

Bibliometric Analysis of the Development Map and Research Trends in Qur'anic Studies and Tafseer: A Scopus Database Exploration (1974-2023)

Windi Ayuni¹, Andri Nirwana², Ahmad Nurrohim³
^{1, 2, 3} Muhammadiyah University of Surakarta, Indonesia

ABSTRACT

Article:

Accepted : September 05, 2023

Revised : July 16, 2023

Issued : December 29, 2023

© 2023 The Author(s)



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

DOI: 10.15408/quhas.v12i2.36191

Correspondence Address:

g100200090student.ums.ac.id

The research employs a bibliometric approach using R and Rstudio tools, VosViewer, and Microsoft Excel to evaluate the growth of Qur'anic Studies and Tafsir research papers. The sample of reference articles, totaling 1,476 articles, is sourced from the Scopus database using Boolean operators. Further research is still within the scope of Qur'anic Studies through Tafsir Science. The research conducted a data search on 23 November 2023 using Scopus as a guide, using the title and abstract of the article to search for keywords related to Qur'anic Studies and Tafsir. The search results reveal 904 publications published between 1974 and 2023, involving 1807 authors, 372 single authors, and 8.739% international co-authors. These publications have been cited 35,873 times and have an average citation per publication of 4,061. The number of publications integrating Qur'anic Science and Tafsir has fluctuated over the past 12 years, increasing from 2017-2023. The number of publications has increased from 49 in 2017 to 59 in 2018, 69 in 2019, 85 in 2020, 100 in 2021, 110 in 2022, and 120 in 2023. This indicates potential research opportunities for Qur'anic Science and Tafsir.

Keywords: Bibliometric, Qur'anic Studies, Qur'anic Exegesis, Quran, Tafsir

INTRODUCTION

"It does not become obsolete through repetition and its wonders do not end" (Al-Ameedi et al., 2020). Beyond its transcendent character, one of the wonders of the Qur'an is its breadth, addressing many facets of human nature (Pallathadka et al., 2023). It is intended to strengthen a person's thoughtful relationship with God through the revelation of the Qur'an (Muhamad et al., 2020). The revelation of the Qur'an (Nugroho et al., 2023) is to foster one's reflective relationship with God (Unsal, 2016). Understanding the Qur'anic text (Adiansyah et al., 2023) is the main goal behind the development of diverse Islamic studies (Finlayson, 2020; Nordin et al., 2023; Razzak et al., 2022; Saged et al., 2020).

The ongoing evolution of the discipline (Ashfaq & Al Azhari, 2020; Rohanimashhadi, 2020) requires that topics related to the text (Munandar & Amin, 2023) and background of the Qur'an be classified under the discipline of Qur'anic Studies (Ulumul Qur'an) (Howe, 2016; Stefanidis, 2008; Stewart, 2013). Qur'anic Studies originates as a synthesis of several disciplines (Segovia, 2015; Sleiman, 2019) separate body of study in this way. Because of the range of disciplines in this sector there are many sub-disciplines (Rochmah & Munir, 2023) and sub-genres (Ashfaq & Al Azhari, 2020; Daneshgar et al., 2016;) that relate to the breadth of the Qur'an. Ulumul Qur'an is a multifaceted and diverse field of study (Daaif, 2015; Maymun, 2018). Its broad scope (Islam et al., n.d.) includes various sub-disciplines (Fazaluddin, 2016; Mirarab et al., 2023) that examine the history of the Qur'an, (compilation and canonization), the miraculous nature of revelation (Saiin & Karuok, 2022) and its underlying theology (Graiguer, 2021), the circumstances and events of the Qur'an revelations, its inimitable aspects, stylistics (Badi et al., 2017), the sequence of verses (Hanum et al., 2021), and others.

