

Qur'anic Exegesis in the Digital Era: Mapping *Fiqh* Discourses on NU Online during the 2023–2024 Period

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Abstract

Purpose: This study aims to map the systematics of writing, modes of presentation, and exegetical topics on NU Online during the 2023–2024 period, while also examining exegetical tendencies in responding to contemporary religious and social issues. The research seeks to understand how digital Qur'anic interpretation reflects the interaction between sacred texts and current social dynamics within Indonesia's largest Islamic organization. **Methodology:** The research employs a qualitative method with a content analysis approach applied to 274 exegetical articles published on NU Online. The data were systematically analysed through thematic categorization and coding to identify patterns in writing systematics (*mushafī* and thematic), exegetical approaches (textual and contextual), and thematic tendencies emerging from the corpus. **Findings:** The findings highlight two major patterns. First, *fiqh*-oriented interpretation dominates NU Online's exegesis, particularly in discussions concerning ritual law (*ibādah*) and social transactions (*mu'āmalah*). Second, the exegesis tends to engage socio-political issues using an accessible, popular style while promoting values of social empowerment and moderation. **Research Implications:** The study underscores that digital media functions not merely as a channel for reproducing religious knowledge, but as a dynamic site of dialectic between the Qur'anic message and the needs of the Muslim community. It further highlights the potential of digital platforms as spaces for contextualising Islamic scholarship in public discourse. **Originality/Value:** This research contributes to the growing field of digital Qur'anic studies by offering a systematic mapping of NU Online's digital exegesis. It highlights the centrality of *fiqh* as a dominant interpretive framework in addressing contemporary challenges and demonstrates how traditional Islamic reasoning adapts within the digital sphere.

Keywords: digital exegesis; NU Online; Islamic content; mapping of exegesis.

Abstrak

Tujuan: Penelitian ini bertujuan untuk memetakan sistematika penulisan, bentuk penyajian, dan topik tafsir pada portal NU Online periode 2023–2024, sekaligus menelaah kecenderungan penafsiran dalam merespons isu-isu aktual keagamaan dan sosial. Kajian ini juga bermaksud memahami bagaimana tafsir digital mencerminkan interaksi antara teks wahyu dan dinamika masyarakat Muslim di era kontemporer. **Metodologi:** Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis isi (content analysis) terhadap 274 artikel tafsir yang diterbitkan di NU Online. Data dianalisis melalui kategorisasi tema dan proses pengkodean untuk mengidentifikasi pola sistematika penulisan (*mushafī* dan tematik), pendekatan tafsir (tekstual dan kontekstual), serta kecenderungan tematik yang muncul dalam teks-teks tafsir digital. **Temuan:** Hasil penelitian menunjukkan dua temuan utama. Pertama, corak fikih menjadi dominan dalam tafsir NU Online, terutama pada pembahasan yang berkaitan dengan hukum ibadah dan muamalah. Kedua, tafsir NU Online cenderung responsif terhadap isu-isu sosial-politik dengan gaya penulisan populer yang sekaligus mengedepankan nilai pemberdayaan dan moderasi sosial-keagamaan. **Implikasi Penelitian:** Penelitian ini menegaskan bahwa media digital berperan bukan hanya sebagai sarana reproduksi pengetahuan keagamaan, tetapi juga sebagai arena dialektika antara teks suci dan kebutuhan umat. Temuan ini membuka ruang bagi pemahaman baru tentang bagaimana otoritas keagamaan direpresentasikan dan dinegosiasikan melalui medium digital. **Orisinalitas/Nilai:** Studi ini memberikan kontribusi orisinal dengan menawarkan pemetaan sistematis terhadap tafsir digital NU

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Online dan menyoroti dominasi corak fikih sebagai kerangka interpretatif utama dalam menjawab problem-problem kontemporer. Penelitian ini sekaligus memperkaya wacana akademik mengenai transformasi tafsir Al-Qur'an di era digital.

Kata Kunci: tafsir digital; NU Online; konten Islam; pemetaan tafsir.

INTRODUCTION

The development of digital technology has transformed the interaction of Muslims with religious sources, including the exegesis of the Qur'an (Pink, 2010; Wadud, 2021). Whereas previously exegesis was only accessible through printed commentaries that were heavy, written in classical Arabic, and required large physical storage, today it can be accessed instantly through digital devices connected to the internet. This transformation not only facilitates Muslims in exploring the content of the Qur'an but also reshapes learning patterns, religious authority, and the way believers understand the divine message. With the increasing proliferation of digital-based exegesis, Muslims are no longer entirely dependent on printed commentaries or local scholars, but can directly consume exegesis through online media (Saat & Burhani, 2020).

One Islamic website that occupies a dominant position in Indonesia's digital ecosystem is NU Online (Nahdlatul Ulama—Online). Data from SimilarWeb (2024) indicate that NU Online records approximately 14.8 million visits per month, with an average duration of two minutes, and that access originates not only from Indonesia but also from Malaysia, Singapore, Cambodia, and even the United States. These figures demonstrate that NU Online functions not merely as a medium of *da'wah*, but also as an authoritative channel for disseminating exegesis in the digital era. This indicates a shift in exegetical authority: from printed commentaries authored by classical exegetes to digital exegesis curated by online media.

However, this phenomenon also presents challenges. Not all contributors to online media possess scholarly authority comparable to traditional *mufasssirrūn*, who were bound by rigorous qualifications (Al-Qaththan, 1995; As-Suyuthi, 2009). When exegesis is presented in a popular format, filtered through editorial framing, and influenced by the ideological vision of media institutions, there emerges the potential for bias, reduction of meaning, and even risks of social conflict when interpretations incline excessively toward a particular ideology (Antara, 2023; Chomsah, 2023; Sobur, 2001). Thus, the digitalization of exegesis is not only a matter of technical accessibility but also has profound implications for the authority of religious knowledge and the democratization of meaning in sacred texts.

From an academic perspective, studies of Qur'anic exegesis have developed along three main trajectories. First, printed exegesis in Indonesia, as examined by Fatmawati (2020) and Iqbal & Khan (2021) who mapped Indonesian exegetical works from 2011 to 2018 and highlighted the dominance of scientific nuances in contemporary exegesis as well as the strong presence of gender bias. Second, studies of digital exegesis, such as Fitriani and Khaerani (2021), who emphasized changing consumption patterns of exegesis due to internet penetration, along with international studies of platforms such as Islamweb and IslamOnline. These studies highlight both the opportunities and risks of digitalization in disseminating religious knowledge. Third, studies of Islamic media framing, such as Sobur (2001) and Abdullah (2022), who underscored how media select and highlight particular issues, and contemporary analyses of how online media frame religious narratives.

Although research has addressed printed exegesis, digital exegesis, and media framing, no study has specifically mapped the thematic scope of exegesis on NU Online in the most recent period (2023–2024). This period is critical because it coincides with significant socio-political issues in Indonesia, such

as the 2024 presidential and regional elections, which may shape the exegetical tendencies presented in digital media. Based on this gap, this study aims to analyze the writing systematics, modes of presentation, and thematic mapping of exegesis in NU Online during 2023–2024, while also examining the exegetical tendencies it displays.

The study argues that NU Online functions not only as a platform for disseminating popular exegesis but also as a site of dialectic between sacred text, the ideological vision of Islamic organizations, and the needs of contemporary society. Through digital platforms, exegesis is no longer confined to the singular authority of classical *mufasssirrūn* but is instead produced, distributed, and consumed within the logic of modern media, which is characterized by issue selection, popular style, and demands for topicality. Consequently, NU Online performs a dual function: on the one hand, it preserves the continuity of exegetical traditions rooted in *Ahlussunnah wal Jama'ah (Aswaja)* by maintaining scholarly authority, while on the other hand, it adapts to the dynamics of digital media that require speed, accessibility, and social relevance. Thus, the digital exegesis offered is not merely a textual representation but also a social construction that connects the Qur'an with the lived realities of Muslim communities.

Furthermore, the exegetical patterns identified in NU Online reveal negotiations between three principal dimensions: theological, juridical (*fiqh*), and social. The theological dimension consolidates NU's position as the guardian of Aswaja orthodoxy; the *fiqhī* dimension emphasizes the Qur'an's role as a normative guide in regulating everyday religious practices; while the social dimension underscores that exegesis does not stop at the text but actively engages with contemporary issues such as politics, economics, health, and equality. The integration of these three dimensions indicates that NU Online's digital exegesis is not merely an adaptation of printed traditions but an epistemological innovation that renegotiates religious authority within a fluid and competitive digital landscape. By unveiling this pattern, the study contributes to the development of digital exegesis studies and provides a critical understanding of how religious authority is reproduced, negotiated, and transformed in the digital sphere.

RESEARCH METHOD

This study employed a qualitative method with a conceptual content analysis approach, which enables the systematic identification and mapping of concepts emerging from texts (Arafat, 2018; Crosley, 2021). This approach was chosen because the research aimed to trace trends and tendencies of interpretation in digital exegetical articles. Compared to other approaches such as discourse analysis *or* framing analysis, conceptual content analysis was considered more appropriate since the focus of this research was not merely on discourse interpretation but on both quantitative and qualitative analysis of the frequency of concepts appearing in digital content.

The unit of analysis consisted of exegetical articles published in the *Tafsir* rubric of the NU Online website (<https://www.nu.or.id/>) during the 2023–2024 period. After the screening process, a total of 274 articles were analyzed. Articles included were those that directly discussed Qur'anic verses and were written by authors with exegetical competence, such as NU exegetes, columnists, or editors. Articles in the form of news, general opinion, or social commentary without Qur'anic interpretation were excluded from the analysis. Metadata for each article—including title, author, article length, and publication date—was recorded to support the analysis.

Data collection was carried out in several systematic stages. The researchers searched for, downloaded, and took screenshots of articles from NU Online. Next, articles were screened based on inclusion and exclusion criteria, and the eligible articles were entered into a coding table that documented writing systematics, modes of presentation, exegetical orientation, and value tendencies (ideological,

reformist, or empowerment). Data validation was conducted through cross-checking with NU Online's archive and checking for duplicate articles to ensure accuracy. Coding was performed using Excel, with plans for testing intercoder reliability to reduce subjective bias.

Data analysis proceeded in three stages of conceptual content analysis. The first stage was open coding, which identified the main concepts in each article, including writing systematics (sequential or thematic), modes of presentation (detailed or global), exegetical orientations (*fiqh*, theological, or *tasawuf*), and emphasized values (ideology, reform, or empowerment). The second stage was axial coding, which grouped similar concepts and calculated the frequency of each category to reveal annual trends. The third stage was selective coding, which drew conclusions regarding patterns of exegetical tendencies and content dynamics, such as the shift in dominant values from ideology to empowerment.

To ensure validity and reliability, the study applied several strategies. First, data triangulation was performed across various articles and tafsir references. Second, intercoder reliability was applied, in which two independent researchers conducted coding and compared their results using Cohen's kappa to measure consistency. Third, the entire process of data collection, screening, and coding was documented in an audit trail so that it could be verified and replicated.

RESULTS AND DISCUSSION

Profile of NU Online

Nahdlatul Ulama (NU) has historically disseminated information through diverse media forms, demonstrating its ability to adapt communication tools to technological transformations over time. The earliest initiative was *Soeara Nahdlatol Oelama*, a magazine written in *pegon* script and the Javanese language, primarily targeting the *santri* readership (Notonegoro, 2018). Subsequently, NU published *Berita Nahdlatol Oelama*, a magazine in Latin script and the Indonesian language, which covered a wide range of topics including religion, organizational matters, economics, and agrarian issues such as land and farming (Sahal, 2012a). NU also embraced the newspaper era with *Duta Masyarakat*, launched to disseminate ideas and political aspirations in the run-up to the 1955 general election (Sahal, 2012b). Later, when tabloids became popular, NU responded with its own tabloid media, including *Warta NU*, published by the Lajnah Ta'lif wan Nasyr PBNU (Nugraha, 2023).

