

## The Digitalization of Qur'anic Exegesis on Instagram: A Netnographic Study of @quranreview and Student Reception

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**Abstract:** This study examines the digitalization of Qur'anic exegesis on Instagram through the case of @quranreview, an Islamic educational platform that presents Qur'anic messages in visual, concise, and youth-oriented formats. It focuses on how @quranreview makes tafsir accessible to young Muslim audiences and how students with Islamic studies backgrounds receive, evaluate, and negotiate its content. Using a qualitative netnographic approach, the study applies Cyber Media Analysis, which examines four levels: media space, media document, media object, and experience. Data were collected through online observation of @quranreview posts during July–August 2025, documentation of visual and textual content, follower engagement, Google Form responses, and interviews with six students from the Islamic Education Program and the Qur'anic Studies and Exegesis Program at UIN Sultan Maulana Hasanuddin Banten. The findings show that @quranreview functions as a form of popular tafsir on Instagram by connecting Qur'anic verses with contemporary issues such as anxiety, work, family, financial hardship, teachers' welfare, public unrest, and youth motivation. Its visual design, accessible language, and affective tone make Qur'anic messages more relatable for millennial and Gen Z audiences. However, the study also finds that accessibility does not automatically guarantee exegetical authority. Several respondents appreciated the account's relevance and visual appeal, but criticized the lack of explicit references to tafsir, hadith, or scholarly explanations in some posts. This study argues that @quranreview reflects both the opportunities and challenges of Instagram-based tafsir: it expands access to Qur'anic learning for young Muslims, but it also requires stronger source transparency, interpretive literacy, and scholarly accountability.

**Keywords:** *Digital Tafsir, Instagram, @quranreview, Student Reception, Authority*

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### Introduction

The digital transformation of religious communication has reshaped the ways Muslims access, interpret, and engage with the Qur'an. Social media platforms are no longer used merely for entertainment, self-expression, or interpersonal communication. They have increasingly become spaces where religious knowledge is produced, circulated, simplified, and negotiated.<sup>1</sup> As digital media can disseminate information quickly and reach broad audiences, social media has become an effective medium for communicating religious messages, including Qur'anic content.<sup>2</sup> This development has enabled Qur'anic messages to be presented through short

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<sup>1</sup> H Campbell, *Digital Religion*, ed. Heidi A. Campbell, Digital Religion: Understanding Religious Practice in New Media Worlds (Routledge, 2012), <https://doi.org/10.4324/9780203084861>.

<sup>2</sup> Dedi Supriyanto, Nuryanti Nuryanti, and Agoeng Noegroho, "Media Sosial Dalam Efektivitas Komunikasi Pelayanan Publik Instansi Pemerintah Daerah," *INNOVATIVE: Journal Of Social Science Research* 4, no. 4 (2024): 7796–7810, <https://j-innovative.org/index.php/Innovative/article/view/14048>.

captions, visual design, carousel posts, reels, and interactive comment sections, making them more accessible to young Muslim audiences who are accustomed to fast, visual, and affective modes of communication.

The Qur'an has historically been transmitted, compiled, interpreted, and taught through authoritative scholarly traditions. Its revelation occurred gradually over approximately twenty-three years before being compiled into a complete *mushaf*.<sup>3</sup> In the classical Islamic tradition, Qur'anic interpretation has never been treated as an unrestricted activity; rather, it requires mastery of specific scholarly tools, methodological principles, and interpretive ethics developed within the discipline of *usul al-tafsir*.<sup>4</sup> Nadirsyah Hosen<sup>5</sup> further explains that the transmission and transformation of the Qur'an passed through several stages, from revelation to Jibril, from Jibril to the Prophet Muhammad, from the Prophet to his companions, then to compilation, reproduction, translation, and interpretation across changing media. These stages indicate that the Qur'an has always been mediated, but each form of mediation carries different implications for authority, access, and interpretation.

In the digital age, this mediation has entered a new phase. The Qur'an is now accessed not only through printed *mushaf*, formal study circles, *pesantren*, universities, or multi-volume tafsir works, but also through digital applications, websites, YouTube lectures, TikTok videos, and Instagram posts. This shift has expanded access to Qur'anic learning, yet it also raises new questions about religious authority.<sup>6</sup> Rahmayani<sup>7</sup> have shown that digital Qur'anic learning has contributed to a shift in religious authority, as users increasingly encounter religious knowledge outside conventional scholarly institutions. In the pre-digital setting, interpretive authority was generally associated with scholars, teachers, *pesantren*, mosques, universities, and established tafsir literature. In the digital environment, however, religious messages can be produced and circulated by a wider range of actors, including preachers, content creators, religious startups, and Muslim youth communities.<sup>8</sup>

This transformation produces both opportunities and risks. On the one hand, digital technology helps religious content reach audiences more widely and allows Muslims to study the Qur'an in flexible ways. Wulandari<sup>9</sup> notes that the digitization of religious commentary

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<sup>3</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: outledge, 2006).

<sup>4</sup> Badruddin Muhammad Abdullah al-Zarkasyi, *Al-Burhan Fi Ulum Al-Quran* (Cairo: Dar al-Hadis, 2006); Jalaluddin Al-Suyuti, *Al-Itqan Fi Ulum Al-Quran* (Dar Al Fikr, 2008).

