

From Scientific Explanation to Ecological Enlightenment: A Critical Study of Tafsil.id

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Abstract. This paper critically examines *Tafsil.id* as a digital platform for scientific Qur'anic exegesis (*tafsir 'ilmī*) and evaluates its potential to foster ecological enlightenment in the digital era. While *Tafsil.id* effectively links Qur'anic verses with modern scientific discoveries, demonstrating the harmony between revelation and rational inquiry, its interpretive scope remains largely confined to descriptive scientific explanation rather than ethical or environmental engagement. Through qualitative textual and content analysis of selected themes related to natural phenomena, the study finds that *Tafsil.id* operates within a concordist epistemology that prioritizes scientific correspondence, supported by a digital presentation emphasizing accessibility and academic transparency. Beneath this framework, however, lies a latent capacity for eco-theological transformation grounded in Qur'anic principles of *khilāfah fi al-ard* and *mīzān*. By integrating insights from Qur'anic eco-theology and digital *da'wah*, the study argues that *tafsir 'ilmī* can evolve from a mode of scientific explanation into a form of eco-spiritual *da'wah*, positioning digital exegesis platforms like *Tafsil.id* as emerging agents of environmental awareness and moral responsibility in the contemporary Muslim world.

Keywords: Tafsil.id; Ecology; Scientific Qur'anic Exegesis; Digital

1. Introduction

The rapid expansion of digital Islamic platforms has significantly transformed the landscape of Qur'anic interpretation, making religious knowledge more accessible, interactive, and globally connected. Artificial intelligence (AI)-driven *tafsir* platforms, semantic databases, and multimedia applications have reshaped the ways in which Muslims engage with the Qur'an and other classical texts (Sati et al., 2025). This transformation has enhanced accessibility for users from diverse cultural backgrounds, as reflected in studies conducted among international students at the Prophet's Mosque, who reported improved engagement and satisfaction with digital Qur'anic learning environments (Zohdi et al., 2024). However, this digital expansion also brings challenges to the authenticity and standardization of online *tafsir* content. The proliferation of unauthoritative interpretations and anomalous digital *fatwas* underscores the need for verification frameworks to preserve the integrity of Islamic teachings in cyberspace (Ali & Aljahsh, 2025; Sahimi et al., 2025). Moreover, the democratization of online access has

altered traditional structures of religious authority, as digital influencers and celebrity preachers increasingly occupy interpretive spaces once dominated by trained scholars (Abusharif, 2024; Raya, 2025; Zaid et al., 2022).

While these developments indicate an educational and communicative revolution, they also expose a deeper academic problem: the tension between technological innovation and theological integrity in contemporary Qur'anic interpretation. Although digital tools promote efficiency and participation in Qur'anic studies, many religious actors still emphasize the necessity of face-to-face learning and consultation with qualified scholars to ensure epistemic reliability (Whyte, 2022). Furthermore, the integration of AI and digital technologies into Qur'anic studies raises critical ethical questions about automation, authority, and the preservation of divine intent (Syahir et al., 2025). Scholars caution that without careful theological grounding, digital Qur'anic platforms risk reducing sacred interpretation to mere data processing or scientific demonstration (Simamora & Farid, 2024). Hence, there is an urgent need to critically examine how digital platforms—such as *Tafsil.id*—mediate the relationship between revelation, science, and ethics, and whether they can evolve from instruments of scientific explanation into agents of ecological and spiritual transformation.

Recent studies on *tafsīr 'ilmī* and digital Qur'anic interpretation have primarily explored the epistemological harmony between revelation and modern science, portraying the Qur'an as a text that anticipates scientific discovery (Ismail & Asnawi, 2021; Sati et al., 2025; Zohdi et al., 2024). However, these approaches often narrow the interpretive scope by emphasizing empirical validation while overlooking the Qur'an's broader ethical and ecological dimensions (Simamora & Farid, 2024; Syahir et al., 2025). Within the Indonesian context, several recent works have advanced the discourse on *tafsīr 'ilmī* by mapping its scholarly development and institutional dynamics (Asnawi et al., 2021) and by addressing its comparative challenges in Malaysia and Indonesia (Zubaidi, Asnawi, & Amir, 2025).

