



Emerging Online Tafsir Platforms and their Impact on Qur'anic Da'wah in Southeast Asia

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Received : January 2025; Revised : February 2025; Accepted : May 2025

DOI: <http://doi.org/10.33852/jurnalin.v9i1.605>

Abstract:

The rapid expansion of digital media has significantly transformed religious communication, including the dissemination of Qur'anic interpretation across Southeast Asia. Online tafsir platforms have emerged as influential mediums through which Islamic teachings are articulated, interpreted, and engaged with by diverse audiences in the digital age. This study aims to examine how these platforms contribute to contemporary Qur'anic da'wah, particularly in terms of discursive construction, interpretive authority, and audience interaction, and a qualitative approach with digital discourse analysis combined with virtual ethnography. Employing a literature-based qualitative approach grounded in Critical Discourse Analysis, the research systematically reviewed 30 peer-reviewed publications focused on digital tafsir content within the Southeast Asian context. The findings reveal that online tafsir platforms not only increase accessibility to Qur'anic knowledge but also reshape the rhetorical and ideological dimensions of religious interpretation through interactive media, localized narratives, and evolving discourse strategies. These platforms increasingly mediate between traditional theological norms and contemporary sociocultural realities, often facilitating pluralistic and contextualized understandings of scripture. The study contributes theoretically by integrating Islamic studies with discourse analysis, offering a novel analytical framework to interrogate religious communication in digital environments.

Key Words: *Online Tafsir, Qur'anic Da'wah, Southeast Asia, Digital Islamic Discourse, Critical Discourse Analysis*

Abstrak:

Ekspansi media digital yang pesat telah mengubah komunikasi keagamaan secara signifikan, termasuk penyebaran tafsir Al-Qur'an di seluruh Asia Tenggara. Platform tafsir daring telah muncul sebagai media berpengaruh yang melaluinya ajaran-ajaran Islam diartikulasikan, ditafsirkan, dan dilibatkan oleh beragam audiens di era digital. Penelitian ini bertujuan untuk mengkaji bagaimana platform ini berkontribusi pada dakwah Al-Qur'an kontemporer, khususnya dalam hal konstruksi diskursif, otoritas interpretatif, dan interaksi audiens, dan pendekatan kualitatif dengan analisis wacana digital yang dikombinasikan dengan etnografi virtual. Dengan menggunakan pendekatan kualitatif berbasis literatur yang didasarkan pada Analisis Wacana Kritis, penelitian ini secara sistematis meninjau 30 publikasi peer-review yang berfokus pada konten tafsir digital dalam konteks Asia Tenggara. Temuan ini mengungkapkan bahwa platform tafsir daring tidak hanya meningkatkan aksesibilitas terhadap pengetahuan Al-Qur'an tetapi juga membentuk kembali dimensi retorika dan ideologis interpretasi agama melalui media interaktif, narasi lokal, dan strategi wacana yang berkembang. Platform-platform ini semakin memediasi norma-norma teologis tradisional dan

realitas sosiokultural kontemporer, yang seringkali memfasilitasi pemahaman kitab suci yang pluralistik dan kontekstual. Penelitian ini berkontribusi secara teoretis dengan mengintegrasikan studi Islam dengan analisis wacana, menawarkan kerangka analitis baru untuk mengkaji komunikasi keagamaan dalam lingkungan digital.

Kata Kunci: *Tafsir Daring, Dakwah Al-Qur'an, Asia Tenggara, Wacana Islam Digital, Analisis Wacana Kritis*

INTRODUCTION

The digital transformation of Islamic scholarship has significantly reshaped the practice of Qur'anic interpretation in Southeast Asia. As internet penetration increases across the region, online platforms have emerged as influential channels for disseminating Islamic teachings, including tafsir or Qur'anic exegesis. These platforms, ranging from websites and apps to YouTube channels and social media accounts, provide accessible and interactive means for Muslims to engage with religious content, particularly among younger audiences. The integration of audio-visual tools and participatory features such as comments and live chat enhances user engagement and learning outcomes, thus expanding the reach and depth of Islamic da'wah (Rozi et al., 2024; Yuningsih & Ghany, 2024). In particular, platforms like TikTok and YouTube have become effective media for teaching tajwid, contextual readings, and thematic interpretations of the Qur'an (Ghozali et al., 2022).