<sup>5</sup> Nadirsyah Hosen, *Tafsir Al-Quran Di Medsos* (Bentang Pustaka, 2019).

<sup>6</sup> Fadhli Lukman, "Tafsir Sosial Media Di Indonesia," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 2, no. 2 (October 30, 2016): 117–39, <https://doi.org/10.32495/nun.v2i2.59>; Fadhli Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (June 14, 2018): 95–120, <https://doi.org/10.14421/ajis.2018.561.95-120>.

<sup>7</sup> Tati Rahmayani, "Pergeseran Otoritas Agama Dalam Pembelajaran Al-Qur'an," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (December 28, 2018): 189–201, <https://doi.org/10.24090/maghza.v3i2.2133>.

<sup>8</sup> Mokhammad A'lan Tabaika and Roibin Roibin, "Digital Dawah and The Reconstruction of Islamic Authority," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 10, no. 2 (September 19, 2025), <https://doi.org/10.22515/albalagh.v10i2.12116>; Mohammad 'Ulyan, "Digital Da'wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era," *Sinergi International Journal of Islamic Studies* 1, no. 3 (November 30, 2023): 100–113, <https://doi.org/10.61194/ijis.v1i3.591>.

<sup>9</sup> Antika Wulandari, "Johanna Pink: Transformasi Digitalisasi Penafsiran Al-Qur'an Masa Kini Berbasis Media Sosial," *Qudwah Qur'aniyah: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 1 (July 13, 2023): 19–28, <https://doi.org/10.30631/qudwahquraniyah.v1i1.1847>.

reflects a growing public awareness of the need to create accessible digital learning spaces. Yusuf<sup>10</sup> similarly emphasizes that digital technology has the potential to enhance religious understanding, provided that digital literacy and source credibility are strengthened. On the other hand, the openness of social media also allows interpretive claims to circulate without sufficient verification. Mubarok et al.<sup>11</sup> argue that social media has become powerful in transmitting Islamic teachings because it overcomes distance, provides access to Qur'anic materials, and responds to the desire to return to the Qur'an and Sunnah. However, the same openness can also produce interpretive vulnerability when users rely on sources whose validity is unclear. Ajrin and Hajarin<sup>12</sup> warns that differences in ideology, interpretation, and religious organizational structures may affect social harmony when religious understandings circulate without adequate critical mediation.

One prominent example of Qur'anic interpretation in the social media sphere is the Instagram account @quranreview. Since its emergence in 2019, @quranreview has gained public attention by presenting Qur'anic reflections in a visual and linguistic style that resonates with young Muslims. Its posts often connect Qur'anic verses with contemporary issues such as anxiety, work, family, financial hardship, moral struggle, social unrest, and other themes that are close to the everyday experiences of millennials and Gen Z. The account's popularity suggests that many young Muslims do not simply seek religious information online; they also seek interpretive formats that speak to their emotional experiences, social anxieties, and everyday moral concerns. In this sense, @quranreview offers an important case for examining how Qur'anic exegesis is translated into the communicative logic of Instagram.

The phenomenon of social media-based tafsir also needs to be situated within broader debates on the digitization of tafsir and religious authority. Ichwan et al.,<sup>13</sup> shows that the digitization of religious tafsir cannot be separated from wider socio-religious contexts, institutional authority, and the role of exegetes. Their study indicates that digital tafsir is not merely a matter of technological conversion, but also a transformation of authority, discourse, and public reception. In the case of Instagram-based tafsir, this transformation becomes more complex because Qur'anic messages are not only interpreted but also visually designed, emotionally framed, algorithmically circulated, and publicly commented on. Tafsir, therefore, is no longer encountered only as scholarly explanation, but also as digital content shaped by platform culture.

Previous studies have discussed digital Qur'anic interpretation, the shift of religious

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<sup>10</sup> Moh HM Yusuf and Muhammad Satra, "Kajian Tafsir Al-Quran Di Era Digital: Literasi Dan Pengaruh Teknologi," *Jurnal Literasiologi* 12, no. 5 (2024): 226–39, <https://jurnal.literasikitaindonesia.com/index.php/literasiologi/article/view/863>.

<sup>11</sup> Sulaiman Mubarok et al., "Sosial Media Sebagai Media Pendidikan Islam," *Telangke: Jurnal Telangke Ilmu Komunikasi* 4, no. 2 (July 28, 2022): 11–17, <https://doi.org/10.55542/jiksohum.v4i2.373>.

<sup>12</sup> Muhamad Ajrin and Hajairin Hajairin, "Dampak Perbedaan Ideologi, Tafsir Dan Struktur Organisasi Keagamaan Terhadap Perpecahan Umat Serta Solusi Hukum Dalam Menjaga Harmoni Sosial," *Al-Zayn: Jurnal Ilmu Sosial Dan Hukum* 4, no. 1 (2026): 2833–44, <https://ejournal.yayasanpendidikanzurriyatulquran.id/index.php/AlZayn/article/view/3522>.

