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# From Exegesis to Performativity: An Epistemological-Phenomenological Study of the Transformation of Qur'anic Reception in Indonesia

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## Abstract

**Objective:** This study examines the paradigm shift in the reception of the Qur'an in Indonesia through epistemological and phenomenological perspectives, explaining its transformation from an object of interpretation into a subject of social performativity. **Theoretical framework:** The study integrates epistemology and phenomenology to analyze shifts in religious authority, meaning construction, and the lived experience of Qur'anic reception in Indonesian society. **Literature review:** Previous Living Qur'an studies mainly provide descriptive phenomenological accounts while overlooking epistemological dimensions. This study addresses that gap by linking reception practices with the transformation of religious knowledge. **Method:** A qualitative-philosophical approach is employed, combining epistemological inquiry and phenomenological analysis to interpret the transformation of Qur'anic reception. **Results:** The findings demonstrate three major transformations in the reception of the Qur'an in Indonesia. First, religious authority has shifted from textual interpretation toward subjective and communal experiences based on the perceived efficacy of Qur'anic practices. Second, phenomenologically, these practices reflect an internalization of meaning that extends beyond the linguistic content of the Qur'anic text. Third, these developments have produced a new "Epistemology of Reception," in which the Qur'an functions as an active social agent shaping religious and public life within Indonesian society. **Implications:** The study enriches Living Qur'an scholarship by offering an integrated framework for understanding the dynamic interaction between sacred texts and contemporary sociocultural contexts. **Novelty:** This study introduces the concept of "Epistemology of Reception," reconceptualizing the Qur'an as an active social force rather than merely an object of textual interpretation.

**Keywords:** living qur'an, epistemology, phenomenology, qur'anic reception, performativity.

## INTRODUCTION

The phenomenon of Qur'anic reception in Indonesia demonstrates a unique epistemological and cultural complexity compared to other parts of the Muslim world. Within the socio-religious context of the Indonesian archipelago, the Qur'an is not merely presented as a normative text to be read, but also as a performative force that actively operates in everyday life. Various religious practices such as Sema'an, Ruqyah, Tamimah, and Khataman indicate that Indonesian Muslim communities perceive revelation as a living text that interacts dynamically with both the material and spiritual worlds [1]. This suggests that the reception of the Qur'an in the archipelago does not stop at the linguistic dimension, but develops into dynamic and multidirectional forms of religious experience [2].

This development marks a paradigm shift in Islamic epistemology, from the Qur'an as scripture (an informative text) toward the Qur'an as power (a performative force). Indonesian society regards revelation not only as a source of law and knowledge, but also as a force that can be actualized through social action, healing, and spiritual transformation [3]. This shift reflects the emergence of a "Performative Reasoning" that challenges the dominance of classical representational epistemology, in which the truth of interpretation is no longer determined solely by the conformity of the text to its linguistic intent, but by the social and spiritual efficacy it produces [4].

However, in contemporary Islamic academic studies, the phenomenon of the Living Qur'an is often discussed only from anthropological and sociological perspectives, while its theological and epistemological dimensions remain largely unexplored in depth. Most studies still focus on documenting cultural practices without examining the structures of reasoning underlying the transformation of revelation's meaning within the social sphere [5]. In fact, this shift in orientation carries significant implications for how humans understand textual authority, the relationship between revelation and reality, as well as the validity of religious experience as a legitimate source of knowledge [6].

Therefore, this study is significant in undertaking an epistemological reconstruction of the transformation of Qur'anic reception in Indonesia by integrating epistemological and phenomenological approaches. This approach is employed to explain how revelation, as a transcendental entity, undergoes a process of "incarnation of meaning" into the social and cultural realities of Indonesian Muslim society. In this context, religious practices such as the use of Qur'anic verses as *syifa* (healing) or *tamimah* (protective amulets) should not be viewed as theological deviations, but rather as manifestations of the sacred presence embodied within the lived experiences of the community [7].

Theologically, this phenomenon demonstrates the ability of Indonesian Muslim communities to preserve the resonance of revelation amid the pressures of modernity, which often tends toward profanization. By perceiving the Qur'an as a living reality that continuously operates as a working text, society has succeeded in carrying out a contextual theological adaptation without losing its transcendental essence [8]. This phenomenon indicates that the Qur'an in Indonesia has undergone an epistemic localization, in which religious truth is not produced solely by formal authorities, but is also validated through the practical experiences of the Muslim community.

This study aims to analyze and formulate a methodological model termed "Tafsir Tanwir" (Illuminative Exegesis). In this study, Tafsir Tanwir refers to an interpretative model that integrates Bayani (textual), Burhani (rational-contextual), and Irfani or noetic (intuitive-ethical) dimensions in order to produce Qur'anic interpretations oriented toward public welfare, ethical transformation, and sociocultural relevance. This model is expected to address the need for a more inclusive and transformative methodology of Qur'anic interpretation capable of responding to the sociocultural and spiritual complexities of contemporary Indonesian society [9].