Moreover, research integrating linguistic and scientific perspectives on environmental themes—such as Qur'anic references to Earth's water reservoirs—has contributed to the emergence of a *green theology* within Qur'anic studies (Zubaidi, Asnawi, Al-Madani, et al., 2025). In response, emerging works in Qur'anic eco-theology advocate for a more integrated framework that combines scientific awareness with moral accountability and environmental stewardship, grounded in theological concepts such as *khilāfah* (vicegerency) and *mīzān* (balance) (Aboul-Enein, 2018; Acim, 2023; Karman et al., 2023; Muhamad et al., 2019; Munajib, 2023; Rahman et al., 2024). This intellectual trajectory underscores the need to reinterpret Qur'anic verses not merely as repositories of scientific facts but as dynamic moral discourses that orient humanity's ethical relationship with the natural world.

Despite the growing attention to ecological hermeneutics, little research has examined how digital *tafsīr* platforms embody or promote eco-theological principles. Recent evidence shows that digitalization has transformed Qur'anic engagement through AI-based tools, semantic databases, and multimedia platforms capable of

fostering ethical and environmental awareness (Sati et al., 2025). In Indonesia, eco-religious initiatives such as EcoDeen Indonesia and Kader Hijau Muhammadiyah exemplify how digital media can connect Islamic theology with environmental activism (Arofah et al., 2025). Nevertheless, concerns remain regarding the theological authenticity and ethical integrity of digital Qur'anic content (Simamora & Farid, 2024). Broader discourses on digital ecology reveal that online environments increasingly mediate moral and ecological consciousness (Searle et al., 2024), yet there is still a lack of systematic analysis linking these insights to digital *tafsir* projects. This gap positions platforms like *Tafsil.id* as critical sites for exploring how digital interpretation can integrate ecological ethics into contemporary Qur'anic understanding.

Building on this rationale, this study aims to critically evaluate *Tafsil.id* as a digital platform for *tafsir 'ilmī* and to explore its potential to advance ecological awareness in the digital age. Specifically, it seeks to (1) analyze how *Tafsil.id* constructs the relationship between revelation and science, (2) identify the epistemological and ethical orientations underlying its digital content and presentation, and (3) assess its capacity to transform *tafsir 'ilmī* from a scientific explanatory model into a form of eco-spiritual *da'wah*. Guided by these aims, the study addresses three central research questions: How does *Tafsil.id* represent and operationalize scientific *tafsir* within digital Islamic knowledge dissemination? To what extent does its approach incorporate or overlook Qur'anic ecological ethics, particularly the principles of *khilāfah fī al-ard* (stewardship on earth) and *mīzān* (cosmic balance)? And how can digital *tafsir 'ilmī* evolve into a framework of eco-theological engagement that promotes environmental consciousness and moral responsibility among contemporary Muslims? By articulating this intersection between digital tafsir, scientific interpretation, and ecological ethics, the research contributes a new analytical model for assessing the transformative potential of Qur'anic exegesis in the era of digital religion.

2. Method

This study employed a qualitative descriptive-analytical approach combining textual analysis and digital content analysis to examine *Tafsil.id* as a digital platform for *tafsir 'ilmī*. From a total of 191 tafsir articles published on the platform in 2024, six were purposively selected for in-depth analysis based on two criteria: (1) explicit correlation between Qur'anic verses and scientific concepts, and (2) thematic relevance to natural or ecological phenomena such as water, atmosphere, and living systems. The analyzed articles interpret the following verses: al-Baqarah (2:164), al-An'ām (6:99), al-Ḥajj (22:65), al-Mu'minūn (23:18), al-Furqān (25:48), and ar-Rūm (30:41). These selections represent *Tafsil.id's* most consistent examples of Qur'anic-scientific engagement while providing sufficient thematic variation to reveal interpretive diversity. The selection size was deemed methodologically appropriate for qualitative analysis, allowing depth of interpretation without compromising analytical manageability.