<sup>13</sup> Moh. Nor Ichwan, Mustaqim Pabbajah, and Faizal Amin, "Digitization of Religious Tafsir: The Fading of Indonesian Ulama Authority in Post Truth Era," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (September 20, 2024): 320–45, <https://doi.org/10.14421/qh.v25i2.5545>.

authority in online Qur'anic learning, and the role of social media in Islamic education.<sup>14</sup> Several studies have also examined @quranreview as a digital Islamic platform and have shown that its visual style, youth-oriented language, and thematic content make Qur'anic messages more accessible to Gen Z audiences.<sup>15</sup> However, many of these discussions remain largely descriptive. They often focus on the presence of religious content online, the visual appeal of digital da'wah, or the general characteristics of social media-based tafsir. Less attention has been given to how young Muslim users, especially students with Islamic studies backgrounds, receive, evaluate, and negotiate the authority of tafsir content on Instagram.

This gap is significant because the popularization of tafsir on Instagram raises an important epistemological question. On the one hand, platforms such as @quranreview make Qur'anic meanings more accessible, emotionally relatable, and contextually relevant for young Muslims. On the other hand, the compression of tafsir into short, visual, and motivational formats may obscure the complexity of exegetical reasoning, reduce the visibility of classical and contemporary references, and blur the distinction between scholarly tafsir, digital *da'wah*, and personal reflection. The issue, therefore, is not simply whether Qur'anic exegesis can be disseminated through Instagram, but how this dissemination transforms the relationship between accessibility, religious authority, interpretive literacy, and user reception.

Based on this concern, this study examines the digitalization of Qur'anic exegesis on the Instagram account @quranreview through a netnographic approach. It focuses on how @quranreview presents Qur'anic interpretations, how its visual and linguistic strategies make tafsir accessible to young audiences, and how students of UIN Sultan Maulana Hasanuddin Banten respond to its content. This article argues that @quranreview represents a form of popular tafsir that operates within the communicative logic of Instagram. Its strength lies in its ability to translate Qur'anic themes into concise, visual, and affective content that resonates with Gen Z Muslim students. However, this accessibility is accompanied by concerns regarding the transparency of exegetical references, the depth of interpretation, and the status of religious authority in social media-based tafsir. By foregrounding the perspectives of students who are both social media users and learners of Islamic studies, this article contributes to discussions on digital Qur'anic studies, online religious authority, and the changing modes of tafsir reception among young Muslims in Indonesia.

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<sup>14</sup> Lukman, "Tafsir Sosial Media Di Indonesia"; Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook"; Rahmayani, "Pergeseran Otoritas Agama Dalam Pembelajaran Al-Qur'an"; Wulandari, "Johanna Pink: Transformasi Digitalisasi Penafsiran Al-Qur'an Masa Kini Berbasis Media Sosial"; Yusuf and Satra, "Kajian Tafsir Al-Quran Di Era Digital: Literasi Dan Pengaruh Teknologi"; Mubarak et al., "Sosial Media Sebagai Media Pendidikan Islam."

<sup>15</sup> Rahmat Nurdin, "Tafsir Al-Qur'an Di Media Sosial (Karakteristik Penafsiran Pada Akun Media Sosial @Quranreview)," *Jurnal Ilmiah Ilmu Ushuluddin* 22, no. 2 (December 30, 2023): 143–56, <https://doi.org/10.18592/jiiu.v22i2.11008>; Siti Saudah, Moch. Hasyim Fanirin, and Ali Aminullah, "Analisis Pengaruh Akun Instagram @ Quranreview Terhadap Minat Followersnya Belajar Bahasa Arab," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 3 (2023): 816–24, <https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/19441/14216>; Ulfa Azkia, Hasan Basri M. Nur, and Zainuddin T, "Studi Netnografi Akun Instagram @Quranreview Dalam Menyampaikan Dakwah Kepada Gen Z," *Da'watuna: Journal of Communication and Islamic Broadcasting* 5, no. 4 (July 16, 2025): 529–47, <https://doi.org/10.47467/dawatuna.v5i4.9060>.

## Method

This study employed a qualitative method with a netnographic approach. Netnography was selected because the study focuses on observing, documenting, and interpreting interactions, content circulation, and user experiences within a digital religious community. Following Kozinets,<sup>16</sup> netnography enables researchers to understand online spaces as social fields in which users produce meanings, form interaction patterns, and participate in distinctive digital cultures. In this study, the Instagram account @quranreview was treated as the main digital field, while its posts, captions, visual templates, comment interactions, and followers' responses served as the primary objects of observation. The analysis was guided by Cyber Media Analysis or AMS, as developed by Nasrullah,<sup>17</sup> which examines digital phenomena through four analytical levels: media space, media document, media object, and experience.

Data were collected through online observation, documentation, Google Form responses, and interviews. The online observation focused on the @quranreview Instagram account during July–August 2025. This period was selected because the account published a series of posts responding to current social issues, which generated visible engagement from followers and were relevant to the study's focus on digital Qur'anic exegesis. At the media space level, the study examined the profile, identity, and positioning of @quranreview as an Instagram-based Qur'anic education platform. At the media document level, the study analyzed post themes, captions, visual design, typographic style, selected verses, and the presentation of Qur'anic interpretation. At the media object level, the study observed follower engagement, including likes, comments, and visible forms of interaction between the account and its audience. At the experience level, data were obtained through Google Form responses and interviews with six students from the Islamic Education Program and the Qur'anic Studies and Tafsir Program at UIN Sultan Maulana Hasanuddin Banten. These students were selected because they were social media users, had encountered or followed @quranreview, and had academic exposure to Qur'anic and Islamic studies.