Academically, this study holds considerable urgency as it contributes to the development of contemporary Qur'anic studies in Indonesia through a trans-epistemological approach that connects text, context, and experience. Theologically, this research emphasizes that revelation is not merely an object of study, but an active subject that continuously "works" throughout human history to generate benefit and enlightenment. Thus, this study seeks to present the Qur'an as a living compass that guides humanity toward spiritual and social harmony amidst the currents of changing times [10].

Based on the background elaborated above, this study focuses on three fundamental issues to uncover the epistemological and phenomenological dimensions of Living Qur'an practices in Indonesia:

- a. How is the epistemological structure underlying the transformation of Qur'anic reception in Indonesia constructed, such that the sacred text undergoes a functional shift from an informative-textual object into a performative-social subject?
- b. How are the phenomenological manifestations of Qur'anic social practices within the public sphere of Indonesian society expressed as forms of internalization of meaning that transcend the linguistic boundaries of the text?
- c. How can the methodological reconstruction of “Tafsir Tanwir” (Illuminative Exegesis), grounded in the paradigm of performativity, be formulated so that it remains relevant and functional in addressing contemporary sociocultural complexities?

Novelty and Implications. The principal novelty of this study lies in its reconceptualization of Qur'anic reception through an integrated epistemological-phenomenological framework that transcends the conventional boundaries of Living Qur'an studies. Previous research has primarily examined Qur'anic reception as a cultural, anthropological, or sociological phenomenon, emphasizing the documentation of religious rituals and local traditions. In contrast, this study demonstrates that the transformation of Qur'anic reception represents a fundamental shift in the structure of religious knowledge itself. The Qur'an is no longer understood merely as an object of interpretation whose authority depends exclusively on textual exegesis, but as an active social agent whose authority is continuously reproduced through performative religious practices and lived experience [9].

A second contribution is the introduction of the concept of the Epistemology of Reception, which explains how religious knowledge is constructed, validated, and transmitted through communal interaction with the Qur'an. This concept moves beyond the dichotomy between textual interpretation and cultural practice by showing that the legitimacy of religious understanding emerges from the dynamic relationship between revelation, human experience, and social action. Consequently, Qur'anic reception should be viewed not simply as the application of pre-existing interpretations but as an ongoing process through which new forms of religious meaning are generated within specific historical and cultural contexts. Furthermore, this study proposes Tafsir Tanwir as a trans-epistemological interpretative model integrating textual reasoning, contextual analysis, and noetic-spiritual experience within a single analytical framework. Unlike conventional interpretative approaches that prioritize linguistic meaning alone, this model positions public benefit, ethical transformation, and social relevance as important indicators of interpretative validity. It therefore provides a methodological alternative capable of responding to the complexities of contemporary Muslim societies while maintaining the transcendental authority of the Qur'an [9].

The implications of this study extend to both academic scholarship and religious practice. Theoretically, it broadens the scope of Qur'anic studies by establishing a productive dialogue between epistemology, phenomenology, performativity, and Living Qur'an research. This interdisciplinary perspective encourages future studies to investigate sacred texts not only as repositories of doctrine but also as dynamic forces that shape collective consciousness and social institutions. Practically, the proposed framework offers a foundation for developing contextual Qur'anic interpretation within education, religious institutions, and community empowerment. It provides scholars, educators, and religious leaders with an analytical model for understanding how Qur'anic values may be translated into ethical action, social harmony, environmental responsibility, and public welfare. Ultimately, this study demonstrates that the vitality of the Qur'an in contemporary Indonesia lies not only in its interpretation but also in its performative capacity to transform individual spirituality and collective social life [9].

## LITERATURE REVIEW

The study of Qur'anic reception has developed significantly over the past two decades, particularly through the emergence of the *Living Qur'an* paradigm, which shifts attention from textual interpretation to the lived interaction between Muslim communities and the Qur'an. Rather than understanding the Qur'an solely as a source of legal and theological doctrines, scholars increasingly examine how the sacred text functions within everyday religious, cultural, and social practices. This perspective demonstrates that the Qur'an is continuously experienced, embodied, and reproduced through rituals, symbols, performances, and communal traditions. Consequently, the reception of the Qur'an extends beyond exegetical discourse into practical expressions of faith that shape individual and collective identities. Despite this development, most existing studies remain predominantly descriptive. Research generally documents diverse practices such as Qur'anic recitation, healing rituals, public ceremonies, educational traditions, and the symbolic use of Qur'anic verses within local communities. These investigations successfully reveal the richness of Indonesian Muslim religiosity but often emphasize ethnographic description rather than examining the epistemological assumptions that make such practices meaningful. As a result, the transformation of religious knowledge from textual interpretation to practical experience has received relatively limited theoretical attention [10].