With the advent of digital media, NU continued to sustain its role in providing religious content and public information through NU Online, which was officially launched on July 11, 2003. The primary function of NU Online has been to serve as a database of resources, a repository of scholarly contributions, organizational decisions, and the intellectual heritage of NU scholars, all of which can be accessed globally (Paton, 2022).

The establishment and initial management of the NU Online website began with a small group of pioneers. It was initiated and led by Abdul Mun'im and Mohamad Syafi' Alielha (widely known as Savic Ali), together with several young individuals proficient in technology during the leadership of KH Ahmad Hasyim Muzadi, then Chairperson of PBNU. The first three individuals responsible for Information Technology (IT) were Iqbal Saryuddin Assaqty, Puji Utomo, and Arydan Novanto Arnowo (Ovan). They executed the creation of the NU Online website, which in its earliest phase had its web server managed by the IT team of PT Bentul Biru Malang (Amaliyah, 2023). Over time, as the site's operations became well-established, NU Online developed a structured and comprehensive editorial organization, ranging from editors to contributors.

The following section presents the list of authors who contributed to the *Tafsir* rubric of NU Online during the 2023–2024 period.

Table 1. Authors in the *Tafsir* Rubric of NU Online Website, 2023–2024

No.	Author Name	Total Articles	Year 2023	Year 2024
1	Zainuddin Lubis	102 articles	1 article	101 articles
2	Alwi Jamalulel Ubab	52 articles	36 articles	16 articles
3	M. Ryan Romadhon	34 articles	–	34 articles
4	Muhamad Hanif Rahman	34 articles	31 articles	3 articles
5	Ahmad Muntaha AM	10 articles	10 articles	–
6	Muhammad Tantowi	8 articles	–	8 articles
7	Muhaimin Yasin	7 articles	–	7 articles
8	Sunnatullah	6 articles	2 articles	4 articles
9	Muhammad Aiz Luthfi	5 articles	1 article	4 articles
10	Achmad Khoirudin	4 articles	–	4 articles
11	Muhammad Izharuddin	3 articles	–	3 articles
12	Ahmad Maimun Nafis	1 article	–	1 article
13	Ahmad Rifaldi	1 article	1 article	–
14	Alhafiz Kurniawan	1 article	–	1 article
15	Arny Nur Fitri	1 article	–	1 article
16	Lukman Hakim	1 article	–	1 article
17	Muhamad Sunandar	1 article	–	1 article
18	Rifa Tsamrotus Saadah	1 article	–	1 article
19	Sirun	1 article	–	1 article
20	Zainun Hisyam	1 article	–	1 article

The website actively fulfills the information needs of the *nahdliyin* community while upholding the values of professionalism, volunteerism, solidarity, and learning. The available categories on NU Online include *Lapsus* (Special Reports), *Warta* (news at local, national, and international levels), *Fragmen*, *Qur'an*, *Keislaman* (Islamic Studies), *Opini*, *Tokoh* (Figures), *Hikmah* (Wisdom), *Kesehatan* (Health), as well as special sections such as *Cerpen* (Short Stories) and *Seni Budaya* (Arts and Culture).

The *Tafsir* rubric is located under the “*Keislaman*” section in the “*Tafsir*” sub-rubric. Each rubric contains a collection of articles listed vertically in chronological order, from the most recent to the oldest. Once a reader clicks on an article title, the page redirects to the full article. Each article page includes the rubric title, article title, upload date, an illustrative image, the author’s name, article content, as well as editorial and authorial notes.

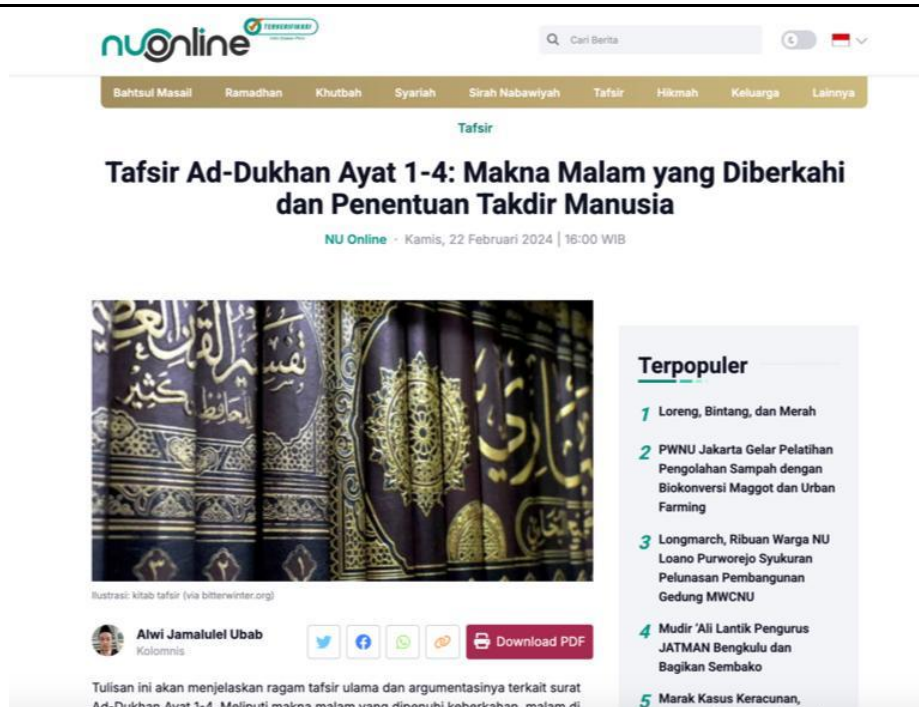


Figure 1. Display of Article Pages on the NU Online Website

Source: Ubab (2024a)

In certain situations, readers may not have sufficient time to read full narrative articles. This concern has been addressed by the website's editorial team by providing summaries of selected articles in visual form, such as images or infographics, highlighting key points of the discussion. Presenting information through infographics not only facilitates comprehension and saves readers' time but also attracts attention to NU Online content. By presenting engaging visual summaries, readers are encouraged to explore the full text of the articles. However, it is important to note that such infographic content is not routinely produced by the editorial team, even though its use has the potential to significantly increase the number of article views.

Systematics of Qur'anic Exegesis Writing

The NU Online website employs two systematics of Qur'anic exegesis writing: *runtut* (sequential, following *tartib mushaf*, verse by verse or chapter by chapter) and thematic. The thematic system is further divided into four subcategories: verse-based, chapter-based, singular theme, and plural theme (Fatmawati, 2020). The distinction between them is not always immediately clear; an article may appear thematic but, upon closer examination, belongs to a sequential series. For example, the exegesis of Surah Al-Bayyinah verses 1–5, presented in sequence, falls under the *runtut* category (Al-Farmawi, 2002).

In addition, certain articles are explicitly thematic, compiling verses that share a similar theme. Examples include "*Money Politic Pemilu 2024 Perspektif Kajian Tafsir Al-Qur'an*," "*Larangan Menyalahgunakan Wewenang*," or "*Refleksi Larangan Bullying dalam Al-Qur'an*" (Makhfud, 2016).

Regarding the mode of presentation, NU Online's *tafsir* can be grouped as follows. First, *Detailed Presentation*. The majority of articles in the *tafsir* rubric are highly detailed: they go beyond general

interpretation by elaborating on diverse exegetical opinions. They often begin with an introduction to contemporary social phenomena, which are then linked to the verses and their interpretations—reflecting the principle of *tajdīd* (application of Islamic teachings to contemporary contexts) (Shihab, 1994). Many articles reconstruct classical components such as *asbābun nuzūl* and *munāsabah* to restore coherence of meaning (Ajhari, 2018; Sardana, 2023), including explicit examples of *asbābun nuzūl* (Luthfi, 2023) and *munāsabah* (Ubab, 2024b). On legal issues, some articles also include *nāsikh–mansūkh*, broadly understood to encompass abrogation, exceptions, clarification, or conditional stipulations, such as Ubab's (2024b) elaboration on the easing of *taklīf*.

Other recurring features include lexical analysis, discussion of variant *qirā'āt*, and correlations with *ḥadīth*. The presentation style often juxtaposes the views of *salaf* and *khalaf*, whether transmitted (*manqūl*) or reasoned (*ra'yu*) (Yasin, 2020), drawing on classical and modern exegetical corpora (*Al-Qurṭubī*, Fakhr al-Dīn al-Rāzī, *Jalalayn*, Al-Ālūsī, Nawawī Banten, Ibn Kathīr, Al-Khāzin, Al-Marāghī, Wahbah al-Zuhaylī, Al-Baiḍāwī, M. Quraish Shihab, among others). Some authors deliberately refrain from explicit *tarjīh* (preference), leaving synthesis to the reader (Yasin, 2020).

Second, *The Use of Slogans in Article Titles*. In its early years, titles were straightforward, such as “*Tafsir Surat Al-Baqarah Ayat 41*.” Over time, however, titles increasingly included thematic slogans that highlight the moral message of the verse, such as “*Tak Beriman Itu Mengingkari Akal Sehat*” or “*Menakar Cinta Orang Beriman*.” While generally consistent with the content, some titles show indications of clickbait (Rahmatika & Prianto, 2022), for example, highlighting narratives about “becoming rich” when the main theme was actually *waṣiyyah* (inheritance advice) (Ubab, 2023b). By 2024, article titles had become more dynamic and topical, such as “*Debat Capres...*,” “*Money Politic 2024...*,” “*Solidaritas Muslim untuk Palestina...*,” “*Kunjungan Paus...*,” and “*ASN & Situs Judi...*,” with one notable error: an article title referencing Luqmān 13 actually contained discussion of Luqmān 14.

Third, *Responsiveness to Contemporary Issues*. Thematic articles often begin with pressing social issues and then assess them through a Qur'anic perspective, affirming the principle of *ṣāliḥ li-kulli zamān wa makān* (applicable for all times and places) (Lewo, 2023). For instance, the discourse on the proposed 12% VAT became an entry point to advocate *frugal living*, referencing QS Al-Isrā' 26–27 (condemning *isrāf*) and Al-Furqān 67 (balanced *infāq*) (Lubis, 2024b). This pattern demonstrates the integration of textual norms with practical solutions for readers.

Fourth, *Textual or Contextual Approaches*. The interpretive process varies between textual and contextual methods (Edi et al., 2023). Textual approaches emphasize linguistic structures, grammar, and *qirā'āt* to uncover literal and profound meanings, as exemplified by Ubab's (2023a) analysis of the reading variations “*walau yara/yarā/ta ra*” in Al-Baqarah 165. Contextual approaches, by contrast, link verses to socio-historical-political contexts, such as the *Marāḥ Labīd* interpretation of the Quraysh tribe's trading privileges within regional political-economic networks (Rahman, 2023b), which was then extrapolated into modern lessons: connections, privilege, and stability as prerequisites for commercial success. Mixed approaches also frequently appear, combining philological analysis with contextual relevance, ensuring accuracy of meaning while preserving contemporary applicability.

Mapping and Analysis of Tafsir Articles on the NU Online Website

Mapping for the Year 2023

Throughout 2023, NU Online published 94 articles in its *tafsir* rubric. From this total, articles that only introduced *tafsir* books, *ulūm al-Qur'ān*, or general introductions to surahs were excluded from the mapping. The analysis focused on 82 articles that directly presented exegetical interpretations. The initial mapping of these articles produced the following findings.

First, 75 articles were written using a *runtut* (sequential) system, 5 articles employed a thematic-verse approach, and 2 articles adopted a thematic-singular approach. Second, all 82 articles during this period were presented in a detailed manner. Third, the interpretive orientations were diverse: 24 articles reflected a *taṣawwuf* orientation, 20 followed a *fiqh* orientation, 15 emphasized theological perspectives, 12 highlighted linguistic approaches, 6 adopted social orientations, and 5 employed historical perspectives. Fourth, the authorship of the 2023 articles involved seven writers, namely Alwi Jamalulel Ubab (36 articles), Muhamad Hanif Rahman (31 articles), Ahmad Muntaha AM (10 articles), Sunnatullah (2 articles), Muhammad Aiz Luthfi (1 article), Ahmad Rifaldi (1 article), and Zainuddin Lubis (1 article).