The collected data were analyzed using the interactive model of Miles and Huberman,<sup>18</sup> which consists of data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting posts, comments, visual materials, and interview responses that were most relevant to the research focus, particularly those related to the characteristics of digital tafsir, the accessibility of Qur'anic messages, follower engagement, and criticism of exegetical references. Data display was conducted by organizing the findings according to the four levels of Cyber Media Analysis: media space, media document, media object, and experience. Finally, conclusions were drawn by interpreting the relationship between @quranreview's content strategy, followers' responses, and the broader issue of religious authority in Instagram-based tafsir. To maintain research credibility, the study compared data from observation, documentation, and student interviews, while also paying attention to the ethical use of publicly available social media content and anonymizing student respondents through initials.

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<sup>16</sup> Robert V Kozinets, *Netnography: Doing Ethnographic Research Online* (Sage Publications, 2010).

<sup>17</sup> Rulli Nasrullah, *Etnografi Virtual: Riset Komunikasi, Budaya, Dan Sosioteknologi Di Internet* (Bandung: Simbiosis Rekatama Media, 2018).

<sup>18</sup> Matthew B. Miles, A. Michale Huberman, and Johnny Saldana, *Qualitative Data Analysis Data: A Methods Sourcebook*, Edition 3 (United Kingdom: Sage, 2014).

## Results and Discussion

### 1. Characteristics of the Instagram Account @quranreview

Quran Review, widely known through its Instagram account @quranreview, is an Islamic education startup that focuses on Qur'anic education and the popularization of Qur'anic messages in digital spaces. The platform was founded in 2019 by Angga Ashari, an alumnus of the Yogyakarta Institute of Agriculture. Before establishing Quran Review as a separate platform, Angga frequently posted Qur'anic reflections on his personal Instagram account. As the account gained wider public attention, he decided to close the personal account and develop a new platform under the name Quran Review. He later introduced himself to followers under the name "Ahza." Since its first post on June 21, 2019, @quranreview has grown into one of the most visible Qur'anic education accounts on Instagram, with more than 636,000 followers and over 500 posts.

The identity of Quran Review is also represented through its logo, which combines a crescent moon and the number seventeen. This logo is inspired by Q.S. al-Qamar/54:17: "And indeed, We have made the Qur'an easy to understand as a reminder. So is there anyone who will take heed?" The verse functions as an important symbolic foundation for Quran Review's mission to make the Qur'an more accessible to Muslims, especially young audiences who may not have formal training in Qur'anic studies. This mission is visible in the way the account presents Qur'anic themes through simple language, visually attractive designs, and issues that are close to the everyday experiences of millennials and Gen Z.

As a digital Qur'anic education platform, @quranreview does not merely reproduce verses or classical interpretations in a conventional format. It transforms Qur'anic messages into Instagram content through thematic posts, carousel designs, short captions, and emotionally resonant language. The account frequently connects Qur'anic verses with contemporary issues, such as anxiety, laziness, financial hardship, work, family problems, social unrest, and moral struggles. This strategy indicates that @quranreview operates within the logic of popular tafsir, where Qur'anic meanings are translated into a format that is brief, visual, affective, and easily circulated on social media.

This mode of presentation also reflects a broader transformation in the public reception of the Qur'an. In the digital sphere, the Qur'an is not only received as a sacred text to be read and memorized, but also as a source of reflection, motivation, emotional reassurance, and social commentary. In this regard, the phenomenon of @quranreview extends the discussion on Qur'anic reception. If Ahmad Rafiq's conception of Qur'anic reception includes informative and performative dimensions, the case of @quranreview suggests that digital reception may also involve a practical and business-oriented dimension. As Nurdin<sup>19</sup> notes in relation to @quranreview, the reception of the Qur'an in digital spaces is not limited to religious communication but may also intersect with platform branding, paid programs, events, publications, and other forms of institutional development.

This intersection between religious education and digital entrepreneurship is important. As a startup, Quran Review offers various programs, products, and events. This indicates that

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<sup>19</sup> Nurdin, "Tafsir Al-Qur'an Di Media Sosial (Karakteristik Penafsiran Pada Akun Media Sosial @Quranreview)."

the platform does not function solely as a non-commercial religious account, but also as an organized digital institution that combines Qur'anic education, youth-oriented communication, and business strategy. Such a pattern is not unique to @quranreview. Saudah et al.,<sup>20</sup> show that young Muslim media actors are increasingly creative in utilizing digital technology for both religious and business purposes. In the public digital sphere, religious education, branding, audience engagement, and economic sustainability often overlap. The case of @quranreview therefore shows how Qur'anic learning in the digital age is shaped not only by theological concerns, but also by the communicative and institutional logic of social media platforms.

At the same time, this development raises an important question about the relationship between accessibility and authority. Quran Review's strength lies in its ability to make Qur'anic messages accessible to younger audiences through language and visuals that are familiar to them. The platform seeks to bring the Qur'an closer to young Muslims by adopting their cultural vocabulary, emotional concerns, and visual preferences. This is consistent with the argument of Azkia et al.,<sup>21</sup> who observe that @quranreview attempts to present Islamic messages to Gen Z by using communicative forms that are compatible with youth culture. However, the same strategy also creates an epistemological challenge: when Qur'anic interpretation is simplified into short, attractive, and emotionally appealing Instagram content, the depth of tafsir references and the transparency of interpretive sources become increasingly important.