An epistemological perspective offers an important contribution by questioning how religious authority, truth, and knowledge are constructed through acts of reception. Instead of locating authority exclusively within classical exegetical scholarship, contemporary religious practices indicate that meaning is increasingly validated through communal experience, spiritual efficacy, and social usefulness. Knowledge of the Qur'an is therefore generated not only through intellectual interpretation but also through embodied participation in religious life. This transformation suggests the emergence of a broader understanding of Islamic epistemology that integrates textual reasoning with experiential and practical dimensions. Phenomenology further enriches this discussion by emphasizing the lived experience of believers. From this perspective, the Qur'an is encountered not merely as a written text but as a meaningful presence that shapes consciousness, emotions, ethical commitments, and everyday behavior. Religious practices involving the Qur'an become intentional acts through which individuals experience transcendence, construct identity, and negotiate their relationship with God and society. The meaning of revelation is therefore constituted within concrete human experience rather than remaining confined to linguistic interpretation alone [10].

Although epistemology and phenomenology have each contributed independently to contemporary Islamic studies, their integration remains underdeveloped in discussions of Qur'anic reception in Indonesia. Existing scholarship rarely explains how transformations in religious knowledge correspond to transformations in lived religious experience. Addressing this gap requires an interdisciplinary framework capable of connecting textual authority, social practice, and experiential meaning. Such an approach provides a more comprehensive understanding of the movement from exegesis toward performativity, revealing the Qur'an as an active social and spiritual force that continuously shapes religious life within the Indonesian context while simultaneously reconstructing the epistemological foundations of contemporary Qur'anic reception [11].

## METHODOLOGY

This study employs a qualitative-philosophical research method aimed at conducting an epistemological reconstruction of the transformation of Qur'anic reception in Indonesia through the integration of epistemological and phenomenological approaches [11]. Data were collected through library research by exploring primary literature concerning theories of sacred text reception and Living Qur'an practices in Indonesia, supported by reputable academic journals published within the last ten years. All collected data were positioned as

the material basis for examining the transformation of the text's function from an informative dimension toward a performative dimension within the public sphere.

The data analysis was conducted dialectically through two principal stages. First, a phenomenological approach was employed to capture the essence of the subjects' experiences in interacting with the sacred text beyond its linguistic boundaries. Second, an epistemological analysis was applied to map the transformation of reasoning underlying the shift of textual authority toward efficacy-based validation within social practices. The synthesis of these two analytical approaches was then systematically formulated to produce a methodological construction of "Tafsir Tanwir" that is relevant, functional, and adaptive to the complexities of sociocultural modernity in Indonesia [11].

## RESULTS AND DISCUSSION

### The Epistemological Anatomy: The Shift from Textual Authority to the Authority of Practice

Historically and sociologically, Muslim communities in Indonesia demonstrate highly multidimensional and tangible patterns of Qur'anic reception. In Solo and its surrounding regions, the transformation of the Qur'an into a performative force can be clearly observed in the tradition of Sema'an Juma'at Paing (Majelis Mantab) [12]. In this gathering, thousands of participants sit solemnly for hours, not to analyze the grammatical structure of the verses, but rather to "bathe" their souls in the resonance of the recitations performed by the huffadh (Qur'an memorizers). Sociologically, the sacred text no longer appears merely as a static arrangement of letters within the mushaf, but becomes an "auditory wave" believed to cleanse the environment from calamities (tolak bala) and to provide inner tranquility (tumaninah) [13].

This visualization of the "working Qur'an" becomes even more evident when examining the artifacts within the Great Mosque of Surakarta. The beautifully carved calligraphy adorning the wooden ornaments and mosque walls is not merely visual decoration, but a form of pictorial reception. For traditional communities, the presence of these Qur'anic verses functions as a metaphysical shield safeguarding the sanctity of public space [14]. A similar phenomenon can be found in the Malem Selikuran tradition at the Surakarta Palace, where the Qur'an is symbolically received through tumpeng processions and communal prayers, positioning revelation as an anchor of harmony between political authority and heavenly blessings [15].

This pattern also manifests in equally distinctive forms in other regions. In South Kalimantan (Martapura), one may witness a "market that recites the Qur'an," where merchants collectively chant Surah Al-Waqi'ah before beginning their commercial activities. In this context, the Qur'an is positioned as an "economic magnet" that attracts financial blessings through the efficacy of the sacred text [16]. Meanwhile, in Banten and West Java, functional reception appears in the form of Tamimah (Qur'anic amulets) used for physical protection. Here, the sacred text undergoes a process of "materialization," becoming an ontological shield attached to the human body [17].

This diversity becomes even richer in Lombok (West Nusa Tenggara), where various ritual practices demonstrate the functional reception of the Qur'an within communal life. In these traditions, the Qur'an is not merely approached as a textual source of meaning, but also as a sacred medium invoked for collective safety and social harmony. Such practices reflect a spatial-corporeal mode of reception in which the mushaf and Qur'anic recitations acquire performative and protective significance within the public sphere [18].