One of the most well-known disciplines among Muslims is Qur'anic Interpretation (Tafsir) (Daneshgar, 2020; Demircigil, 2022) which is generally considered as part and one of the objectives of Ulumul Qur'an (Al Rujaiibi, 2022). *Tafsir* (Armita & Saad, 2022) is perhaps the most comprehensive intellectual endeavor so far (Yüksek, 2018), given that its critical goal is to uncover the intended meaning behind God's words (Sutrisno et al., 2023) the intended meaning behind God's words (Ayu et al., 2022). Understanding the role and utility of each discipline can accommodate diverse intellectual interests (Shaheen & Shaheen, 2020) and facilitate an appropriate disciplinary approach to the Qur'an (Zaky & Warsono, 2023).

It is crucial to critically assess existing research findings in order to set the road for future research and to give policymakers with projections of research areas that require

further development. This evaluation technique is strongly reliant on the availability of reliable data.

Bibliometric indicators are one of the tools used to map data on previous research (Shahril et al., 2023). In addition, it can also act as an evaluation material for the results of scientific research. (Amir et al., 2023); examine the interaction between science and technology (Ismail et al., 2018), produce a mapping of the field of science (Saputro et al., 2019); identify and trace the evolution of new knowledge in a specific topic (Sadeghian, 2018); as well as an indicator in the future in order to make appropriate and strategic plans (Embong et al., 2022). The Scopus database was employed in this analysis due to its high credibility. (Abdullah & Edris, 2021; Al-Araji et al., 2019). Scopus was chosen because it is an abstract database. (Atabik & Rohman, 2020) and reference source citations curated by independent experts recognized as experts in the field (Ghodrati, 2020). Scopus consists of 1.8 billion references cited since 1970, 84 million records, 17.6 million author profiles, 94.8 thousand affiliate profiles and 7 thousand publishers (Hayudi et al., 2023; Rosso & García-Salirrosas, 2023; Suhendar et al., 2023)

Using bibliometric analytic tools, this study intends to describe the evolution and direction of research that discusses Qur'anic Studies and Tafseer in publications indexed in the Scopus database from 1974 to 2023. Based on the findings in the Scopus database, the year 1974 was chosen as the starting point. That year, the first three publications discussing Qur'anic Studies and Tafseer were discovered. This bibliometric research can help academic researchers, experts in their fields, and the general public.

Research goals This is an attempt to analyze and map development publications with the theme of Qur'anic Studies and Tafseer so that future researchers have the opportunity to conduct a more in-depth study in other fields with the specification of increasing various research in the field of Qur'anic Studies and related sciences.

Various bibliometric study topics have been explored extensively, however deep bibliometric research topics on Qur'anic Studies and Tafseer have yet to be seen. Aside from that, this study makes an effort to display the most recent research trends as well as any other phrases that may be required for future research.

Previous Research

Irhas' studies in the field of Quranic Interpretation indicated that interpretation of the Holy Qur'an is required since the teachings of the Qur'an are complete. However, the Qur'an is not a holy book that goes into great detail about its doctrines. In many circumstances, the Qur'an speaks merely in broad strokes. Sometimes it merely contains

the fundamentals and suggestions that demand more explanation. To explain the content and content of the Qur'an, interpretation is required. Attempts to understand the Qur'an have existed since the Qur'an was revealed. Until now, the effort has progressed. The existence of many books of tafsir compiled by scholars from the first century till now is substantial proof of the evolution of interpretation. The classic book of interpretation differs from the book of interpretation that appeared in the twentieth century. The distinction is often found in three areas: sources, methods employed, and the prevalent style that graces the book of interpretation. This study tries to describe the history and evolution of Qur'anic interpretation from the time of the Prophet Muhammad to the creation of tafsir today (Iqbal et al., 2013).

Previous research on Quranic Tafsir with bibliometric analysis research methodologies were not applied in an effort to map scientific articles in many domains. Bibliometric analysis is a quantitative tool for studying and analyzing scholarly publications, specifically patterns, trends, and relationships within a given bibliographic data collection. This strategy entails using various statistical and analytical tools to extract insights and knowledge from bibliographic records, such as those found in scholarly journals or elsewhere. The impact of bibliometric analysis allows researchers to determine the direction of future research, allowing institutions and policymakers to make informed decisions about resource allocation, research collaboration, and strategic planning.