Despite these advancements, the scholarly discourse on digital tafsir in Southeast Asia remains relatively underdeveloped. While traditional tafsir works such as *Tafsir Al-Azhar* by Hamka continue to influence religious thought in the region, they are often disconnected from the digital modalities now favored by new generations of learner (Nurtawab, 2021). In recent years, academic attention to the phenomenon of digital da'wah has increased, along with the widespread use of social media and online platforms by preachers in the Islamic world. Various studies have highlighted how digital media plays a role in shaping da'wah communication styles, new religious authorities, and the dynamics of contemporary Muslim audiences (Liu et al., 2024).

Most of these studies focus on the phenomenon of digital da'wah in general, such as da'wah via YouTube, Instagram, or TikTok, without paying specific attention to online tafsir platforms that explicitly pursue the mission of digital-based Quranic interpretation (Riddell & Çoruh, 2021). Yet, these platforms are not merely media for disseminating religious information, but also new spaces for negotiating the meaning and authority of interpretation, where ulama, scholars, and lay users interact in a dynamic digital context (Mannerfelt, 2022).

Many existing studies focus either on classical commentaries or on general trends in digital da'wah, leaving a gap in understanding how emerging tafsir platforms specifically influence contemporary Qur'anic engagement and discourse (Haditama et al., 2024; Zainuddin et al., 2024). Furthermore, the methodological rigor, interpretive frameworks, and pedagogical strategies

employed by these platforms vary widely, raising questions about authority, consistency, and doctrinal alignment.

This study is grounded in the theoretical framework of Critical Discourse Analysis (CDA), which enables a systematic examination of the language, power relations, and ideological currents embedded in online tafsir content. CDA is particularly apt for exploring how Qur'anic messages are recontextualized for digital audiences, as it interrogates not only the content but also the sociocultural and institutional dynamics shaping its delivery (Noor, 2023). This approach allows the study to dissect the rhetorical strategies and intertextual references employed by digital preachers, revealing how traditional exegetical methods are adapted or contested in cyberspace (Nafiza & Muttaqin, 2022). By using CDA, the research connects micro-level textual analysis with macro-level social practices, offering a comprehensive understanding of the dynamics at play.

The primary objective of this research is to examine how emerging online tafsir platforms contribute to the development of Qur'anic da'wah in Southeast Asia. The study seeks to answer the following research question: How do online tafsir platforms in Southeast Asia shape contemporary understandings and dissemination of Qur'anic da'wah? Drawing upon qualitative data gathered through document analysis and digital observation, the research scrutinizes various forms of digital tafsir content, including videos, blog posts, and interactive commentaries. This approach provides nuanced insights into the pedagogical and theological patterns that characterize digital da'wah, particularly among Muslim communities.

This study offers an original contribution to the academic discourse on Islamic communication by highlighting the specific role of digital tafsir in shaping religious authority and public pedagogy in the digital age. Unlike previous research that often generalizes digital da'wah practices, this article focuses explicitly on tafsir as a hermeneutical enterprise within the online sphere. It brings to light the implications of interpretive variability, user interactivity, and technological mediation for the development of contemporary Islamic thought.

A growing body of research has explored the digital transformation of tafsir dissemination across Southeast Asia, reflecting increasing interest in the intersection of Islamic scholarship and new media technologies. For instance, studies of the YouTube channel "*Kajian Tafsir Al-Ma'rifah*" illustrate how visual and interactive elements are employed to enhance audience comprehension and participation in Qur'anic learning (Yuningsih & Ghany, 2024). Likewise, Muslimah.or.id demonstrates the application of diverse interpretive methods, blending traditional and rational approaches to address contemporary Muslim women's issues in online setting (Rahmawati et al., 2025). In another example, the study of Hamka's Tafsir Al-Azhar reveals how classical texts continue to influence socio-religious discourse, especially when contextualized for the Malay world through digital commentary and reinterpretation (Purwanto & Wafa, 2023; Rozi et al., 2024). These works collectively underscore the evolution of da'wah

strategies in response to digital media's pedagogical affordances and sociocultural demands.