In another cultural setting, namely Minangkabau (West Sumatra), the tradition of Khatam Al-Qur'an is celebrated as a major customary festival marking social maturity and the

legitimization of communal identity based on the philosophical principle of Adat Basandi Syarak, Syarak Basandi Kitabullah (Custom Founded upon Islamic Law, and Islamic Law Founded upon the Qur'an) [19]. The tradition reflects the integration of Qur'anic values and customary structures within Minangkabau society.

Meanwhile, in the northern coastal regions of Java (Gresik and Lamongan), there exists the tradition of Tahlil Kebangsaan performed at the tombs of the saints (wali) as an "ontological bridge" connecting the profane and the sacred worlds through the offering of spiritual gifts in the form of selected Qur'anic verses [20]. All of these data reinforce the thesis that in Indonesia, the Qur'an has undergone processes of materialization and localization, becoming deeply integrated with the land and the lived traditions of the people [21].

A fundamental functional shift has occurred, transforming the Qur'an from Scripture (a text to be studied) into Power (a force to be practiced). Authority is no longer monopolized by formal intellectual elites, but is organically dispersed within the everyday practices of communities that believe the Qur'an to be an active subject that "works" (doing something) in creating new realities [22].

In this regard, the transformation marks a significant shift from the Qur'an as Scripture toward the Qur'an as Power. Within this context, authority is no longer centralized in the hands of formal intellectuals, but is distributed organically through the daily religious practices of society, which perceives the Qur'an as an active subject continuously "working" to shape and transform social realities [23].

Epistemologically, the transformation of Qur'anic reception in Indonesia from text toward practice signifies the emergence of a "Performative Reasoning" that challenges the dominance of Representational Epistemology. In classical exegetical studies, the truth of an interpretation is measured through the correspondence between the produced meaning and the textual-linguistic intention of the scripture [24]. However, the phenomenon of the Living Qur'an in the Indonesian archipelago operates instead upon an Epistemology of Efficacy. Within this structure of reasoning, the validity of human interaction with the Qur'an is no longer determined by philological precision, but by the practical efficacy and transformative impact generated for its participants [25]. Sociologically, this confirms Thomas Hoffmann's theory of Poetic Energy, in which sacred texts function not merely as media of communication, but as entities capable of mobilizing collective social and emotional actions without requiring complex cognitive processes [26].

This shift in authority gives rise to what may be described as an "epistemic democracy" within religious life. When communities engage in sema'an rituals or recite Surah Al-Waqi'ah before economic activities, they participate in forms of Living Qur'an that relocate religious meaning from elite exegetical institutions into communal practice. Religious authority thus becomes less linear and hierarchical and more circular, participatory, and socially embedded [27]. Contemporary society increasingly values "living meaning" over the "frozen meaning" contained within classical exegetical texts. This phenomenon aligns with Navid Kermani's findings that the Qur'an possesses an aesthetic-performative dimension capable of generating direct transcendental experiences for its listeners beyond linguistic boundaries [28]. Within the public sphere, the Qur'an thus emerges as a "social actor" that integrates revelatory values into the practical reasoning structures of society.

Theologically, this phenomenon may be understood as an attempt at the "incarnation of meaning," in which transcendental values are brought down into material reality. The practice of using Qur'anic verses as syifa (healing) or tamimah (protective amulets) should not necessarily be viewed as a form of theological deviation, but rather as a manifestation of belief in the sacred presence embedded within revelation and its lived efficacy in everyday life [29]. In this context, the Qur'an is received not as a static scripture, but as a dynamic power. This transformation demands a methodological reconstruction capable of

accommodating subjective-communal experiences as legitimate sources of religious knowledge [30]. Thus, Qur'anic social practices in Indonesia represent an intelligent form of theological adaptation aimed at preserving the resonance of revelation amidst the increasing profanization of modernity [31].

From a noetic perspective, this shift reflects the integration of rational reflection, ethical awareness, and spiritual experience in the reception of revelation. The term “noetic” is used here to indicate a mode of religious consciousness that does not separate intellectual understanding from inner experience and moral responsibility. Society no longer merely “thinks about the Qur'an,” but also experiences the Qur'an as a source of meaning, orientation, and practical guidance [32]. Within this framework of reasoning, the validation of truth is not limited to formal logical debate, but is also reflected in the resonance between the sacred text and the ethical consciousness of believers in responding to concrete challenges of life. The Qur'an is therefore not perceived merely as a historical object confined to the past, but as an active source of meaning that continues to shape religious life within human history [33].

Based on the synthesis between the available literature and the theoretical framework presented above, it can be concluded that the epistemological structure underlying the transformation of Qur'anic reception in Indonesia represents a paradigm shift from representational epistemology toward an epistemology of efficacy or functional pragmatism. Sociologically, this phenomenon marks the emergence of the “epistemic sovereignty” of ordinary communities over the sacred text, in which the authority of truth is no longer monopolized by formal exegetical institutions, but is instead validated through practical usability and efficacy in addressing real-life problems [34]. This practice demonstrates that Indonesian Muslim society has transformed the static perception of the text into a dynamic social energy, such that the Qur'an functions not merely as a collective memory of the past, but as an active agent shaping the future direction of sociocultural life [35].