This issue is visible in the way @quranreview handles exegetical references. The account does not always include detailed references to the tafsir works used in each post. This practice appears to be intended to avoid lengthy debates that may disrupt the account's educational purpose and the preferences of followers who tend to favor concise content. Nevertheless, this approach may also be interpreted as limiting interpretive transparency. The account's own explanation indicates that its content draws on various classical and contemporary tafsir sources, while Angga has expressed particular interest in Fakhr al-Din al-Razi's *Mafatih al-Ghayb*. Yet the absence of detailed references in some posts means that followers often receive the interpretation as a finished message rather than as the result of a traceable exegetical process.

This characteristic places @quranreview in a distinctive position within contemporary digital tafsir. It is neither a conventional tafsir text nor a purely motivational account. Rather, it functions as a popular tafsir platform that translates selected Qur'anic meanings into accessible digital formats. Its popularity among young Muslims demonstrates the demand for religious content that is visually engaging, emotionally relevant, and connected to everyday issues. However, its reliance on concise and attractive presentation also reveals the central tension of Instagram-based tafsir: the effort to make the Qur'an accessible may strengthen religious engagement among Gen Z, but it must also be balanced by transparency, interpretive literacy, and scholarly accountability.

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<sup>20</sup> Saudah, Fanirin, and Aminullah, "Analisis Pengaruh Akun Instagram@ Quranreview Terhadap Minat Followersnya Belajar Bahasa Arab."

<sup>21</sup> Ulfa Azkia, Hasan Basri M. Nur, and Zainuddin T, "Studi Netnografi Akun Instagram @Quranreview Dalam Menyampaikan Dakwah Kepada Gen Z."

## 2. Content Analysis of @quranreview Based on Cyber Media Analysis

Based on the data obtained, the characteristics of the Instagram account @quranreview were analyzed using Cyber Media Analysis or AMS. This analysis operates through four levels: the media space level, the media document level, the media object level, and the experience level.<sup>22</sup> These four levels make it possible to examine @quranreview not only as an Instagram account, but also as a digital space where Qur'anic interpretation is produced, displayed, interacted with, and experienced by its followers.

At the first level, namely the media space level, the main media space in this study is the Instagram account @quranreview, which currently has more than 636,000 followers. This account functions as a digital space for Qur'anic education and interpretation. It provides religious content in a format that is more concise, visual, and accessible than conventional tafsir works. In this sense, @quranreview represents a new form of Qur'anic learning space, where religious messages are not only transmitted through formal study circles, books, or lectures, but also through the visual and interactive features of Instagram.<sup>23</sup>

At the second level, namely the media document level, the analysis includes post templates, feed content, captions, selected themes, and Qur'anic verses presented by @quranreview. The design of @quranreview's post templates is vibrant and dynamic, with fresh and bright color choices, especially orange and white, which reflect a visual style familiar to Gen Z audiences. Previous studies on @quranreview have also noted that its youth-oriented language, attractive visual design, and thematic presentation are central to its appeal among young Muslim users.<sup>24</sup> The selected topics are also dominated by current issues that are widely discussed in society. This indicates that @quranreview does not present Qur'anic interpretation in an abstract or purely textual manner, but links Qur'anic messages to contemporary social and personal issues.

Throughout July 2025, @quranreview uploaded ten posts, published on Tuesday, July 1; Thursday, July 3; Sunday, July 6; Tuesday, July 8; Wednesday, July 9; Thursday, July 10; Thursday, July 17; Tuesday, July 22; Wednesday, July 23; and Wednesday, July 30. These posts addressed various themes, ranging from mental health to family and household matters. The Qur'anic verses cited in these posts also varied, including Q.S. al-Nisa/4:9, Q.S. Yusuf, Q.S. al-Ahqaf/46:13, and Q.S. al-Shu'ara/26:184. Among the ten posts, the content titled "Scarce Provision: Is the Solution Prayer?" received approximately 20,000 likes. It was followed by the post titled "Accept the Pain and Be Patient with Allah," which received approximately 18,700 likes.<sup>25</sup>

These July posts show that @quranreview tends to select topics that are emotionally close to the everyday experiences of young Muslims. Issues such as mental health, pain, patience, family responsibility, and economic hardship are presented through Qur'anic

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<sup>22</sup> Nasrullah, *Etnografi Virtual: Riset Komunikasi, Budaya, Dan Sosioteknologi Di Internet*; R V Kozinets, *Netnography: Redefined* (SAGE Publications, 2015).

<sup>23</sup> Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook"; Hosen, *Tafsir Al-Quran Di Medsos*.

<sup>24</sup> Nurdin, "Tafsir Al-Qur'an Di Media Sosial (Karakteristik Penafsiran Pada Akun Media Sosial @Quranreview)"; Ulfa Azkia, Hasan Basri M. Nur, and Zainuddin T, "Studi Netnografi Akun Instagram @Quranreview Dalam Menyampaikan Dakwah Kepada Gen Z."

<sup>25</sup> Author's documentation of @quranreview posts during July 2025

perspectives. This strategy makes the content easier for followers to relate to because the Qur'an is not presented only as a sacred text to be read, but also as a source of reflection for dealing with personal and social problems. However, this mode of presentation also requires careful attention, because the process of connecting Qur'anic verses to contemporary issues should be supported by clear interpretive references.