Table 2. Mapping of Interpretation Articles on the NU Online Website for the 2023 Period

No.	Article Title	Exegetical Systematics	Mode of Presentation	Exegetical Orientation	Author
1	Exegesis of Surah <i>Al-Bayyinah</i> Verse 5: Islam, Between Materialism and Spiritualism	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
2	Exegesis of Surah <i>Al-Bayyinah</i> Verse 6: Disbelief Means Denying Common Sense	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
3	Exegesis of Surah <i>Al-Baqarah</i> Verse 165: Weighing the Love of Believers	Sequential	Detailed	Linguistic	Alwi Jamalulel Ubab
4	Exegesis of Surah <i>Al-Baqarah</i> Verses 166–167: Do Not Imitate—This Is the Behavior of Irresponsible Leaders	Sequential	Detailed	Linguistic	Alwi Jamalulel Ubab
5	Exegesis of Surah <i>Al-Bayyinah</i> Verses 7–8: Criteria of the Inhabitants of 'Adn Paradise	Sequential	Detailed	Theological	Muhamad Hanif Rahman
6	Exegesis of Surah <i>Az-Zalzalah</i> Verses 1–3: When the Earth Trembles Violently	Sequential	Detailed	Theological	Muhamad Hanif Rahman

7	Exegesis of Surah <i>Az-Zalzalāh</i> Verses 4–5: When the Earth Speaks of Human Deeds	Sequential	Detailed	Theological	Muhamad Hanif Rahman
8	Exegesis of Surah <i>Al-Baqarah</i> Verses 168–169: The Importance of Choosing Halal and Healthy Food	Sequential	Detailed	Linguistic	Alwi Jamalulel Ubab
9	Exegesis of Surah <i>Az-Zalzalāh</i> Verse 6: When Human Rewards and Punishments Become Visible	Sequential	Detailed	Theological	Muhamad Hanif Rahman
10	Exegesis of Surah <i>Yā Sīn</i> Verse 12: Royalties for Pioneers of Good and Evil	Thematic (Verse)	Detailed	Sufi	Muhammad Aiz Luthfi
11	Exegesis of Surah <i>Az-Zalzalāh</i> Verses 7–8: Never Underestimate Even the Smallest Good Deed	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
12	Exegesis of Surah <i>Al-Baqarah</i> Verse 170: The Polytheists' Response When Commanded to Follow the Sharia	Sequential	Detailed	Theological	Theological
13	Exegesis of Surah <i>Al-Baqarah</i> Verse 171: Refusing to Listen to Others—The Same as Animals?	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
14	Exegesis of Surah <i>Al-Baqarah</i> Verse 172: Though Halal, Do Not Overindulge in Provision	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
15	Exegesis of Surah <i>Al-Ādiyāt</i> Verses 1–5: The Privilege of Horses in the Qur'an	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
16	Actualizing God's Oath in Surah <i>Al-Ādiyāt</i> 1–5 from Prof. Quraish Shihab's Perspective	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman

17	Exegesis of Surah <i>Al-Ādiyāt</i> Verse 6: The Secret of Human Basic Disposition	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
18	Exegesis of Surah <i>Al-Baqarah</i> Verse 173: The Wisdom Behind the Prohibition of Pork	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
19	Exegesis of Surah <i>Al-Ādiyāt</i> Verses 7–8: Why Humans Pursue Wealth Relentlessly	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
20	Exegesis of Surah <i>Al-Ādiyāt</i> Verses 9–11: What Determines Human Actions	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
21	Exegesis of Surah <i>Al-Baqarah</i> Verses 174–176: The People of the Book Who Conceal the Truth	Sequential	Detailed	Theological	Alwi Jamalulel Ubab
22	Exegesis of Surah <i>Al-Baqarah</i> Verse 177: What Brings Joy to the Heart	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
23	Exegesis of Surah <i>Al-Baqarah</i> Verses 178–179: The Origins and Wisdom of <i>Qīṣāṣ</i>	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
24	Exegesis of Surah <i>Al-Baqarah</i> Verses 180–182: God's Command for Muslims to Become Prosperous	Sequential	Detailed	Social	Alwi Jamalulel Ubab
25	Exegesis of Surah <i>Al-Baqarah</i> Verse 183: The True Benefit of Ramadan Fasting	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
26	Exegesis of Surah <i>Al-Qāri'ah</i> Verses 1–5: Astonishing! The Terror of the Day of Judgment	Sequential	Detailed	Theological	Muhamad Hanif Rahman
27	Exegesis of Surah <i>Al-Baqarah</i> Verse 184: Three Phases of Fasting Obligation	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
28	Exegesis of Surah <i>Al-Qāri'ah</i> Verses 6–11: Comparing the Heat of	Sequential	Detailed	Theological	Muhamad Hanif Rahman

	Worldly Fire and Hellfire				
29	Exegesis of Surah <i>An-Nisā'</i> Verse 24: Ruling on Marrying Another Man's Wife	Sequential	Detailed	Jurisprudential	Ahmad Muntaha AM
30	Exegesis of Surah <i>An-Nisā'</i> Verse 25: Marrying Female Slaves in Its Era—A Thorough Review	Sequential	Detailed	Jurisprudential	Ahmad Muntaha AM
31	Exegesis of Surah <i>Al-Baqarah</i> Verse 185: Not Only the Qur'an—The Torah and Gospel Also Revealed in Ramadan	Sequential	Detailed	Historical	Alwi Jamalulel Ubab
32	Exegesis of Surah <i>An-Nisā'</i> Verse 26: God's Rules for Human Welfare	Sequential	Detailed	Sufi	Ahmad Muntaha AM
33	Exegesis of Surah <i>Al-Baqarah</i> Verse 186: God's Nearness When His Servant Prays	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
34	Exegesis of <i>Al-Baqarah</i> 187: Adjusting Fasting Hours to Human Capacity	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
35	Exegesis of Surah <i>An-Nisā'</i> Verse 27: The Desires of the Slaves of Passion	Sequential	Detailed	Sufi	Ahmad Muntaha AM
36	Exegesis of Surah <i>An-Nisā'</i> Verse 28: Humans Created as Weak Beings	Sequential	Detailed	Sufi	Ahmad Muntaha AM
37	Exegesis of Surah <i>An-Nisā'</i> Verse 29: Prohibition of Crimes Against Others' Property and Life	Sequential	Detailed	Jurisprudential	Ahmad Muntaha AM
38	Exegesis of Surah <i>An-Nisā'</i> Verse 30: Threats Against Consuming the Illicit and Murder	Sequential	Detailed	Theological	Ahmad Muntaha AM
39	Exegesis of Surah <i>An-Nisā'</i> Verse 31: Avoid Major Sins to Enter Paradise	Sequential	Detailed	Sufi	Ahmad Muntaha AM

40	Surah <i>An-Nisā'</i> Verse 32: Prohibition of Envy	Sequential	Detailed	Sufi	Ahmad Muntaha AM
41	Exegesis of Surah <i>At-Takāthur</i> Verses 1–2: A Remedy for the Hardened Heart	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
42	Exegesis of Surah <i>Al-Baqarah</i> Verse 188: Prohibition of Seizing Others' Rights Unlawfully	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
43	Exegesis of Surah <i>Al-Baqarah</i> Verse 189: The Moon's Function as a Time Marker in Islam	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
44	Exegesis of Surah <i>At-Takāthur</i> Verses 3–4: Warning Against Making the World Life's Orientation	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
45	Exegesis of Surah <i>At-Takāthur</i> Verses 5–7: A Simple Explanation of <i>'Ilm al-Yaqīn</i> , <i>'Ayn al-Yaqīn</i> , and <i>Ḥaqq al-Yaqīn</i>	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
46	Exegesis of <i>At-Takāthur</i> Verse 8: A Rebuke to Those Who Prioritize the World	Sequential	Detailed	Theological	Muhamad Hanif Rahman
47	Exegesis of Surah <i>Al-Baqarah</i> Verse 190: The Meaning of Fighting in the Path of God	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
48	Exegesis of Surah <i>Al-Baqarah</i> Verses 191–193: The Trial of Being Expelled from One's Homeland	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
49	Exegesis of Surah <i>Al-Baqarah</i> Verse 194: Defensive Warfare Permissible in the Sacred Months	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
50	Exegesis of Surah <i>Al-Baqarah</i> Verse 195: The Meaning of	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab

	Spending Wealth in God's Path				
51	Exegesis of Surah <i>Al-Aʿsr</i> Verses 1–2: Tips to Avoid Loss	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
52	Exegesis of Surah <i>Al-Aʿsr</i> Verse 3: Four Keys to Salvation	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
53	Exegesis of Surah <i>Al-Humazah</i> Verse 1: Threats to Slanderers	Sequential	Detailed	Linguistic	Muhamad Hanif Rahman
54	Exegesis of Surah <i>Al-Baqarah</i> Verse 196: Six Rulings and Etiquettes of <i>Hajj</i>	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
55	Exegesis of Surah <i>Al-Baqarah</i> Verse 197: Godfearing as the Best Provision in <i>Hajj</i>	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
56	Exegesis of Surah <i>Al-Baqarah</i> Verse 198: Two Blessings for Pilgrims	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
57	Exegesis of Surah <i>Al-Humazah</i> Verses 2–3: Causes of Backbiting, Slandering, and Arrogance	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
58	Exegesis of Surah <i>Al-Humazah</i> Verses 4–9: Three Traits of <i>Hutamah</i> Hell	Sequential	Detailed	Theological	Muhamad Hanif Rahman
59	Exegesis of Surah <i>Al-Baqarah</i> Verse 199: The Urgency of <i>Istighfār</i> After <i>Hajj</i>	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
60	Exegesis of Surah <i>Al-Baqarah</i> Verses 200–202: Encouragement to Increase Remembrance and Supplication After <i>Hajj</i>	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
61	Exegesis of Surah <i>Al-Baqarah</i> Verse 203: Three Meanings of “Remembrance on Limited Days” in <i>Hajj</i>	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
62	Exegesis of Surah <i>Al-Fil</i> Verses 1–2: The	Sequential	Detailed	Historical	Muhamad Hanif Rahman

Story of the Elephant Army					
63	Mufasssir Views on Who Built the Ka'bah and When It Was Built	Thematic (Singular Theme)	Detailed	Historical	Ahmad Rifaldi
64	Exegesis on Wealth and Children as a Trial in Surah <i>Al-Anfāl</i> Verse 28	Thematic (Verse)	Detailed	Sufi	Sunnatullah
65	Exegesis of Surah <i>Al-Fīl</i> Verse 3: A Closer Look at the Abābīl Birds	Sequential	Detailed	Theological	Muhamad Hanif Rahman
66	Exegesis of Surah <i>Al-Fīl</i> Verses 4–5: The Destruction of Abraha's Elephant Army	Sequential	Detailed	Theological	Muhamad Hanif Rahman
67	Exegesis of Surah <i>Al-Anbiyā'</i> Verse 7: The Obligation to Ask Competent People	Thematic (Verse)	Detailed	Social	Sunnatullah
68	Exegesis of Surah <i>Quraysh</i> Verses 1–2: The Secret of Quraysh's Commercial Success	Sequential	Detailed	Social	Muhamad Hanif Rahman
69	Exegesis of Surah <i>Quraysh</i> Verses 3–4: Security and Economy as Keys to Welfare	Sequential	Detailed	Social	Muhamad Hanif Rahman
70	Exegesis of Surah <i>Al-Mā'ūn</i> Verses 1–3: Two Astonishing Traits of Deniers	Sequential	Detailed	Social	Muhamad Hanif Rahman
71	Exegesis of Surah <i>Al-Mā'ūn</i> Verses 4–7: Three Traits of Hypocrites	Sequential	Detailed	Sufi	Muhamad Hanif Rahman
72	Ash-Sha'rāwī's Rebuttal of the "Abābīl Birds" Interpretation from Al-Marāghī and Muhammad 'Abduh	Thematic (Singular Theme)	Detailed	Linguistic	Muhamad Hanif Rahman
73	Exegesis of Surah <i>Al-Baqarah</i> Verses 204–206: Three Hypocritical Traits That May Afflict Believers	Sequential	Detailed	Historical	Alwi Jamalulel Ubab