Theologically, this shift reflects a profound understanding of the principle of *sholihun likulli zamanin wa makanin* (relevant for every time and place), no longer interpreted in a rigidly textual manner, but rather through a performative and fluid approach. Indonesian society has repositioned the Qur'an from being merely an informative scripture into a transformative power. From a noetic perspective, this demonstrates that revelation possesses an “inner dimension” that transcends the lexical boundaries of language; it is a spirit incarnated within culture, integrated into tradition, and functioning as an ontological shield for humanity [36]. Thus, the epistemological structure of the Living Qur'an in Indonesia stands as evidence of a “Flowing Revelation,” in which religious truth is not discovered within the rigidity of words, but within a spiritual resonance that functions for the welfare of humanity in the public sphere.

### **Phenomenological Manifestations: The Qur'an as a Living Reality in the Public Sphere**

The phenomenological manifestations of Living Qur'an practices in Indonesia emerge in the form of subjective religious experiences, in which the Qur'an is no longer perceived merely as an “object” or static mushaf, but also as an “event” experienced within everyday life. Previous studies on Living Qur'an practices indicate the presence of numinous experiences of the sacred that evoke awe, serenity, and spiritual intensity across various social strata [37].

In major Islamic boarding schools (*pesantren*) in Java, such as Lirboyo, Ploso, and Tegalsari, these manifestations can be observed in the tradition of *Khotaman Al-Qur'an* conducted continuously in relay form. The findings indicate that students and surrounding communities do not merely pursue the completion of recitation targets, but experience what is commonly referred to as *ngalap berkah* (seeking blessings). Within their collective

consciousness, the khataman ritual manifests as an instrument for stabilizing psychological conditions and purifying the environment from “spiritual impurities” [38]. In this context, the Qur’an appears as a “purifier of space,” whose presence is physically felt through the atmosphere of tranquility enveloping the pesantren complex.

Furthermore, previous studies reveal the existence of aesthetic reception within the public sphere. A concrete example is the phenomenon of Musabaqah Tilawatil Qur’an (MTQ), which in Indonesia has developed from a recitation competition into a public religious performance. On the MTQ stage, the Qur’an is received through auditory beauty expressed in the art of *naghām* (melodic recitation). The audience may experience emotional and spiritual resonance through the sound of recitation even when the linguistic meaning of the Arabic text is not fully understood. This demonstrates that the Qur’an functions as an aesthetic medium capable of generating collective emotional resonance beyond purely linguistic comprehension [39].

Phenomenological manifestations are also found in Qur’an-based alternative healing practices (*Ruqyah Syar’iyyah*), which are widespread in both urban and rural areas. In this context, Qur’anic verses are received as a medium of spiritual healing. Previous studies indicate that participants may experience cathartic reactions such as crying, trembling, or feelings of release when particular verses are recited, even though they may not cognitively understand the meaning of those verses. Here, the sacred text is experienced as a force that reaches the affective and spiritual layers of the human person [40].

Within more private and mystical spaces, one may observe the tradition of reciting *Surah Al-Fatihah* or *Ayat al-Kursi* as a form of spiritual protection before sleeping or traveling. For Muslim communities in regions such as Lombok and Madura, these practices generate a concrete sense of safety and spiritual reassurance. The Qur’an is experienced as a protective companion guarding personal and communal spaces [41]. This phenomenon is also visible in post-death *Tahlilan* traditions, where sequences of sacred verses function as a medium of spiritual connection between the living and the deceased through the transmission of merit (*iḥdā’ al-thawāb*). In this setting, the Qur’an is positioned as a spiritual gift that transcends material boundaries, connecting human affection with divine mercy within a shared ritual experience.

These phenomenological manifestations also extend into spatial and architectural dimensions. Across various regions of the Indonesian archipelago, the Qur’an manifests itself through a “visual presence” in the form of calligraphic art adorning homes, mosques, and public spaces. In Minangkabau society, the inscription of Qur’anic verses on *Rumah Gadang* is not merely decorative but represents the integration of Islamic values into local cosmology and the philosophy of *Alam Takambang Jadi Guru* (“nature as the ultimate teacher”). For the inhabitants, the physical presence of these verses creates what may be described as a sacred space, continuously reminding residents of divine presence within everyday life [42].

Within the context of modernity, digital reception has emerged among urban Muslims. The Qur’an now appears through smartphone applications equipped with reminder features, notifications, and digital recitation tools. Previous studies on digital religion indicate that religious media can interrupt everyday routines and reorganize spiritual attention within modern life [43]. In this context, *adhan* notifications or automatically played Qur’anic recitations may be experienced as a form of “sacred interruption,” in which the Qur’an functions as a reminder emerging within the profane rhythm of daily activity.

