, so that it has an impact on people's dependence on digital media to consume interpretation, and a shift in understanding the tax presented.

Third, Sumadi and Rahmat Nurdin in the scientific journal Ushuluddin entitled "Tafsir al-Qur'an on Social Media (Characteristics of interpretation on @Quranreview account). The research employs discourse Theory, aiming to demonstrate the relationship between interpretation and social media, specifically the type of social media used to share verses of the Qur'an, including social networks, media sharing, blogs, and the web.<sup>5</sup>

In the practice of interpreting Qur'anic verses spread across various social media accounts, there is generally a tendency to combine a rational (logical) approach concerning the treasures of classical interpretive literature.<sup>6</sup> These digital interpreters not only utilize critical thinking and rationality in understanding the message of the verse, but also actively cite and adapt various sources of interpretation that have developed from classical times to the modern era.<sup>7</sup>

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<sup>2</sup>Wirman Hanizon, "The Urgency of Islamic Religious Values in Children's Education in the Digital Era," *El-Rusyd: Journal of the Tarbiyah College of Sciences STIT Ablussunnab Bukittinggi* 8, no. 1 (2023): 32–41, <https://doi.org/10.58485/elrusyd.v8i1.144>.

<sup>3</sup>Miski Miski and Ali Hamdan, "The Qur'an and Hadith in the Discourse of Delegitimization of Nationalism in Islamic Online Media," *Al-Araf : Journal of Islamic Thought and Philosophy* 16, no. 1 (2019): 25, <https://doi.org/10.22515/ajpif.v1i1.1644>.

<sup>4</sup>Muhamad Fajar Mubarak and Muhamad Fanji Romdhoni, "Digitization of the Qur'an and Social Media Interpretation in Indonesia," *Journal of Faith and Spirituality* 1, no. 1 (2021): 110–14, <https://doi.org/10.15575/jis.v1i1.11552>.

<sup>5</sup>Rahmat Nurdin, "Interpretation Of The Qur'an On Social Media (Characteristics of Interpretation on @Quranreview Social Media Accounts)," *Scientific Journal of Ushuluddin* 22, no. 2 (2023): 143–56, <https://doi.org/10.18592/jiu.v22i2.11008>.

<sup>6</sup>Yassinta Ananda, Novizal Wendry, and Lukmanul Hakim, "Tafsir and New Media: A Study of the Interpretation of Ustadz Zulkifli Muhammad Ali on Youtube," *Al-Manar: Journal of Al-Quran and Hadith Studies* 8, no. 2 (2022): 1–26.

<sup>7</sup>The Methods of Modern Scholars in Interpretation: An Analytical Study. (2022). *Journal of Humanities Sciences*, 26(2). <https://doi.org/10.21271/zjhs.26.2.12>

One of the prominent figures in this regard is Nadirsyah Hosen. In each of his interpretations, he not only relies on logic alone but also eclectically refers to books of interpretation from various historical periods, including classical works such as *Tafsir al-Tabari*, *al-Qurtubi*, and *Ibn Kathir*, as well as contemporary and modern interpretations that tend to be more contextual in their understanding of contemporary reality.<sup>8</sup> Moreover, Nadirsyah Hosen also enriched his analysis by citing hadith literature as an integral part of the source of interpretation, as well as utilizing the perspectives of relevant Western social sciences, to provide a broader and deeper understanding of the Qur'an's message, especially in addressing modern socio-religious problems.<sup>9</sup>

On the other hand, there are also interpreters, such as Salman Harun, who make references to previous books of tafsir, but with relatively less intensity than Nadirsyah Hosen. Salman Harun's interpreting style tends to be simpler and shorter, yet still substantial, with an emphasis on using easy-to-understand language and conveying the meaning of verses relevant to the context of Indonesian society's life.<sup>10</sup> He emphasizes the practical approach and cultural relevance in interpreting the verses of the Qur'an, making the interpretation more accessible to the general public and applicable in daily life in Indonesia.<sup>11</sup> Muhammad Arkoun stated that people look to the Qur'an more in their daily lives. Considering that social media and its contents have become an inseparable part of human life.<sup>12</sup>

One of the accounts that actively uses social media, especially the Instagram platform, to convey religious messages focusing on verses from the Qur'an and interpret the Qur'an's response to various societal issues or current viral topics at the time of upload is the *@tafsirmisbah*.online account. This account consistently presents thematic interpretations of specific verses that are considered relevant to contemporary social, cultural, and political conditions, with an approach that is easily understood by the wider community. However, *@tafsirmisbah*.online is not the only account that conducts digital da'wah activities based on Qur'an interpretation on social media. There are also public figures, such as Nadirsyah Hosen, who actively write on various platforms, including social media, presenting interpretations of Qur'anic verses that are associated with contemporary religious and social discourse. They use an approach that combines logic, historical context, and references from classical to modern books of interpretation.<sup>13</sup>