74	Exegesis of Surah <i>Al-Baqarah</i> Verse 207: How Humans Position Themselves as God's Servants	Sequential	Detailed	Historical	Alwi Jamalulel Ubab
75	Exegesis of Surah <i>Al-Baqarah</i> Verses 208–209: Command to Practice Islam Completely	Sequential	Detailed	Jurisprudential	Alwi Jamalulel Ubab
76	Exegesis of Surah <i>An-Nisā'</i> Verse 33: Oaths of Allegiance in Islam	Sequential	Detailed	Jurisprudential	Ahmad Muntaha AM
77	Exegesis of Surah <i>Al-Baqarah</i> Verse 210: Prohibition of Delaying Obedience to God	Sequential	Detailed	Theological	Alwi Jamalulel Ubab
78	Exegesis of Surah <i>Al-Baqarah</i> 211: Warning Against Ingratitude for God's Favors and Grandeur	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
79	Exegesis of Surah <i>Al-Baqarah</i> 212: Do Not Be Deluded by Worldly Life	Sequential	Detailed	Sufi	Alwi Jamalulel Ubab
80	Exegesis of Surah <i>Al-Baqarah</i> 213: The Purpose of Prophet-Hood and Revelation of Scriptures	Sequential	Detailed	Theological	Alwi Jamalulel Ubab
81	Exegesis of Surah <i>Al-Hashr</i> Verse 18: Encouragement for Self-Accountability (<i>Muḥāsabah</i>)	Thematic (Verse)	Detailed	Sufi	Zainuddin Lubis
82	Exegesis of Surah <i>An-Nahl</i> Verse 91: Prohibition of Breaking Promises	Thematic (Verse)	Detailed	Social	Alwi Jamalulel Ubab

In 2023, most NU Online tafsir articles employed a sequential system. Of 82 articles, 75 followed the *tartīb muṣṣhaf*, exemplified by Alwi Jamalulel Ubab's multi-installment exegesis of *Al-Baqarah*, which proceeds verse by verse across dozens of titles. This pattern fosters holistic comprehension because each verse is read in relation to its immediate textual context—what comes before and after (Ali & Mustofa, 2023). All articles that year adopted a detailed mode of presentation, typically combining literal translation, lexical analysis, *asbābun nuzūl*, *munāsabah*, *nāsikh–mansūkh*, *qirā'āt*, and corroborating ḥadīth

(Fatmawati, 2020). For instance, Muhamad Hanif Rahman's exegesis of Q. *Al-Mā'ūn* 4–7 outlines the *asbābun nuzūl* concerning ostentatious hypocrites, explicates key phrases, cites a range of tafsir works (e.g., *Al-Miṣbāḥ*, *Shafwatut Tafāsīr*, *Al-Iklīl*), and concludes with three defining traits of hypocrisy (Rahman, 2023a).

The diversity of exegetical orientations reflects each mufassir's scholarly background: linguists foreground linguistic features, whereas *fuqahā'* privilege legal reasoning (Al-Qaththan, 1995; Ayyazi, 1994). Although linguistic analysis appears consistently, the dominant expertise often shapes the primary orientation. For example, "Exegesis of Surah *Al-Bayyinah* Verses 7–8" centers on a theological account of reward in Paradise (*Jannat 'Adn*), while its linguistic dimension remains limited. The data also indicate a strong Sufi inclination: 24 of 82 articles exhibit a *taṣawwuf* orientation, emphasizing spirituality and eschatological focus amid a modern, material-leaning society (Sagita, 2023). This Sufi current adds a contemplative layer that complements linguistic, juridical, and theological tafsir.

Mapping for the Year 2024

The second mapping collected a greater number of tafsir articles compared to the previous year. After screening, the total number of articles compiled into the mapping table for the 2024 period amounted to 192. The increase in the number of tafsir articles on NU Online resulted from two factors: the growing productivity of existing authors and the expansion of contributors. In 2023, only seven authors were active, while in 2024 the number rose to 18. The surge in articles also stemmed from individual authors who not only produced dozens of works, as in the previous year, but in some cases reached over one hundred pieces.

The subsequent mapping of the 2024 articles revealed several findings. First, 127 articles employed a thematic-verse system, 29 articles followed a sequential system, 21 articles used thematic-singular organization, 13 were thematic-surah, and two were thematic-plural. Second, 189 articles adopted a detailed presentation, while three utilized a global style. Third, the orientation of exegesis displayed significant diversity: 58 articles were theological, 53 legal (*fiqh*), 45 social, 22 Sufi (*taṣawwuf*), six historical, five scientific, two linguistic, and one psychological. Finally, the analysis identified 18 contributors: Zainuddin Lubis (101 articles), M. Ryan Romadhon (34), Alwi Jamalulel Ubab (16), Muhammad Tantowi (8), Muhaimin Yasin (7), Muhammad Aiz Luthfi (4), Sunnatullah (4), Achmad Khoirudin (4), Muhamad Hanif Rahman (3), Muhammad Izharuddin (3), Lukman Hakim (1), Sirun (1), Arny Nur Fitri (1), Alhafiz Kurniawan (1), Zainun Hisyam (1), Muhamad Sunandar (1), Ahmad Maimun Nafis (1), and Rifa Tsamrotus Saadah (1).

Table 3. Mapping of Interpretation Articles on the NU Online Website for the 2024 Period

No.	Article Title	Writing Structure	Presentation Form	Exegetical Approach	Author
1	Exegesis of Surah An-Nasr: Reflecting on the Prophet's Victory at the Conquest of Mecca	Thematic (Surah)	Detailed	Historical	Zainuddin Lubis
2	Exegesis of Surah Al-Waqi'ah Verses 63–64:	Thematic (Verse)	Detailed	Theological	Muhammad Aiz Luthfi

The Concept of Provision and God's Power					
3	Exegesis of Surah Al-Ahzab Verse 56: Uncovering the Wisdom Behind the Injunction to Send Blessings upon the Prophet	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
4	Exegesis of Surah At-Tawbah Verse 36: The Merit of the Month of Rajab in the Qur'an	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
5	Exegesis of Surah Al-'Asr: The Importance of Time Management in Islam	Thematic (Surah)	Detailed	Sufi/Spiritual	Zainuddin Lubis
6	Exegesis of Surah Al-Baqarah 2:214: God's Trials for the Believers	Sequential	Detailed	Sufi/Spiritual	Alwi Jamalulel Ubab
7	Exegesis of Surah Al-Lahab: Abu Lahab's Destruction as a Result of His Arrogance	Thematic (Surah)	Detailed	Historical	Zainuddin Lubis
8	Introducing Surah Al-Qari'ah: The Terrifying Day of Judgment	Thematic (Surah)	Overview	Theological	Zainuddin Lubis
9	Exegesis of Surah Al-Baqarah 2:215: Wealth, the Order of Charity Recipients, and Its Wisdom	Sequential	Detailed	Social	Alwi Jamalulel Ubab
10	Exegesis of Surah Al-Hadid 57:28: Two Mercies for Those Who Believe and Are God-Conscious	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
11	Fourth Debate: Exegesis of Ar-Rum 30:41 on Environmental Degradation Referenced by Vice-Presidential Candidate Mahfud MD	Thematic (Verse)	Detailed	Scientific	Zainuddin Lubis
12	Ecological Exegesis of Surah Ar-Rum 30:41:	Thematic (Verse)	Detailed	Scientific	Lukman Hakim

	The Prohibition of Environmental Destruction				
13	Exegesis of Surah Al-Ahzab 33:58: Sin and Punishment for Harming Others	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
14	Exegesis of Surah Al-Hadid 57:7: State Revenue and Social Welfare	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
15	Explanation of Surah Al-'Alaq Quoted by KH Miftachul Akhyar in His Keynote Address at NU's 101st Anniversary	Thematic (Surah)	Detailed	Social	Zainuddin Lubis
16	Exegesis of Surah Al-Kafirun: Aspects of Difference Between Believers and Disbelievers	Thematic (Surah)	Detailed	Theological	Muhamad Hanif Rahman
17	Exegesis of Surah Al-Kawthar: The Infinite Blessing for the Prophet Muhammad (peace be upon him)	Thematic (Surah)	Detailed	Linguistic	Muhamad Hanif Rahman
18	Exegesis of Surah Al-Baqarah 2:224: The Prohibition of Oaths in God's Name to Prevent Good Deeds	Sequential	Detailed	Social	Zainuddin Lubis
19	Presidential Debate 5: The KPU Chairman Mentions a Verse on the Struggle for Power—Here Is Its Exegesis	Thematic (Singular)	Detailed	Sufi/Spiritual	Zainuddin Lubis
20	Presidential Debate Highlights a Verse on Power—Here Is Its Exegesis	Thematic (Singular)	Detailed	Theological	Zainuddin Lubis
21	Exegesis of Surah Sad 38:26: The Leadership of	Thematic (Verse)	Detailed	Social	Sirun

	Prophet Dawud Not Driven by Desire				
22	Exegesis of Surah al-Najm 53:13–15: The Validity of the Prophet's Mi'raj to Sidrat al-Muntaha	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
23	Exegesis of Surah Al-Isra' 17:1: The Great Journey of the Prophet Attaining the Highest Rank	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
24	Money Politics 2024 in the Perspective of Qur'anic Exegesis	Thematic (Singular)	Detailed	Social	Arny Nur Fitri
25	The Prohibition of Misusing Authority and Power: A Perspective from Qur'anic Exegesis	Thematic (Plural)	Detailed	Social	Alwi Jamalulel Ubab
26	The Message of Unity in Surah Ali Imran 3:105	Thematic (Singular)	Detailed	Social	Zainuddin Lubis
27	Exegesis of Surah An-Nisa 4:58: The Urgency of Safeguarding Trusts	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
28	Surah Al-Mutaffifin: Islam Forbids All Forms of Fraud	Thematic (Surah)	Global	Social	Zainuddin Lubis
29	Exegesis of Surah Ali Imran 3:191: The Importance of Balancing Remembrance (Dhikr) and Reflection (Fikr)	Thematic (Verse)	Detailed	Sufi/Spiritual	Muhammad Aiz Luthfi
30	Exegesis of Surah Ad-Dukhan 44:1–4: The Meaning of the Blessed Night and the Determination of Human Destiny	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
31	Exploring the Obligation of Making Up Missed Ramadan Fasts (Qadha) in the Qur'an	Thematic (Singular)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis

32	Reflection on the Prohibition of Bullying in the Qur'an	Thematic (Singular)	Detailed	Social	Zainuddin Lubis
33	Preventing Stunting Through Breastfeeding: An Exegesis of Surah Al-Baqarah 2:233	Thematic (Verse)	Detailed	Scientific	Zainuddin Lubis
34	Exegesis of Surah Ali Imran 3:97: The Health Requirement (Istitha'ah) for Prospective Hajj Pilgrims	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Alhafiz Kurniawan
35	Exegesis of Surah Yusuf 12:5: A Solution to Prevent Bullying in Children	Thematic (Verse)	Detailed	Social	Muhammad Izharuddin
36	Exegesis of Surah Yunus 10:58: Rejoicing in God's Mercy and Blessings	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
37	Exegesis of Surah Al-Baqarah 2:238–239: The Urgency of Guarding Prayer in the Qur'an	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Alwi Jamalulel Ubab
38	Exegesis of Surah Al-A'raf 7:56: The Prohibition Against Environmental Destruction	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
39	Exegesis of Surah At-Tahrim 66:8: The Opportunity for Repentance Is Not Always Available	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
40	Exegesis of Surah An-Nasr: The Prophet's Victory Over All the Arab Tribes	Thematic (Surah)	Detailed	Sufi/Spiritual	Muhamad Hanif Rahman
41	Exegesis of Surah At-Taubah 9:103: Zakat as a Purification of the Soul	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
42	Five Qur'anic Verses Explaining Nuzul al-	Thematic (Singular)	Detailed	Theological	Alwi Jamalulel Ubab

