

THE DEVELOPMENT OF CONTEMPORARY INDONESIAN INTERPRETATION: RESEARCH EPISTEMOLOGICAL TRENDS 2020–2025

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received January, 2024 Revised January, 2024 Accepted January, 2024</p>	<p>The development of Qur’anic exegesis in Indonesia between 2020 and 2025 demonstrates significant epistemological transformations driven by the growing need to interpret the Qur’an in ways that are contextual, interdisciplinary, and responsive to contemporary social dynamics. This study aims to map four major epistemological trends shaping the new direction of contemporary Indonesian tafsīr: the integrative paradox between classical tradition and modern methodology; the reformulation of feminist exegesis through the Qirā’ah Mubādalāh approach; the expanding dialogue between the Qur’anic text and modern science, which shifts interpretation from literalism toward scientific contextualism; and the emergence of digital epistemology, which transforms the production, dissemination, and validation of tafsīr. Employing a qualitative-descriptive method grounded in Gadamerian hermeneutics and discourse analysis, this research examines exegetical works, academic studies, institutional documents, and digital tafsīr content produced between 2020 and 2025. The findings reveal that the epistemology of Indonesian tafsīr is moving toward a synthetic model that reaffirms textual authority while opening space for dialogue with contemporary realities. The integration of hermeneutics, maqāṣid al-sharī’ah, multi-criteria validation theories, and digital technologies has generated an interpretive paradigm that is more reflective, adaptive, and oriented toward public welfare. This study concludes that such epistemological transformations not only enrich the methodology of Qur’anic exegesis but also offer new directions for the future development of Qur’anic studies in the modern era.</p>
<p>Keywords:</p> <p>tafsīr epistemology; hermeneutics; Qirā’ah Mubādalāh; digital exegesis; text–science dialogue; contemporary interpretation. Qur’anic</p>	

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1. INTRODUCTION

The development of tafsir studies in Indonesia in the last five years shows a fast-moving epistemological phenomenon that

can no longer be explained through traditional methodological tools alone. Social transformation, the intensification of the use of digital technology, the emergence of critical awareness of gender issues, and the

increasingly intense interaction between interpretation and modern science have shifted the field of interpretive epistemology to be more dynamic, responsive, and interdisciplinary. This complexity raises a well-founded academic anxiety: how can contemporary interpretations maintain the normative authority of sacred texts in the midst of the need to respond to rapidly changing social changes? This question is the main driver for researchers to reread the direction of the development of Indonesian interpretation epistemology, especially in the 2020–2025 period which is marked by the acceleration of digitalization and the strengthening of cross-disciplinary methodologies (Shihab, 2023; Putra, 2024).

In this context, previous studies indicate a considerable methodological shift. M. Quraish Shihab, one of the important figures in the contemporary landscape of interpretation, relies not only on the authority of history (*bi al-ma'tsūr*) but combines it with critical reasoning (*bi al-ra'yi*) as well as *tahlīlī*, *maudhu'ī*, and *muqāran* approaches. This comprehensive approach is even strengthened by a multi-criteria validation mechanism that combines argumentative coherence, correspondence to empirical reality, and pragmatic value for society (Azkiya, 2023). The integration of traditional and modern tools marks a new epistemological orientation that places interpretation as a discipline that not only inherits traditions, but also actively responds to the changing times.

At the same time, the epistemology of feminist interpretation underwent significant development through the methodology of *Qirā'ah Mubādalah* as formulated by Faqihuddin Abdul Kodir. This method combines *maqāṣid al-sharī'ah*, monotheistic ethics, and Gadamer's hermeneutics to give birth to an egalitarian reading of the text, especially related to the issue of gender relations (Kodir, 2019). This approach shows how philosophical hermeneutics can work in the discourse of Islamic interpretation, as well as presenting a critique of patriarchal readings that have long been dominant

(Affiah, 2021). Other research also shows a methodological shift among Salafis groups that usually represent a literalist reading that is beginning to open up a space for dialogue between text and science. Through a study of Firanda Andirja's *Taysīr fī al-Tafsīr*, Putra (2024) shows that textual-scientific dialogue is used as a new form of epistemic validation, which marks an interesting shift in the previously highly textualist interpretive tradition.