In addition, accounts such as *@badalumrahalbalad* also contribute to spreading understanding of the verses of the Qur'an, both textually and contextually, to digital audiences.<sup>14</sup> There are still many other accounts on social media that occasionally share verses of the Qur'an and their interpretations, both in the form of scientific narratives, scholarly quotes, and thematic

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<sup>8</sup>Firdaus, M. Y., Malik, N. H. A., Salsabila, H., Zulaiha, E., & Yunus, B. M. (2022). *Discourse Tafsir bi al-Ma'tsur*. *Journal of Dirosab Islamiyah*, 5(1), 71–77. <https://doi.org/10.47467/jdi.v5i1.2150>

<sup>9</sup>Hozaini, M. F., & Sari, M. (2023). *Authentic Interpretation and Infiltrative Interpretation: A Critical Study in Interpretation Methodology*. *REVELATLA Journal of Quranic Science and Tafsir*, 4(1), 55–66.

<sup>10</sup>Azizah, U., Kusmana, K., Matin, U. A., & Rahman, Y. (2022). *Study The Qur'an and It's Interpretation Department of Religion*. <https://doi.org/10.4108/eai.20-10-2021.2316324>

<sup>11</sup>Ade Jamarudin and Mohammed Yoga Firdaus Hanna Salsabila, Farhan Muhammad, 'Examining Modern-Contemporary Interpretations in Indonesia in the 20th Century AD', *Dirosab Islamiyah Journal*, 5 (2023), 290–305 <<https://doi.org/10.17467/jdi.v5i1.2878>>.

<sup>12</sup>Nurdin, "Interpretation Of The Qur'an On Social Media (Interpretation Characteristics on Social Media Accounts @Quranreview)."

<sup>13</sup>Jallab, A., Hameed, T. H., & Al-Isawi, M. J. (2023). *The Role of Social Media in Spreading the Holy Qur'an*. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v8i6.13154>

<sup>14</sup>Sari Silviani and Akbar Akbar, 'Reception of the Qur'an on Social Media (Study on the Practice of QS. Yusuf/12:4 on Tiktok)', *Al-Izzah: Journal of Research Results*, 18.1 (2023), 103 <https://doi.org/10.31332/ai.v0i0.6050>.

visualizations designed to reach internet users more widely and effectively.<sup>15</sup> This phenomenon reflects the development of digital interpretations in the era of social media, as part of the transformation of how religious messages are delivered in modern society.<sup>16</sup>

Thus, this study aims to examine in depth the relevance of the process of digitizing Islamic da'wah and understanding of the Qur'an as reflected in the content published by the Instagram account @tafsiralmisbah.online. This research will specifically explore the digital interpretation patterns employed by these accounts, including aspects of delivery style, narrative structure, and the language used to convey religious messages. This approach aims to understand how the interpretation of the Qur'an is transformed in a communicative, visual, and contextual digital form, by the characteristics of social media as a contemporary da'wah space.

In addition, this study will conduct a critical analysis of the implications arising from the practice of tafsir on social media, examining both its effectiveness in supporting the mission of Islamic da'wah and its impact on the Islamic literacy of the community, particularly among the digital generation. This research is expected to make a significant contribution to enriching the discourse on the development of Islamic digital literacy, as well as providing a basis for efforts to improve the quality, authority, and reliability of interpretive sources disseminated online. The results of this study are also intended to provide strategic recommendations for da'i, academics, and Islamic account managers to be more informed and responsible in disseminating the interpretation of the Qur'an through social media, while still adhering to the scientific principles and ethics of Islamic da'wah.

However, it is essential to ensure that the content of interpretation delivered through social media still adheres to correct scientific principles. The credibility of the source, the accuracy of interpretation, and a deep understanding of the context of the verses must be the main concerns in compiling digital da'wah content. This is to prevent the spread of false or misleading information, which can have a detrimental impact on people's understanding of religion.<sup>17</sup>

In this context, collaboration among scholars, academics, and social media practitioners is essential to ensure that digital da'wah aligns with the correct Islamic principles. Thus, social media can be an effective tool in spreading Islamic teachings that are peaceful, tolerant, and up-to-date.<sup>18</sup> Overall, this study confirms that social media, if used wisely and responsibly, can be an effective means of conveying Qur'an interpretation and religious messages to the broader community. With the right approach, digital da'wah can reach a wider and more diverse audience while also increasing religious understanding and awareness in this digital era.<sup>19</sup>

## Methodology

This study employs a qualitative-descriptive approach, combined with a thematic design and netnography methods, to examine in depth how two verses of the Qur'an, namely QS Ash-Shura, verse 52, and QS Al-Qashash, verse 56, are interpreted digitally through the Instagram account tafsiralmishbah. Digital. The choice of this approach is based on its ability to reveal the

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<sup>15</sup>Al-Banna, M. R., & Hilmi, Moch. I, *Analysis of Netizens' Responses to @Quranreview Account Posts on Instagram. Journal of Faith and Spirituality*, 2(1), 17–24, . (2022). <https://doi.org/10.15575/jis.v2i1.15770>

<sup>16</sup>nurdin, "Interpretation Of The Qur'an On Social Media (Interpretation Characteristics on Social Media Accounts @Quranreview)."

