



INTERPRETATION OF THE QURAN IN ONLINE MEDIA

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Abstract

The discussion of interpretation in online media today does not only cover the transition from print media to digital media, but can also include the development of direct interpretation studies. This reflects the diversity of approaches and perspectives in the discussion of interpretation on the internet today. This writing aims to identify ways the study and presentation and approaches applied to the study of interpretation are very diverse website *tafsirq.com*, and to understand the dominant interpretation ideology on this website. In explaining questions related to the study of interpretation on this website. This research applies descriptive-analytical method. This method is used to study and analyze sources on the study of interpretations available on the *tafsirq.com* website, with the aim of providing a clear and detailed picture of the interpretive approaches and ideologies used on the site. Presentation in site *Tafsirq.com* in data display, there are displays such as the Qur'an, the Medina mushaf, stories of wisdom, prayers, and recitations per verse, also equipped with the DSN Fatwa. On the *Tafsirq.com* site, there are two tafsir books Which use with discussion method use title (topic). This site is said to be credible because on its website, the administrator displays responsible for content and in interpreting the verses I have referred to the famous tafsir books from the Tafsir Al-Misbah and Tafsir Jalâlin.

Keywords : Online Interpretation, Portal *tafsirq.com*, thematic interpretation, urgency.

1. INTRODUCTION

Very rapid progress of media, especially with the current technological advances, the process of delivering information via the internet occurs increasingly easier. The Internet, which is a result of technological developments, this can be useful for the community. The presence of the internet allows people from all over the world to connect by connecting a laptop to the internet network.

Since the presence of the internet, access to information and communication between the whole world will be very easy. In January 2023, the number of internet users worldwide reached 5.16 billion people. According to data submitted by Databoks, According to the latest report by Hootsuite and We Are Social, 5.16 billion people worldwide are internet users, which is 64.4% of the 8.01 billion people worldwide.

Global internet users in the month January 2023 increased by 1.9% compared to the previous year (year-on-year/yoy), which was still 5.01 billion people.

Internet usage in Indonesia has also increased rapidly in recent years. Data collected by the Association, the number of national internet users has continued to grow every year for the past decade.



From January 2013 which only had 70.5 million users, the number has increased to 142.5 million.

One example is a website that providing Qur'an studies are increasingly available on social media . Explanation/interpretation of the Qur'an has also developed significantly from interpretation methods, patterns, and forms of interpretation. This progress is in line with the rapid progress in the world of technology and information , as seen in several types of interpretation of the Qur'an in the form of websites .

As a new medium in the history of Islamic and Qur'anic research, the development of interpretation media has gone through various stages, starting from oral (spoken), written and printed media, to transforming into electronic media, which is called become a digital book interpretation. Changes The media interpretation of the book to the digital format of the Al-Qur'an interpretation is a long journey , which requires precision and perseverance . Digitalization of the interpretation of the Qur'an has become a frequently searched menu . Indonesian people . However, there are still few people who realize that there is innovation in the development of this interpretation . Therefore, innovation in interpretation that utilizes applications on the internet requires deep precision . Especially in today's modern era , the digital world is very closely related to our lives .

Digitalization is The impact of technological advances to change media from print, video or audio to digital format. This impact affects the phenomenon the writing of the interpretation of the Qur'an, which was previously in the form of a printed book . An example is an application such as *Makhtabah Syamilah* , and now there are various forms of Al-Qur'an interpretation available in the form of websites .

Websites provide information in various fields, including general knowledge and understanding related to Islam. These Islamic websites actively explain da'wah on social media by presenting various materials covering the fields of tafsir , hadith, fiqh and aqidah . The materials aim to help learning and answer various religious problems that are relevant to today's era. Examples are sites such as *Tafsirq.com* , *Tafsirweb.com* , *ibnukatsir.com* , *tafsial-qur'ân.id* , and several other websites that can be found on social media .