The analysis proceeded in two stages. First, textual analysis followed the procedures of qualitative content analysis as outlined by Schreier (2012), focusing on the

epistemological tendencies and ethical orientations expressed in the interpretations, as well as the ways they integrate scientific reasoning into theological reflection. Second, digital content analysis drew on Herring's (2010) framework of Computer-Mediated Discourse Analysis (CMDA) to evaluate how the website's design, navigational features, and visual presentation influence interpretive engagement.

To systematize interpretation, the researcher developed an analytical technique termed the *Digital Eco-Theological Coding Framework* (DETCF), comprising three interpretive dimensions: (a) ethical and theological correspondence, which identifies the epistemic patterns linking revelation and scientific discourse; (b) digital mediation, which evaluates how online design and presentation influence interpretive engagement; and (c) eco-theological resonance, which identifies implicit or explicit ecological and ethical messages. Each selected article was examined across these dimensions to assess the extent to which *Tafsil.id* transitions from scientific explanation toward ecological enlightenment. The analysis proceeded iteratively which is moving between textual reading, thematic clustering, and cross-validation to ensure interpretive rigor and replicability, allowing future researchers to reproduce the analytical process using the same inclusion criteria, framework, and coding scheme.

3. Results and Discussion

3.1 Contextual Pattern: The Scientific Orientation of *Tafsil.id*

Across the six analyzed articles, *Tafsil.id* demonstrates a coherent interpretive pattern that seeks to reconcile Qur'anic revelation with modern scientific understanding. Its approach reflects a didactic form of scientific exegesis, where natural phenomena described in the Qur'an are interpreted through the lens of contemporary scientific understanding. In this framework, scientific explanation functions primarily as a confirmatory means of illustrating divine order and wisdom rather than an autonomous source of truth. The site's interpretive tone emphasizes that empirical observation ultimately reinforces *tauhīd* (divine unity) and cosmic order, positioning nature as both an object of rational inquiry and a sign of God's governance.

For instance, the article on Q. al-Baqarah (2:164) features an excerpt from *Samudra dalam Perspektif al-Qur'an dan Sains* (Tim Penyusun, 2013), which explains the alternation of day and night as resulting from the Earth's rotation, the movement of winds as part of global air circulation, and rainfall as a process within the hydrological cycle sustaining life (*Tafsil.Id*, 2024a). Through this digital presentation, *Tafsil.id* reproduces a literal-empirical mode of interpretation that validates Qur'anic descriptions using established scientific principles in climatology. In a similar vein, the digitized commentary on Q. al-An'ām (6:99), derived from *Tumbuhan dalam Perspektif al-Qur'an dan Sains* (Tim Penyusun, 2010b), connects the Qur'anic term *al-khaḍīr* ("green substance") to chlorophyll, framing photosynthesis as a divine mechanism of sustenance known to God long before modern discovery (*Tafsil.Id*, 2024b). The articles on Q. al-Mu'minūn (23:18) and Q. al-Furqān (25:48), sourced from *Air dalam Perspektif al-Qur'an dan Sains* (Tim Penyusun, 2010a), extend this pattern by relating evaporation, condensation, and

precipitation to Qur'anic imagery of rainfall and purification—presenting natural processes as signs of divine mercy (*Tafsil.Id*, 2024c; *Tafsil.Id*, 2024d).

In Q. al-Rūm (30:41), the uploaded material reproduces *al-I 'jāz al- 'Ilmī fī al-Qur'ān wa al-Sunnah* (al-Muṣliḥ, 2014), shifting the interpretive focus from scientific description to moral reflection by linking *fasād fī al-barri wa al-baḥr* (“corruption on land and sea”) with modern ecological degradation, including pollution and climate change (*Tafsil.Id*, 2024e). Meanwhile, the digital presentation of Q. al-Ḥajj (22:65), based on *Tafsīr al-Āyāt al-Kawniyyah fī al-Qur'ān al-Karīm* (al-Najjār, 2007), aligns the Qur'anic phrase “Allah holds up the heavens” with the physical principles of gravitational stability and cosmic order (*Tafsil.Id*, 2024f).