<sup>17</sup>Ghozali, M. L., & Umami, A. (2022). *Quraish Shihab's Interpretation Model for the Meaning and Understanding of the Quran in Najma Shihab's Youtube Channel. Substantia: Journal of Ushuluddin Sciences*, 24(2), 123. <https://doi.org/10.22373/substantia.v24i2.14457>

<sup>18</sup>Iqrom Faldiansyah, "Strategies for Tafsir da ' wah Verses in the Digital Age: Optimizing Social Media as a da ' wah means Iqrom Faldiansyah" 17, no. 2 (2024).

<sup>19</sup>Hamed Hassan, A. M. M., & Hassan, A. (2023). *Religious Preaching on Social Media; Perception of University Students in Lahore. Research Journal for Societal Issues*, 5(1), 179–193. <https://doi.org/10.56976/rjsi.v5i1.63>

dynamics of interpreting the Qur'an in the digital era, especially in the context of social media, which is rich in visual symbols, digital interactivity, and short narratives characteristic of online communication today. Through this method, the research aims to capture the interpretive processes that occur in a participatory and interactive manner in virtual spaces, where the audience is not only a passive recipient but also actively engaged in the interpretive discourse.<sup>20</sup>

Methodologically, this research is qualitative-descriptive, which means that the primary focus is on describing, analyzing, and understanding the practice of da'wah and the interpretation of the Qur'an in depth in the digital realm, rather than generalizing findings. This study emphasizes the importance of exploring the contextual meaning of interpretive practices on social media, taking into account aspects such as narrative construction, the use of visual symbols, and interaction patterns between account managers and their followers. The netnography approach was chosen because it allows researchers to directly observe digital activities, communication patterns, and audience responses to the content of the uploaded commentary, thereby obtaining a comprehensive picture of the dynamics of Qur'an interpretation in the digital era.<sup>21</sup> Thus, this research not only contributes to the development of the study of contemporary Qur'an interpretation, but also provides a new understanding of the shift in interpretive authority from the exclusive realm of scholars to the participatory space of the digital society, as well as how social media is an effective medium in bringing the values of the Qur'an to life in a contextual, inclusive, and adaptive manner to the needs of modern society.<sup>22</sup>

## Results and Discussion

This research aims to analyze the content of digital da'wah through the tafsir al-Misbah.digital Instagram account, focusing on understanding that guidance is the prerogative of Allah SWT, as reflected in QS. Al-Qashash verse 56 and QS. Ash-Shura verse 52. The content analysis method is used to examine how religious messages are conveyed through social media platforms, especially Instagram, which has visual and interactive characteristics.



Figure 1

Source: Instagram tafsiralmishbah. Digital

<sup>20</sup>Abdul Halim El-hakim et al., "Living Qur'an Through the Practice of Qur'an Journaling on Social Media" 4, no. 1 (2025): 3125–44.

<sup>21</sup>Choirul Muhtadin, "Interpretation Of The Qur'an On Social Media: A Study Of The Tafsir Model On The Instagram Account @Tadabburquranid (Critical Analysis)," *Walisono State University Semarang* (2022).

<sup>22</sup>El-hakim et al., "Living Qur'an Through the Practice of Qur'an Journaling on Social Media."

The Tafsir al-Misbah digital account is an example of digital da'wah that uses social media to convey the interpretation of the Qur'an to contemporary audiences. By using formal yet easy-to-understand language, as well as an attractive visual design, this account effectively bridges the gap between classical interpretation and the religious information needs of modern society.<sup>23</sup>

Tafsiralmisbah. Digital da'wah and interpretation media are one of the methods used to convey religious messages to contemporary *audiences*, utilizing the Instagram platform and employing a formal language that is easy to understand for everyone from all groups. This account bridges the gap between contemporary interpretations and language styles and the reality of the field, which lacks a comprehensive understanding of the Qur'an's interpretation. This method reflects efforts to maintain the relevance of religious teachings amid changes and the development of digital communication.<sup>24</sup>

The content that the researcher researched: QS al-Qashash verse 56:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Meaning: Indeed, you (the Prophet Mubammad) will not (be able) to give guidance to those you love, but Allah guides whom He wills (based on his readiness to receive guidance). He knows best about those who are willing to accept guidance.*<sup>25</sup>

In the context of QS. Al-Qashash verse 56, which states that "You (the Prophet Mubammad) will not be able to guide those you love, but Allah will guide whom He wills." The @tafsiralmisbah.digital account emphasizes that *guidance* is the prerogative of Allah SWT. This message is conveyed through evocative visual content and captions, inviting the audience to reflect on the meaning of the verse in daily life. This strategy is in line with the approach described by Iqrom Faldiansyah in the journal *Bimas Islam*, which emphasizes the importance of adjusting the tafsir method to the digital context to achieve the effectiveness of da'wah.<sup>26</sup>