Based on the author's search in tafsirweb.com website uploaded by *Similarweb* in September 2023, the site was ranked 26,990th globally and 598th in Indonesia (ranking category 7). From a total of 3 million visitors . The average time spent on the website is two minutes 10 seconds, with an average time of 1.93 pages viewed per visit. The bounce rate for tafsirweb.com is 63.51% .

SimilarWeb is one of the systems that can see the popularity of a website both in terms of ranking and number of visitors. In addition, *SimilarWeb* is a platform that provides website analysis and comparison, data processing, data traffic, and other features. If the website owner gives permission, *SimilarWeb* is now integrated with Google Analytics. To see it, just visit the *SimilarWeb Website* and enter the website name in one of the columns. After that, *SimilarWeb* can count the number of users who have downloaded the mobile application and count the number of visitors and information from where users visit the website.

Similarweb website ranking tools can be used to measure the effectiveness and success of content distribution. Similarweb is an essential tool for comparing websites with other sites; it allows you to compare websites to get detailed comparisons in graphs. In addition, Similarweb can provide information about website ranking traffic, so it can be used as a tool to see the ranking of a website or blog based on traffic, global position, country position, and category position compared to other websites.

On the website *Tafsirq.com* His *global rank* is at 271,104th position with a ranking of 20,716 in Indonesia (ranked 116th category) with the number of users accessing it 241.3K . The average time spent by visitors on the Tafsirq.com site is around 2 minutes 8 seconds 1.84 pages per visit. Tafsirq.com's bounce rate is 58.06% .

On the website *ibnukatsironline.com* it reached a ranking of 492 , 579 At the world level, the *ibnukatsironline.com site* is ranked 22,987 and ranked 510 in Indonesia, with a total of 125.5 thousand visitors. The average time spent by visitors is around 2 minutes 37 seconds, an estimated 1.51 pages are viewed per search . The bounce rate for *ibnukatsironline.com* is 71 . 9 6%.



This incident is indeed interesting to study further, considering that people are increasingly accessing social media and the internet as sources of information. With the increasing number of digital interpretation, especially in online media, this has not been can be separated from the study of the Qur'an and internet media. This discussion often becomes the attention of researchers from various perspectives, starting from the method of learning the Qur'an, issues in internet media related to the study of interpretation and digital Qur'an.

Because because of this, researching the interpretation of the Qur'an on the internet must be encouraged to aim at maintaining the authenticity of the Qur'an and developing the quality of studies and the hierarchy of interpretation sciences that have been previously explained by scientists. This is very important to ensure that the Qur'an remains relevant and can be actualized in a way that is in accordance with the times, without changing or polluting its original meaning.

Many readers choose to access the interpretation of the Qur'an through websites because of the ease and convenience offered by this digital information media. However, it should be noted that online interpretations cannot always be the main source because the authenticity of the interpretation references is being questioned. Although online interpretations provide convenience to many netizens from various circles, the author feels called to conduct in-depth research.

There are various research that writes interpretation studies in the digital era. Some of them are seen from sites, online media, and also those who use YouTube as a means of research. Among the research are:

First, The discovery entitled "*Tafsir Al-Qur'an di Medsos: Discussing the Secrets and Meanings of Holy Verses in the Era of Social Media*," written by Nadirsyah Hosen, was published in 2017, when online media, especially Facebook, was... viral discussing interpretation and not many valid references. Nadirsyah Hosen, giving arguments on this phenomenon in his writings. He discusses the interpretation of the verses of the Qur'an that are widely discussed on social media referring to the books of interpretation of previous scholars.

Second, the journal entitled "*Digital Era and Nusantara Quran Interpretation: Study of Nadirsyah Hosen's Interpretation on Social Media*" was written by Maburur. His journal discusses how Nadirsyah Hosen's interpretation is written on social media, as well as its impact on the understanding and dissemination of Quran interpretation among the community, especially in the archipelago. In his research, Maburur stated that Nadirsyah Hosen had finished providing a new perspective in responding to the changing times that have encouraged the use of social media as a platform to consider and convey views on Quran interpretation. Through social media, interpretation can be accessed by a wider audience, allowing for more dynamic interaction and discussion between writers, scholars, and the community. This also provides space for a diversity of perspectives in understanding and studying the holy verses. This indicator of success is based on the level of enthusiasm and participation of netizens in responding and sharing their interpretations through social media.

