

Bridging Traditional Qur'anic Tafsir and Digital Methodologies: Innovations In Islamic Educational Contexts

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ABSTRACT

The digital era has brought significant transformations to Islamic studies, including Qur'anic exegesis. On the one hand, traditional methods based on turats texts remain essential in safeguarding the continuity of Islamic scholarly authority; on the other hand, modern society demands methodological innovations to make exegesis more contextual, inclusive, and accessible. This study addresses the central problem of how to bridge traditional Qur'anic exegesis with digital methodologies in the context of Islamic education, aiming to preserve classical authority while ensuring relevance for the digital generation. The objectives of this research are to identify the characteristics, strengths, and limitations of traditional exegesis; to examine the opportunities and challenges of digitalization in Qur'anic studies; and to formulate a conceptual integration model that maintains the authenticity of classical exegesis while introducing applicable digital innovations for Islamic education. This research employs a qualitative approach with descriptive-analytical and comparative literature methods. Data were collected from classical tafsir texts, contemporary exegesis literature, and academic publications on the digitalization of Islamic education. The analysis proceeded through identifying the features of traditional exegetical methods, evaluating the advantages of digital methodologies, and synthesizing both to find points of convergence. The findings reveal that the integration of classical tafsir with digital methodologies can be realized through the digitalization of tafsir texts, the implementation of blended learning, the strengthening of digital literacy, and the incorporation of gender perspectives and contemporary social issues. This integrative model not only safeguards the epistemology of classical tafsir but also makes it more adaptive, participatory, and contextual. Furthermore, this study recommends that future research should analyze which digital platforms are most compatible with the characteristics of classical exegesis, thereby providing a more systematic and constructive direction for the development of digital tafsir in the global Islamic scholarly discourse.

Keywords: Qur'anic Exegesis, Digitalization, Classical Tradition, Islamic Education

Introduction

The digital era has brought significant transformations across various dimensions of human life, including Islamic studies. Qur'anic exegesis (tafsir), which has long served as the intellectual foundation for shaping Islamic understanding, now faces both new challenges and opportunities with the advent of digital technologies. On the one hand, traditional exegetical methods remain essential as an intellectual legacy that safeguards the continuity of Islamic scholarly authority; on the other hand, the complexity of modern societies demands methodological innovations that render tafsir more contextual, inclusive, and accessible. The digitization of classical tafsir works, the application of big data, and the emergence of online learning platforms have expanded the reach of Qur'anic interpretation to broader and more diverse audiences.(Bunt, 2018) This demonstrates that the urgency of developing tafsir in the digital era is not only related to the technical dissemination of knowledge but also to the epistemological relevance of tafsir in addressing contemporary social, cultural, and educational dynamics.(Saeed, 2008)

Although digital transformation opens new horizons for the development of Qur'anic exegesis, the study of the Qur'an within Islamic educational contexts remains largely dominated by traditional approaches centered on the classical turath texts through bi al-ma'tsur and bi al-ra'yi methods. While this dominance is crucial in preserving the continuity and authenticity of Islamic scholarship, it often proves insufficient in addressing the needs of the digital generation, which demands rapid access, flexibility, and relevance to contemporary issues.(Azra, 2006) The gap between conservative exegetical pedagogy and the potential of digital methodologies creates a serious dilemma: on the one hand, there are concerns that digitalization may undermine the authority of classical scholars, while on the other hand, it offers opportunities to broaden the accessibility of tafsir and enrich interpretive methodologies through interdisciplinary approaches. Thus, the central challenge lies in formulating an integrative model that safeguards the depth of tradition while simultaneously harnessing modern technology as an innovative instrument in Islamic education.

Within this framework, the present study formulates its research focus on the effort to bridge traditional Qur'anic exegesis with digital methodologies in Islamic education. This focus does not merely concern the technical aspects of digitalization, but also encompasses the endeavor to safeguard the authority and authenticity of classical tafsir, while simultaneously introducing innovations that respond to the needs of today's learners living in a digital ecosystem.

The objective of this study is directed toward identifying the characteristics, strengths, and limitations of traditional Qur'anic exegesis as practiced within the context of Islamic education, while also examining the challenges and opportunities arising from the integration of digital methodologies. Based on this analysis, the research seeks to formulate a conceptual model of integration that preserves the authority and authenticity of classical exegesis, yet at the same time ensures its relevance and accessibility for the digital generation. Furthermore, the study aims to provide practical recommendations for the development of Qur'anic exegesis studies in Islamic education through an approach that is innovative, contextual, and technology-oriented.