In addition, digitalization is one of the main catalysts for epistemological change in the study of interpretation. Interpretation based on YouTube and other digital media introduces new epistemic patterns: broad accessibility, simplification of interpretive materials, use of visuals, and public validation based on audience responses. Durrotun's (2024) study on *Hidāyatul Insān* by Abu Yahya Marwan bin Musa shows that digitalization is not just a new medium, but a new epistemological arena that changes the way interpretation is produced, understood, and disseminated. In the digital space, the criteria of truth rest not only on scientific authority, but also on its usefulness and affordability for users.

Nevertheless, the variety of research, although important, still leaves fragmentation. There are studies that focus on feminist interpretations, some that specifically discuss digital interpretations, and some that highlight the integration of science. This fragmentation creates a gap in understanding the grand map of the epistemological transformation of contemporary interpretation as a whole. Thus, the need for research that is able to map the interactions, relationships, and meeting points between these various methodological tendencies is very important. This gap is the basis for the novelty of this research: an attempt to present a comprehensive epistemological synthesis of the direction of the development of Indonesian interpretation studies for the 2020–2025 period.

Departing from this gap, this article formulates the main research question: What is the epistemological trend of

interdisciplinary interpretation research in Indonesia in the period 2020–2025, and to what extent does this new paradigm shape the direction of the development of contemporary Qur'an studies? This question places the transformation of the epistemology of interpretation as a phenomenon that occurs in an ever-changing social-intellectual space influenced by Islamic scientific traditions, modern scientific findings, and the dynamics of digital technology.

To answer this question, this study uses a qualitative-descriptive approach with two main tools: philosophical hermeneutics and discourse analysis. Gadamer's hermeneutics, with the concept of fusion of horizons, allows a critical reading of the dialogue between text and context, thus explaining how contemporary scholars and researchers shape meaning through interaction with their social reality (Gadamer, 1975). Meanwhile, discourse analysis is used to examine how epistemological changes are manifested in scientific practice, the structure of knowledge authority, and the pattern of interpretation production in the modern public space. These two approaches are mutually reinforcing: hermeneutics uncovers the logic of meaning, while discourse analysis maps the social dynamics that influence that meaning.

Thus, the main objective of this study is to compile an in-depth mapping of the epistemological trends of interdisciplinary interpretation that have developed in the last five years, while offering a critical analysis of the contributions, challenges, and opportunities that the new paradigm has. Furthermore, this study seeks to clarify the future direction of Qur'an studies whether it will move towards an increasingly strong, digitally dominant interdisciplinary model, or instead seek a new balance point between tradition and methodological innovation.

2. METHODS

This research method is designed to capture the epistemological dynamics that develop in the study of Indonesian interpretation for the period 2020–2025, so

that a qualitative-descriptive approach is chosen to allow the deepening of intellectual phenomena critically and interpretively. Two analytical frameworks are the main foundations, namely Gadamer's philosophical hermeneutics and qualitative discourse analysis. Gadamer's hermeneutics provides a tool to understand how the meaning of the text of interpretation is formed through a dialogue between the mufasir horizon and the social horizon that surrounds it. The concept of fusion of horizons (Gadamer, 1975) is important because the development of contemporary interpretation cannot be understood without looking at how modern mufasir responds to social, technological, and other disciplinary changes. On the other hand, qualitative discourse analysis serves to examine the structure of knowledge, argumentation patterns, and the direction of methodological development in interpretive research. The use of discourse analysis provides space to position interpretation not only as a religious text, but as a social and intellectual practice that changes following the dynamics of academic institutions, digital technology, and contemporary Islamic discourse (Journal of Qur'an Studies, 2023). The combination of these two approaches makes research able to read the structure of meaning as well as the social structure that supports the birth of a new epistemology.