His interpretive efforts emphasize an open and inclusive religious spirit, and are accompanied by the spirit of Indonesian nationalism by upholding the values of freedom, openness, and justice. Another interesting aspect of his interpretive analysis is his ability to raise contemporary issues and provide responses to the increasing religious conversation. However, one thing that reduces its perfection is the systematics of his interpretation which is not entirely in accordance with the context of other interpretive methods. However, the distinctive feature of his interpretation is that it displays many of the views of interpreters from various generations, thus providing diverse perspectives in understanding the Qur'an.

2. RESEARCH METHOD

This research will use library research based on online searches (internet searching). The focus on the research object of the literature study is a qualitative research method, carried out through documents, archives, libraries and other sources.

The method in this research uses an *ijmali* approach, but only focuses on one theme, so that the



research presented is simple and broad. So that this research produces results that can be scientifically justified, a method is needed that is appropriate to the object being studied. The method functions as a step to carry out research with the aim of obtaining satisfactory results and objective truth. Apart from that, the method also provides direction so that research is more focused and effective, so that it can achieve maximum results in the context of scientific literature .

3. RESULTS AND DISCUSSION

From the results of the author's analysis, there are small notes regarding the advantages and disadvantages of the *tafsirq.com* website that the author researched in January 2025 as follows.

| No | Excess | Lack |
|----|--|--|
| 1 | Easy to access because it is a popular website | The writing is a quotation so it is necessary to directly refer to the original books, namely the Al-Mishbah Book and Tafsir Jalalain |
| 2 | Simple and easy to understand explanation | Some explanations do not display the hadith, Mufrodat, opinions of scholars as contained in the original book. |
| 3 | Managed by professionals | Most of those responsible for content do not have an Islamic campus education background. |
| 4 | The source of the famous tafsir book and there are discussion forums on several websites | There are several opinions from the exegetes that are not quoted, thus eliminating the scientific facts that the exegetes wanted to convey in the original book. |

From the notes above, there are several advantages and disadvantages that the author has concluded. Of course, there are still many advantages and disadvantages on the *tafsirq.com website* that can be included in further research.

Critical Review of the Requirements of an Exegete

Interpretation, according to Husain al-Dzahabi, is a field that discusses the meaning of verses that Allah wants according to human ability, and includes everything to obtain the desired understanding and explanation.

Meanwhile, the person who carries out the task of interpretation is called a mufassir.

a. Mental Requirements Before Interpreting the Qur'ân

Mental requirements are non-intelligent requirements that are more directed at the personality or character of the interpreter. According to Mana' Khalil al-Qattan in *Mabahis fi 'Ulum Al-Qur'ân*, the mental requirements needed to become a mufassir are as follows: First, the correct Aqidah, because the aqidah greatly influences the soul of its owner, encouraging them to change the text and betray the news. To turn people away from following the Salaf group and from the path of guidance, a person who writes a book of tafsir interprets verses that are contrary to his aqidah and leads him to his false school of thought. Second, clean from lust, because lust will encourage its owner to defend the interests of his madhhab by deceiving people with subtle words and interesting information, as is done by the Qadariyah, Shiite Rafidhah, Mu'tazilah and other fanatical supporters of the madzhab. Third, careful understanding so that the interpreter can strengthen one meaning with another or draw conclusions that are in accordance with sharia passages. Fourth, Because deeds depend on their intentions, good intentions and right aims. People who study the science of sharia must have the intention and desire to build the common good. Fifth, Having good morals, because the mufassir functions as an educator and his teachings will not affect a person's soul unless he becomes a role model for noble deeds and morals.