METHOD

The article data for this study were gathered from Scopus findings of articles in published journals. This study used the bibliometric analysis method. Bibliometric analysis is a quantitative tool used to explore and appraise scientific publications (Mustafa et al., 2021), particularly patterns, trends, and correlations within a certain bibliographic collection (López, 2017). This method entails applying various statistical (Azmi et al., 2018) and analytical tools to bibliographic records (Surahman, 2019), such as those found in scientific journals or others, in order to extract insights and knowledge. The data was retrieved from the Scopus database using the Boolean search engine. The researcher searched the Scopus database for terms prepared between 1974 and 2023. The data search in Scopus was conducted on November 23, 2023 at 02.00 WIB. To analyze citations, document content, and networks in this study, researchers used the help of R and Rstudio tools, VosViewer and Microsoft Excel.

The stages carried out include 3 stages, which are as follows.

The first stage began with a study of connected issues in order to ensure that suitable research on bibliometric topics was done. Furthermore, the literature evaluation is helpful in choosing acceptable keywords that are thought to describe the topic of the research.

In the second stage, we searched Scopus using a Boolean operator with filtration (TITLE-ABS-KEY (quranic AND studies) OR TITLE-ABS-KEY (tafseer)) and found 1,476 publications. Furthermore, filtration by Boolean operator with filtration (TITLE-ABS-KEY (quranic AND studies) OR TITLE-ABS-KEY (tafseer)) AND (LIMIT-TO (DOCTYPE, "ar")) AND (LIMIT-TO (SRCTYPE, "j")) AND (LIMIT-TO (LANGUAGE, "English")) resulted in a final publication of 904 publications.

The final publication search was examined in the third step using Scopus analyzer, R, and Rstudio to calculate the number of publications per year, publications by journal, author, affiliation, country, and subject/field. Furthermore, analysis of the publication network level was performed using visualization using VOSviewer and Microsoft Excel data processing with the types of analysis of coauthorship, keywords (co-occurrence), and bibliometric coupling. Co-authorship and co-occurrence will be used in this study to chronicle the advancement of research on the publication of Qur'anic Studies and Tafseer themes. While the most prominent network is used to identify the authorship trend, bibliometric coupling is employed to determine the authorship trend.

Figure 1 shows the procedure for this paper:

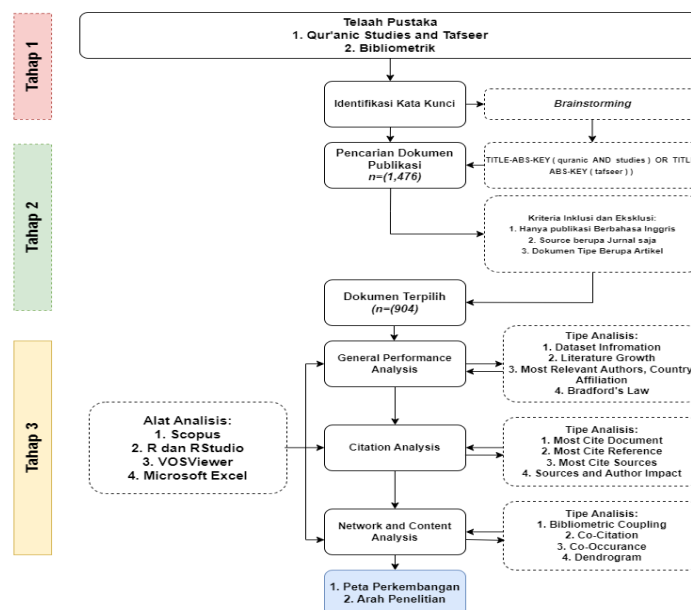


Figure 1: Stages of Bibliometric Analysis Method

Source: drawio, 2023

RESULT AND DISCUSSION

ANALYSIS OF DATA

PRIMARY DATA INFORMATION

Table 1 shows that the search yielded 904 publications published over the course of 49 years. Beginning in 1974 and ending in 2023. There are 1807 writers, 372 single authors, and 8.739% international co-authorship. These papers have been cited 35873 times, with a citation rate of 4,061 citations per publication.