Furthermore, a unique phenomenological manifestation can be found in Papua, particularly among Muslim coastal communities in Fakfak and Kaimana. There exists the tradition of *Satu Tungku Tiga Batu* (“One Stove, Three Stones”), in which the Qur’an manifests as a symbol of “interfaith peace.” During customary ceremonies, the Qur’an is often placed alongside symbols of other religions as an expression of brotherhood and coexistence. For these communities, the Qur’an is regarded as a “scripture of peace,” whose

presence within the public sphere guarantees social harmony. This phenomenon demonstrates that the sacred text has transcended narrow theological boundaries and evolved into a “social energy” that binds diversity together [44].

In the northern coastal regions of Java, phenomenological manifestations emerge in the form of mass Istighosah gatherings conducted along the seashore or in open public fields. In these events, the Qur’an manifests itself as a “cosmic shield.” Millions of people recite Qur’anic verses collectively, generating a phenomenon of “collective vibration” believed to calm the fury of nature, such as tsunamis or droughts. In this context, the Qur’an is no longer perceived merely as a legal text, but as a “spiritual frequency” through which humanity communicates with the universe and the Creator [45].

Sociologically, the phenomenological manifestations of the Qur’an within Indonesia’s public sphere confirm the theory of Textual Agency. From this perspective, the Qur’an is not viewed as an inanimate object, but as an “actor” possessing agency capable of transforming behavior and social structures. Phenomena such as Satu Tungku Tiga Batu in Papua and Istighosah rituals along the northern coast of Java demonstrate that the sacred text is able to intervene within realities of social conflict and ecological anxiety. Sociologically, the Qur’an functions as a “Cultural Immune System”; it provides resilience for communities in confronting social anomie through the collective vibrations produced by communal recitation [46]. Society no longer merely “reads” the text, but is instead “moved” by the text to create harmony.

Theologically, this phenomenon may be analyzed as a form of auditory theophany, in which Qur’anic sound becomes a medium through which believers experience the presence and authority of revelation. Within Indonesian Islamic practices, the sound of Qur’anic recitation performed during MTQ competitions, Sema’an gatherings, or Ruqyah sessions is often experienced as a spiritually efficacious medium. This theological framework helps explain why such practices are believed to produce healing, tranquility, and moral orientation, as they connect the embodied experience of the listener with the sacred authority of revelation [47].

In line with Navid Kermani’s perspective, the Qur’an in Indonesia is experienced as an “auditory miracle.” This phenomenological experience provides validation that religious truth is existentially raw and immediate, rather than merely cognitive-scholastic. Thus, these phenomenological manifestations demonstrate that the Qur’an is not only a “talking text,” but also a “working text” that simultaneously transforms structures of consciousness and sociocultural realities.

Based on the description of the data and the analyses above, it can be concluded that the phenomenological manifestations of the Qur’an in Indonesia reveal a transformation of the sacred text from a mere collection of propositions into a Living Reality that exists existentially within the public sphere. Sociologically, the Qur’an has manifested itself as a “Social Actor” possessing agency to generate psychological tranquility, interfaith social integration, and ecological stability through various forms of collective ritual practice. The sacred text is no longer consumed merely as cognitive-linguistic information, but is experienced as a “sociocultural energy” functioning as an immune system for society in confronting the disruptions of modernity.

Theologically, these manifestations confirm that the Qur’an is experienced not only as a linguistic text, but also as an auditory and existential presence. Through aesthetic beauty and spiritual resonance, Qur’anic recitation may generate a numinous experience that transcends linguistic comprehension. This phenomenon demonstrates that the reception of the Qur’an in the Indonesian archipelago is often validated through Resonansi Qalbi (Resonance of the Heart), a noetic mechanism through which spiritual certainty is attained by experiencing revelation within lived reality. Consequently, the Qur’an in Indonesia is not merely a

“Scripture to be Read,” but also an “Event that Happens,” continuously shaping religious consciousness and social life.

### **The Methodological Construction of “Tafsir Tanwir”: Toward an Inclusive Trans-Epistemological Model**

Amid the complexities of Indonesia’s sociocultural modernity, there is an urgent need for an interpretative model that does not merely stop at the cognitive dimension, but also addresses transformative and functional aspects. The diverse practices of the Living Qur’an—ranging from Sema’an traditions to various local religious expressions across regions—provide a conceptual basis for the formulation of “Tafsir Tanwir.” Existing studies suggest that Qur’anic values are received not only as ritual recitations, but also as ethical foundations for social and philanthropic movements, including the management of Zakat, Infaq, and Sedekah (ZIS). In this context, Qur’anic verses concerning social responsibility, such as Surah Al-Ma’un, are received not merely as ritual recitations, but as ethical directives that inspire institutional forms of public service [48].