Sixth, Obedience and practice: Knowledge will be more accepted by the public by those who practice it than those who only have high knowledge and research accuracy. Seventh, To avoid mistakes and errors, the mufassir must act honestly and carefully in his citation, and not speak or write except after investigating what he narrated. Eighth, Humility and gentleness, because scientific arrogance prevents a "scholar" from using his knowledge. Ninth, Having a noble soul. Tenth, Speaking the truth, because the most important jihad is to speak the truth to a cruel ruler. Eleventh, Good appearance that makes the mufassir honorable and authoritative in all his appearances, including sitting, standing, and walking. However, this attitude should not be forced. Twelfth, Speaking calmly and steadily. The mufassir should speak calmly, steadily, and clearly, word by word. Thirteenth, Giving priority to others over him. A mufassir should not be too hasty to interpret in front of more knowledgeable people while they are alive, and they should not belittle them after they have passed away. However, he should encourage them to learn from them and read his books.

While these personality requirements are universal, other requirements come from the personal ijtihad of scholars. Since these personality traits of the mufassir are universal, everyone who attempts to interpret the Qur'an must meet these criteria.

There is evidence found related to memorizing the Qur'an by tracing it from the book of hadith:

God bless you God willing, God عَزَّ وَجَلَّ or أُجُورُ or عُرِضَتْ عَلَيَّ أُجُورُ or عَزَّ وَجَلَّ, God willing, God willing, God willing, God willing God willing

"I was shown all the rewards of my people, even as small as the dirt (dust) that someone took out of the mosque, and I was shown the sins of my people, I did not see a sin greater than a letter or verse that was given to someone and then he forgot it" (Imam Turmudzi, Sunan Turmudzi).

By looking at the above evidence, it is clear that memorizing the Qur'an was used to check the correctness of the recitation of other companions, to choose the prayer leader, and to determine when the Messenger of Allah would face the more memorizers of the Qur'an to the direction of his funeral. Except for correcting the recitation, this naqli evidence does not find a significant relationship between memorizing the Qur'an and the personality requirements of the mufassir.

Talking about disciplines is the same as talking about a person's intellectual capacity or the contents of their skull. The sharpness of the interpretation will be influenced by the intellectual quality of the individual. knowledge that must be possessed by an interpreter before they can interpret the Qur'an according to Muhammad Muhammad Ibrahim .

First, this is because the Qur'ān was revealed in Arabic, so who can understand it without using this language? Al-Mujahid said that people who believe in Allah and the Last Day should not interpret the Qur'ān if they do not understand Arabic. Imam Malik said that people who interpret the Qur'ān without understanding Arabic will be a disaster. Second, *Balaghah* Science , namely the science of *ma'ani* , *bayan* and *badi* ' . Third, know the lafadz at the time the Al-Qur'ān was written, because many lafadz have different meanings from those intended at that time. Fourth, the science of *Asbab al-Nuzul* , *Qasas* , *Nasikh Mansukh* , ' *As* , *Mutlaq-Muqayyad* , the science of *Fiqh* and *Usul* .

According to Muhammad Syahrur's theory of interpretation, there is only one discipline that meets the requirements of the above commentators. That is Arabic language science. Then the meaning of Arabic will be put into the current context. According to him, "Ulum Al-Qur'ān" and " *Ulum al-Hadis* " are only tools for understanding the Qur'ān that can be replaced by other tools. He even argued that the use of these tools would only repeat interpretations and limit thinking, stopping the progress of interpretation.

After examining the various opinions above, it is clear that all scholars state that mastery of Arabic is a requirement for scientific discipline. Except for Syahrur, all scholars state mastery of "Ulum Al-Qur'ān and "Ulum al-Hadith". Socrates' theory states that these three fields of science are recognized as true knowledge because of the opinions of scholars on the same issue. Therefore, these three sciences are considered as scientific requirements that must be possessed by everyone who interprets the Qur'ān and apply to everyone. Only the last requirement is flexible.

In fact, there is no text that explicitly explains what is required to be an interpreter. *Wa al-rashikuna fi alilmi* is the only word mentioned in the Qur'an. People who have extensive knowledge



are those who can explain the Qur'an. However, the requirements of universal discipline above can be considered as the embodiment of the term *al-rasikh*. With these strict requirements, the Qur'an should no longer be interpreted freely.