Across these examples, *Tafsil.id* does not engage in original exegetical production but functions as a digitizing and curatorial platform, transmitting state-endorsed *tafsīr 'ilmī* literature into a contemporary digital environment. Through this process, the platform sustains and amplifies what may be termed a moderate concordist discourse—affirming the harmony between revelation and empirical science while preserving the epistemic primacy of divine revelation. This scientific orientation, inherited from Indonesia's institutional tradition of Qur'anic interpretation under the *Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ)*, provides the contextual foundation for the following analysis of *Tafsil.id's* epistemological and eco-theological dimensions.

3.2. Epistemological Orientation of *Tafsil.id's* Scientific Qur'anic Exegesis

The corpus of *Tafsil.id's* digitalized commentaries, which reproduce content from printed works of *tafsīr 'ilmī* (scientific Qur'anic exegesis), reveals a distinctly concordist epistemology. Within this framework, modern science is viewed not as an autonomous system of inquiry, but rather as a confirmatory instrument that substantiates the truths already embedded in the Qur'an. Knowledge derived from empirical observation is thus positioned as secondary and derivative, while revelation holds epistemic primacy as the original and comprehensive source of truth.

Throughout the commentaries—particularly on *al-An'ām* 6:99, *al-Ḥajj* 22:65, and *ar-Rūm* 30:41—science is consistently portrayed as unveiling realities that the Qur'an had anticipated long before their modern discovery. Statements such as “*ilmu pengetahuan modern akhirnya mengungkap bahwa substansi inilah 'pabrik' yang memproduksi biji, buah, dan organ-organ dari semua jenis tumbuhan di bumi,*” (Tim Penyusun, 2010b) and “*pengetahuan yang baru mulai dipahami... menegaskan kebenaran wahyu Ilahi yang telah ada jauh sebelumnya,*” (al-Najjār, 2007) illustrate a clear epistemological hierarchy. Revelation is treated as the primary origin of knowledge, while scientific advancement serves merely to confirm and demonstrate its timeless validity.

The commentaries also interweave theological principles such as *tawḥīd* (divine unity) and *nizām kawnī* (cosmic order) into scientific explanations, portraying the laws of nature as manifestations of divine wisdom and intentionality. In the interpretation of *al-Baqarah* 2:164, for instance, the regularities of meteorological phenomena are linked to *tauḥīd murni*, emphasizing that all natural processes operate within a divinely ordained system of harmony (Tim Penyusun, 2013). Likewise, the explanation of *al-Mu'minūn*

23:18 associates the equilibrium of the hydrological cycle with the Qur'anic expression *biqadar* (in due measure), thereby situating physical law within the theological concept of *sunnatullāh*, the divine patterns governing creation (Tim Penyusun, 2010a).

This epistemological stance continues the modernist project characteristic of twentieth-century Muslim intellectual thought, especially within the works published by Indonesia's *Lajnah Pentashihan Mushaf Al-Qur'an*. Such an approach reflects a deliberate attempt to harmonize revelation with scientific modernity while preserving the supremacy of divine knowledge. The recurrent rhetorical question—“*Lalu, adakah yang memberitahu Nabi Muhammad tentang fakta-fakta ini?*” (Tim Penyusun, 2010b)—functions as a theological proof of revelation's transcendence over human cognition, implying that scientific discoveries merely corroborate truths that have been divinely revealed.

3.3. Ethical and Theological Orientation of *Tafsil.id*'s Scientific Exegesis

The digitalized commentaries presented in *Tafsil.id* reveal that ethical and theological reflections emerge primarily through devotional and eco-theological perspectives rather than through systematic moral theorization. While the overarching framework of *tafsīr 'ilmī* in this corpus is epistemologically concordist, its ethical dimension remains rooted in spiritual contemplation and theological affirmation. Natural phenomena are repeatedly portrayed as cosmic signs that call human beings to acknowledge divine unity, contemplate God's creative wisdom, and respond with gratitude and humility (Golshani, 2017).