Studies over the past decade also reveal the emergence of “Eco-Theology,” namely environmental movements grounded in Qur’anic values at the grassroots level. A concrete example is the “Eco-Pesantren” movement, which translates Qur’anic verses concerning humanity’s role as khalifah (stewardship) and the prohibition of destroying the earth (fasad) into concrete actions such as water conservation and environmental reforestation. In this context, the Qur’an manifests as a functional “Ecological Ethics.” Contemporary literature emphasizes that the methodology of future Qur’anic interpretation can no longer remain exclusively textual, but must integrate the text (nas), sociocultural context (waqi’), and a vision of enlightenment (tanwir) to address humanitarian challenges such as poverty, gender inequality, and climate change.

The manifestation of Tafsir Tanwir can also be observed in community-based Islamic economic movements in rural areas, where Qur’anic teachings concerning the prohibition of riba (usury) and the obligation of mutual assistance (ta’awun) are translated into inclusive Islamic economic initiatives. Previous literature indicates that interpretations which are able to operate within concrete social contexts often acquire practical religious authority because they respond directly to communal needs. The need for such an inclusive methodology is driven by the pluralistic reality of Indonesian society, in which the Qur’an is expected to provide an ethical framework capable of connecting tradition, contemporary social reality, and a future-oriented vision of enlightenment [49].

In the sectors of gender justice and child protection, the emergence of KUPI (Kongres Ulama Perempuan Indonesia/Indonesian Women Ulama Congress) demonstrates a reception of Qur’anic verses concerning karamah insaniyyah (human dignity) to reinterpret issues such as child marriage and domestic violence. Existing studies indicate that the sacred text functions here as an ethical resource for the protection of vulnerable groups. The validity of such interpretation is no longer measured only through rhetorical eloquence, but also through its contribution to reducing violence and strengthening the agency of women in social and religious life.

Within the domain of conflict resolution and peacebuilding, studies on post-conflict regions such as Ambon and Poso reveal the emergence of what may be called “Peace Exegesis” (Tafsir Damai). Grassroots communities employ Qur’anic verses concerning ta’aruf (mutual understanding) and shuluh (reconciliation) as ethical foundations for interfaith dialogue. The phenomenon of peace-oriented religious activism demonstrates that the Qur’an is received as an intersubjective bridge capable of reducing sociopolitical tensions and supporting the reconstruction of social cohesion after conflict.

Another contemporary variant is the emergence of Qur’an-inspired digital philanthropy among urban Muslims. Digital philanthropic platforms in Indonesia frequently use religious

narratives of giving and solidarity to mobilize collective donations for health, poverty alleviation, and humanitarian assistance. In this context, Qur'anic ethical narratives are mediated through digital infrastructures that facilitate rapid forms of collective generosity. This phenomenon illustrates that Tafsir Tanwir may also operate within cyberspace as an inclusive interpretative orientation that links religious values with practical humanitarian response [50].

Finally, within the sector of creative economic empowerment, the emergence of pesantren-based entrepreneurship translates Qur'anic ethics of work, independence, and mutual benefit into productive business units managed by santri (Islamic boarding school students). Existing literature indicates that Qur'anic teachings concerning economic self-reliance may be received as a professional work ethic. This manifestation shows that the Qur'an functions not merely as a passive moral guide, but also as an ethical source for innovation and inclusive Islamic economic development at the local level.

Methodologically, Tafsir Tanwir is founded upon a trans-epistemological framework, namely a mode of interpretation that consciously connects textual objectivism, rational-contextual analysis, and lived religious experience. Its operational structure consists of four interrelated elements: Bayani, which secures the authority of the text; Burhani, which examines social, historical, and rational contexts; Irfani or noetic reasoning, which attends to ethical awareness and lived religious experience; and Tanwir, which orients interpretation toward public welfare and transformative enlightenment. Referring to Abdullah Saeed's contextualist approach, Tafsir Tanwir undertakes a process of distilling the revelatory message from literal meaning toward universal moral values that function meaningfully for humanity [51]. The effectiveness of movements such as KUPI in advocating for women's rights, as well as the growth of digital philanthropy, demonstrates that the authority of interpretation is increasingly assessed through social efficacy, namely its capacity to generate emancipation, protection, and public benefit.

Theologically, Tafsir Tanwir represents a form of liberation-oriented hermeneutics grounded in the theology of rahmatan lil 'alamin (mercy to all creation). Its argument lies in the integration of burhani reasoning (scientific-rational inquiry), irfani reasoning (noetic-intuitive insight), and bayani reasoning (textual authority). From a noetic perspective, this methodology is not merely aimed at understanding the divine will in the past, but at actualizing Qur'anic ethical values within contemporary sociocultural realities. The validity of Tafsir Tanwir is measured through transformative efficacy: an interpretation may be regarded as enlightening when it connects Qur'anic ethical values with concrete responses to contemporary social and ecological problems, such as gender justice, public welfare, and environmental responsibility [52].