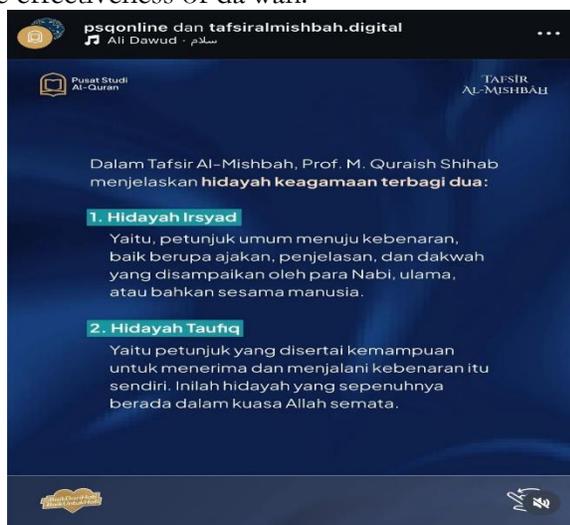


Figure 2

Source: Instagram tafsiralmisbah.digital

<sup>23</sup>Muhtadin, "Interpretation Of The Qur'an On Social Media: A Study Of The Tafsir Model On The Instagram Account @Tadabburquranid (Critical Analysis)."

<sup>24</sup>Instagram, "Tafsiralmisbah.digital (@tafsiralmishbah.digital) Instagram Photos and Videos," 2025, <https://www.instagram.com/tafsiralmisbah.digital/>.

<sup>25</sup><https://quran.nu.or.id/al-qashash/56>

<sup>26</sup>Faldiansyah, "Strategies for Tafsir Da ' wah Verses in the Digital Age: Optimizing Social Media as a da ' wah means iqrom Faldiansyah."

In his post, describing the meaning of *Hidayah Taufiq* is a clue accompanied by the ability to accept and live the truth itself. This is the guidance that is completely in the power of Allah SWT. What requires humans to accept the invitation is the guidance of *taufiq* belonging to Allah SWT alone. And in this case, the Prophet Muhammad PBUH had no authority at all, even to his uncle Abu Talib who always defended him and he loved him very much, but he died in a state of disbelief. This is what is meant in QS al-Qashash verse 56.

QS. Ash-Shura verse 52:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ ۖ مَن نَّشَاءُ مِنْ عِبَادِنَا ۗ وَأَنَّا لَنَهْدِيهِ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

*Meaning: Thus We revealed to you (the Prophet Muhammad) the Qur'an (the Qur'an) by Our command. Before you did not know what the Book (the Qur'an) is and what faith is, but We made it (the Qur'an) a light by which We guide whom We willed among Our servants. Indeed, you have indeed guided (humans) to the straight path<sup>27</sup>*

In his post, he explained, "Allah SWT praises the role of the Prophet PBUH as a *giver of guidance*. QS. Ash-Shura verse 52, which states, "Thus We revealed to you (the Prophet Muhammad) the spirit (of the Qur'an) by Our command," is also the focus of the account's content. Tafsir al-Misbah. Digital said that the Qur'an is a light that gives guidance to whom Allah wills, and the role of the Prophet Muhammad PBUH is as a guide to the straight path. Through a relevant visual and narrative approach, this account effectively conveys the message in a way that is easy for people to understand.

Meanwhile, in this verse, tafsirmishbah. Digital explains that *Hidayah Irsyad* is a general guide to the truth, encompassing invitations, explanations, and da'wah delivered by Prophets, Ulama, or even ordinary humans. In this case, the Prophet Muhammad PBUH is a perfect, intelligent, and eloquent figure in conveying instructions to his people. So it is not surprising that Allah SWT praises him in QS Ash-Shura verse 52.

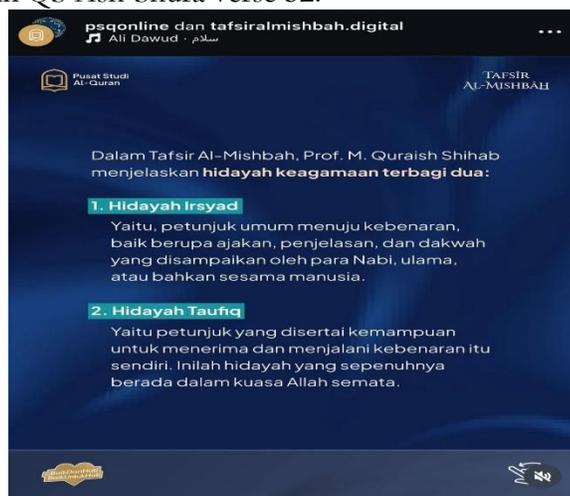


Figure 3

Source: Instagram tafsirmishbah. digital

### Digital Al-Misbah Tafsir Pattern: Narrative, Language Style, and Netizens' Response Visual Presentation and Captions as Popular Interpreting Methods