In the commentary on *al-Baqarah* 2:164, for instance, the text underscores that the harmony of creation and the interconnection of natural systems serve as a clear proof of *tawhīd murni* (Tim Penyusun, 2013). The natural order is described as an arena in which God's beneficence and providence manifest, enabling humankind to take benefit and draw lessons from the systematic and harmonious design of the cosmos. The ethical implication is not expressed in terms of human responsibility toward nature but in terms of spiritual recognition of the Creator (Billet et al., 2025). This suggests a devotional-theological orientation, in which the observation of natural processes is primarily intended to strengthen faith and deepen awareness of divine oneness.

By contrast, the interpretation of *ar-Rūm* 30:41 introduces a more explicit ethical tone. The commentary asserts that environmental corruption on land and sea results from human wrongdoing, emphasizing that ecological degradation is both a physical and moral consequence of human actions (al-Muṣliḥ, 2014). This interpretation establishes a moral correspondence between the state of the environment and the moral conduct of humanity, suggesting that the deterioration of natural systems reflects the weakening of ethical consciousness. Such a reading aligns closely with an eco-theological perspective, wherein the relationship between human beings and the natural world is framed within the logic of divine justice and moral accountability. The environment thus becomes not merely a backdrop for divine signs but a mirror reflecting the moral quality of human stewardship (Helfaya et al., 2018).

In other passages, such as the interpretations of *al-Mu'minūn* 23:18 and *al-Hajj* 22:65, the theological emphasis again turns to divine wisdom and providence rather than human ethics. The natural equilibrium and precise measure of creation are cited as evidence of God's deliberate design, inviting awe and devotion. These commentaries remain within a devotional register, praising the Creator's knowledge rather than prescribing ethical imperatives for human conduct.

Taken together, the ethical orientation of *Tafsil.id*'s scientific exegesis is characterized by a dominance of devotional theology, with a secondary, though significant, current of eco-theological awareness. The commentaries encourage faith, gratitude, and recognition of divine order but only occasionally translate these theological insights into explicit environmental or ethical duties. There are no overt anthropocentric claims—such as humanity's authority over nature—nor systematic invocations of the Qur'anic notion of *khilāfah* (stewardship). Instead, moral insight arises implicitly from the recognition of cosmic balance and divine justice. In this way, *Tafsil.id*'s ethical discourse complements its concordist epistemology, presenting nature as both evidence of revelation and as a moral reminder of humanity's dependence upon, and responsibility within, the divinely ordered cosmos.

3.4. Digital Mediation of *Tafsil.id*'s Scientific Exegesis

The digital architecture of *Tafsil.id* plays a central role in shaping how its epistemological and ethical orientations are communicated to readers. Each Qur'anic verse is presented through a standardized "Profil Ayat" format that includes the Arabic text, the official Indonesian translation (Kemenag 2019), and a concise thematic classification under the heading *Tema*. These thematic tags—such as *Agroklimatologi*, *Klimatologi (Unsur-Unsur Cuaca)*, *Kosmologi*, and *Sumber Daya Alam/Hayati*—serve not merely as descriptors but as epistemic markers that frame each verse within specific domains of modern science. By mapping revelation onto contemporary scientific categories, the interface reinforces a concordist epistemology in which the Qur'an is portrayed as inherently compatible with, and often anticipatory of, empirical knowledge.

The overall layout of *Tafsil.id* is simple, textual, and pedagogically oriented. No visual infographics or diagrams accompany the entries; instead, meaning is conveyed entirely through structured text and hyperlinks. Each verse page maintains a uniform arrangement: the Qur'anic text and its translation appear at the top, followed by thematic metadata and the scientific commentary that explicates the verse in light of relevant disciplines. The absence of visual embellishment and the reliance on textual clarity suggest that the platform prioritizes intellectual engagement and didactic function over aesthetic presentation. In this sense, its digital design reflects an academic style of organization while retaining a devotional tone in language and interpretation.