The research data sources were strictly selected by considering their novelty and relevance to epistemological transformation. Primary sources consist of interpretation works and research conducted in the 2020–2025 period, including research on digital interpretation (Azkiya, 2023; Durrotun, 2024), feminist commentary and Qirā'ah Mubādalāh (Kodir, 2019; Affiah, 2021), science-text dialogue (Putra, 2024), and Quraish Shihab's academic speech describing the direction of contemporary interpretation methodology (Shihab, 2023). In addition, formal documents such as the 2022 IAT Curriculum are used to read institutional orientations in the development of interpretive science. The secondary sources

include classical hermeneutics works (Gadamer, 1975), commentary epistemology articles, gender studies, and digitization of interpretations from scientific journals such as Qof Journal, UNJ Journal, and JSQ Journal. The simultaneous selection of primary and secondary sources allows the study to look at the phenomenon of interpretation not only from the perspective of interpretive praxis, but also from the underlying conceptual and theoretical perspectives.

The data collection process is carried out through three complementary techniques. First, systematic literature studies are used to identify, sort, and extract methodological findings from various scientific works. Second, digital documentation is carried out to collect video-based interpretation materials, social media, and digital academic repositories from a number of institutions such as UIN Sunan Kalijaga, UIN Antasari, Nurul Jadid University, and IIQ Jakarta. Third, all data were analyzed using Miles & Huberman-based thematic coding techniques, which focused attention on epistemological themes such as tradition-modernity integration, feminist interpretive methodology, science-text dialogue, digitization of interpretation, and epistemic validation. This coding approach produces consistent patterns of meaning, making it easier for researchers to formulate four main epistemological trends.

Data analysis is carried out through systematic stages. The data reduction stage functions to filter relevant information and eliminate insignificant data. The categorization stage then groups the data into four epistemological trends: the integrative paradox of tradition-modernity, the reformulation of feminist interpretation, text-science dialogue, and the epistemology of digital interpretation. The next stage, hermeneutic analysis, works to relate the data to the dynamics of dialogue between texts, interpreters, and social contexts. Gadamer's hermeneutics allows researchers to read the epistemological transformation of interpretation as a consequence of the intersection of classical horizons and modern

horizons. In the final stage, discourse analysis is used to examine the discursive structures that influence the birth of new methodological tendencies in the study of interpretation. This analysis examines the structure of scientific legitimacy, the dynamics of academic discourse, and the practice of knowledge that develops in the 2020–2025 period.

The validity of the data is maintained through four main mechanisms. Source triangulation is carried out by comparing the results of interpretation from academics, digital interpretation works, institutional curricula, and other academic documents. Theoretical triangulation is carried out by linking Gadamer's hermeneutics, *maqāṣid al-sharī'ah*, discourse theory, and classical and modern interpretive epistemology. Trail audits maintain the transparency of the analysis process through documentation of coding records and concept mapping. Meanwhile, peer debriefing is carried out implicitly through the involvement of academic criticism in various journals that highlight feminist interpretations, science-based interpretations, and digital interpretations. These four mechanisms ensure that the analysis is not only interpretively rich, but also methodologically robust.

The entire research process is then carried out through a gradual procedure: starting from determining the focus and span of the year, collecting primary and secondary data, conducting critical reading, identifying epistemological trends, applying hermeneutic analysis and discourse, to compiling a final interpretation of the direction of the development of Indonesian interpretation epistemology. This procedure shows that research aims not only to describe phenomena, but also to construct a deeper understanding of the epistemological logic that shapes the development of contemporary interpretation.

3. DISCUSSION

Integrative Paradox in the Reconstruction of Epistemology of Tafsir

One of the most prominent dynamics in the development of Indonesian interpretation epistemology for the 2020–2025 period is the emergence of what can be called an integrative paradox, namely a simultaneous effort to maintain the authority of tradition while opening oneself to modern methodological tools. This paradox is not contradictory, but reflective: contemporary researchers and scholars realize that the scientific legitimacy of tafsir still rests on *bi al-ma'tsūr* as a normative foundation, but at the same time today's socio-cultural problems demand a more critical, contextual, and interdisciplinary interpretive approach.