Qur'an and Their Exegesis					
43	Exegesis of Surah Al-Baqarah 2:187: Drawing Near to God Through Ramadan I'tikaf	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
44	Exegesis of Surah Ash-Shura 42:30: Unveiling the Wisdom Behind Calamities	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
45	Exegesis of Surah Luqman 31:13: The Obligation of Honoring Parents	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
46	Exegesis of Surah At-Taubah 9:105: The Command to Work Hard in Islam	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
47	Exegesis of Surah Al-Anfal 8:61: Peace as the Path to Prosperity and Happiness	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
48	Analyzing the Exegesis of Surah Muhammad 47:4 Often Misinterpreted by Extremists	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
49	The Meaning of Ahlul Bayt in the Exegesis of Surah Al-Ahzab 33:33	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
50	Exegesis of Surah Al-Hujurat 49:13: The Prohibition Against Boasting of Lineage	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
51	Three Qur'anic Verses on Egalitarianism and Their Exegesis	Thematic (Singular)	Global	Social	Alwi Jamalulel Ubab
52	Exegesis of Surah Al-Isra' 17:70: Unveiling the Secret of Human Distinction	Thematic (Singular)	Detailed	Linguistic	Zainuddin Lubis
53	Exegesis of Surah Al-Baqarah 2:221: The	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Muhammad Tantowi

Prohibition of Interfaith Marriage					
54	Exegesis of Surah Ar-Rum 30:22: Revealing the Wisdom Behind Human Diversity	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
55	Exegesis of Surah Al-Isra' 17:23: The Prohibition of Harming Parents	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
56	Exegesis of Surah Ar-Rum 30:17: The Call to Glorify God in Every Circumstance	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
57	Exegesis of Surah Al-Baqarah 2:121: The Command to Read Carefully and Attentively	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Alwi Jamalulel Ubab
58	Exegesis of Surah Al-Mujadalah 58:11: God Elevates the Ranks of Those with Knowledge	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
59	Exegesis of Surah Al-Baqarah 2:205: God Does Not Like Acts That Cause Corruption on Earth	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
60	Exegesis of Surah Ali Imran 3:38: The Command to Pray for Righteous Children	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Muhammad Aiz Luthfi
61	Exegesis of Surah Hud 11:61: The Human Role in Cultivating the Earth	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
62	Exegesis of Surah Ali Imran 3:102: The Command to Be Pious and Die in a State of Islam	Thematic (Verse)	Detailed	Sufi/Spiritual	Alwi Jamalulel Ubab
63	Exegesis of Surah Yunus 10:12: Human Character in Times of Hardship	Thematic (Verse)	Detailed	Psychological	Muhaimin Yasin
64	Exegesis of Surah Al-Baqarah 2:223: Wives as	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Muhaimin Yasin

	a Field for Their Husbands				
65	Exegesis of Surah Al-Maidah 5:62: The Prohibition of Consuming Illicit Wealth	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
66	Exegesis of Surah Al-Hajj 22:27: Prophet Ibrahim's Call to Perform Hajj	Thematic (Verse)	Detailed	Theological	Muhammad Aiz Luthfi
67	Exegesis of Surah Yasin 36:33: Reflecting on the Earth as a Sign of God's Power	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
68	Exegesis of Surah Al-Hajj 22:34: Sacrifice (Qurban) as Worship to Draw Near to God	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
69	Exegesis of Surah Al-Kawthar 108:2: The Command to Perform Prayer and Sacrifice	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
70	Exegesis of Surah Al-Hajj 22:37: Unveiling the Secrets of Sacrifice (Qurban)	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
71	Exegesis of Surah Al-Baqarah 2:125: The Command for Maqam Ibrahim to Become a Place of Prayer	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	M. Ryan Romadhon
72	Exegesis of Prophet Ibrahim's Dream of Sacrificing His Son according to Ash-Shawi and Ibn Arabi	Thematic (Singular)	Detailed	Theological	Zainun Hisyam
73	The Qur'an's Message: The Importance of Muslim Solidarity for Palestine	Thematic (Singular)	Detailed	Social	Muhamad Sunandar
74	Exegesis of Surah Ali Imran 3:139: Motivation to Rise from Adversity	Thematic (Verse)	Detailed	Sufi/Spiritual	Muhaimin Yasin

75	Exegesis of Surah Al-Baqarah 2:219: The Second Stage of the Prohibition of Alcohol and Gambling	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	M. Ryan Romadhon
76	Exegesis of Surah Al-Baqarah 2:124: The Various Trials of Prophet Ibrahim	Thematic (Verse)	Detailed	Theological	M. Ryan Romadhon
77	Exegesis of Surah Al-Baqarah 2:219: Weighing the Benefits and Harms of Alcohol and Gambling	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	Muhammad Tantowi
78	Exegesis of Surah Al-Maidah 5:90: Unveiling the Wisdom Behind the Prohibition of Gambling	Sequential	Detailed	Jurisprudential (Fiqh)	Zainuddin Lubis
79	Exegesis of Surah Al-Maidah 5:91: The Reasons Behind the Prohibition of Gambling and Alcohol Consumption	Sequential	Detailed	Social	Zainuddin Lubis
80	Exegesis of Surah Al-Baqarah 2:220: Guidance on Caring for Orphans	Thematic (Verse)	Detailed	Jurisprudential (Fiqh)	M. Ryan Romadhon
81	Exegesis of Surah Al-Maidah 5:92: The Command to Obey Allah, Avoid Gambling and Alcohol	Sequential	Detailed	Theological	Zainuddin Lubis
82	Exegesis of Surah At-Tahrim 66:6: Guard Yourself and Your Family from the Fire of Hell	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
83	Exegesis of Surah Al-Baqarah 2:127: The Construction of the Ka'bah's Foundations	Sequential	Detailed	Theological	M. Ryan Romadhon
84	Exegesis of Surah Al-Hadid 57:20: The Reality	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis

	of Worldly Life for Believers				
85	Exegesis of Surah Al-Jinn 72:6: The Danger of Seeking Help from Jinn	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
86	Exegesis of Surah Az-Zukhruf 43:36: The Danger of the Qarin that Accompanies Humans	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
87	Exegesis of Surah Al-An'am 6:130: A Stern Warning to Disbelieving Jinn and Humans	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
88	Collaboration Between Humans and Jinn in Classical Qur'anic Exegesis	Thematic (Singular)	Detailed	Theological	Muhammad Tantowi
89	Exegesis of Surah Al-Baqarah 2:126: Prophet Ibrahim's Prayer for the City of Mecca	Thematic (Verse)	Detailed	Theological	M. Ryan Romadhon
90	Exegesis of Surah Al-Baqarah 2:128: The Prayer of Ibrahim and Ismail After Building the Ka'bah's Foundations	Sequential	Detailed	Theological	M. Ryan Romadhon
91	Exegesis of Surah Az-Zariyat 51:56: Why Were Humans and Jinn Created?	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
92	Exegesis of Surah Al-Baqarah 2:129: The Accepted Prayer of Prophet Ibrahim and Ismail	Sequential	Detailed	Theological	M. Ryan Romadhon
93	Exegesis of Surah An-Nur 24:30–31: Guarding One's Gaze to Avoid Adultery	Thematic (Verse)	Detailed	Jurisprudential	Muhammad Tantowi
94	Exegesis of Surah An-Nur 24:11: Refutation of the Accusation of Adultery Against Aisha	Thematic (Verse)	Detailed	Historical	Zainuddin Lubis

95	Exegesis of Surah Ar-Rum 30:21: Exploring the Meaning of Love and Tranquility in Marriage	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
96	Exegesis of Surah Al-Baqarah 2:222: Legal Rulings Concerning Menstruating Women	Thematic (Verse)	Detailed	Jurisprudential	M. Ryan Romadhon
97	Exegesis of Surah Al-Furqan 25:74: A Prayer for a Righteous Spouse and Children	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
98	Exegesis of Surah Luqman 31:18: The Prohibition of Arrogance in Islam	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
99	Exegesis of Surah Al-Maidah 5:88: Fundamental Principles of Food Consumption in Islam	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
100	Exegesis of Surah Ali Imran 3:18: The Testimony of Allah, the Angels, and the People of Knowledge	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
101	Exegesis of Surah Al-Baqarah 2:225: Regulations on Unintentional Oaths	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
102	Exegesis of Surah Hud 11:118: The Path to Unity Amid Diversity	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
103	Exegesis of Surah Al-Hujurat 49:12: Prohibition of Suspicion and Fault-Finding in Others	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
104	The Prohibition of Endangering Human Life in the Qur'an	Thematic (Singular)	Detailed	Social	Zainuddin Lubis

105	Exegesis of Surah Al-Ahzab 33:21: The Prophet Muhammad as the Model of Life	Thematic (Verse)	Detailed	Theological	Alwi Jamalulel Ubab
106	Exegesis of Surah Al-Baqarah 2:130: Hatred Toward the Religion of Abraham	Thematic (Verse)	Detailed	Theological	M. Ryan Romadhon
107	Exegesis of Surah Al-Baqarah 2:226–227: Legal Rulings on a Husband's Oath of Separation	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
108	Exegesis of Surah An-Nisa 4:93: Severe Punishment for the Crime of Murder	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
109	Exegesis of Surah Ali Imran 3:134: Controlling Anger in Daily Life	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
110	Three Signs of the Day of Judgment and the Wisdom Behind Their Concealment in the Qur'an	Thematic (Singular)	Detailed	Theological	Sunnatullah
111	Exegesis of Surah Al-Isra 17:31: Prohibition of Infant Killing in a Modern Context	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
112	The Process of Prohibiting Intoxicating Foods and Drinks in the Qur'an	Thematic (Singular)	Detailed	Jurisprudential	Sunnatullah
113	Exegesis of Surah Al-An'am 6:151: Prohibition of Taking Life	Thematic (Verse)	Detailed	Jurisprudential	Sunnatullah
114	Exegesis of Surah Asy-Syura 42:20: The Key to Success in This World and the Hereafter	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
115	Exegesis of Surah Al-Baqarah 2:131: The Noble Status of Prophet Abraham in the Qur'an	Thematic (Verse)	Detailed	Sufi/Spiritual	M. Ryan Romadhon

116	Exegesis of Surah Al-Insan 76:2: The Creation of Humans from a Drop of Semen	Thematic (Verse)	Detailed	Scientific	Zainuddin Lubis
117	Exegesis of Surah An-Nur 24:33: Islamic Prohibition of Prostitution and Sexual Violence	Thematic (Verse)	Detailed	Jurisprudential	Alwi Jamalulel Ubab
118	Exegesis of Surah As-Sajadah 32:7: Unveiling the Mystery of Human Creation	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
119	Exegesis of Surah Ar-Ra'd 13:28: Remembrance (Dhikr) as a Remedy for Anxious Hearts	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
120	Exegesis of Surah Yasin 36:77: Enlightenment on Resurrection After Death	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
121	Exegesis of Surah Al-Mursalat 77:20: Human Creation Originating from Despicable Water	Thematic (Verse)	Detailed	Scientific	Zainuddin Lubis
122	Exegesis of Surah Al-Baqarah 2:132: The Bequest to Preserve Faith Until Death	Sequential	Detailed	Historical	M. Ryan Romadhon
123	Exegesis of Surah Al-Baqarah 2:133: The Religion Practiced by Prophet Jacob	Sequential	Detailed	Theological	M. Ryan Romadhon
124	Exegesis of Surah Al-Qashash 28:73: Working by Day, Resting by Night	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
125	Exegesis of Surah Al-Jatsiyah 45:30: Transforming Work Into Worship	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
126	Exegesis of Surah Al-Ma'idah 5:8: Command	Thematic (Verse)	Detailed	Social	Zainuddin Lubis

	to Uphold Justice Amid Conflicting Interests				
127	Exegesis of Surah An-Nisa 4:135: Justice as the Main Pillar of Islam	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
128	Exegesis of Surah Al-Baqarah 2:134: Reward Based on Deeds, Not Lineage	Sequential	Detailed	Theological	M. Ryan Romadhon
129	Exegesis of Surah 'Abasa 80:1–6: Prohibition of Discrimination in Islam	Thematic (Verse)	Detailed	Historical	Muhaimin Yasin
130	Exegesis of Surah Al-Baqarah 2:135: Following the Straight Path of Prophet Abraham	Sequential	Detailed	Theological	M. Ryan Romadhon
131	Prohibition of Legal Manipulation in Surah Al-Baqarah 2:188	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
132	Exegesis of the Qur'anic Verses Recited During Pope Francis' Visit to Istiqlal Mosque	Thematic (Plural)	Detailed	Social	Zainuddin Lubis
133	Exegesis of Surah Al-Baqarah 2:251: The Legitimacy of Demonstrations Before Authority	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
134	Exegesis of Surah Al-Baqarah 2:253: The Distinction of Prophet Muhammad Over Previous Prophets	Thematic (Verse)	Detailed	Theological	Muhammad Tantowi
135	Exegesis of Surah Al-Isra 17:26–27: Encouragement to Use Wealth Wisely and Avoid Wastefulness	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
136	Exegesis of Surah Saba' 34:28: The Distinction of Prophet Muhammad as a Messenger	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis

137	Exegesis of Surah Al-Baqarah 2:286: Allah Does Not Burden Humans Beyond Their Capacity	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
138	Exegesis of Surah Ali Imran 3:81: The Nobility of Prophet Muhammad SAW in the View of Previous Prophets	Thematic (Verse)	Detailed	Theological	Muhammad Tantowi
139	Exegesis of Surah Al-Baqarah 2:136: Command to Believe in the Prophethood of All Prophets and Messengers	Sequential	Detailed	Theological	M. Ryan Romadhon
140	Exegesis of Surah Ali Imran 3:31: The Essence of True Love for Allah, Following the Teachings of the Prophet	Thematic (Verse)	Detailed	Sufi/Spiritual	Zainuddin Lubis
141	Exegesis of Surah Al-Baqarah 2:137: The Challenges of the Prophet Muhammad's Da'wah	Sequential	Detailed	Theological	M. Ryan Romadhon
142	Exegesis of Surah Al-Baqarah 2:138: What is Allah's 'Shibghah'?	Sequential	Detailed	Theological	M. Ryan Romadhon
143	Exegesis of Surah Al-Jinn 72:16: Abundant Provision, Allah's Promise to Those Who Remain Steadfast	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
144	Exegesis of Surah Al-Qalam 68:51: The 'Ain Disease, Its Danger, and How to Overcome It	Thematic (Verse)	Detailed	Theological	Muhammad Tantowi
145	Exegesis of Surah At-Taubah 9:46: When Allah Does Not Will Us to Do Good	Thematic (Verse)	Detailed	Theological	Muhammad Izharuddin

146	Exegesis of Surah Al-Baqarah 2:142: The Change of Qibla Direction to the Sacred Mosque	Sequential	Detailed	Theological	M. Ryan Romadhon
147	Exegesis of Surah Al-Baqarah 2:275: Why is Usury Forbidden While Trade is Permissible?	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
148	Exegesis of Surah Al-Baqarah 2:128: Prophet Abraham's Prayer to be Granted Righteous Offspring	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
149	Nine Qur'anic Verses on Sufi Orders (Tariqah)	Thematic (Singular)	Detailed	Sufi/Spiritual	Zainuddin Lubis
150	Exegesis of Surah Al-Baqarah 2:143: Why Was the Qibla Direction Changed?	Sequential	Detailed	Theological	M. Ryan Romadhon
151	Exegesis of Surah Al-Baqarah 2:144: The Rules of Facing the Qibla During Prayer	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
152	Six Qur'anic Verses on the Prohibition of Usury	Thematic (Singular)	Detailed	Jurisprudential	Zainuddin Lubis
153	Exegesis of Surah Al-Baqarah 2:278: Why is Usury Prohibited in Islam?	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
154	Exegesis of Surah Ali Imran 3:130: Allah's Command to Avoid Usury	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
155	Exegesis of Surah Al-Qashash 28:26: Expertise and Integrity in the Appointment of Officials	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
156	Exegesis of Surah Al-Maidah 5:1: The Legal Basis of Khiyar in Trade	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis

157	Exegesis of Surah Al-Mu'minun 23:8: Trustworthiness as a Core Trait of Believers	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
158	Three Qur'anic Verses on Gambling and Their Exegesis	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
159	Exegesis of Surah Al-Baqarah 2:60: Dispelling Anxiety Over Sustenance	Thematic (Verse)	Detailed	Theological	Muhaimin Yasin
160	Exegesis of Surah Al-Hadid 57:22–23: Winning and Losing in Life	Thematic (Verse)	Detailed	Theological	Muhammad Izharuddin
161	Exegesis of Surah Al-Baqarah 2:62: The Faith of the People of the Book and the Sabaeans	Thematic (Verse)	Detailed	Theological	Muhammad Tantowi
162	Exegesis of Surah Al-Baqarah 2:228: Regulations of Iddah and Reconciliation in Divorce	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
163	Civil Servants Protecting Online Gambling Sites: A Tafsir Perspective	Thematic (Singular)	Detailed	Social	Alwi Jamalulel Ubab
164	The Qur'anic Regulations on Pawning Practices	Thematic (Singular)	Detailed	Jurisprudential	Sunnatullah
165	Exegesis of Surah Al-Furqan 25:67: Managing Family Finances with Wisdom	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
166	Surah Al-'Ashr: The Path to Success in This World and the Hereafter	Thematic (Surah)	Detailed	Social	Achmad Khoirudin
167	Exegesis of Surah Al-Baqarah 2:230: Legal Ruling on Major Irrevocable Divorce (Talak Ba'in Kubra)	Thematic (Verse)	Detailed	Jurisprudential	M. Ryan Romadhon
168	Exegesis of Surah Al-Baqarah 2:229: Legal Ruling on Revocable	Thematic (Verse)	Detailed	Jurisprudential	M. Ryan Romadhon

Divorce (Talak Raj'i) and Khulu'					
169	Exegesis of Surah Al-Baqarah 2:232: Guardianship Rights in Marrying Off Divorced Women	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
170	Surah Al-Humazah: A Warning Against Slanderers and Backbiters	Thematic (Surah)	Detailed	Social	Achmad Khoirudin
171	Individuals Restricted from Managing Their Finances in the Qur'an	Thematic (Singular)	Detailed	Social	Ahmad Maimun Nafis
172	Exegesis of Surah Al-Isra 17:27: The Call for Frugal Living in Islam	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
173	Exegesis of Surah An-Nisa 4:5: The Legal Basis of Al-Hajr (Restriction of Transactions)	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
174	Exegesis of Surah Al-Baqarah 2:233: A Mother's Rights in Breastfeeding and Child Support	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
175	Exegesis of Surah Al-Baqarah 2:282: Three Groups Restricted in Financial Transactions	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
176	Exegesis of Surah Al-Baqarah 2:234: Legal Rulings on the Iddah of Women Whose Husbands Have Died	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
177	Exegesis of Surah Al-Hujurat 49:9: Peaceful Settlement of Civil Disputes	Thematic (Verse)	Detailed	Jurisprudential	Zainuddin Lubis
178	Exegesis of Surah An-Nisa 4:128: Mechanism for Peaceful Settlement of Civil Disputes	Thematic (Verse)	Detailed	Social	Zainuddin Lubis

179	Exegesis of Surah Al-Baqarah 2:235: Rules on Proposals and Marriage Contracts During Iddah	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
180	Exegesis of Surah An-Nisa 4:114: Preserving Peace Through Non-Litigation Solutions	Thematic (Verse)	Detailed	Social	Zainuddin Lubis
181	Exegesis of Surah Al-Fil 105:1–5: The History of the Destruction of the Elephant Army	Thematic (Surah)	Detailed	Historical	Achmad Khoirudin
182	Exegesis of Surah Al-Baqarah 2:231: Ethics of Divorce and Reconciliation in Islam	Thematic (Verse)	Detailed	Jurisprudential	M. Ryan Romadhon
183	Exegesis of Surah An-Nahl 16:119: Allah's Door of Forgiveness is Always Open	Thematic (Verse)	Detailed	Theological	Muhaimin Yasin
184	Exegesis of Surah Qaf 50:16: Allah Knows the Whispers of the Human Heart	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
185	Exegesis of Surah Al-Baqarah 2:237: Rules on the Granting of Half a Dowry	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
186	Exegesis of Surah Al-Mulk 67:15: The Creation of Earth as Allah's Blessing	Thematic (Verse)	Detailed	Theological	Zainuddin Lubis
187	Exegesis of Surah Al-Baqarah 2:268: Fear of Poverty as Satan's Temptation	Thematic (Verse)	Detailed	Theological	Muhaimin Yasin
188	Exegesis of Surah Al-Baqarah 2:238: Guarding Prayer Brings Peace of Mind	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon
189	Exegesis of Surah Quraysh 106:1–4: The Great Blessings and	Thematic (Surah)	Detailed	Theological	Achmad Khoirudin

Favors for the Quraysh Tribe					
190	Reflection on Surah Al-Hashr 59:18: Muhasabah as a Turning Point for Self-Improvement	Thematic (Verse)	Detailed	Sufi/Spiritual	Rifa Tsamrotus Saadah
191	Year-End Reflection: The Right Time for Muhasabah and Repentance	Thematic (Singular)	Detailed	Sufi/Spiritual	Zainuddin Lubis
192	Exegesis of Surah Al-Baqarah 2:239: Guarding Prayer in All Conditions	Sequential	Detailed	Jurisprudential	M. Ryan Romadhon

In 2024, a significant shift emerged: out of a total of 192 tafsir articles, 127 articles were presented with an *ayat-thematic* structure. This means that the *mufassir* selected specific verses to highlight particular themes, such as “*Tafsir of Surah Qaf, Verse 16: Allah Knows the Whispers of the Human Heart*” (Lubis, 2024d). This phenomenon marks an important transition: the thematic method has not only developed within conventional tafsir works but has also expanded into online media (Amrullah & Umar, 2024).

Almost all articles (189 out of 192) were written in a detailed manner, engaging with contemporary political, social, and cultural issues. The main focus included the *2024 General Election* (issues of money politics and abuse of authority), the involvement of state apparatus in online gambling, and moral issues such as infidelity. Such tafsir underscores the relevance of the Qur'an to present-day contexts (Bahana, 2024).

From the perspective of interpretive orientation, the 2024 period featured more theological characteristics: 58 articles emphasized the relationship between humans and God as well as the comprehensive Qur'anic principles of faith, rather than sectarian interests (Karman, 2020).

When combined with the data from 2023–2024 (274 articles), it becomes evident that the *fiqh* orientation actually dominated. A total of 73 articles displayed a *fiqh* orientation, highlighting the function of the Qur'an as a guide for life, a source of ritual regulations, social norms, and legal principles that direct humans toward truth (Latifah & Anwar, 2022). Thus, NU Online tafsir demonstrates diverse interpretive orientations, yet overall it reflects a strong normative-*fiqh* tendency alongside its theological and *sufistic* dimensions.

Interpretive Trends on the NU Online Website

Throughout 2023–2024, legal and *fiqh* themes became the dominant tendency in the NU Online tafsir section. The distribution analysis shows a consistent trend: in 2023, legal and *fiqh* themes appeared in 21 articles, followed by themes of social interaction (18 articles) and *tawhid/faith* (12 articles). In 2024, a similar pattern emerged, with legal and *fiqh* dominating 61 articles, followed by *tawhid/faith* (32 articles) and social interaction (25 articles). The high number of *fiqh*-oriented articles indicates that NU Online tafsir responded to the needs of the Muslim community by emphasizing the aspect of *shari'a* as a solution to life's problems (Arijulmanan, 2014).