Table 1. Main Information about Data

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1974:2023
Sources (Journals, Books, etc)	390
Documents	904
Annual Growth Rate %	-2.17
Document Average Age	5.72
Average citations per doc	4.061
References	35873
DOCUMENT CONTENTS	
Keywords Plus (ID)	1010
Author's Keywords (DE)	3025
AUTHORS	
Authors	1807
Authors of single-Authored docs	372
AUTHORS COLLABORATION	
Single-Authored docs	414
Co-Author per Doc	2.34
International co-authorships %	8.739
DOCUMENT TYPES	
Article	904

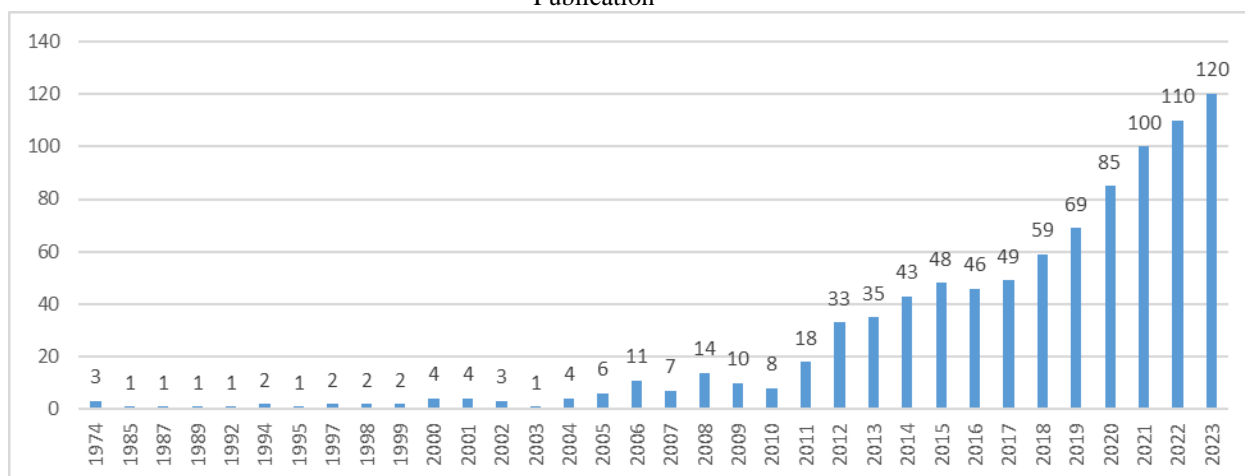
Source : Scopus, R and R Project, 2023

DOCUMENTS ORGANIZED BY YEAR

Figure 2 demonstrates that the development of publications in Qur'anic Studies and Tafseer began in 1974 with three publications, but that this publication vanished for several years before reappearing in 1985. From 1985 to 1999, there was a period of stagnation in this sector, with an average of 1 or 2 publications per year.

From 2011 to 2023, the biggest peak of publications in this field was in 2023, with 120 publications, followed by the prior years in 2022, 2021, 2020, and 2019 with 110, 100, 85, and 69 publications, respectively.