Nevertheless, significant gaps persist in the current literature. Most studies emphasize either the historical evolution of tafsir or the technological dimensions of digital da'wah without adequately interrogating the ideological and rhetorical dynamics embedded in online tafsir content. While several analyses document the platforms used or themes addressed, fewer studies employ critical methodologies like CDA to analyze how discourse is strategically framed to influence beliefs and behavior (Juwantara et al., 2020; Manzilina & Kamil, 2024). The interpretive plurality within digital platforms, shaped by different schools of thought, also lacks systematic analysis—particularly in relation to how these diverse voices contest or reinforce religious orthodox (Amalia et al., 2023). Moreover, the implications of audience interactivity and algorithmic curation on the reception and authority of tafsir have yet to be fully explored through empirical or critical-theoretical lenses.

This article responds to these gaps by applying Critical Discourse Analysis to a selection of online tafsir platforms across Southeast Asia, specifically focusing on how Qur'anic messages are linguistically constructed and socially positioned for digital audiences. By shifting the analytic lens from technological usage to discursive strategy, the study contributes to a deeper understanding of how online tafsir functions as both a religious and sociopolitical act. It also builds upon existing literature by introducing a comparative analysis of various platforms, examining differences in interpretive authority, audience engagement, and ideological framing. This approach enables a more comprehensive exploration of how online tafsir not only informs religious understanding but also shapes communal values and public discourses in a pluralistic digital landscape.

A dominant theme in earlier research is the localization of tafsir within specific cultural and linguistic contexts, often using regional dialects and socio-political narratives to enhance relevance. For instance, Sundanese-language commentaries like *Ayat Suci Lenyepaneun* demonstrate how Qur'anic interpretation is indigenized to align with local traditions and sociolinguistic norms (Rohmana, 2020). Digital Sundanese interpretations or regional language YouTube channels in West Java not only translate the meaning of verses but also contextualize them with local Sundanese wisdom values, such as *silih asah* (grooming), *silih asih* (compassion), and *silih asuh* (caregiving), values that reflect the principles of mutual respect and togetherness within society. This localization demonstrates how digital interpretation plays a dual role: as a means of religious preaching and as an instrument for preserving regional cultural identity (Mujahidin & Kim, 2021; Riddell & Çoruh, 2021)

At the same time, contemporary tafsir practices show a trend toward intertextual and thematic approaches, drawing on classical sources while addressing modern ethical dilemmas and civic values (Dahlborg et al., 2024;

Maskur, 2022) Methodologically, qualitative designs dominate the field, often relying on descriptive or case study approaches with limited incorporation of critical linguistic or discourse-based tools. While these works provide valuable contextual insights, they frequently stop short of analyzing the ideological dimensions embedded in interpretive language and media structure.

The CDA approach allows researchers to uncover how digital interpretation narratives reproduce or challenge dominant structures in society, whether patriarchal, political, or theological. It also explores how digital interpretation affirms or challenges traditional gender constructs, for example in the interpretation of verses on the role of women, leadership, or the family. The evolving nature of Qur'anic interpretation in online environments highlights the necessity of methodological tools capable of deconstructing textual nuance and interrogating power-laden narratives. CDA facilitates this by bridging micro-level textual features with macro-level sociocultural practices, thereby offering a multidimensional perspective that aligns with both the epistemological and practical goals of this research.

RESEARCH METHOD

This study adopts a qualitative research strategy, specifically utilizing the Critical Discourse Analysis (CDA) approach as the core analytical framework. This method is well-suited to examining how language and discourse shape and reflect socioreligious ideologies, especially in digital environments such as online tafsir platforms. CDA allows the researcher to investigate not only the linguistic content but also the power relations, social structures, and ideological underpinnings that inform religious digital discourse. This aligns with Fairclough's three-dimensional model, which examines text, discursive practice, and sociocultural practice, offering a comprehensive tool for understanding how Qur'anic da'wah is communicated and interpreted in the Southeast Asian digital sphere (Supita & Hamdani, 2023).