This phenomenon is clearly reflected in the interpretive practice of M. Quraish Shihab, who constructed a comprehensive method of interpretation by combining the strengths of *bi al-ra'yi* and *bi al-ma'tsūr*. Through the *tahlīlī*, *maudhu'ī*, and *muqāran* approaches, Shihab presents an interpretive model that can move flexibly between textual meanings that are strictly guarded through historical reference and contextual understanding that utilizes critical reasoning, empirical data, and social analysis (Azkiya, 2023). This pattern marks an important shift in the epistemology of interpretation: texts are not merely treated as a final authority detached from reality, but as a source of meaning that needs to be rearticulated in dialogue with the needs of modern society.

The character of this integrative paradox is also formally formulated in the 2022 Qur'an and Tafsir Science Curriculum (IAT) document. The curriculum emphasizes that graduates of interpretation studies must be able to respond to cutting-edge issues such as democracy, ecology, gender equality, and digital technology in all fields that demand analytical and methodological competencies beyond the realm of classical interpretation (IAT Curriculum, 2022). This integration between the traditional horizon and the social horizon shows an ontological shift: interpretation is no longer seen as a normative discipline that stands on static traditions, but as a scientific praxis that is in direct contact

with humanitarian problems and public policy.

Furthermore, this integrative paradox shows that contemporary interpretive epistemology does not move towards the rejection of tradition, but reconstructs the relationship between tradition–modernity through productive dialectics. Tradition serves as an anchor that maintains epistemic continuity, while modern devices become a medium that allows texts to be voiced in contemporary contexts. From Gadamer's hermeneutic perspective, this condition can be understood as a process of fusion of horizons, namely the encounter between the horizon of classical understanding and the horizon of modern experience that produces new meanings without breaking its historical roots (Gadamer, 1975). Thus, such integration is not a form of pragmatic compromise, but an epistemological strategy to ensure that the interpretation remains methodologically valid and socially meaningful.

The implications of this integrative paradox can be seen in the shift in the function of interpretation from a mere conservative scientific product to a more dynamic and problem-solving analytical instrument. Tafsir began to be involved in the discussion of contemporary issues such as humanity, ecological justice, social relations, and even digital ethics. This change in orientation strengthens the position of interpretation in the modern public space, while marking a new era of epistemology of interpretation that is more dialogical, adaptive, and responsive to the needs of a multicrisis society.

Reformulation of Epistemology of Contemporary Feminist Interpretation

The development of epistemology of feminist interpretation in the Indonesian context in the period 2020–2025 shows an increasingly strong and articulate methodological intensity. One of the important milestones for this current of thought was the methodology of *Qirā'ah Mubādalāh* introduced by Faqihuddin Abdul Kodir. This methodology seeks to reformulate the reading of Qur'anic texts and hadith through an approach that combines *maqāsid*

ethics, the value of gender justice, and Gadamer's philosophical hermeneutic framework. By placing the horizon dialogue as the main mechanism of understanding, Kodir (2019) emphasized that the interpretive process must involve the encounter between the textual horizon, the mufasir horizon, and the horizon of women's experience. This approach produces a reading model that is able to capture the complexity of women lived experiences, while at the same time opening up a space for criticism of patriarchal biases that are internalized in the classical interpretation tradition.

This epistemological reformulation of feminist interpretation not only strengthens the position of women as subjects of meaning, but also encourages egalitarian reading of verses that regulate gender relations. Based on the principles of *maqāṣid al-sharī'ah*, especially the protection of human dignity, reciprocity (*mubādalah*), and justice, this method positions the Qur'an as a text that demands substantive equality, not just structural equality. Gadamer's hermeneutics provides a philosophical foundation for this approach by emphasizing that understanding is always influenced by the horizon of meaning; Therefore, the rereading of classical texts through contemporary gender horizons is not only legitimate, but also an epistemological need so that the value of justice contained in the Qur'an can be actualized (Kodir, 2019).