Figure 2: Documents by year of Publication

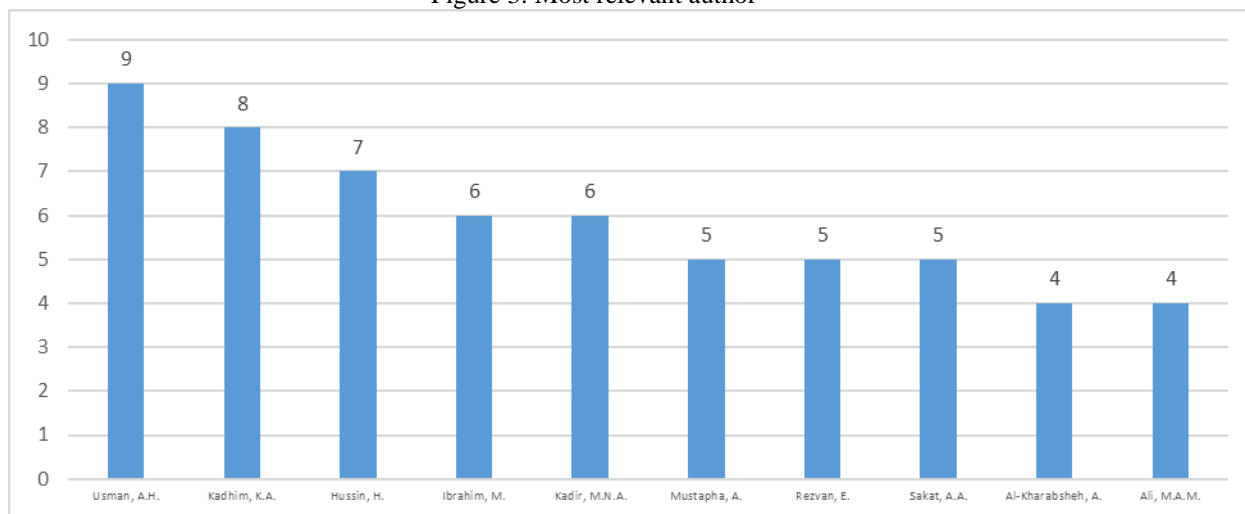


Source: Scopus, 2023

MOST RECENT AUTHOR

Figure 3 depicts the top ten most productive authors in the discipline of Qur'anic Studies and Tafseer; the average author has 5 to 6 publications in this field. Usman, A.H. is the first author with the most publications (9 in total). Kadhim, K.A Hussin, and H. Ibrahim followed, with 8, 7, and 6 publications in this topic, respectively.

Figure 3: Most relevant author

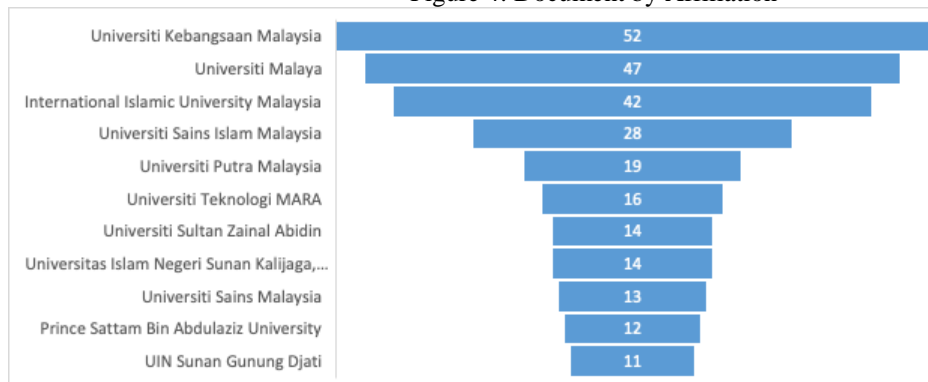


Source: Scopus, 2023

DOCUMENTS CLASSIFIED BY AFFILIATION

Figure 4 depicts the top ten contributing affiliates to publications in this field. The majority of affiliates contributing to these publications are known to be from Malaysia, with 9 out of the 11 affiliates listed in figure 4 coming from Malaysia, 2 from Indonesia, and 1 from each of Saudi Arabia and the United Arab Emirates. Universiti Kebangsaan Malaysia had the most contributions, with 52 publications, followed by Universiti Malaya, which had 47 articles, while the remaining 9 affiliates had 11 to 42 publications.