Throughout August 2025, @quranreview also uploaded ten posts, published on Sunday, August 3; Thursday, August 7; Monday, August 11, with two feed posts; Tuesday, August 12; Wednesday, August 13; Thursday, August 21; Thursday, August 28; Friday, August 29; and Saturday, August 30. Unlike July, August 2025 included three posts containing @quranreview's vision, a "Coming Soon" event titled "A Quranic Reflection by Quran Review," and a flyer for an activity organized by the @quranreview team.<sup>26</sup> These three posts show that, in addition to providing religious information about Qur'anic exegesis and current issues, @quranreview also carries out the institutional mission described earlier, including activities that have a profit-oriented or business dimension. These activities are designed not only to generate revenue, particularly through paid classes and events, but also to build closer engagement between the @quranreview team and its followers. This pattern reflects the broader development of young Muslim digital media, where religious education, branding, audience engagement, and economic sustainability often overlap.<sup>27</sup>

In addition to those three institutional posts, several other August posts discussed themes such as migration, independence, anxiety, the sandwich generation, a message to mothers as the household's "finance minister," online ride-hailing services, Pharaoh, and the topic "Teachers = a Burden? For Teachers..." The last three topics became the most widely discussed themes in August. One of the most prominent posts was titled "Teachers = a Burden? To the Teachers..." which was uploaded by the @quranreview team on August 25, 2025.<sup>28</sup> This post responded to a viral public statement by former Finance Minister Sri Mulyani concerning teachers' salaries, income, and allowances, which were perceived by many netizens as suggesting that teachers should not become a burden on the state. The statement triggered strong reactions from the public and became part of broader online debate concerning teachers' welfare and state responsibility.

The presence of such content shows how @quranreview responds to current public issues by connecting them with Qur'anic perspectives. In this case, the account does not merely present religious advice in a general form, but attempts to read public controversies through selected Qur'anic values. This demonstrates one of the distinctive characteristics of digital tafsir on Instagram: tafsir is not only used to explain verses, but also to frame contemporary events and offer moral reflection on public issues. At the same time, this practice highlights the need for interpretive caution, because social and political issues often require careful contextualization when connected to Qur'anic texts.

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<sup>26</sup> Author's documentation of @quranreview posts during August 2025

<sup>27</sup> Nurdin, "Tafsir Al-Qur'an Di Media Sosial (Karakteristik Penafsiran Pada Akun Media Sosial @Quranreview)"; Saudah, Fanirin, and Aminullah, "Analisis Pengaruh Akun Instagram @ Quranreview Terhadap Minat Followersnya Belajar Bahasa Arab."

<sup>28</sup> For more details about the content posted in each edition, please visit [https://drive.google.com/drive/folders/1UKbkyUDeUdA1B1FIpqHGOhXKgpqW\\_GK?usp=sharing](https://drive.google.com/drive/folders/1UKbkyUDeUdA1B1FIpqHGOhXKgpqW_GK?usp=sharing)

At the third level, namely the media object level, the users and followers of @quranreview are predominantly from millennial and Gen Z groups. This can be seen from the way followers respond to, comment on, and interact with each post. The comments generally show appreciation for the relevance of the content, the simplicity of the language, and the attractiveness of the visual design. However, follower engagement also indicates that audiences are not entirely passive. Some followers question the sources of interpretation used in certain posts, especially when the account does not provide detailed references to tafsir works, hadith, or scholarly explanations. This shows that the comment section functions not only as a space of appreciation, but also as a space where interpretive authority is negotiated, a pattern also found in studies of Qur'anic interpretation and Islamic authority on social media.<sup>29</sup>

Finally, at the experience level, the analysis focuses on followers' experiences with the content produced by @quranreview, including their engagement in the comments section and the direct experiences of students at UIN Sultan Maulana Hasanuddin Banten. This level is important because digital audience research does not only examine media content, but also how users experience, interpret, and give meaning to media practices in virtual spaces.<sup>30</sup> In the context of Qur'anic content on Instagram, user experience is also central because reception occurs through visual design, captions, comments, and interaction between account owners and followers.<sup>31</sup> The respondents' experiences were shaped partly by their prior knowledge of Quran Review and partly by their academic backgrounds in Islamic Education and Qur'anic Studies and Exegesis. Their responses are important because they represent young Muslim users who are not only active on social media, but also have academic exposure to Qur'anic and Islamic studies. This position allows them to appreciate the accessibility and attractiveness of @quranreview's content while also critically assessing the adequacy of its exegetical references.

Through these four levels of Cyber Media Analysis, @quranreview can be understood as a digital tafsir platform that combines visual design, contemporary issues, youth-oriented language, and religious messaging. Its strength lies in its ability to make Qur'anic reflections more accessible and emotionally relevant for Gen Z audiences. However, the analysis also shows that accessibility must be balanced with transparency of sources and interpretive accountability, especially when Qur'anic verses are used to respond to complex personal, social, and political issues.