However, the development of feminist methodology is not sterile from epistemological debate. Some critics, such as Affiah (2021), consider that the feminist method has the potential to fall into value-driven interpretation, which is a condition when the value of equality brought by modern hermeneutics is placed *a priori* so as to precede or even suppress textual meaning. This critique sees the risk that feminist approaches can interpret texts not on the basis of their internal structure, but on the basis of contemporary moral and ideological demands. This debate is important because it touches on the fundamental question of the epistemology of interpretation: should

interpretation take precedence over finding the "original" textual meaning, or should it be directed to uphold the values of justice that are considered to be the ethical goals of the Qur'an?

In addition, *Mubādalah*'s methodology also faces challenges related to thematic flexibility. So far, its main focus on the relationship between men and women has made it not fully tested in other issues, such as ecotheology, *mahdhah*, or public governance that require a different epistemic framework. This challenge demands further development to ensure that this egalitarian methodology has a broader epistemological reach and is not trapped in the reduction of gender issues alone.

Despite the criticism, the emergence of both conceptual and methodological debates is actually a sign of epistemological maturity in the development of contemporary feminist interpretation. A new methodology can only be elaborated carefully when it is willing to be placed in the current of academic criticism. Thus, the criticism of *Qirā'ah Mubādalah* does not weaken its position, but rather enriches, tests, and matures its epistemological framework. This process shows that feminist interpretations in Indonesia are moving from the normative phase to a more robust, dialogical, and reflective academic phase.

Dialogue of Texts and Science as Contemporary Epistemology

The shift in the epistemology of interpretation that opens up space for intensive dialogue between the Qur'anic text and modern science has become one of the most significant phenomena in the Indonesian interpretation study landscape for the 2020–2025 period. This transformation marks a shift from the defensive or apologetic interpretation pattern that was common in the previous wave of scientific exegesis to an interpretive model that epistemically utilizes scientific findings as an instrument to understand and actualize the message of the Qur'an. Putra's (2024) study of Firanda Andirja's interpretation provides a clear illustration of this shift, namely from a

literalist tendency towards a more open contextual approach to contemporary science and hermeneutics.

In the study, Firanda not only uses the textual approach prevalent in the Salafi tradition, but also integrates the theory of science-religion harmony developed by Nidhal Guessoum. This approach allows interpretation to move dialectically: modern scientific findings are not placed as a threat to the authority of revelation, but as a medium for reading the cosmological and anthropological phenomena implied in the text. At the same time, Abu Zayd's use of deconstructive hermeneutics in reading the rhetorical structure and implicit meaning of certain verses shows that the Salafi interpretation paradigm itself is beginning to experience a significant expansion of epistemic horizons (Putra, 2024). Thus, textual-scientific dialogue in this context is not merely a formal dialogue, but a profound transformation of the way the interpreter understands the relationship between revelation, reason, and reality.

The dialogue between the Qur'an and modern science resulted in an epistemological shift at three crucial points. First, this dialogue allows for the creation of contextual meanings that are more sensitive to the latest scientific knowledge developments. By including empirical findings such as on evolution, astrophysics, or neuroscience, interpreters can avoid rigid textual readings and adapt interpretations to contemporary knowledge horizons. Second, modern science opens up the possibility for the birth of a more objective form of religious validation, that is, a validation that rests not only on the authority of tradition, but also on its correspondence with methodologically tested empirical reality. This expands the source of epistemic legitimacy in interpretation and places science as a dialogical partner, rather than as a counter-authority.

Third, text-science dialogue strengthens the orientation of values that become the ethical foundation of interpretation. Through the integration of science, interpretation is no longer confined to

narrow literal readings, but is directed to affirm the universal values of the Qur'an such as justice, welfare, and balance. Such an approach allows for interpretations that are more relevant to the context of contemporary society faced with ecological problems, bioethics, artificial intelligence technology, and other humanitarian issues that require the intervention of progressive Islamic thought.

These phenomena show that modern interpretive epistemology in Indonesia no longer moves in an isolated space from the development of global science. On the contrary, interpretation increasingly utilizes modern science to strengthen the relevance of the teachings of the Qur'an in an increasingly rational, digital, and multidisciplinary society. In other words, text-science dialogue has transformed into a new epistemological framework that allows interpretation to remain rooted in tradition while remaining responsive to the times.