Figure 4: Document by Affiliation

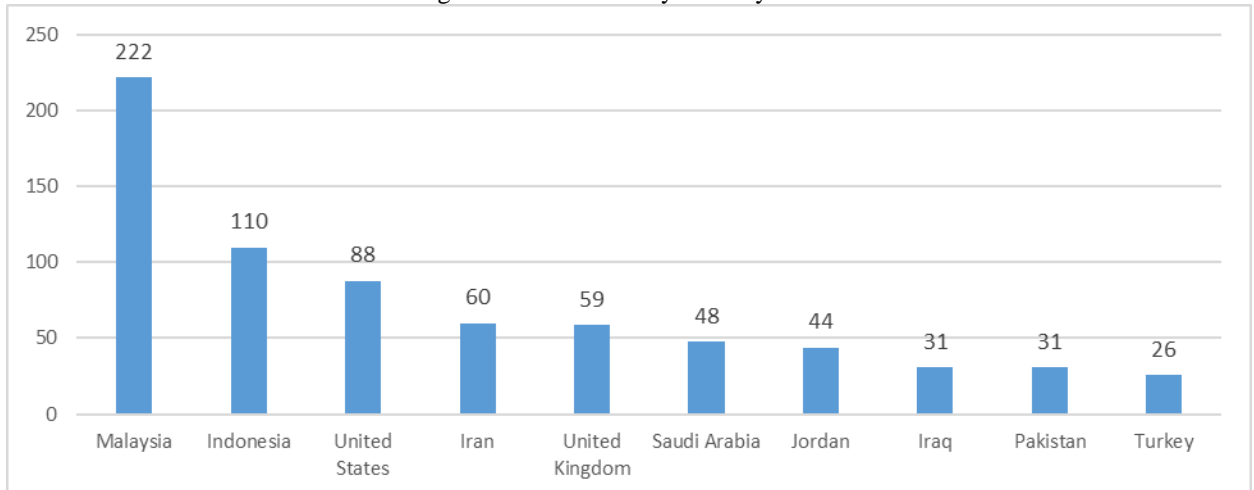


Source: Scopus, 2023

DOCUMENTS ORGANIZED BY COUNTRY

This theme is mostly written by countries from the Asian continent. So that the writing trend for this theme is busy being researched by Asian countries, namely Malaysia, Indonesia, Iran, Saudi Arabia, Jordan, Iraq and Pakistan. This is motivated by the background of the population in the country, the majority of which adheres to Islam. So the research becomes more interesting because the source of this Qur'anic Studies and Tafseer research is the holy book for a Muslim, namely the Qur'an. From the Qur'an, many new sciences are born with several approaches that can be applied in it. However, there are also non-Asian countries that bring up a lot of writing on the theme of Qur'anic Studies and Tafseer, namely from the American and European continents. These countries are America, England and Turkey. The country with the highest contribution of Scopus-indexed research results in Qur'anic Studies and Tafseer is Malaysia, far above other countries with 222 documents. Followed by Indonesia with 110 documents, the United States with 88 documents, followed by 60 documents by Iran. The countries contributing to the research results in Qur'anic Studies and Tafseer can be seen in Figure 5.