On the other hand, there is no clear limit to the scope of *al-rasyikuna fi al-ilmi*, which indicates that new thoughts (new ways) of intellectuals are open to understanding the Qur'an. Of course, considering the universal conditions mentioned above, its area falls into the category of flexible, local, and temporal conditions.

In general, the mufassir must have three disciplines: Arabic language, Qur'anic science, and hadith science. Supporting sciences such as medicine related to medical verses, astronomy related to star verses, and others that are local, temporal, and flexible are needed to overcome the challenges of the times, especially in Indonesia.

interpretation, there is the Word of Allâh in Surat Al-Ahzâb verse 59.

God bless you يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَبُ

Meaning, "O Prophet, say to your wives, your daughters and the wives of the believers: "Let them stretch their headscarves over their whole bodies". This will make them easier to recognize, therefore they will not be disturbed. And Allah is the Most Forgiving, the Most Merciful."

The explanation of the Jalalîn interpretation of the verse above on the tafsirq.com website is, O Prophet, Say to your wives, your daughters, and the women of the believers, "Let them draw their veils all over their bodies". The pronunciation of Jalâbib is the plural form of the word Jilbaab, which is a cloth worn by a woman to cover her entire body. This means that they must cover their faces with part of their veil if they go out for some need, unless the cloth is enough for one eye. This is done to make it easier to know that they are free women, so that no one dares to bother them. This is different from female slaves, who are asked to cover their faces, so that the hypocrites always bother them. In addition, Allah is All-Forgiving of what has happened to free believing women, such as not covering their faces if they want to do so.

It is explained in the book Tafsir Jalalîn with Arabic language editing, and the explanation on the website *tafsirq.com* is in accordance with the editing in Tafsir Jalalîn.

Facebook God willing
يعرفن { بأنهن حرائر { فلا يؤذنين { بالتعرض لهن بخلاف الإماء فلا يغطين وجوههن فكان المنافقون يتعرضون لهن {
وكان الله غفورا { لما سلف منهن من ترك الستر { رحيمًا { بهن إذ سترهن

In the interpretation of Quraish Shihab on the *tafsirq.com* website with the explanation, O Muhammad, order your wives and all the believing women to wear the hijab to cover their entire bodies. So that they are easily recognized and not easily disturbed, clothing in this form will be more appropriate and correct. Allah is Oft-Forgiving and Most Merciful to those who repent.

Explained in the interpretation of Al-Mishbah, this verse was revealed in relation to the way slave women and Muslim women dress, there is no difference so that harassment often occurs. This verse was revealed to order Muslim women to wear the hijab so that slave women and Muslim women can be distinguished so that they are not harassed.

The word نساء المؤمنين translated *women of the believers*, so it is not only wives, it also includes girls, all Muslim women. The word عليهن meaning *above them*, confirming that their entire bodies are covered by clothing, except for the face and palms of the hands. The word جلابيب interpreted as *jilbab*. Scholars have different opinions, some say loose clothes, a veil covering a woman's head, or all clothes that cover a woman. However, if what is meant is clothes, it must cover her hands and feet, if it is a veil, it must cover her face and neck, and if it is clothes that cover clothes, it must be loose so that it covers the entire body and clothes.

Tabataba'i defines "hijab" as a garment that covers the entire body or a veil that covers a woman's face and head, while Ibn 'Ashur defines it as a garment that is larger than a robe but smaller than a veil or face covering. It is placed over the woman's head and the two sides of the veil extend over her cheeks to her shoulders and back. Ibn 'Ashur states that the model of the hijab can vary depending on the differences in the circumstances (tastes) of women and customs.



The word *وَكَانَ اللَّهُ غَفُورًا رَحِيمًا* interpreted by Ibn "Assyria" as a sign that Allâh will forgive the mistakes of those who disturbed before this guidance appeared. According to al-Biq'a'i, this shows that Allah forgave Muslim women who had not worn the hijab before this verse was revealed. It can also be said that this sentence is a signal that forgives today's women whose intimate parts have been exposed, if they immediately cover it or wear a headscarf, or that Allah forgives those who do not fully carry out the guidance of Allah and the Prophet, as long as they are aware of their mistakes and try their best to adapt to His instructions.