The type of data employed in this study is secondary and literature-based, focusing primarily on publicly accessible digital tafsir platforms and associated discourse on social media, video-sharing websites, and institutional religious portals. These sources provide naturally occurring data, suitable for CDA, enabling in-depth textual and contextual examination without researcher interference (Nordin, 2015). Digital discourse samples include transcriptions of tafsir videos, written exegesis posts, and user interaction data from comment sections. The analysis is conducted through dialogue between the two. Findings from primary data will be compared and interpreted using concepts from secondary literature, resulting in a reading that is not only descriptive, but also theoretical and contextual.

Data collection was conducted using document analysis, with a sampling protocol curated based on the platform's relevance, recency, and prominence within the Southeast Asian Islamic digital landscape, limited to three countries

with similar language profiles. Platforms such as Tafsir Al-Azhar Online (Indonesia), *Ustaz Menjawab* (Malaysia), and Qur'an Digital Brunei were selected based on audience reach, frequency of Qur'anic content dissemination, and consistency in uploading tafsir content. Each selected data item was archived, transcribed (if audiovisual), and coded systematically. A purposive sampling technique was employed to identify tafsir content with significant engagement and discourse activity, ensuring relevance to the socio-religious communication dynamics under investigation (Nurjannah, 2017).

This research is purposive and stratified, not based solely on the number of followers, but rather on the power of their discursive representations in transforming Quranic da'wah in Southeast Asia. Large platforms provide a snapshot of mainstream discourse, while smaller platforms reveal ideological variations and resistance at the local level. The combination of the two provides a more balanced and reflective analysis, demonstrating that digital Quranic da'wah is not merely a technological phenomenon, but also an arena for the production of diverse meanings and ideologies.

Table 1. Tafsir Platforms Summary

Platform Name	Country	Method of Tafsir	Media Format
<i>Kajian Tafsir Al-Ma'rifah</i> (YouTube)	Indonesia	Audiovisual, <i>Bi al-Ra'y</i>	YouTube (Video)
Muslimah.or.id	Indonesia	Mixed: <i>Bi al-Ma'tsur</i> , <i>Ra'y</i> , <i>Mawḍi'</i> , <i>Muqāran</i>	Website (Articles, Comments)
<i>Tafsir Al-Azhar Online</i>	Indonesia	Literary-contextual	Website & Commentary
<i>Ustaz Menjawab</i> (Malaysia)	Malaysia	Q&A-based, Thematic	YouTube & Website
Qur'an Digital Brunei	Brunei Darussalam	Institutional, Classical-modern hybrid	App & Website

Inclusion criteria for the literature-based dataset included: (1) content published between 2019–2024, (2) public accessibility without paywalls, (3) substantial focus on Qur'anic interpretation or Islamic da'wah, and (4) content originating from or widely circulated in Southeast Asian digital communities. Exclusion criteria encompassed: (1) non-Qur'anic religious commentary, (2) platforms lacking interactive user feedback, and (3) content purely educational or devoid of interpretive discourse.

The unit of analysis was each discrete episode of digital tafsir (video, post, or article), while the population is defined as the broader corpus of Islamic tafsir materials available online within Southeast Asia. The sample consisted of 20 discourse episodes drawn across five major platforms, providing diversity in theological orientation, geographic origin, and media format.

The data analysis employed Fairclough's CDA model, emphasizing intertextuality, ideology, and discursive practice. Coding was carried out using NVivo 12 Plus, a qualitative analysis software that facilitated categorization of

discursive themes such as textual authority, community engagement, and scriptural framing. Textual features such as modality, intertextual markers, and lexical choices were coded to identify power structures, ideological positioning, and institutional legitimacy within digital tafsir discourse (Manaysay, 2019).

To enhance credibility and confirmability, the researcher used triangulation by comparing findings from different platforms and validating emerging themes through cross-referencing with secondary literature and doctrinal texts. Reflective memos and repeated measurement cycles ensure that interpretative bias is minimized. Further, the analysis acknowledged socio-political and religious contexts unique to Southeast Asia, where digital da'wah is increasingly shaped by localized theological norms and state religious police (Mulya et al., 2021).