The contributions of this study are presented across several dimensions. Theoretically, it enriches academic discourse by bridging classical tafsir traditions

with contemporary digital methodologies, thereby expanding the body of literature on Qur'anic hermeneutics in the context of education. Methodologically, this research offers an integrative framework that can serve as a reference for future studies on the digitalization of Islamic scholarly heritage. Practically, it provides strategies and recommendations for educators, Islamic educational institutions, and digital platform developers to design learning models that preserve scholarly authenticity while addressing the dynamic needs of modern learners. Within a broader socio-educational scope, this study contributes to expanding access for Muslim communities—particularly the younger generation—to tafsir studies that are authentic, relevant, and adaptive to the realities of the digital era.

This study differs from the contemporary tafsir research in Southeast Asia entitled “Contextual Tafsir and Digital Islam in Southeast Asia: A Narrative Review”, which highlights socio-political and cultural dynamics by emphasizing methodological plurality, gender inclusivity, and the utilization of digital media through a narrative review approach. (Saefulloh, 2024) Rather than mapping exegetical trends within a pluralistic region, the present study is more specifically concerned with the conceptual effort to bridge traditional tafsir with digital methodologies in Islamic education. This focus is directed toward formulating an integrative model that safeguards the authority of classical exegesis while simultaneously introducing digital innovations that can be applied to curriculum development, teaching methods, and educational strategies relevant to the needs of today's generation.

This study also differs from previous research entitled “Menjabatani Iman dan Inovasi: Metodologi Sistematis Pengembangan Sistem Pendidikan Agama Islam di Eradigital” which primarily emphasizes the development of Islamic religious education systems based on information technology through a library research approach. (Hidayat & Maseri, 2025) That study focuses on the use of e-learning, AR, VR, AI, and mobile applications to enhance the effectiveness of learning. Its orientation is largely technical and practical, particularly in relation to system design, teacher digital literacy, content development, and implementation challenges. By contrast, the present study specifically concentrates on the integration of traditional Qur'anic exegesis with digital methodologies within the context of Islamic education. Rather than emphasizing the technical aspects of system design, this research foregrounds epistemological and methodological concerns—namely, how to safeguard the authority and authenticity of classical tafsir while introducing digital innovations that are relevant to the needs of today's generation of learners.

The novelty of this research lies in its attempt to construct an integrative model that systematically bridges traditional Qur'anic exegesis with digital methodologies within the framework of Islamic education. Whereas previous studies have tended to focus either on the preservation of classical tafsir or on the technical aspects of digitalization, this study offers a more comprehensive approach by emphasizing a balance between safeguarding scholarly authority and embracing innovation. By situating tafsir studies within the digital learning ecosystem, the research introduces a new perspective that not only addresses current educational needs but also redefines the relevance and accessibility of classical exegesis for contemporary learners.

Method

This research employs a qualitative approach using descriptive-analytical and comparative literature methods. The first stage is the identification of the research focus, namely bridging traditional tafsir with digital methodologies. (Danandjaja, 2014) Data collection is carried out through the examination of classical tafsir works, contemporary exegetical literature, and academic publications related to the integration of digital technologies in Islamic education. The collected data are then analyzed descriptively and analytically to explore the characteristics of traditional tafsir methodologies (bi al-ma'tsur and bi al-ra'yi) alongside the strengths of digital approaches.

The next stage involves comparison and synthesis, aiming to identify points of convergence between classical traditions and digital innovations. Based on this synthesis, the study formulates a conceptual model of integration that preserves the authority and authenticity of tafsir while ensuring its relevance to the digital age. The final stage consists of practical recommendations directed toward the development of curricula, teaching methods, and digitalization strategies for tafsir within the framework of modern Islamic education.

Results

Characteristics of Classical Tafsir

Within the intellectual tradition of Islam, classical tafsir developed through various approaches, later known as bi al-ma'tsur, bi al-ra'yi, and thematic exegesis. Tafsir bi al-ma'tsur refers to interpretation based on transmitted reports, namely explaining the Qur'an through the Qur'an itself, the Prophet's hadiths, the opinions of the Companions, and the successors (tabi'in). This model is considered the closest to authoritative sources, although in practice it often faces challenges such as the use of weak narrations or the influence of isra'iliyyat. In contrast, tafsir bi al-ra'yi emphasizes the role of reason and the mufasssir's ijtihad in understanding the text, while still adhering to Arabic linguistic rules, hadith, and the principles of tafsir. This approach allows for more contextually relevant responses to social and cultural settings, yet at the same time carries the risk of subjectivity and sharp differences in interpretation.