In another dimension, Tafsir Tanwir connects the sacred text with the demands of justice in contemporary public life. The Qur'an is no longer received as a closed dogma, but as a flexible, inclusive, and solution-oriented public ethic operating within both digital and physical public spaces. This trans-epistemological model enables Qur'anic values to inform digital philanthropy, environmental ethics, social protection, and humanitarian policies without reducing the sacred character of revelation. It represents a holistic-performative form of interpretation in which the text is not merely understood, but enacted in order to create a more just and civilized social order.

Based on the description of practical movements and the analyses presented above, it can be concluded that the methodological construction of Tafsir Tanwir constitutes a relevant trans-epistemological model for addressing the challenges of sociocultural modernity in Indonesia. Tafsir Tanwir shifts the paradigm of interpretation from one that is merely cognitive-textual toward one that is transformative-performative, in which the Qur'an is positioned as an active source of ethical orientation within the public sphere. Sociologically,

this model offers epistemic justice by making public welfare, the protection of vulnerable groups, and ecological preservation important indicators of the validity of interpretation [53].

Theologically, Tafsir Tanwir demonstrates that revelation possesses both flexibility and liberating power through the integration of Bayani, Burhani, and Irfani modes of reasoning. This methodology no longer views the Qur'an as a static legal document, but as a dynamic public ethic capable of informing digital practices as well as humanitarian social movements. From a noetic perspective, the success of this model is validated through transformative efficacy, namely the extent to which interpretation connects individual enlightenment with social and civilizational benefit. Thus, Tafsir Tanwir emerges as an inclusive trans-epistemological solution that not only understands the world through the text, but also transforms the world through the practical enactment of Qur'anic ethical values.

The exposition concerning epistemological transformation, phenomenological manifestations, and the methodological construction of Tafsir Tanwir presented above confirms that Living Qur'an studies in Indonesia have reached a level of intellectual maturity that transcends the mere documentation of rituals. The entire body of literature and analysis demonstrates that, for Indonesian society, the Qur'an constitutes a "flowing reality," a sacred text whose meanings continue to interact with modernity without losing their transcendental orientation. These findings contribute to contemporary Islamic studies by suggesting that the future validity of religiosity lies not only in the ability to reproduce meanings inherited from the past, but also in the capacity to translate textual values into concrete ethical responses to humanitarian, social, and ecological problems.

The concept of Tafsir Tanwir proposed in this study is not merely an academic methodological model, but an orientation of religious consciousness that positions enlightenment as an objective of interpretation. By integrating sociological dimensions (masalah/public welfare) and theological dimensions (revelation) through a trans-epistemological framework, this model offers a way out of religious stagnation that is often trapped within rigid legalistic formalism. Ultimately, the existence of functional religiosity within both digital and physical public spheres demonstrates that the Qur'an continues to serve as an ethical compass for society amid the increasingly complex dynamics of contemporary change.

## CONCLUSION

This study successfully formulates three fundamental points concerning the dynamics of Qur'anic reception in Indonesia within the framework of "Tafsir Tanwir." First, epistemologically, a paradigm shift has occurred from the correspondence theory of textual truth toward a pragmatic-functional understanding of truth. This transformation marks the emergence of the "Epistemic Sovereignty" of society, in which the Qur'an is no longer positioned as a passive object, but as an active subject possessing efficacy within real-life contexts. Second, phenomenologically, the Qur'an manifests itself as a "Living Event" through numinous experiences and auditory aesthetics that transcend linguistic boundaries. This demonstrates that the sacred text has been internalized into the Lebenswelt of Indonesian society, functioning as an ontological anchor amid the disruptions of modernity. Third, as a methodological synthesis, "Tafsir Tanwir" emerges as an inclusive and transformative model of Trans-Epistemology. This model integrates Bayani, Burhani, and Irfani modes of reasoning in order to produce interpretations that do not stop at the cognitive level, but continue into enlightening social action (praxis). This study concludes that the validity of Qur'anic interpretation in the future will be measured through Transformative Efficacy, namely the extent to which the text is capable of providing concrete solutions to humanitarian issues, ranging from gender justice and ecological preservation to social harmony.

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## Author Contribution

Dwinuryudha Ken Rifqi conceptualized the research, conducted literature collection and analysis, developed the primary arguments, and drafted the manuscript. Andri Nirwana. AN contributed to theoretical framework development, methodological refinement, critical analysis, and substantive manuscript revision. Muthoifin contributed to conceptual refinement, academic validation, and evaluation of the methodological construction of the study. All authors discussed the findings, contributed to interpretation and conceptual synthesis, and approved the final version of the manuscript.

## Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this research. This study was conducted independently without financial, institutional, or personal influence that could affect the research process, data interpretation, or research findings. The authors affirm that all analyses and conclusions presented in this article represent their academic perspectives and scholarly responsibility.

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