### **3. Analysis of Respondents' Experiences with @quranreview Exegesis Content**

The experience level of Cyber Media Analysis focuses on how users encounter, interpret, and evaluate digital content. In this study, the respondents were students from the Islamic Education Program and the Qur'anic Studies and Exegesis Program at UIN Sultan Maulana

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<sup>29</sup> Naili Rosa Urbah Rusydiana et al., "Figuring And Disfiguring: Audience Participation In Qur'anic Exegesis on Instagram," *Journal of Asian Wisdom and Islamic Behavior* 3, no. 2 (September 28, 2025): 102–15, <https://doi.org/10.59371/jawab.v3i2.97>; A'lan Tabaika and Roibin, "Digital Dawah and The Reconstruction of Islamic Authority."

<sup>30</sup> Rulli Nasrullah, "Riset Khalayak Digital: Perspektif Khalayak Media Dan Realitas Virtual Di Media Sosial," *Jurnal Sosioteknologi* 17, no. 2 (September 2, 2018): 271, <https://doi.org/10.5614/sostek.itbj.2018.17.2.9>.

<sup>31</sup> Rizal Faturohman Purnama, "The Aesthetic Reception of The Quran in Instagram: Variations, Factors, and Religious Commodification," *ULUL ALBAB Jurnal Studi Islam* 21, no. 2 (December 29, 2020): 237–68, <https://doi.org/10.18860/ua.v21i2.9528>.

Hasanuddin Banten. These programs were selected because they include courses closely related to this study, such as *Ulum al-Qur'an*, *Ulum al-Hadith*, Living Qur'an and Hadith Studies, Tafsir, Tarbawi Tafsir, and Maudhui Tafsir. Their academic background is important because they are not only social media users, but also students who have basic exposure to Qur'anic and Islamic studies. Their responses help explain how young Muslim users receive @quranreview's content, while also revealing how accessibility, relevance, visual style, and exegetical authority are negotiated. This focus is consistent with digital audience research, which emphasizes that users are not merely recipients of media content, but also active interpreters who give meaning to digital practices in virtual spaces.<sup>32</sup>

In general, the respondents viewed @quranreview positively. They considered the account helpful because it presents Qur'anic messages in a language and visual format that are accessible to young audiences. AU, for example, stated that @quranreview helps her understand Islamic issues from the perspective of the Qur'an. She also perceived the account's language as warm, non-patronizing, and relevant to the emotional anxieties often experienced by young people. DN and NK gave similar responses by emphasizing that @quranreview's explanations are easy to understand and visually engaging. NK stated:

“QR's content always uses the right language; Gen Z like me have no trouble understanding the context and the language used. There's always new knowledge being shared with soothing words.”<sup>33</sup>

This response confirms that accessibility is one of the strongest aspects of @quranreview's reception among students. Previous studies on Qur'anic content on Instagram have shown that visual display, captions, and aesthetic presentation shape how users encounter Qur'anic messages in social media spaces.<sup>34</sup> However, the present study adds that accessibility is not produced by visual design alone. For the respondents, accessibility also emerges from the account's emotional tone, non-patronizing language, and ability to translate Qur'anic themes into expressions that feel close to Gen Z experiences. In this sense, @quranreview is not received only as visual religious content, but as a communicative space that validates users' emotional and spiritual concerns.

The respondents also appreciated @quranreview because its content is connected to issues that are close to their everyday lives. MG was interested in the post “For Those of You Who Are Lazy About Going to Work,” which he reinterpreted from the perspective of a student struggling with motivation. DN and NK were attracted to contents discussing public unrest from a Qur'anic perspective, while AU mentioned the post “Teacher = Burden? To All Teachers” as one of the most impactful. SZ, meanwhile, connected the post about financial hardship and prayer with her own experience during the Covid-19 pandemic, when her father faced layoffs and she almost stopped studying. She stated:

“Wow, that content about financial struggles really resonates with my own experience!

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<sup>32</sup> Nasrullah, “Riset Khalayak Digital: Perspektif Khalayak Media Dan Realitas Virtual Di Media Sosial.”

<sup>33</sup> Interview with NK, August 2025

<sup>34</sup> Purnama, “The Aesthetic Reception of The Quran in Instagram: Variations, Factors, and Religious Commodification”; Nurdin, “Tafsir Al-Qur'an Di Media Sosial (Karakteristik Penafsiran Pada Akun Media Sosial @Quranreview)”; Ulfa Azkia, Hasan Basri M. Nur, and Zainuddin T, “Studi Netnografi Akun Instagram @Quranreview Dalam Menyampaikan Dakwah Kepada Gen Z.”

Because, in my opinion, it's so closely related to what I went through back then when I almost dropped out of college and was at a loss about what to do, since my dad was facing layoffs in the pandemic (Covid-19). We all know that the pandemic was a test of faith for everyone. So, at that time, I really focused on strengthening my connection with Allah. I started by improving the quality of my prayers. Alhamdulillah, I received the financial means to continue my studies. Prayer really is truly amazing!"<sup>35</sup>

SZ's response illustrates the affective and biographical dimension of digital tafsir reception. Studies on digital religion and Instagram-based Qur'anic reception have shown that religious content becomes more meaningful when it is embedded in users' everyday experiences and affective needs.<sup>36</sup> The present finding goes further by showing that users do not merely feel represented by the content; they actively relocate the Qur'anic message into their own biographical narratives. SZ's response, for instance, transforms a post about financial hardship and prayer into a personal testimony about family crisis, educational continuity, and spiritual resilience during the Covid-19 period. This shows that Instagram-based tafsir is not only consumed as information, but also appropriated as a spiritual frame for interpreting lived experience.