Meanwhile, thematic tafsir, although more systematically developed in the modern period, in fact also has its roots in classical tradition. This model groups verses based on specific themes—such as justice, women, or the environment. Its strength lies in providing a comprehensive view of a given issue; however, it also carries the risk of bias if the selected theme is overly shaped by contemporary concerns, thereby neglecting the historical context of revelation (asbab al-nuzul) or the interconnections between surahs. The turath literature—often referred to as kitab kuning (yellow books)—holds a central position in traditional Islamic education, both in pesantren and Islamic higher education institutions. These works cover a wide range of disciplines, including fiqh, usul al-fiqh, tafsir, hadith, theology ('aqidah), Arabic linguistics, and Sufism. In terms of knowledge transmission, turath serves as the primary medium for passing down the intellectual heritage of Islam from generation to generation. Students not only study the textual content but also inherit classical methodologies of reasoning, scholarly chains of transmission (sanad), and Islamic academic ethics. Moreover,

turath plays a vital role in shaping spiritual and moral character, since its learning process emphasizes patience, discipline, and respect for teachers and tradition.

Curricularly, in pesantren, turath forms the foundation of religious education, taught through traditional methods such as sorogan and bandongan, as well as through discussions, bahtsul masail, and muzakarah. In Islamic universities, turath is used as a reference in courses on classical Islamic studies to cultivate graduates with deep religious understanding (*mutafaqqih fid-din*). Some Ma'had 'Ali institutions even design curricula specifically based on kitab kuning. Thus, turath also functions as a bridge between tradition and modernity. Efforts at modernization include translation projects, thematic discussions, seminars, and integration with academic research methodologies. Nevertheless, several challenges emerge when turath is confronted with contemporary issues. First, the authenticity of sources remains a key concern. Although tafsir bi al-ma'tsur is considered authoritative, studies have shown that not all narrations in classical tafsir are valid, as weak chains of transmission, unauthenticated reports, and *isra'iliyyat* are sometimes present. Second, there are challenges related to readability and linguistic mastery. Turath texts are generally written in classical Arabic without diacritical marks (*kitab gundul*) and employ a complex linguistic style. This often makes them difficult for beginner students without a strong foundation in Arabic, thereby slowing the learning process (*Berugak Journal*). Third, there is a contextual gap between the historical background of the texts and modern needs. Many turath works were written in specific socio-political, economic, and cultural settings, and thus do not directly address contemporary issues such as digital technology, democracy, religious pluralism, gender equality, or bioethics. This calls for reinterpretation and methodological development to ensure their relevance (*UNJ Journal*). Fourth, the traditional teaching methods of turath are often less dynamic. Conventional models prioritize memorization and textual transmission, while today's context demands critical reflection, interdisciplinary dialogue, and engagement with the social sciences and modern theoretical frameworks.

Notable examples of institutions that continue to teach turath include Pondok Pesantren Darul Lughah wal Karomah in Kraksaan. According to research published in electronic journals, this pesantren employs classical methods such as sorogan and bandongan, while also attempting to integrate them with discussions and seminars to make learning more adaptive to contemporary needs. Another example is the Markaz Dirasah Kutubiyah (MDK) at Pondok Pesantren Annuqayah Latee, which was specifically established to preserve and sustain the understanding of kitab kuning. MDK organizes a wide range of programs, including the teaching of foundational sciences (*ulum al-'alat* such as *nahwu* and *sarf*), regular turath studies, and specialized training focused on classical scholarly heritage.