From the explanation above, we can see that Quraish Shihab summarizes the various opinions of scholars about the hijab, indicating that some scholars have different opinions on this issue. However, he stated in the explanation above that this verse only asks women who have worn the hijab and have not stretched it, indicating that the verse does not order women to wear it. The scholars above require Muslim women to wear the hijab, unlike some interpretations of classical and contemporary scholars that have been studied and discussed previously by the author.

He stated that the opinions of the past experts about the limits of what is permissible to see from women indicate that they did not agree on the historical value that exists, and this also indicates that the legal provisions regarding the limits of what is permissible to see from women are zhanny, meaning ideas that may be considered strong by one party and may be considered weak by another party. If there were clear laws derived from the Qur'an and the Sunnah of the Messenger of Allah, they would not have changed or used their reason to determine how wide or narrow those limits were.

Several verses in a chapter of the Qur'an talk about the hijab. Just look at chapter al-Ahzab: 59. The word "hijab" comes from the word "*jalâbib*", which later evolved into "*khumur*", which means "veil". The hijab is also called "*dira*", which means a garment that extends from the neck to the entire body (such as a dress, blouse, shirt, or headscarf). In addition, hijab can be interpreted as a curtain, drape, screen, or screen. However, scholars disagree on whether it is considered a hijab.

According to Quraish Shihab, wearing a hijab and covering other than the face is correct, perhaps even exceeding religious requirements. On the other hand, people who do not wear a hijab are not necessarily wrong. If you want to ensure safety, do not assume that women who do not wear a hijab are not Muslim. According to Quraish Shihab, the verse about the hijab is intended for women who have worn the hijab, not for women who have not.

The interpretation of the verses on hijab in the Tafsir al-Mishbah was once a topic of debate among several scholars in Indonesia regarding Quraish Shihab's opinion in his Tafsir, so that the verses on hijab were removed from the Tafsir al-Mishbah book in PDF format.

The author believes that this is also not clearly and in detail related to the Hijab verses quoted on the *tafsirq.com website* so that the implied meaning that Quraish Shihab wants to convey in his interpretation is not displayed on this website. This seems to eliminate the facts related to several opinions of scholars regarding the hijab verses and also the opinions of the interpreters themselves regarding the verses. So that it becomes biased and like the translation of the verse is no longer a complete interpretation of the quoted interpreter.

4. CONCLUSION

After the author describes the explanation above, finally the author simplifies this research as an answer to the problem formulation written in chapter one. The conclusions are as follows:

The method that the author uses to study the interpretation of ahkam on the *tafsirq.com website* is by using the ijmalî method, so that what is studied is global and simple. From the research that the author found from the results of this study, there are several things related to the validity of the *tafsirq.com website* as follows:

1. The citation of the interpretation on *the tafsirq.com website* related to the explanation taken from the Jalalîn interpretation book is the same explanation or one taken from a particular website on the internet. So the explanation follows the explanation on the website without including the original reference.
2. The citation of the interpretation on *the tafsirq.com website* related to the explanation of



Quraish Shihab's interpretation is not a complete explanation like in the Book of al-Mishbah. The interpretation is global or in the form of a conclusion from the explanation of the book. There are several explanations that are not complete if we refer to the original book. Such as the explanation of the verse's mufradat, asbabun nuzul, several hadiths of the Prophet, and other explanations.

3. In the following explanation on the *tafsirq.com website*, there is a discussion forum taken from several sites displayed on the website.
4. The advantages that the author examined from the *tafsirq.com website* are that the explanation is simple and easy to understand by readers, so that the *tafsirq.com website* is an Islamic website that is ranked first in January 2025.

From the several descriptions above, the author takes the wisdom that the existence of the *tafsirq.com website* is a contemporary interpretation insight that provides an alternative in the study of interpretation and to make it easier for people to study religion in the online world today.

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