Although NU historically engaged in practical politics and since 1984 returned to the *Khittah 1926* as a socio-religious organization (Goncing, 2015), NU Online did not prioritize politically nuanced tafsir as its main focus. Out of the total articles, there were 82 that discussed legal and *fiqh* issues with diverse coverage: *ibadah* (fasting, pilgrimage, prayer, almsgiving, animal sacrifice, *i'tikaf*), *mu'amalah* (usury, pawning, *khiyar*, marriage, divorce, *'iddah*, reconciliation), as well as social issues (bullying, sexual violence, human rights, protection of life, gambling, and alcohol consumption).

Nevertheless, NU Online tafsir still displayed responsiveness to contemporary political issues, especially those related to the *2024 General Election*. A total of 11 articles interpreted Qur'anic verses relevant to political phenomena, such as leadership, justice, abuse of power, and money politics. These political interpretations generally employed a contextual approach, aligning the Qur'anic message with socio-political realities without losing its normative essence (Bahana, 2024).

In contrast, the least frequently discussed theme was equality, with only *three* articles addressing egalitarianism, diversity, and unity. This indicates that although equality has become a significant global issue, in the NU Online context the interpretive priority was directed more toward *shari'a*, faith, and social relations that directly intersect with the religious practices of the Muslim community.

Table 4. Interpretive Trends on the NU Online Website, 2023–2024

No.	Theme	Topics Discussed	Number of Articles
1	Law and <i>Fiqh</i>	Fasting, almsgiving, pilgrimage, remembrance and supplication, <i>shalawat</i> , charity, prayer, <i>zakat</i> , <i>i'tikaf</i> , animal sacrifice, oaths, warfare, filial piety, alcohol and gambling, human rights, <i>qisas</i> , murder, bullying, protection of life, sexual violence, discrimination, manipulation of law, cheating in trade, usury, <i>khiyar</i> , pawning, marriage	82 Articles (21 in 2023, 61 in 2024)
2	<i>Tawhid</i> and Faith	God's oath, divine existence, Allah's greatness, concept of sustenance, Islamic teachings, Abrahamic religion, tolerance, <i>sibghah Allah</i> , repentance, deeds, love of believers, disbelief, polytheism, People of the Book, believers and disbelievers, <i>Sabians</i> , key to salvation, sin and punishment, <i>Isra' Mi'raj</i> , this world and the hereafter, scriptures of Allah, prophets, jinn, angels, Satan	44 Articles (12 in 2023, 32 in 2024)
3	Social Interaction and Human Behavior	Lying, hypocrisy, breaking promises, human condition in hardship, human weakness, resilience, avoiding loss, consulting competent people, learning, safeguarding trust, working, prospering the earth, caring for orphans, ignoring others, life orientation, wealth-seeking, slavery to desire, bullying, envy, backbiting, slander, lowering the gaze, controlling anger, evil eye, unity, Muslim solidarity, peace	43 Articles (18 in 2023, 25 in 2024)
4	Special Events and	Month of Rajab, blessed night, <i>Nuzul al-Qur'an</i> , Prophet Muhammad, <i>Ahl al-Bayt</i> , Prophet Abraham,	20 Articles (6 in 2023, 14 in 2024)

	God's Creatures	human uniqueness, human nature, horse, <i>Ababil</i> birds, scriptures of Allah, moon, earth, semen	
5	Sufism	Humanity as Allah's servant, divine mercy, true love for Allah, joy of the heart, hardness of heart, tranquil soul, status of the learned, <i>tariqa</i> , essence of worldly life, self-reflection, remembrance and reflection, repentance	16 Articles (5 in 2023, 11 in 2024)
6	Stories	Army of the Elephant, founder of the Ka'bah, downfall of Abu Lahab, accusations of infidelity against Aisha, blessing for Quraysh, story of Abraham, story of Ishmael, <i>Fath Makkah</i>	15 Articles (3 in 2023, 12 in 2024)
7	Eschatology (Last Day)	Rewards and punishments, inhabitants of Paradise 'Adn, characteristics of hell, <i>'ilm al-yaqin</i> , <i>'ayn al-yaqin</i> , <i>haqq al-yaqin</i> , Day of Judgment, resurrection	13 Articles (9 in 2023, 4 in 2024)
8	Politics	Conflicts of interest, money politics (2024), appointments of officials, demonstrations, presidential debates (2024), state revenue, abuse of power and authority, irresponsible leaders, leadership of Prophet David	11 Articles (1 in 2023, 10 in 2024)
9	Economy	Wealth, Quraysh trading success, key to well-being, sustenance from Allah, family financial management, avoiding extravagance, frugal living, <i>al-hajru</i>	11 Articles (3 in 2023, 8 in 2024)
10	Health	Stunting prevention, halal and healthy food, overconsumption, Islamic principles of diet, intoxicating foods and drinks, wisdom behind the prohibition of pork	7 Articles (3 in 2023, 4 in 2024)
11	Life Tests	Exile, trials for believers, test of Abraham, challenges of the Prophet Muhammad's mission, wisdom behind calamities	5 Articles (1 in 2023, 4 in 2024)
12	Environment	Environmental destruction, earth as Allah's blessing	4 Articles (all in 2024)
13	Equality	Egalitarianism, human diversity	3 Articles (all in 2024)

The interpretive trends based on the average number of visitors are presented in the following table. The visitor numbers represent the average monthly visits obtained through the website traffic checker *ahrefs.com*.

Table 5. Tafsir Articles with the Highest Number of Visitors

No.	Title of Article	Theme	Number of Visitors
1	Tafsir of Surah Al-Baqarah, Verse 286: Allah Does Not Burden a Human Beyond His Capacity	Tawhid and Faith	2,700 Visitors
2	Tafsir of Surah Al-Fil, Verses 1–5: The Destruction of the Army of the Elephant	Stories	1,100 Visitors

3	Tafsir of Surah An-Nahl, Verse 91: The Prohibition of Breaking Promises	Social Interaction and Human Behavior	1,100 Visitors
4	Tafsir of Surah Az-Zalzalah, Verses 7–8: Never Underestimate Even the Smallest Good Deed	Tawhid and Faith	1,000 Visitors
5	Tafsir of Surah Al-Baqarah, Verse 275: Lawful Trade and the Prohibition of Usury	Law and Fiqh	959 Visitors
6	Tafsir of Surah Al-Qari'ah, Verses 1–5: The Terrifying Reality of the Day of Judgment	Eschatology (Last Day)	944 Visitors
7	Tafsir of Surah Al-Baqarah, Verse 186: God's Nearness When His Servant Prays	Tawhid and Faith	814 Visitors
8	Tafsir of Surah Al-Isra', Verses 26–27: The Recommendation to Use Wealth Wisely and Avoid Wastefulness	Economy	689 Visitors
9	Tafsir of Surah Ar-Rum, Verse 21: Exploring the Meaning of Love and Tranquility in Marriage	Law and Fiqh	606 Visitors
10	Tafsir of Surah Al-Baqarah, Verse 188: The Prohibition of Wrongfully Seizing the Rights of Others	Law and Fiqh	565 Visitors

Interpretive Tendencies on the NU Online Website

The interpretive tendencies in the tafsir section of NU Online during the 2023–2024 period can be mapped into three main directions: renewal, empowerment, and ideology.

First, there is a tendency toward the values of renewal. The tradition of modern tafsir since the twentieth century has been characterized by attempts to respond to socio-cultural problems in accordance with the demands of the times (Ihsan & Syam, 2021). NU Online continues this tradition by contextualizing Islamic teachings to address contemporary challenges (Darmawan, 2022). For instance, the article *“Tafsir of Surah Al-Isrā', Verse 31: The Prohibition of Infanticide in the Modern Context”* (Lubis, 2024c) interprets the verse as a critique of modern forms of infanticide motivated by economic reasons. This interpretation asserts that such practices contradict Islamic law, God's promise, and the human *fitrah* that upholds the sanctity of life.

Second, there is a tendency toward the values of *empowerment*. Empowerment is understood as an alternative response to the adverse effects of modernization, which often produces socio-economic inequalities (Harahap, 2019). NU Online tafsir frequently positions the Qur'an as a moral guide for improving community welfare and public health. For example, the article *“Prevention of Stunting through Breastfeeding in the Exegesis of Surah Al-Baqarah, Verse 233”* (Lubis, 2024a) highlights the importance of breastfeeding as both the fulfillment of infant nutrition and protection against disease, while simultaneously stressing the father's obligation to provide for the family. This tafsir illustrates a practical orientation in supporting maternal and child health as well as family resilience.

Third, there is a tendency toward the values of *ideology*. NU Online is rooted in the *Ahlussunnah wal Jama'ah* (Ash'ari–Maturidi) tradition and thus exhibits an ideological orientation in its interpretive approach. The indicator lies in interpretations that emphasize particular theological understandings (Mailasari, 2013). An example can be seen in the article *“Tafsir of Surah Al-Wāqī'ah, Verses 63–64: The Concept of Sustenance and the Power of Allah”* (Luthfi, 2024), which underscores the doctrine of Allah's

absolute sovereignty as the ultimate source of life. The opinion of Imam al-Qurṭubī is also cited to affirm that planting is a human endeavor, but growth ultimately lies within Allah's power. Such interpretations reinforce the theological stance of *Aswaja* in explaining the relationship between human beings and God.

In conclusion, NU Online tafsir does not merely provide legalistic or linguistic explanations; rather, it directs itself toward the dynamics of renewal, empowerment, and ideology. This orientation demonstrates the Qur'an's function as a guide for life that is contextual, applicable, and yet firmly grounded in theological foundations.

Table 6. Interpretive Tendencies on the NU Online Website, 2023–2024

No.	Values	Topics Discussed	Number of Articles
1	Empowerment	Secrets of successful trade, building a prosperous life, time management, improving the economy through almsgiving to the right people, stunting prevention, prevention of bullying in children, literacy skills, building family harmony, controlling emotions, tips for success in this world and the hereafter, turning work into worship, rules of trade, rules of pawning, financial management, and resolution of civil disputes	25 Articles (3 in 2023, 22 in 2024)
2	Renewal	The permissibility of wealth, the true meaning of the word <i>fitnah</i> , practicing Islam comprehensively, correcting misunderstandings of radicalism, the measure of a person's dignity not being lineage, Muslim solidarity, reliance on Allah alone, human rights (<i>HAM</i>), and affirmation of Islam as the religion approved by Allah	21 Articles (5 in 2023, 16 in 2024)
3	Ideology	<i>Wasathiyah</i> , the earth testifies to human behavior, humanity's inherent ingratitude toward blessings, Allah's nearness, the attack of the <i>Ababil</i> birds as an epidemic, grave visitation, the concept of Allah's power, invoking blessings upon the Prophet, the distinction between believers and disbelievers, the Prophet's <i>Isra' Mi'raj</i> with body and soul, the meaning of <i>Ahl al-Bayt</i> , prohibition of interfaith marriage, tolerance, and teachings of the <i>tariqa</i>	16 Articles (6 in 2023, 10 in 2024)

The analysis of interpretive tendencies in the tafsir section of NU Online during the 2023–2024 period demonstrates a varied distribution of values. Out of the total number of articles, 25 contained values of empowerment, 21 emphasized renewal, and 16 conveyed ideology; the remainder did not explicitly represent these three categories. The shift in trends from 2023 to 2024 reveals a transition of dominance from ideological values to empowerment values. In 2023, the interpretations tended to foreground ideological perspectives, whereas in 2024 the focus shifted toward empowerment, particularly in relation to economic and social welfare.