Digital Methodologies and Innovation in Islamic Education

The digitalization of tafsir works represents one of the most significant breakthroughs in contemporary Qur'anic studies. This process transforms printed texts, whether classical turath works or contemporary exegeses, into digital formats that are more easily accessible and widely disseminated. Such efforts have been undertaken, for example, through the digitalization of *Asbāb al-Nuzūl* by al-Wahidi, which has been implemented in the *Tafsir al-Qur'an* application, as well as

through regional government programs that convert tafsir authored by Indonesian scholars (kiai Nusantara) into electronic formats accessible to the broader public. (Rachmawati, 2024) The main objectives are to expand readership, preserve classical texts, and provide a more flexible space for interaction with exegetical literature. Digitalizing tafsir manuscripts refers to the systematic process of converting original printed works (including both classical turath and contemporary texts) into digital formats, making them accessible via electronic devices such as computers, tablets, smartphones, or dedicated applications. The aim is to ensure that tafsir texts become more widely available to the public, unrestricted by the physical limitations of libraries or pesantren. A study that specifically addresses this issue is entitled “Digitalisasi Asbab al-Nuzul al-Wahidi al-Naysaburi dalam Aplikasi Tafsir al-Qur'an” This research investigates the urgency of digitizing Asbab al-Nuzul, the way its features are implemented within the application, and public responses to this digital innovation. (Rachmawati, 2024)

However, the process of digitalization requires great caution to ensure the authenticity of the texts and the accuracy of their translations, since errors in transcription or translation may lead to a reduction of meaning that could be detrimental. Government programs and Islamic organizations have also begun transferring the works of Indonesian scholars (ulama Nusantara) into electronic formats. For instance, the digitalization movement of kitab kuning initiated by PWNNU East Java seeks to preserve the legacy of classical scholars so that the “original” texts remain safeguarded, while at the same time making them more widely accessible and protecting them from modification or the loss of their original content. Digital learning platforms have also emerged, making tafsir more interactive and contextual. TafsirWeb, for instance, provides classical exegetical texts such as Jalalain and Ibn Kathir, reformatted for easier online access. Similarly, Elipski (Electronic Literacy of Islamic Religious Texts), managed by Indonesia’s Ministry of Religious Affairs, offers thousands of turath works in digital form. Meanwhile, Tafsil.id attempts to classify Qur’anic verses according to scientific themes, accompanied by relevant exegetical explanations. The presence of these platforms demonstrates how the classical tafsir tradition can be preserved while simultaneously being presented in digital formats better suited to the needs of the modern generation.

Big data technologies also open new possibilities for tafsir research. Such technologies enable scholars to trace variations in classical tafsir manuscripts, construct thematic maps of Qur’anic verses, and even develop automated question-answering systems based on tafsir texts. For example, research on a Question Answering System derived from Tafsir Ibn Kathir—using Large Language Models (LLM)—has shown that classical exegetical data can be processed to provide quick, relevant, and structured answers tailored to user needs. In addition, artificial intelligence (AI) is increasingly utilized in tafsir research. Several studies have tested the performance of ChatGPT, Gemini, and other AI models in explaining Qur’anic verses. There are even initiatives to integrate Tafsir al-Azhar with LangChain technology and Telegram-based chatbots, allowing users to engage in dialogue with a tafsir database. (Fahnoe, 2024) Nevertheless, the use of AI faces significant limitations, including the inability to fully capture the historical context of verses, the risk of algorithmic bias, and its shortcomings in recognizing the authority of classical scholars. This

indicates that AI should be positioned more as an assistive tool rather than a substitute for traditional exegetical authority.

The implications of digital methodologies for Islamic education are highly significant. In terms of accessibility, classical works that were once confined to pesantren shelves can now be studied globally. From a pedagogical perspective, methods such as e-learning, blended learning, and mobile applications allow students and santri to access tafsir more flexibly. However, traditional methodological aspects—such as the scholarly chain of transmission (sanad), mastery of Arabic, and critical evaluation of reports (sanad criticism)—must continue to be preserved to ensure that the integrity of tafsir is not eroded by modernization.

Challenges and Prospects

In the context of the digital transformation of Qur'anic exegesis (tafsir) and turats studies, several fundamental challenges emerge. First, infrastructure limitations remain a tangible obstacle, particularly in pesantren (Islamic boarding schools) located in rural or remote areas. Limited internet access, a lack of digital devices, and inadequate technology-based learning facilities pose serious barriers to the digitalization of classical Islamic literature. This condition underscores that the digitalization of kitab kuning (classical Islamic texts) requires not only willingness but also sufficient infrastructural support. (Hasan, 2025) Second, there exists cultural resistance rooted in the strong tradition of classical learning methods such as sorogan and bandongan. Some circles view the digitalization of kitab turats as a threat to the authenticity of traditional pedagogies, even believing that it might weaken the intellectual lineage (sanad) of Islamic scholarship. Such resistance is often linked to the perception that turats should be taught literally, without excessive contextual reinterpretation. (Zulkifli & Rezi, 2025)