In line with methodological best practices for discourse studies in religious contexts, the CDA approach enables critical examination of how Qur'anic messages are framed, contested, and legitimized through digital media (Shu, 2025). The use of software-assisted coding, clear sampling rationale, and contextual grounding ensures methodological robustness appropriate for international academic publication (Maulina et al., 2024).

RESULT AND DISCUSSION

This systematic literature review included 30 peer-reviewed journal articles published between 2019 and 2025, focusing on online tafsir platforms and Qur'anic da'wah discourse in Southeast Asia. The sources span various platforms such as YouTube, institutional websites, and social media, and reflect the increasing digitization of Islamic knowledge dissemination. The reviewed literature exhibits a range of methodological approaches, including discourse analysis, qualitative thematic coding, and comparative textual studies.

The majority of articles included in this study come from accredited and reputable international and national journals, particularly those indexed in databases such as Scopus, DOAJ, and Sinta. These articles were selected because they are directly relevant to the topic of digital interpretation and contemporary da'wah and demonstrate in-depth analysis of aspects of discourse, authority, and audience interaction.

However, several articles from non-indexed journals and conference proceedings were included because they offer strong conceptual contributions and local context, particularly regarding the development of digital interpretation in Southeast Asia. Differences in quality between journals were accommodated through a critical evaluation of their methodologies and theoretical frameworks, rather than solely based on their publication reputation.

Articles were selected selectively based on relevance and analytical quality, despite variations in journal reputation. Furthermore, the dominance of qualitative approaches in the reviewed literature demonstrates a scholarly tendency to understand digital interpretation from the perspective of discourse

and ideology, rather than from the perspective of statistics or measurable social impacts. Therefore, this study has the potential to make an important contribution by offering a more balanced analysis that integrates the strengths of qualitative approaches in understanding meaning with quantitative opportunities to measure the real influence of Quranic preaching in the digital realm of Southeast Asia.

The first notable trend concerns the dominance of YouTube and institutional websites as primary mediums for digital Qur’anic interpretation. For instance, the YouTube channel *Kajian Tafsir Al-Ma’rifah*, hosted by Musthafa Umar, utilizes audiovisual methods to enhance message retention and enable user interaction, thereby transforming traditional methods of tafsir delivery (Yuningsih & Ghany, 2024). Similarly, *Muslimah.or.id* demonstrates the use of multiple exegetical approaches—*bi al-Ma’thūr*, *bi al-Ra’y*, *Mawḍū‘ī*, and *Muqāran*—in addressing themes relevant to Muslim women, combining classical scholarship with contemporary socio-cultural concerns.

Another emerging pattern is the regional contextualization of tafsir in non-Arab Muslim societies. Several studies explore how Southeast Asian tafsir literature, such as *Tafsir Al-Azhar* by Hamka, reflects local socio-religious values and modernist discourse patterns (Nurtawab, 2021; Rozi et al., 2024). These works emphasize the influence of localized socio-political issues on exegetical interpretations, as seen in “*Habib dan Cing*,” a YouTube tafsir program that blends humor and contemporary Indonesian themes with Qur’anic insights (Nafiza & Muttaqin, 2022).

Thematic analysis reveals that contemporary digital tafsir often prioritizes social, ethical, and gender discourses over classical jurisprudential debates. For instance, interpretations found on *Muslimah.or.id* frequently focus on women’s spiritual agency, domestic life, and public participation, grounded in *adabī ijtīmā‘ī* methods (Rahmawati et al., 2025). Similarly, Hamka’s *Tafsir Al-Azhar* and Hasim’s Sundanese commentary *Ayat Suci Lenyepaneun* illustrate a socio-literary approach tailored to local cultural narratives and political histories (Nur et al., 2021; Rohmana, 2020).