However, the respondents did not receive @quranreview's content uncritically. Some raised concerns about the transparency of exegetical references. AF, for instance, appreciated the account's visual quality, accessible language, and relevance to current issues, but criticized the lack of explicit references in some posts. He stated:

"The visuals are engaging, the language is easy to understand, and the discussion is relevant to current issues. However, I feel there is a lack of explicit references. The content frequently includes quotes from verses or inspirational messages but does not always provide references to exegesis, hadith, or explanations by scholars. As a result, the message may be perceived merely as general motivation rather than in-depth knowledge."<sup>37</sup>

This criticism is central to the present study because it points to the main tension in Instagram-based tafsir: accessibility and popularity do not automatically guarantee interpretive authority. For students with Islamic studies backgrounds, the presence of Qur'anic verses must ideally be accompanied by clear references to tafsir, hadith, or scholarly explanations. SZ also expressed a similar concern by noting that some contents do not include complete sources, even though Gen Z needs Qur'anic verses, interpretations, and hadith as guidelines for responding to everyday issues.

The respondents also commented on visual consistency. DN observed that @quranreview's animated openings are generally attractive, but not all images align with the theme being discussed. SZ similarly noted that some templates and cover designs are sometimes less appealing or not fully consistent with the theme. This shows that visual design is not merely decorative in Instagram-based tafsir. It shapes credibility, attention, and the way religious messages are received by users.

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<sup>35</sup> Interview with SZ, August 2025

<sup>36</sup> Purnama, "The Aesthetic Reception of The Quran in Instagram: Variations, Factors, and Religious Commodification"; A'lan Tabaika and Roibin, "Digital Dawah and The Reconstruction of Islamic Authority."

<sup>37</sup> Interview with AF, August 2025

The findings above show that @quranreview represents a form of Qur'anic interpretation adapted to the communicative style of Instagram. Its content is presented through short explanations, attractive visual design, thematic issues, and language close to the daily experiences of young Muslims. This format makes Qur'anic messages more accessible to millennial and Gen Z audiences, particularly students who use social media not only for entertainment and self-presentation, but also for religious learning and reflection. However, the respondents' experiences also show that accessibility is not sufficient. Students appreciated @quranreview because it connects Qur'anic verses with contemporary issues such as anxiety, work, family, financial hardship, teachers' welfare, social unrest, and youth motivation. At the same time, AF and SZ criticized the lack of explicit references to tafsir, hadith, or scholarly explanations in some posts. These criticisms are important because the respondents are students with academic exposure to Islamic studies, so their reception reflects not only appreciation for visual and accessible content, but also concern for scholarly accountability.

Therefore, @quranreview can be understood as a digital tafsir platform that offers both opportunity and challenge. Its main contribution lies in its ability to make Qur'anic messages meaningful for young audiences and to expand access to Qur'anic learning beyond formal spaces. At the same time, it faces the challenge of strengthening interpretive literacy, providing clearer references, and distinguishing more carefully between tafsir, da'wah, religious motivation, and personal reflection. This conclusion does not simply confirm previous studies on digital tafsir. It refines them by showing that Gen Z Muslim students can occupy a dual position: they are attracted to accessible and affective religious content, but they also expect interpretive credibility, thematic coherence, and clearer scholarly accountability.

## Conclusion

This study demonstrates that the digitalization of Qur'anic exegesis on Instagram has created a new mode of religious learning that is visual, concise, affective, and closely connected to the everyday experiences of young Muslims. Through the case of @quranreview, this study shows that Qur'anic messages are no longer encountered only through printed tafsir works, formal study circles, or conventional religious lectures, but also through Instagram posts that combine selected verses, contemporary issues, visual design, and accessible language. Using Cyber Media Analysis, the study found that @quranreview operates across four interrelated levels: the media space of the Instagram account, the media documents in the form of posts and captions, the media objects reflected in follower engagement, and the experience level represented by student reception.

The findings indicate that @quranreview's main strength lies in its ability to popularize Qur'anic messages among millennial and Gen Z audiences. Its visual style, thematic content, and emotionally resonant language allow students to relate Qur'anic reflections to issues such as anxiety, laziness, financial hardship, teachers' welfare, public unrest, family problems, and youth motivation. The respondents from UIN Sultan Maulana Hasanuddin Banten generally appreciated the account because it presents religious messages in a way that is easy to understand, relevant to current issues, and close to their personal experiences. However, accessibility does not automatically guarantee exegetical authority. Several respondents, especially those with academic exposure to Islamic studies, raised concerns about the lack of

explicit references to tafsir, hadith, or scholarly explanations in some posts. This shows that young Muslim users may appreciate concise and visually attractive religious content, but they still expect clearer source transparency and stronger scholarly accountability.

This study concludes that @quranreview represents a form of popular tafsir that reflects both the opportunities and challenges of digital religious communication. Its main contribution lies in its ability to make Qur'anic messages meaningful for young audiences and to expand access to Qur'anic learning beyond formal spaces. At the same time, it faces the challenge of strengthening interpretive literacy, providing clearer references, and distinguishing more carefully between tafsir, da'wah, religious motivation, and personal reflection. Future studies may expand this research by comparing @quranreview with other Qur'anic or Islamic content accounts, analyzing a longer period of posts, examining larger and more diverse follower groups, or investigating how digital tafsir affects users' religious understanding over time.

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