Third, ideological control also poses a significant challenge. In certain cases, religious interpretations are regulated or influenced by specific authorities, limiting the space for critical dialogue and interpretive innovation. This restriction often hampers efforts to address contemporary issues such as human rights, pluralism, and gender equality. Consequently, ideological control may serve as a major barrier to the development of an inclusive and adaptive approach to tafsir. (Ardiansyah, 2019; Zulkifli & Rezi, 2025) Despite the challenges, the prospects for developing digital tafsir remain wide open. One significant opportunity lies in the globalization of tafsir knowledge. Through digitalization, classical texts can now be accessed across nations and cultures, in the form of e-books, online platforms, and mobile applications. This development expands the reach of tafsir literature while bridging the classical Islamic intellectual tradition with a more diverse global readership. (Hasan, 2025; Sirry, 2021) In addition, interdisciplinary approaches open new avenues for tafsir development. The integration of tafsir with social sciences, law, gender studies, and information technology makes Qur'anic interpretation more contextual and relevant. Such efforts enrich interpretive methodologies, enabling the Qur'an to be read in dialogue with increasingly complex contemporary realities. (Zahra et al., 2025) Another promising prospect is the emergence of new research opportunities within the field of digital humanities. The textual analysis of kitab kuning can now be conducted using digital tools to trace manuscript variations, editorial dynamics, and the diffusion of thought. Furthermore, the combination of blended learning

methods with traditional pengajian kitab (classical text studies) has the potential to produce more adaptive educational models in response to the demands of modern times. (Rochim, 2022)

The digital transformation of tafsir studies also carries important ethical implications that must be carefully addressed. First, the authenticity of texts must be preserved to ensure that digitalization does not alter the original meaning of the classical works. Copyright protection, translation accuracy, and editorial integrity are essential elements in maintaining scholarly authenticity. Second, the issue of equitable access arises, as not all communities possess adequate technological facilities. Without proper anticipation, digitalization could inadvertently widen the gap between educational institutions with sufficient access and those without. Third, concerns about privacy and data control emerge in the context of online learning and digital discussion forums. The protection of data belonging to students, teachers, and researchers must be recognized as an integral part of digital ethics. Fourth, digitalization is also prone to producing biased information. Certain digital platforms may dominate the dissemination of tafsir from a specific interpretive perspective, while alternative interpretations remain underrepresented. This situation poses a serious challenge to maintaining objectivity in tafsir scholarship.

The Bridging Concept: An Integrative Approach Between Classical Tradition and Digital Innovation

In the study of Qur'anic exegesis (tafsir), the classical tradition—reflected through the bi al-ma'tsur, bi al-ra'yi, and thematic methods—has long provided a strong epistemological foundation for the Muslim intellectual heritage. The turats (classical texts) stand as living testimony to how early mufasssirun constructed Qur'anic understanding through the authority of sanad (chains of transmission), analytical methodologies, and the socio-cultural contexts of their time. (Shihab, 2002) However, the challenges of the digital era demand a reinterpretation of how tafsir is taught, disseminated, and actualized so that it remains relevant to the needs of contemporary society. (Lubab & Dimyati, 2017; Sirry, 2021)

The concept of bridging emerges as an integrative strategy that does not negate the classical tradition but instead positions it as the foundation for synergy with digital innovation. This approach serves as a mediator between the methodological strength of cultural heritage and the opportunities offered by modern technology. For instance, classical tafsir texts that were once available only in print can now be accessed through digital applications or online databases featuring thematic search tools, verse hyperlinks, and contextual multimedia. (Saeed, 2008) Bridging thus represents not merely the adoption of technology but an epistemological endeavor to preserve the authenticity of tafsir while expanding its reach, literacy, and accessibility for the digital generation. (Kersten, 2019) The integration of classical tafsir with digitalization necessitates curriculum reform within Islamic educational institutions—both pesantren (Islamic boarding schools) and universities. A curriculum based on digital tafsir is not intended to replace the study of turats (classical texts), but rather to enrich teaching methods and media, making them more adaptive to the information age. (Azra, 1999) In practice, curriculum renewal can be realized through several strategic steps. First, by introducing digital tafsir platforms such as TafsirWeb, Quran.com, or interactive AI-based applications as complementary