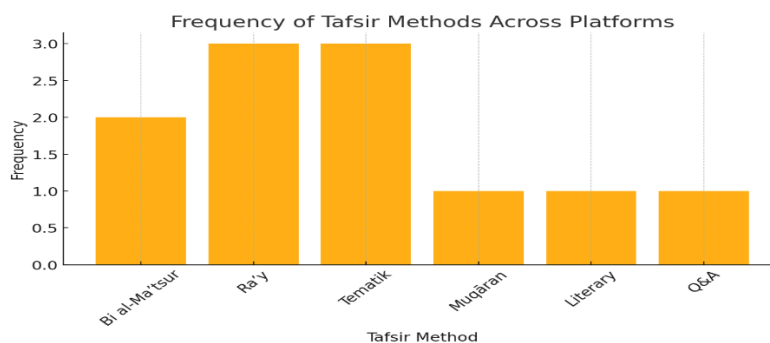


Figure 1. Illustrates the Frequency of Various Tafsir

The methodological features of the studies show a strong reliance on qualitative designs, primarily case studies and discourse analysis. For example, critical discourse methods were used to investigate the ideological structures embedded in Tafsir Al-Azhar, revealing shifts in Indonesian Islamic thought over time (Munawan, 2018). In contrast, some studies also adopted survey-based approaches to measure audience reception of YouTube tafsir content, indicating significant behavioral and perceptual changes among viewers (Amalia et al., 2023).

Finally, the results highlight gaps in contributor consistency, especially in multi-author tafsir platforms, which can lead to interpretive discrepancies. Furthermore, scholars caution against the dilution of traditional exegetical rigor due to the brevity and informality of digital content, as seen in critiques of Tafsir al-Jalālayn's modern marginalization (Nurtawab, 2021). Despite these concerns, digital tafsir has undeniably expanded access, enriched interpretive diversity, and revitalized Qur'anic engagement among Southeast Asian audiences.

Discussion

The main findings of this study affirm that online tafsir platforms in Southeast Asia serve not only as alternative venues for Qur'anic dissemination but also as arenas for the reinterpretation of da'wah strategies, theological authority, and religious engagement. The results directly respond to the research objective of identifying how these platforms shape Qur'anic da'wah by revealing that content dissemination is increasingly shaped by audience interaction, visual storytelling, and contextual adaptability (Hasanah et al., 2024; Herijanto, 2022). These findings validate the relevance of analyzing online tafsir not merely as informational content but as discursive acts that influence religious understanding, authority, and community formation in a digitized religious ecosystem.



Figure 2. Key Themes in Online Tafsir Discourse

Interpreted through the lens of Critical Discourse Analysis, the findings show that digital tafsir discourse reflects an ongoing negotiation between traditional interpretive authority and contemporary sociocultural demands. The

power dynamics inherent in these interpretations are visible in lexical choices, modality, and intertextual references that seek to either preserve or reframe Islamic orthodoxy. For example, platforms employing *bi al-Ra'y* or *Mawdū'ī* methodologies often embed ideological positions on gender roles, politics, or social ethics within Qur'anic explanation—practices that CDA is uniquely positioned to uncover (Supita & Hamdani, 2023). Furthermore, these interpretive acts often transcend textual authority, positioning the content creator as a mediator of both religious meaning and communal norms (Mulya et al., 2021).

On several popular YouTube channels featuring tafsir (interpretation of the Quran) in Indonesia and Malaysia, the use of phrases such as "we as a modern Muslim generation" or "this interpretation is relevant to millennial life" demonstrates a linguistic strategy aimed at building rapport with a young audience. Such lexical choices are not only informative but also ideological, signaling a shift in authority from traditional ulama (Islamic scholars) to digital preachers who act as mediators between sacred texts and modern society.

When compared to prior studies, the findings support existing claims about the growing influence of digital Islamic platforms on public religious behavior. Online tafsir enhances accessibility and audience reach through media features like comments and multimedia integration (Yuningsih & Ghany, 2024). However, this study contributes additional insight by highlighting the discursive mechanisms through which ideological authority is constructed and contested. Moreover, while prior research emphasized theological content and platform design, the current study underscores the role of discourse strategies in shaping community responses and religious subjectivity. The continuity of traditional tafsir authority, whereas the present analysis reveals growing pluralism and individualization of interpretation in online spaces (Asari, 2016).