The navigation structure also reinforces this pedagogical and concordist purpose. Menu options such as *Beranda*, *Tema Sains*, *Ayat Sains*, *Tentang*, and *Kontak* invite users to explore Qur'anic verses according to scientific topics rather than through traditional exegetical order. This thematic indexing makes the Qur'an navigable through modern

scientific categories, thereby operationalizing the epistemological claim that revelation and science are mutually illuminating. The consistent use of thematic hyperlinks allows users to traverse related verses across disciplines such as hydrology, meteorology, or biology, turning the act of Qur'anic interpretation into a digitally mediated exploration of divine signs in the natural world.

Another notable feature is the accessibility of academic referencing and citation. Each entry provides clear bibliographic information and an interactive button for citation, enabling users to reference the material accurately in academic work. Moreover, *Tafsil.id* offers direct links to downloadable PDF files of the printed source materials from which the digital commentaries are derived, such as *Air dalam Perspektif Al-Qur'an dan Sains* or *Tumbuhan dalam Perspektif Al-Qur'an dan Sains*. This transparency allows readers to verify sources easily and to engage directly with the original publications, enhancing both the scholarly credibility and pedagogical value of the platform. The digital interface thus bridges traditional exegesis, modern scientific commentary, and academic usability within a single accessible ecosystem.

The tone of writing across the site is explanatory and devotional-scientific. The commentaries employ accessible scientific terminology within a framework of theological affirmation, frequently emphasizing that modern findings reveal the truth of divine creation and the harmony of natural laws. This rhetorical style encourages both intellectual reflection and spiritual reverence, allowing science to function as a medium for appreciating divine wisdom. Thus, while the digital layout is minimal and textual, the language itself conveys a theological message: the study of natural phenomena becomes an act of recognizing God's order in creation.

3.5. Digital Mediation and Eco-Theological Resonance

The digital infrastructure of *Tafsil.id* functions not merely as a repository of *tafsīr 'ilmī* literature but as a hermeneutical medium that reshapes how users encounter and internalize the relationship between revelation, science, and ecological meaning. Through its structured "Profil Ayat" format, each entry integrates the Qur'anic text, the official Indonesian translation (Kemenag, 2019), and a concise thematic label (*Tema*), such as *Klimatologi (Unsur-Unsur Cuaca)*, *Agroklimatologi*, *Kosmologi*, or *Sumber Daya Alam/Hayati*. These thematic tags do more than categorize; they construct a mediated epistemology by mapping revelation onto discrete domains of modern science. In doing so, the interface reinforces *Tafsil.id's* concordist premise that Qur'anic knowledge is intrinsically compatible with empirical discovery, transforming the act of online navigation into an implicit exercise in theological verification.

The platform's minimalist and text-centered design contribute significantly to its didactic tone. Each page follows a standardized layout: the Arabic verse, its translation, and thematic metadata are presented before the scientific commentary. The absence of visual or interactive embellishments – such as infographics, multimedia animations, or comment sections – directs users toward textual contemplation rather than participatory engagement. From the perspective of computer-mediated discourse analysis (Herring, 2010), this textual austerity represents a "didactic interface" that privileges informational

authority and theological coherence over dialogical interaction. Such design choices situate *Tafsil.id* within what Bunt (2018) describes as cyber-Islamic environments—digital infrastructures of piety that serve to preserve and amplify religious authority rather than simply decentralize it. Consequently, the platform mediates *tafsīr ‘ilmī* through a monologic rather than deliberative form of digital engagement, emphasizing reverence and intellectual reflection over public debate.

Nevertheless, this same architecture enables what may be termed eco-theological resonance—a subtle pedagogical process through which ecological awareness emerges from the act of digital reading. The site’s thematic organization of verses around natural systems—rainfall, wind, vegetation, and climate—encourages users to perceive creation as an integrated ecological network sustained by divine balance (*mīzān*). As readers navigate across hyperlinked topics such as hydrology, meteorology, and biology, they engage in a form of digitally mediated *tadabbur* (contemplative reflection) that is both scientific and spiritual. In this way, *Tafsil.id* transforms browsing behavior into a digital pilgrimage through the signs of nature, fostering a perception of divine unity within ecological complexity (Campbell, 2012; Trozzo, 2022).