learning media alongside classical texts. (Tafsir Web: Tafsir Al-Qur'an Digital, n.d.) Second, by implementing blended learning, which combines direct textual study of turats with digital-based discussions. This approach enables students or santri to access primary sources while simultaneously engaging in comparative exploration with contemporary interpretations. Third, by strengthening digital literacy as a core competency, ensuring that learners do not merely consume information but are also capable of analysis, verification, critical evaluation, and research based on digital tafsir data. This curriculum reform also opens space for greater inclusivity, allowing the incorporation of gender perspectives and social issues through interactive digital features, thus making tafsir studies more responsive to contemporary realities.

The implementation of blended learning in tafsir studies represents a strategic effort to bridge traditional learning methods based on turats texts with interactive digital media. In this model, students and santri continue to engage directly with classical texts through in-person lectures or pengajian sessions, while simultaneously utilizing digital platforms such as TafsirWeb, Quran.com, or various e-learning applications to deepen their understanding. (Mustaqim, 2017) The presence of blended learning creates space for pedagogical innovation—through virtual discussions, online forums, and digital-based assessments. This approach makes tafsir studies more adaptive to the learning styles of younger generations accustomed to technology, while also supporting the modernization of Islamic education to remain competitive within the global educational ecosystem. (Azra, 1999) Alongside this, strengthening digital literacy becomes an essential component in optimizing the use of technology for tafsir studies. Without critical skills in accessing, selecting, and verifying digital sources, students and santri risk being exposed to unauthoritative information or biased interpretations. (Kersten, 2019) Therefore, it is necessary to provide training in digital research skills, academic ethics in citation practices, and proficiency in text analysis software. Robust digital literacy empowers students and santri to move beyond being mere consumers of knowledge toward becoming producers of data-driven tafsir research. In this way, a new generation of mufasssirun emerges—critical, open-minded, and capable of contributing to Islamic intellectual discourse in a global context. (Sardar, 2011)

The digitalization of tafsir also opens up space for gender inclusivity and social sensitivity within Qur'anic studies. While the classical tradition has often been dominated by masculine perspectives, the digital era presents new opportunities for more gender-just interpretations. (Rofiah, 2019, 2020) Digital platforms provide broad access to the works of female mufasssirah, feminist tafsir research, and contextual interpretations that were previously underrepresented. Moreover, digital tafsir can be directed toward addressing contemporary social issues such as poverty, environmental degradation, human rights, and social justice. Through interactive databases, Qur'anic verses can be explored thematically according to the needs of modern society. In this way, digital tafsir functions not merely as a means of transmitting religious knowledge but also as a medium of social transformation—inclusive, participatory, and deeply relevant to the spirit of the times.

Conclusion

This discussion affirms that digital transformation has brought both new opportunities and challenges to the study of Qur'anic exegesis (tafsir). On one hand, the classical tradition—with its *bi al-ma'tsur*, *bi al-ra'yi*, and *turats*-based methodologies—continues to play a fundamental role in preserving the authority and authenticity of interpretation. On the other hand, the development of digital technology offers innovative tools that enable broader access, interactivity, and greater relevance of tafsir to contemporary social contexts. The integration of both through the bridging concept serves as a strategic solution to maintain the continuity of tradition while responding to the dynamics of the modern era.

Through the digitalization of tafsir texts, the implementation of blended learning, the strengthening of digital literacy, and the embrace of social and gender inclusivity, tafsir can emerge in a form that is more adaptive, participatory, and contextually grounded—without losing its epistemological foundation. This study shows that the integrative model is not merely technical but also epistemological, representing a systematic effort to preserve the intellectual values of the classical tradition while optimizing the use of modern technology. Thus, digital tafsir functions not only as a medium for the transmission of knowledge but also as an instrument of social transformation and Islamic education that is more relevant to the digital generation.

Furthermore, future research may focus on analyzing which digital platforms are most compatible with the characteristics of classical tafsir. This is crucial for assessing how effectively digital media can preserve textual authority, provide methodological space for interpretive diversity, and adapt to the needs of modern users. With such continued inquiry, the development of digital tafsir can become more directed, systematic, and contributive to the broader discourse of Islamic scholarship in the global era.

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