The phenomenon of digitization of tafsir, as exemplified by accounts such as Tafsir al-

<sup>27</sup><https://quran.nu.or.id/asy-syura/52>

Mishbah. Digital reflects a fundamental transformation in the pattern of transmission and dissemination of Islamic knowledge in the era of social media. Digital platforms, especially Instagram, are not only a medium for spreading da'wah messages, but also a space for the popular, inclusive, and visually based interpretation of the Qur'an. In this context, interpretation is no longer limited to formal and lengthy academic texts, but rather is concisely packaged through communicative narrative and audio-visual approaches.<sup>28</sup> With a following that exceeds 16,800 accounts and more than 325 uploads, Tafsir Al Mishbah. Digital representation is a form of narrative interpretation, where the messages of the Qur'an are conveyed through short video clips, infographics, and captions rich in spiritual content. This model also indicates a shift in interpretive authority from a hierarchical and elitist to a more participatory form, where netizens interact, respond, and collectively form meanings through comments, likes, and shares. Interpretation in digital form, like this, leverages the logic of contemporary visual communication, which is familiar with scrolling culture, minimalist design aesthetics, and emotionally reflective language styles. This approach makes the Qur'an more accessible and understandable to the digital-native generation, while presenting a new model for understanding revelation: not only as a normative text, but as a lively and dialogical spiritual message in the digital space.<sup>29</sup>

Digital da'wah is a contemporary approach in conveying religious messages by utilizing various information technology platforms, such as social media (Facebook, Instagram, Twitter), blogs, podcasts, and online videos. Through this medium, the da'is can reach a wider audience quickly and interactively. Da'wah is no longer delivered in one direction, but instead becomes a two-way communication space that allows direct interaction between the preacher and the audience. This strategy provides space for the delivery of religious messages that are more creative, adaptive, and relevant to the digital society's lifestyle.<sup>30</sup> Digital da'wah is a contemporary approach in conveying religious messages by utilizing various information technology platforms, such as social media (Facebook, Instagram, Twitter), blogs, podcasts, and online videos. Through this medium, the da'is can reach a wider audience quickly and interactively. Da'wah is no longer delivered in one direction, but instead becomes a two-way communication space that allows direct interaction between the preacher and the audience. This strategy provides space for the delivery of religious messages that are more creative, adaptive, and relevant to the digital society's lifestyle.<sup>31</sup>

The development of digital da'wah has a significant impact on the transformation of religious communication patterns. Digital media enables the personalization of da'wah messages according to the audience's needs, including age, educational background, and specific interests. In addition, digital da'wah also utilizes visual, audio, and multimedia power that can strengthen the appeal of religious messages. The interactivity offered by digital media opens up space for dialogue, clarification, and expands religious discussions in a more relaxed but substantive format. This phenomenon demonstrates how information technology has become an effective tool in expanding the reach of Islamic teachings in the era of globalization.<sup>32</sup>

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<sup>28</sup>Choirul Muhtadin, "Tafsir AL-Qur'an on Social Media: A Study of the Tafsir Model On The Instagram Account @Tadabburquranid (Critical Analysis)" (State Islamic University Walisongo Semarang, 2022).

<sup>29</sup>See @tafsiralmisbah.digital, "See at Tafsiralmisbah.Digital," Instagram, 2023.

<sup>30</sup>Frida Mannerfelt, "Co-Preaching: The Effects of Religious Digital Creatives' Engagement in the Preaching Event," n.d., <https://doi.org/https://doi.org/10.3390/rel13121135>.

<sup>31</sup>Naamy, N. (2023). Da'wah in the Digital Era: Sociological Challenges and Solutions. *Al-Munawwarah : Journal of Islamic Education*, 15(1), 128-146. <https://doi.org/10.35964/munawwarah.v15i1.398>

<sup>32</sup>Azmi, M., & Susilawati, A. (2022). "Da'wah Strategy in the Social Media Era: An Analysis of Digital Da'wah Interactivity." *AlMunzir: Journal of Islamic Education*, Vol. 15 No. 1 (May 2022), pp. 45–60. <https://doi.org/10.32505/almunzir.v15i1.6789>

However, the development of digital da'wah also presents new challenges that are not light. On the one hand, the openness of access to information allows the spread of unverified religious content, even hoaxes or deviant teachings. Therefore, high religious digital literacy is necessary for both the da'i and the audience, in order to verify the truth of the content received. In addition, the ethics of preaching in the digital space must also be considered in order to uphold the principles of morality, good manners, and avoid hate speech or provocation. Thus, digital da'wah must be carried out with scientific and moral responsibility, by the principles of Islamic da'wah, which is rahmatan lil alamin<sup>33</sup>