Further reinforcing this resonance is the site’s scholarly transparency. Each entry provides detailed bibliographic information, a citation button, and direct links to downloadable PDF versions of the printed sources—such as *Air dalam Perspektif Al-Qur’an dan Sains* and *Tumbuhan dalam Perspektif Al-Qur’an dan Sains*. Campbell (2020) argues that religious digital creatives negotiate and perform authority through digital practices and a “technological apologetic” that legitimates their online religious work. In this light, *Tafsil.id*’s emphasis on sourcing and verification can be seen as fostering religious digital literacy—a mode of engaging faith-based content through digital epistemic norms. Thus, *Tafsil.id* bridges traditional exegesis, scientific commentary, and academic usability within a single accessible ecosystem, transforming religious study into an act of disciplined inquiry grounded in both faith and knowledge.

Ultimately, *Tafsil.id*’s digital mediation not only transmits *tafsīr ‘ilmī* but also transforms its interpretive experience. Through structured textuality, thematic navigation, and hyperlinked ecological motifs, the platform cultivates an eco-theological consciousness that situates scientific observation within spiritual reflection. Even without dialogical features, its monologic interface invites a contemplative posture in which knowledge of the natural world becomes an act of recognizing divine order and sustaining moral responsibility. In this way, *Tafsil.id* bridges epistemological concordism and ecological spirituality—turning digital Qur’anic interpretation into a medium of eco-theological enlightenment.

3.6. Toward Ecological Enlightenment: Evaluating *Tafsīr ‘Ilmī* as *Eco-Da’wah*

The preceding analyses indicate that *Tafsil.id* functions not merely as a digital repository of *tafsīr ‘ilmī* literature but as a pedagogical interface that articulates the relationship between revelation, science, and digital mediation in ways that subtly foster ecological awareness. Nevertheless, its interpretive orientation remains primarily *concordist*—that is, it seeks harmony between revelation and science without

substantially reconfiguring human–nature relations into an ethical praxis. This epistemological hierarchy, inherited from Indonesia’s institutional tradition of *tafsīr ‘ilmī* under the Lajnah Pentashihan Mushaf Al-Qur’an, preserves theological orthodoxy while simultaneously delimiting the transformative potential of ecological engagement (al-Najjār, 2007; Tim Penyusun, 2010a). The present section evaluates whether this model can evolve into what may be termed *eco-da’wah*—a spiritually grounded form of environmental communication that unites Qur’anic cosmology, moral agency, and digital pedagogy.

In essence, *eco-da’wah* represents an emerging paradigm that integrates environmental conservation principles within the Islamic mission of *da’wah*, understood as the act of inviting individuals and communities to comprehend and embody divine teachings. Rather than treating environmental care as a peripheral concern, *eco-da’wah* situates ecological responsibility at the heart of Islamic moral and spiritual life, thereby aligning sustainability with faith-based ethics (Affandi et al., 2022; Gade, 2012). It thereby redefines *da’wah* as not only a spiritual and moral endeavor but also an ecological mission grounded in the recognition of divine unity. This conceptual shift resonates profoundly with the Qur’anic notions of *mīzān* (balance) and *khilāfah* (stewardship), situating ecological awareness as an intrinsic expression of *tawhīd*—the unity of all creation under divine governance. Within this framework, the natural world becomes both a site of revelation and a moral trust, calling believers to sustain the harmony that reflects divine order.

While Tafsil.id’s digital commentaries already cultivate contemplative reverence by illustrating the harmony of natural systems, they rarely extend such reflections into prescriptive guidance or social responsibility. The absence of interactive features—such as comment sections, reflective prompts, or links to eco-religious initiatives—limits the site’s capacity to transform theological contemplation into collective ecological praxis.