The scientific contribution of this article lies in its integration of CDA into the study of Islamic digital media, thereby offering a theoretically grounded and methodologically rigorous framework for analyzing religious discourse in cyberspace. By shifting the focus from content themes to discursive structures, this study provides an alternative analytical pathway for understanding how Qur'anic meanings are shaped, transmitted, and received in digital Southeast Asia. It also broadens the theoretical horizon by bridging Islamic studies with media and communication theory, contributing to the discourse on religious authority, pluralism, and knowledge production in the digital age (Manzilina & Kamil, 2024).

Table 2. Summarized the Key Discursive Themes

Discursive Theme	Indicators in Discourse	Example Platform(s)
Authority Construction	Use of modal verbs, religious titles, referencing classical scholars	Tafsir Al-Azhar Online, Muslimah.or.id
Audience Engagement	Interactive comment sections, live Q&A sessions, polling	<i>Kajian Tafsir Al-Ma'rifah</i> (YouTube), <i>Ustaz Menjawab</i>

Contextualization	Local language use, cultural analogies, national references	Qur'an Digital Brunei, <i>Ayat Suci Lenyepaneun</i>
Ideological Framing	Lexical emphasis on ethics, politics, or reform terms	Muslimah.or.id, Habib dan Cing (YouTube)
Gender Narratives	References to women's roles, family, and leadership discourse	Muslimah.or.id, <i>Tafsir Tematik Wanita</i>

Despite its contributions, the study is not without limitations. The reliance on secondary data limits the depth of ethnographic insight into user reception and engagement behaviors. Although CDA provides a detailed account of textual and ideological structures, it does not account for psychological or affective responses from audiences. Additionally, the dataset, though regionally diverse, may not fully capture minority interpretations or emerging micro-communities operating outside mainstream platforms. These limitations suggest the need for future studies incorporating multimodal discourse analysis or digital ethnography to gain a more holistic view of the religious communicative ecosystem (Shu, 2025).

By combining these two approaches, future research can provide a more holistic picture of the digital religious communication ecosystem, understanding discourse not only as a structure of meaning but also as a vibrant social and emotional practice within contemporary Muslim society. Thus, developing a cross-approach methodology will enrich our understanding of the dynamics of Quranic propagation in the digital era in a more comprehensive and humane manner.

Future research could explore user interaction patterns, algorithmic influence on content dissemination, or the hybridization of tafsir with popular culture formats such as memes, shorts, or religious storytelling. Practical implications of these findings also extend to Islamic educators and da'wah institutions, which may benefit from integrating discourse-sensitive strategies into their digital outreach efforts. Such adaptations would enhance not only theological accuracy but also audience receptivity and interactivity.

CONCLUSION

This study has shown that emerging online tafsir platforms in Southeast Asia play a transformative role in shaping the landscape of Qur'anic da'wah. By employing a literature-based qualitative approach grounded in Critical Discourse Analysis, the research has illuminated how digital tafsir content is constructed, contextualized, and disseminated through various media channels. These platforms do not merely serve as modern vessels for traditional teachings but actively participate in reconfiguring interpretive authority, community engagement, and religious discourse. The findings clearly demonstrate that online tafsir extends the reach of Islamic knowledge while simultaneously introducing new dynamics in interpretive plurality, audience interaction, and ideological positioning—thereby directly addressing the core research objective

of understanding how digital tafsir contributes to Qur'anic da'wah in the contemporary Southeast Asian context. While other methodologies may be able to measure the reach, influence, or popularity of digital interpretation, CDA provides a deeper understanding of how digital interpretation becomes a field of ideological contestation where the meaning of the Qur'an continues to be negotiated in the socio-political context of contemporary Muslim societies. Practically, the research provides insights for Islamic educators, da'wah practitioners, and content creators seeking to navigate the balance between authenticity and accessibility in digital religious communication. Conceptually, it opens a pathway for examining religious discourse not only as theological content but also as a site of negotiation between tradition, media, and modernity.

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