One of the concrete manifestations of the transformation of the da'wah approach and the presentation of tafsir in the digital era is evident in the practice developed by *the Tafsir Al-Mishbah digital account*. This account creatively adapts a narrative interpretation model that retains the characteristics of the communicative narrative and speaking style inherent in the figure of Quraish Shihab, but is presented in a format more suitable for the contemporary social media ecosystem. Tafsir is rearranged in a form called *visual captioning*, which is the presentation of snippets of Qur'anic verses accompanied by brief, reflective, and communicative explanations in the form of illustrated slides uploaded through the Instagram platform. This kind of delivery model reflects a transformative and contextual da'wah approach, namely da'wah that not only transmits religious messages in one direction but also opens up space for dialogue, reflection, and active participation from the audience. This aligns with Maliki's view, which asserts that contemporary da'wah has undergone a paradigm shift from an authoritative monological form to a more dialogical and interactive approach, adapting to the character of digital culture as well as the visual and narrative language of new media. Thus, the account not only becomes a medium for disseminating interpretive knowledge, but also acts as an agent of social and spiritual transformation that aligns with the needs and digital habits of today's society.<sup>34</sup>

According to Glock and Stark, the dimension of knowledge refers to the extent to which an individual understands the core teachings of the religion they adhere to. In the context of Islam, this dimension includes an understanding of the basic principles of faith, ritual practices, sacred texts, and religious traditions that form the foundation of daily spiritual life. Along with the development of digital technology, the way Muslims—including students—access and learn about this dimension has changed significantly, mainly through widespread religious content on social media such as Instagram. Platforms like Instagram offer the younger generation ample opportunities to access religious materials quickly and easily. However, the concise, visual, and instant nature of the content often results in superficiality and a lack of depth. In addition, the accuracy and authority of the information shared are not always guaranteed, thus raising challenges in selecting which content is scientifically valid and which is not. In this context, religious digital literacy is a crucial skill for students, enabling them to evaluate the quality, validity, and depth of the messages they receive online.<sup>35</sup>

One example of a practice that delivers tafsir in an adaptive manner to digital culture can be found on the *tafsirmishbah digital account*. This account presents content with a dense, reflective, and communicative style of language, utilizing emotional narrative elements, such as

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<sup>33</sup>Dafrizal Samsudin & Indah Mardini Putri (2023) "Ethics and Communication Strategies of Social Media-Based Islamic Da'wah in Indonesia" *AthThariq: Journal of Da'wah and Communication*, Vol. 7 No. 2 (2023), pp. 125-136 DOI: <https://doi.org/10.32332/ath-thariq.v7i2.7474>

<sup>34</sup>Journal of Islamic Broadcasting and Broadcasting, "Transformation of Islamic Da'wah through Strategy and Implementation in the Digital Era" 6, no. 2 (2024): 97–108, <https://doi.org/DOIhttps://doi.org/10.37092/khabar.v6i2.908>.

<sup>35</sup>Mustafa Ozturk, "Religious Literacy Culture in the Digital Age," n.d., <https://doi.org/10.4018/978-1-7998-1534-1.ch01>.

the #BaikDariHati and #MembumikanAlQur hashtags. The strategy presents the interpretation of the Qur'an not only as a normative text, but also as a personalized, relevant, and contextual spiritual experience, especially for a generation accustomed to visual- and caption-based communication. Furthermore, Instagram not only functions as a space for expression, but also has the potential as a transformative religious learning medium. Although the content is often wrapped in entertaining elements and is brief in duration, the opportunity to convey Islamic teachings in an educational manner remains wide open. The main challenge is how to compile religious materials that remain theologically rich, but are packaged in an attractive manner and by the aesthetics and dynamics of digital culture that dominate today's information consumption patterns.<sup>36</sup>

Visual media have a central role in conveying information to the audience, where messages are packaged in the form of visual symbols that are easily captured by the senses. In addition to transmitting the content of the message, visual media also functions as a tool for packaging ideas, attracting attention, and providing aesthetic value to events or ideas that have the potential to be overlooked if not visualized attractively.<sup>37</sup> This strategy reflects an inclusive rhetorical approach, particularly towards millennials and Gen-Z, who tend to be more responsive to concise narrative-based communication, engaging visuals, and interactivity. From the aesthetic side, the content is arranged with a consistent and directed visual design, showing the existence of a visual semiotics approach in conveying messages of interpretation. This is in line with Iqbal's view that the practice of *captioning* in digital interpretation is a form of "digital da'wah semiotics", which is an effort to bridge the meaning of sacred texts with ordinary readers through the medium of graphic design and communicative visual narratives.<sup>38</sup>

### Follower Interaction as a participatory interpretation.



Figures 4 and 5

Source: Instagram tafsiralmisbah.digital

<sup>36</sup>Firdiana Febriyanti, "Religiosity And Social Media (Study On The Use Of Tiktok Social Media On The Life Of Students Of Al-Qur'an Al-Amin Islamic Boarding School Pabuaran)No Title" (State Islamic University Professor Kiai Haji Saifuddin Zuhri Purwokerto, 2023).