Digitization and Transformation of the Interpretation Validation Process

Digitalization has brought about very significant structural changes in the way interpretations are produced, disseminated, and validated in contemporary religious public spaces. This transformation not only moves the text of interpretation from the print medium to the digital format, but epistemologically changes the pattern of the relationship between the mufasir, the text, and the audience. In Azkiya's (2023) study, for example, M. Quraish Shihab's interpretation on the YouTube platform demanded methodological adaptations that were not found in classical formats. The simplification of abstract concepts, the use of graphic visualization, and the communicative framing of narratives are new epistemic strategies that allow the message of the Qur'an to reach a wider and heterogeneous audience. This adaptation marks the democratization of exegesis, which is the opening of access to interpretation to the non-academic public through easily accessible digital media.

On the other hand, Durrotun's (2024) research on the digital interpretation of *Hidāyatul Insān* shows that digital mediums

not only change the way of presentation, but also create new forms of epistemology. Digitization allows for a more extensive use of reference due to the availability of online resources, the flexibility of methods due to the combination of text, audio, and visual, and the presence of pragmatic validation dominance. In the digital context, the correctness of interpretation is judged not only by methodological accuracy, but also by the extent to which the interpretation provides direct benefits to the audience. This dominance of pragmatic validation reflects a shift in epistemological orientation from scientific authority to usability authority.

Digitization has also shattered the myth of superiority of one particular type of interpretation, for example, the classic print interpretation which has been considered more authoritative than popular forms of interpretation. In the digital space, audiences have the same opportunity to access different types of interpretations, compare them, and even provide critical comments or questions. This interactivity shifts the function of interpretation from a static scientific product to a dialogical process that takes place continuously. User participation that was previously passive has now turned into active, so the relationship between interpreter and audience is no longer hierarchical, but more horizontal. In this context, the epistemology of interpretation is entering a new era marked by collaboration, openness, and broad public participation.

However, this development also presents methodological challenges that cannot be ignored. In the midst of the rapid production of digital religious content, a very important epistemological question arises: how to ensure the quality and credibility of interpretation when the boundaries between scientific authority and personal opinion are blurred? Digitalization, although it opens up space for participation, also poses the risk of the proliferation of instant interpretations with minimal methodology, uncontrolled ideological biases, and the dissemination of unverified religious information. In this condition, the validation of interpretation can

no longer rely solely on the presence of known *mufasir*, but requires new mechanisms involving digital literacy, source verification, and the establishment of epistemological standards relevant to the digital era.

Thus, digitalization not only changes the medium of interpretation, but also reconstructs the way epistemology works. It creates a great opportunity to affirm the relevance of the Qur'an in the midst of a digital society, but at the same time requires a reorganization of the framework of validation and interpretive authority. The future of interpretive studies depends on the ability of the academic community to respond to these changes methodologically and ethically, as well as to build a knowledge ecosystem that can strike a balance between digital openness and scientific credibility.

Foundations of Hermeneutics and Multi-Criteria Validation

The strengthening of contemporary interpretive epistemology cannot be separated from the role of hermeneutics as a conceptual framework that provides a philosophical foundation for the process of meaning. In the context of the development of Indonesian interpretation for the period 2020–2025, hermeneutics in particular as formulated by Hans-Georg Gadamer is an important instrument for understanding how interpretation is shaped by the interaction between texts, interpreters, and social contexts. The concept of fusion of horizons introduced by Gadamer (1975) opens up space for the encounter between the classical horizons brought by texts and traditions, with the contemporary horizons brought by modern readers. This encounter is not just the sum of two horizons, but a dialectical process that produces a new, more reflective and more relevant understanding to the needs of the times.