Nonetheless, the site’s structured organization of Qur’anic verses across thematic categories such as *Klimatologi*, *Agroklimatologi*, and *Sumber Daya Alam* establishes a didactic framework that could underpin an emerging form of digital *eco-da’wah*. By mapping revelation onto modern scientific taxonomies, Tafsil.id implicitly situates human understanding within the interdependence of ecological systems—a structure that aligns with what Golshani (2017) describes as the sacred ontology of nature in Islamic epistemology. This framework may serve as a foundation for ecological pedagogy if recontextualized toward moral agency and practical ethics. For example, *ar-Rūm* 30:41, which links environmental corruption (*fasād fi al-barri wa al-baḥr*) to human wrongdoing, can be interpreted as a Qur’anic mandate for ecological repentance and restorative stewardship (al-Muṣliḥ, 2014; Helfaya et al., 2018). In such a reframing, *tafsīr ‘ilmī* evolves from a descriptive reconciliation of revelation and science into a prophetic discourse of ecological accountability.

Within this theological horizon, *tafsīr ‘ilmī* can transcend its modernist apologetic function and become a form of spiritual ecology—a mode of *da’wah* that integrates cognitive understanding with ethical responsibility. Digital mediation amplifies this possibility: Tafsil.id’s transparent sourcing, open-access materials, and taxonomic

coherence enable a new type of *religious digital literacy* in which faith-based knowledge operates through epistemic norms of verification and critical reflection (Campbell, 2020). When supported by interactive pedagogical tools – such as multimedia case studies on environmental issues or user-generated reflections – this model could mature into a participatory *eco-da'wah* that harmonizes cognition (*'ilm*), devotion (*'ibādah*), and ecological action (*'amal*).

To advance toward ecological enlightenment, *tafsil.id* must embrace dialogical and praxis-oriented engagement that empowers believers as ethical participants in sustaining the divine balance of creation. In this trajectory, *Tafsil.id* possesses latent potential: by transforming its concordist epistemology into a communicative ethics of stewardship, it could serve as a prototype for digital *eco-da'wah* – a Qur'anic pedagogy of environmental consciousness rooted in *tawhīd*, *mīzān*, and digital faith practice.

4. Conclusion

This study has critically examined *Tafsil.id* as a digital platform for *tafsīr 'ilmī* and evaluated its potential to foster ecological enlightenment within the digital era. The findings reveal that the platform primarily operates within a concordist epistemology, positioning scientific knowledge as a confirmatory instrument that substantiates the truths of revelation. Its digitalized commentaries consistently demonstrate harmony between the Qur'an and modern science but remain limited to descriptive and devotional reflections rather than prescriptive ethical engagement. The ethical dimension of the interpretations is predominantly contemplative, encouraging gratitude and recognition of divine unity, while only a few texts extend toward explicit environmental responsibility.

The digital design of *Tafsil.id*, characterized by its structured textual layout and thematic taxonomy, reinforces its didactic and concordist orientation. Nevertheless, its organization of Qur'anic verses around natural systems – such as climate, vegetation, and water – creates an implicit eco-theological resonance that encourages readers to perceive nature as an interconnected sign of divine balance. This structure enables users to engage in a digitally mediated form of *tadabbur*, transforming scientific inquiry into spiritual reflection.

In measurable terms, the analysis demonstrates that *Tafsil.id* has effectively transitioned *tafsīr 'ilmī* from printed institutional texts into an accessible digital ecosystem that enhances Qur'anic literacy and fosters reverence for the natural order. However, its transformative potential toward ecological enlightenment remains latent and underdeveloped. Future development of the platform may include dialogical features, interactive pedagogies, and community-based applications that translate theological contemplation into ecological praxis. Further research could extend the Digital Eco-Theological Coding Framework (DETCF) to other online Qur'anic repositories or multimedia environments to assess how digital mediation can support a broader movement of *eco-da'wah* – linking faith, knowledge, and environmental responsibility in the contemporary Muslim world.

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