<sup>37</sup>Arsenkeno, I., & Moussinova, A. A. (2022). Visualization of media content as a way to gain reader loyalty for media sustainability. *Habarjy*. <https://doi.org/10.26577/hj.2022.v63.i1.11>

<sup>38</sup>Febriyanti, "Religiosity And Social Media (A Study on the Use of TikTok Social Media on the Life of Students of Al-Qur'an Al-Amin Islamic Boarding School Pabuaran)No Title."Study Program et al., "Da'wah Through Visual Communication Design ( Semiotic Analysis Ferdinand De Saussure On Instagram Account @ Rezaquran )" (UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2023).

Based on an in-depth analysis of the public responses reflected in the comment column on the digital account of the commentary content presenter, it can be concluded that his followers do not only play the role of passive consumers of the religious material presented, but appear as active subjects in the process of internalization, meaning dialogue, and construction of understanding of the verses of the Qur'an. The interactions that take place in this digital space show the complexity and diversity of forms of engagement, which include cognitive, affective, and behavioral dimensions.

Cognitively, many users indicate an increase in understanding of the messages of the Qur'an, both through appreciation of the thematic explanations presented, and through follow-up discussions that arise between users. The affective dimension can be seen from the emergence of emotional expressions such as gratitude, emotion, inspiration, and deep spiritual awareness. Meanwhile, in the realm of behavior, users show real actions such as sharing content to their social networks, trying to practice the Qur'anic values obtained from the tafsir, and associating the messages of the verses with the events or dynamics of their daily lives. Furthermore, an interesting phenomenon is the courage of some users to convey personal reflections that are deep and contextual. This is manifested in the form of a kind of "individual interpretation", which is the interpretation of verses of the Qur'an based on their respective existential experiences that are specific but socially relevant. It is not uncommon to find spiritual narratives that include the inner experience of individuals in finding the relevance of certain verses to their life journey. This indicates that the digital space has become an articulate medium for the birth of more inclusive and participatory religious expression.

Thus, the communicative, contextual, and adaptive presentation of the Qur'an interpretation on digital platforms not only revives the people's interest in the Qur'an as a source of life guidance, but also opens up new possibilities in the dynamics of interpretation itself. Each individual has the opportunity to be part of a plural, dynamic, and dialogical community of interpreters—different from the authoritative-classical model that is one-way and elitist. In this context, digital media has not only become a tool for transmitting the knowledge of the Qur'an, but has metamorphosed into an arena of active, living, and growing spiritual and intellectual transformation in the midst of a contemporary society that is seeking the relevance of divine revelation in the complex landscape of modern life.

This condition clearly reflects the success of digital-based Qur'anic interpretation accounts, especially on social media platforms such as Instagram, in creating an interaction space that not only functions as a medium for the dissemination of religious information in one direction, but also develops into a vehicle for intellectual and affective dialogue between commentators and their followers. Through the interactive features provided by social media—such as comment columns, question and answer features, and sharing mechanisms—there is an exchange of ideas, clarification of meaning, and constructive discussions about the messages of the Qur'an raised in each upload. This shows that the audience no longer merely occupies the position of passive recipients of religious materials, but has transformed into active subjects who participate in the process of interpretation and dissemination of Qur'anic values.<sup>39</sup>

Such active participation can be observed from the various forms of responses that emerge, such as the initiative of the audience to disseminate content to their social networks, independently search for additional information to deepen understanding, to internalize the

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<sup>39</sup>Latifah, N. (2019). Social Media as a Means of Da'wah: An Analysis of the Meaning of Da'wah Messages on the Yusuf Mansyur Network Facebook Account. *Al-Misbah: Journal of Da'wah and Communication Sciences*, 14(2), 125-141.

values of the Qur'an obtained into the practice of daily life. This phenomenon shows a paradigm shift in religious learning and appreciation, where the process of interpreting Islamic teachings is no longer top-down, but takes place dialogically, participalologically, and contextually in accordance with the needs and challenges of the times.<sup>40</sup>

Furthermore, the success of the interpretation approach presented through digital media today cannot be separated from the various strategic aspects that accompany it, especially in terms of diction selection, narrative construction, and communication patterns used by content presenters. One of the main keys to the effectiveness of delivering Qur'anic messages in the digital space lies in the ability of communicators—in this case digital mufassir—to use appropriate, communicative, and appropriate language in accordance with the cultural and psychological context of the audience that is the target of their da'wah. Simple but meaning-dense diction choices, dialogical and inclusive language styles, and narrative structures that are adaptive to social media formats such as short captions, interesting visualizations, or the use of relatable popular terms, have proven to be able to bridge the complexity of revelation texts with the realities of contemporary life.

This kind of communicative approach significantly increases the accessibility of the meaning of the Qur'an, especially for those who previously felt unfamiliar with classical interpretive literature or conventional da'wah delivery methods. In this context, commentators who are able to concoct the holy messages of the Qur'an with relevant linguistic approaches and easy-to-understand delivery styles have played a major role in expanding the horizons of Islamic science in a transformative way. This is becoming increasingly important in reaching the younger generation—a segment of society that is very familiar with information technology and has the characteristics of fast-paced, visual, and interactive media consumption.