Such a hermeneutic framework allows interpreters to be aware of their own historical biases and epistemic horizons. In the traditional framework, *mufasir* is often considered a neutral and objective subject, while text is seen as a static source of meaning. Gadamer's hermeneutics challenges this

assumption by showing that understanding is always influenced by the pre-understanding of the interpreter. Thus, the presence of social contexts, personal experiences, and the intellectual horizons of the interpreter is not seen as a distraction, but as an integral element in the process of meaning. It is this reflective awareness of bias that allows contemporary interpretations to move in a more critical and dialogical direction.

In addition to the hermeneutic framework, contemporary interpretive epistemology is reinforced by the use of multi-criteria validation models. In modern interpretive thinking, including those developed by M. Quraish Shihab, the validity of tafsir depends not only on conformity with tradition or the use of rational argumentation, but also on the three pillars of evaluation: coherence, correspondence, and pragmatism (Shihab, 2023). Coherence demands internal consistency in arguments and explanations, as well as harmony between verses and the general principles of the Qur'an. Correspondence requires that interpretation does not contradict empirical reality and tested scientific knowledge. Meanwhile, pragmatism assesses the validity of tafsir based on the extent to which it brings benefits and answers the social problems of the people.

The integration between hermeneutics and the multi-criteria validation model creates a more holistic epistemological structure. Hermeneutics provides an instrument for reading texts in a dialogical and reflective manner, while validation theory ensures that the results of the readings meet scientific standards and usefulness. Thus, interpretation is not only textually and normatively valid, but also empirically and applicatively relevant.

Interestingly, this integration also shows that contemporary scholars do not simply adopt Western theories rawly. Instead of imitating, they select and integrate the framework of hermeneutics and theories of truth with Islamic epistemological principles, such as the concept of *maqāṣid al-sharī'ah*, the ethics of monotheism, and the obligation to

present the public good. The result is a model of epistemology of interpretation that is at the intersection between tradition and modernity utilizing modern conceptual devices without breaking the intellectual roots of Islam that have been rooted for centuries.

With this foundation of hermeneutics and multi-criteria validation, contemporary interpretation acquires a strong epistemic position: it is not only able to accommodate modern social dynamics, but also maintains the scientific integrity and basic principles of Qur'anic interpretation. This is what makes the epistemology of Indonesian interpretation in the current period more reflective, critical, and adaptive in dealing with the problems of the times.

4. CONCLUSION

The epistemological transformation of interpretation research in Indonesia in the period 2020–2025 shows that the study of the Qur'an is moving towards a phase that is increasingly interdisciplinary, reflective, and responsive to contemporary social-scientific dynamics. This study found that the new paradigm that was formed was not a break from tradition, but rather a synthesis effort that reaffirmed the authority of the text while opening up a wide space for dialogue with modern knowledge. The integrative paradox of the combination of classical tradition and contemporary methodology into a consistent pattern appears in feminist interpretations, science-based interpretations, and digital interpretations. In it, hermeneutics, *maqāṣid al-sharī'ah*, multi-criteria validation theory, and digital technology-based approaches work in tandem to produce a more relevant and beneficial interpretation of the Qur'an for society. Thus, the research question of how the epistemological trend of interdisciplinary interpretation is formed in the 2020–2025 range is answered through the identification of four main trends: tradition-modernity integration, reformulation of feminist interpretation, text-science dialogue, and digital transformation. All these findings confirm that the epistemology of contemporary Indonesian interpretation is

evolving progressively through interdisciplinary interaction and continuous methodological innovation.

Based on these findings, this article recommends the need for a more in-depth and longitudinal follow-up study to monitor how these epistemological changes impact religious practices, education policies, and knowledge production in digital public spaces. Quantitative and big-data research on the spread of digital interpretation, cross-thematic testing of feminist interpretation methodologies, and further exploration of the relationship between interpretation and

modern science are important agendas that need to be developed. In addition, conceptual discussions about the boundaries between interpretation, fiqh, and contemporary ethics need to be strengthened in order to avoid methodological overlap that can weaken the scientific authority of interpretation studies. These efforts are expected to enrich the direction of the development of Qur'an studies while ensuring that the epistemology of interpretation in Indonesia remains adaptive, critical, and rooted in authoritative Islamic scientific values.

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