The tendency toward economic empowerment is reflected in articles that highlight financial management, trade, and the prudent use of wealth. Examples include "*Tafsir of Surah Al-Ashr, Verses 1–2: Tips to Avoid Loss*", "*Tafsir of Surah Quraysh, Verses 1–4: Security, Economy, and Welfare*", "*Tafsir of Surah Al-Isra', Verses 26–27: The Recommendation to Use Wealth Wisely*", "*Tafsir of Surah Al-Ma'idah, Verse 1: The*

Legal Basis of Khiyar in Trade”, and “*Tafsir of Surah Al-Furqan, Verse 67: Prudence in Managing Family Finances*”. Such articles emphasize the application of Qur’anic values to enhance the capacity of individuals and families in managing economic resources, demonstrating a practical orientation that aligns with the needs of modern society.

Thus, the tafsir section of NU Online not only offers theological expositions of sacred texts but also integrates the dimensions of *renewal* and *empowerment*, particularly in the field of economics, thereby reinforcing the Qur’an’s relevance to contemporary realities.

Discussion

This study mapped 274 tafsir articles published on NU Online during the 2023–2024 period, covering the systematics of writing, forms of presentation, interpretive orientations, topical trends, and value tendencies. The mapping results show that in 2023, the majority of articles (75 out of 82) employed a *sequential* structure, while in 2024 the dominance shifted to the *ayat-thematic* structure (127 out of 192 articles). Most articles were presented in a detailed manner, integrating linguistic, *fiqh*, theological, historical, *sufistic*, and social aspects. In terms of orientation, *fiqh* interpretation was dominant throughout 2023–2024 (73 articles), followed by theological (58 articles) and *sufistic* (35 articles). The topical trend emphasized *law and fiqh*, while contemporary issues such as politics, economics, health, and equality appeared in smaller proportions. Value analysis revealed a shift in tendency from ideology to empowerment, particularly concerning economic and social welfare.

The change in the dominant systematics of writing from sequential to thematic in 2024 can be explained by the needs of digital readers who seek theme-based interpretations rather than verse-by-verse order. The dominance of *fiqh* orientation reflects NU Online’s focus on positioning the Qur’an as a practical guide for life, offering solutions to everyday socio-religious problems, including *mu’amalah*, *ibadah*, and family law. The shift in values from ideology to empowerment corresponds with Indonesia’s socio-economic context, such as the growing concern for economic literacy, family financial management, and child welfare. The response to political issues, such as the *2024 General Election*, illustrates the ability of digital tafsir to align the Qur’anic message with contemporary conditions without diminishing its normative values.

The findings of this study align with, yet differ from, three previous currents in tafsir scholarship. First, Fatmawati (2020) emphasized the dominance of scientific nuance and gender bias in printed tafsir in Indonesia during 2011–2018. Second, digital studies by Fitriani & Khaerani (2021) and international research on Islamweb and IslamOnline highlighted the changing patterns of tafsir consumption due to internet penetration but did not systematically map topical tendencies or quantify interpretive orientations as this study does. Third, research on Islamic media framing (Sobur, 2001) stressed issue selection and the highlighting of certain aspects, which corresponds with the findings of NU Online that emphasize socio-political and economic issues. The novelty of this study lies in its systematic mapping of NU Online digital tafsir with a quantitative focus on orientations, systematics, and values, while simultaneously highlighting the shift in interpretive trends from ideology to empowerment.

Historically, these findings demonstrate the continuity of classical tafsir traditions into the digital era, where modern *mufasssir* adapt interpretive methods to the needs of the times, including contemporary socio-political issues. This development aligns with the phenomenon of digital Qur’anic exegesis, namely tafsir of the Qur’an produced and disseminated through digital media (Lukman, 2018). The presence of social media platforms such as Facebook and YouTube has democratized interpretive practices, enabling broader public participation and a shift from the authority of classical scholars to a more egalitarian model

of interpretation (Irsad et al., 2024; Rahim et al., 2018). Beyond social media, digital transformation also involves the use of artificial intelligence to support Islamic legal derivation and thematic tafsir, although this raises challenges regarding authority and authenticity. Pedagogical experiments with technology such as virtual reality and Qur'anic translation into sign language further affirm a new trajectory of tafsir that is more inclusive and interactive (Alahmadi et al., 2024). Thus, this study reinforces the view that digital tafsir does not merely reproduce classical heritage but also represents a new dialectic between text, technology, and the needs of modern society (Ali & Isnaini, 2024; Ghazali et al., 2022).

Socially, NU Online tafsir functions as a medium of education and empowerment, providing practical guidance on worship, law, and daily life management while responding to socio-economic and public health issues. This pattern is consistent with developments in contemporary tafsir that emphasize the Qur'an's social function, particularly in promoting gender justice, social justice, and societal reform. For instance, *sufistic* interpretations contribute to spiritual equality between men and women, thereby supporting women's empowerment in both public and domestic spheres. Modern tafsir also affirms gender and socio-economic justice as Qur'anic principles that can reduce poverty and strengthen family stability (Alwani, 2016). Furthermore, feminist reinterpretations encourage women's involvement in education, conflict resolution, and economic activity, thereby strengthening women's roles in social transformation (Rasheed, 2023).

Moreover, tafsir that emphasizes a paradigm of social justice provides a Qur'anic framework for addressing contemporary challenges, such as unequal wealth distribution (Junaidi et al., 2023). In the Indonesian context, the model of social tafsir developed by Gus Baha' through *al-Tafsir al-Jalālayn* highlights the need for doctrinal, moral, educational, and social reform so that the Qur'an's teachings become more relevant to people's lives (Adim & Isnaini, 2024). The principle of inclusivity is also evident in the Qur'an's emphasis on peace, coexistence, and respect for diversity, which can strengthen interfaith dialogue and foster social harmony (Takim, 2011; M. M. Yunus & Yusoff, 2023). Even in the field of health, tafsir that connects Qur'anic verses to issues of maternal empowerment through breastfeeding underlines the Qur'an's contribution to public health, particularly in improving infant nutrition and family resilience (Taheri & Bakouei, 2019). Accordingly, NU Online tafsir functions not only as an academic or ritual space but also as a tool of social empowerment that bridges Qur'anic values with the challenges faced by Muslim communities in the modern era.

Ideologically, NU Online tafsir continues to uphold the framework of *Ahlussunnah wal Jama'ah* (*Aswaja*), which emphasizes the values of *tawasuth* (moderation), *tawazun* (balance), and *tasamuh* (tolerance). This framework integrates *fiqh*, theological, and *sufistic* teachings, yet remains flexible in responding to contemporary issues without producing sectarian bias. Recent studies demonstrate that *Aswaja* values have been widely instilled in education, such as in Madrasah Tsanawiyah Pondok Pesantren Ad Dimiyati Jember, in order to strengthen religious moderation and counter radical movements (Latif et al., 2023).

Digitalization also serves as an important medium for expanding *Aswaja* narratives, particularly in digital spaces that often become arenas of contestation with radical groups. Studies in Indonesia and Malaysia reveal that *Aswaja* narratives in digital media function as an antithesis to extremist ideologies, although contestation in Indonesia is more complex compared to Malaysia, where it is more controlled. At the social level, the tensions between *Aswaja* and Wahhabism in Aceh illustrate the dynamics of ideological resistance, in which *Aswaja* groups firmly reject Wahhabi doctrines. However, intolerance also sometimes emerges in the name of *Aswaja*, reflecting the ambivalence in its application (Nasution et al., 2024; F. M. Yunus & Amiruddin, 2021).

In addition, new strategies such as the *Aswaja al-Nahdhiyah* movement have been developed to engage millennials through modern communication and mentoring-based education. These efforts demonstrate how *Aswaja* adapts to the needs of younger generations while simultaneously reinforcing the authority of tradition in confronting radical ideologies (Hasanah et al., 2024). Thus, the ideology of *Aswaja* in NU Online tafsir not only preserves the continuity of classical tradition but also presents an adaptive and moderate face that remains relevant to the challenges of the digital era and contemporary socio-religious dynamics.

Therefore, this study serves to map digital tafsir trends and identify dominant orientations, offering insights into how online media negotiate religious authority and demonstrate the Qur'an's practical relevance for modern society. At the same time, several dysfunctions emerge: the potential bias of popularization or clickbait in article titles, the unequal distribution of topics (for example, the minimal focus on equality), and limited readability for lay audiences who are not yet accustomed to detailed digital tafsir. These challenges correspond with methodological problems in digital tafsir, particularly regarding authority and authenticity, as tafsir is now more open and participatory but also risks producing inconsistent interpretations (Lukman, 2018). Furthermore, technology-based tafsir such as AI or digital applications faces limitations in maintaining interpretive accuracy and depth, as they often fail to account for the historical and scholarly contexts underpinning the text (Al-Janabi, 2024).

In addition, technological challenges such as the accuracy of voice command systems and the authenticity of digital texts remain critical concerns. Although speech recognition systems in Qur'an applications have achieved accuracy levels of up to 90%, the authentication of digital texts still faces manipulation risks and requires advanced verification approaches such as transformer-based models or zero-watermarking (Akbar et al., 2021; Alginahi et al., 2013).

From a socio-educational perspective, the limited readability of digital tafsir for general audiences parallels the challenge of preserving the depth of Qur'anic learning when using interactive media such as virtual reality or sign language translation. While such technologies enhance accessibility, their integration risks reducing the comprehensiveness of understanding if not accompanied by strong methodological frameworks (Alahmadi et al., 2024; Saifullah & Nurjanah, 2024). Moreover, the phenomenon of fatwa digitalization through social media illustrates a shift in religious authority, where the rapid circulation of anomalous fatwas underscores the urgent need for religious digital literacy and stricter regulatory mechanisms (Adel & Numan, 2023).

Thus, the dysfunctions in digital tafsir are not limited to title bias or topic distribution but also encompass methodological, technological, and social challenges inherent in the ecosystem of contemporary Qur'anic interpretation.

Based on the identified dysfunctions, several action plans can be proposed to optimize the role of NU Online as a digital tafsir medium. First, content curation needs to be strengthened to ensure a more balanced distribution of topics, particularly by adding articles on equality, environment, and gender issues, which remain underrepresented. Second, standardization of article titles is necessary to ensure that they remain attractive for publication purposes but also accurate and free from potential misinterpretation. Third, the regular provision of visual guides such as infographics is essential to make detailed tafsir more accessible to lay readers without diminishing substantive depth. Fourth, writers and editors should receive training in digital tafsir techniques that integrate textual and contextual approaches to preserve the social relevance of interpretations. Fifth, routine monitoring and evaluation should be conducted to assess the impact of digital tafsir, including its effects on community empowerment and the application of

fiqh values. Through these measures, NU Online can more effectively fulfill its role as a digital tafsir medium that is theological, applicable, and relevant to the needs of contemporary society.

CONCLUSION

This study demonstrates that the Qur'anic tafsir published in the NU Online section during the 2023–2024 period exhibited clear and diverse trends in terms of systematics, presentation forms, interpretive orientations, and the values emphasized. The main findings reveal that the majority of tafsir articles were presented in detailed form, with a dominant *fiqh* orientation, followed by theological and *sufistic* orientations, and that they underwent a shift from an ideological approach to an empowerment approach, particularly in the context of economics and community welfare. The writing systematics shifted from *sequential* (2023) to *ayat-thematic* (2024), while topical trends highlighted a focus on law, *fiqh*, and responses to contemporary issues, including social, political, and health-related matters.

The scientific contribution of this study lies in its systematic mapping of NU Online digital tafsir by integrating quantitative and qualitative analysis. This research not only presents the distribution of orientations and interpretive trends but also highlights the dynamics of renewal and empowerment values that emerge within digital media. The findings provide new insights into how digital tafsir bridges the Qur'anic text with the needs of modern society, while simultaneously reaffirming the role of NU Online as a tafsir platform that is applicable, contextual, and rooted in *Aswaja* theology.

Nevertheless, this study has certain limitations. First, the analysis was restricted to articles available during the 2023–2024 period and therefore does not capture long-term or broader historical trends. Second, the study relied solely on written content, without assessing reader interaction or the empirical impact of digital tafsir on public understanding. For future research, it is recommended to extend the analysis period, integrate quantitative data on reader engagement, and explore the effects of digital tafsir on changes in religious practices and decision-making among Muslim communities.

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