In other words, digitization of interpretation does not only rely on content, but also how the content is packaged and communicated effectively. When the messages of the Qur'an are successfully conveyed in a form that is relevant and resonant with the dynamics of the times, the potential for spiritual and intellectual transformation is even greater. The younger generation, who previously may have experienced a distance from religious discourse due to language gaps and delivery methods, are now finding a new space to understand, internalize, and even reflect on the meaning of the scriptures in their daily context.

In the view of *ulūm al-Qur'ān*, such success reflects the importance of understanding the maqāṣid al-Qur'ān (the universal purpose of the Qur'an) and al-siyāq (context) in the process of conveying religious messages. The digital presentation of interpretations that take into account the needs of contemporary audiences shows that new media is not only a tool, but also a new epistemological container in conveying and grounding divine messages.

In addition, a communicative and contextual approach not only enriches religious insights, but also makes a real contribution to shaping the attitudes, mindsets, and religious behaviors of Muslims in the digital era. The success of Islamic studies accounts in building active interaction with their followers also proves that social media can function as an effective and transformative vehicle for religious learning. It is not only limited to theoretical or conceptual aspects, but also applicative, namely connecting religious teachings with the reality of the daily lives of its followers.

This process emphasizes the importance of innovation in the method of delivering Islamic teachings in order to remain relevant, inspiring, and able to answer the challenges of the

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<sup>40</sup>David Maulana Ghufron, Mahreshaibati Bilqis Ikramina, and Bakti Fatwa Anbiya, "The Transformation of Islamic Religious Education Learning in the Digital Era: Learning Modalities and Educational Challenges," *Al-Burban Journal* 3, no. 2 (2023): 40–50, <https://doi.org/10.58988/jab.v3i2.224>.

times, while strengthening the position of the Qur'an as a source of values and guidelines for a dynamic and contextual life. Thus, social media is not only a modern and inclusive means of da'wah, but also a common space that encourages social and spiritual transformation in society.

In addition to contributing to the cognitive aspect, the emotional dimension of the followers also seems striking in the interactions built through the comment column. Many users expressed deep appreciation, admiration, and inspiration for the content of the interpretation presented. These responses indicate that the material uploaded is not only rationally understood as religious information, but also felt as a source of motivation, peace of mind, and inner happiness. Some followers stated that they felt spiritual warmth and peace when contemplating the meaning of the verses of the Qur'an presented in a touching and relevant manner, while others claimed to gain new energy and positive encouragement to live their daily lives.

These findings show that the delivery of interpretation through digital media, when packaged in a reflective and communicative manner, is able to reach the emotional and spiritual layers of the audience. Thus, the function of interpretation in the digital space not only answers intellectual needs, but also participates in fostering emotional health and strengthening the spiritual relationship of the ummah with its holy book. The presence of gratitude and admiration expressed by users can be seen as an indicator of the success of these accounts in building strong emotional connections, as well as creating virtual spaces that provide psychological and spiritual support to their online communities. Thus, this emotional response confirms that the presentation of Qur'an interpretation through social media not only stimulates the intellectual aspect, but also touches the affective and spiritual dimensions of its followers. This contributes to the creation of more deep, personal, and meaningful religious experiences in their daily lives.<sup>41</sup>

## **Conclusion**

This research shows that social media has changed the pattern of delivering Qur'an interpretation from what was previously academic and elitist to more popular, visual, and interactive. The @tafsiralmisbah.digital Instagram account utilizes a visual narrative approach with communicative language to bridge classical teachings with contemporary realities. The interpretation of verses such as Qur'an Ash-Shura verse 52 and Qur'an Al-Qashash verse 56 is presented in a style that is reflective, concise, and relevant to the conditions of the digital society, making it easy to understand and closer to daily life.

In terms of the substance of the interpretation, it is found that this account uses a thematic approach that distinguishes between the guidance of irsyad (general guidance from prophets, scholars, or fellow humans) and the guidance of taufiq (guidance accompanied by the ability to accept the truth and is the prerogative of Allah). The reading of these two verses shows that digital da'wah can combine deep theological elements with the presentation of light and easy-to-digest media. This proves that the principles of classical interpretation as contained in Tafsir al-Misbah can still be adapted into social media formats without losing their scientific value.

User interaction with the content presented shows a form of participatory interpretation, where netizens not only passively receive religious messages but also actively respond, reflect, and apply teachings in life. Responses in the form of comments, appreciation, and content sharing reflect the success of this digital da'wah model in reaching the affective and spiritual dimensions of the audience. Therefore, it can be concluded that digital interpretation has great potential in conveying the values of the Qur'an broadly, but still requires serious attention to the validity of sources, da'wah ethics, and synergy between the science of interpretation and digital literacy.

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<sup>41</sup> See @tafsiralmisbah.digital, "Tafsiralmisbah.Digital."

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