Figure 5: Documents by Country

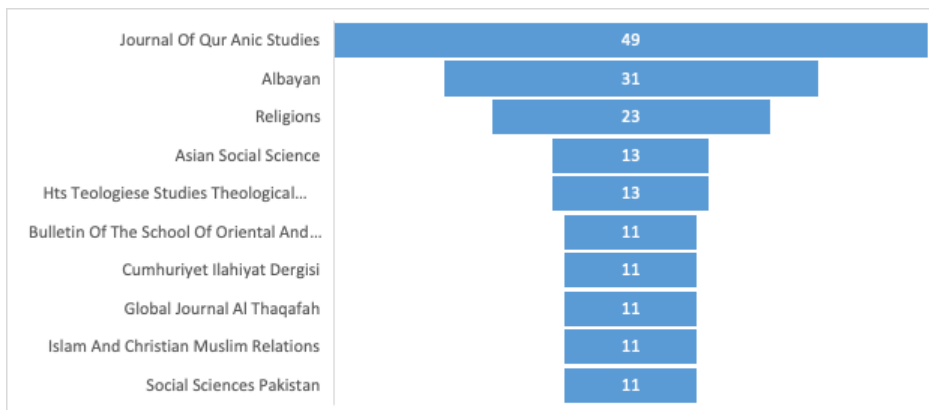


Source: Scopus, 2023

SOURCE OF DOCUMENTS

Scopus data search filtration is solely by journal source, hence the chart shows the top ten contributing journals in the subject of Qur'anic Studies and Tafseer. There are many journals that contribute to this topic; the typical journal has 11 to 13 publications. Journal of Qur'anic Studies has the most publications with 49, followed by Albayan, Religious, and Asian Social Science, which have 31, 23, and 13 articles, respectively.

Figure 6: Documents by Source



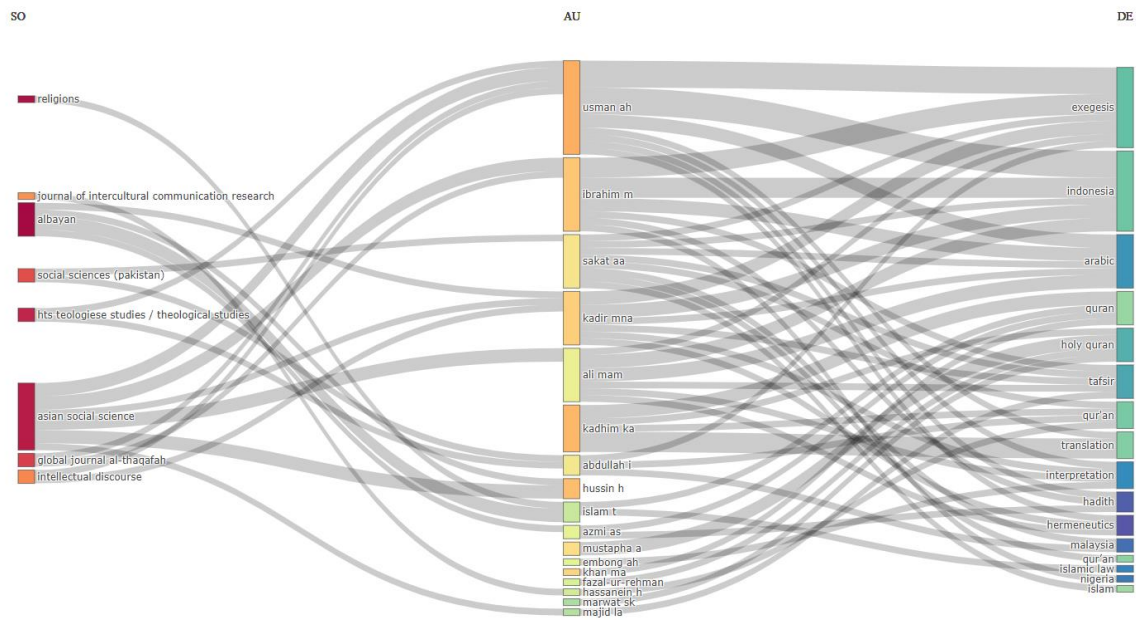
Source: Scopus, 2023

THREE-FIELD PLOT

Figure 7 shows three elements: the left side is SO/sources (journal publication name), the middle is AU/authors (author names), and the right side is DE/keywords (theme/topic used). Gray plot lines that are related to each other connect the three items. Each journal will reveal which writers most regularly contribute to publications within the

journal based on the journal name, which are then linked to the keywords or subjects addressed in the publications. The size of the plot indicates how many publications are related to a particular theme.

Figure 7: Three-Field Plot, processed using R (Biblioshiny)



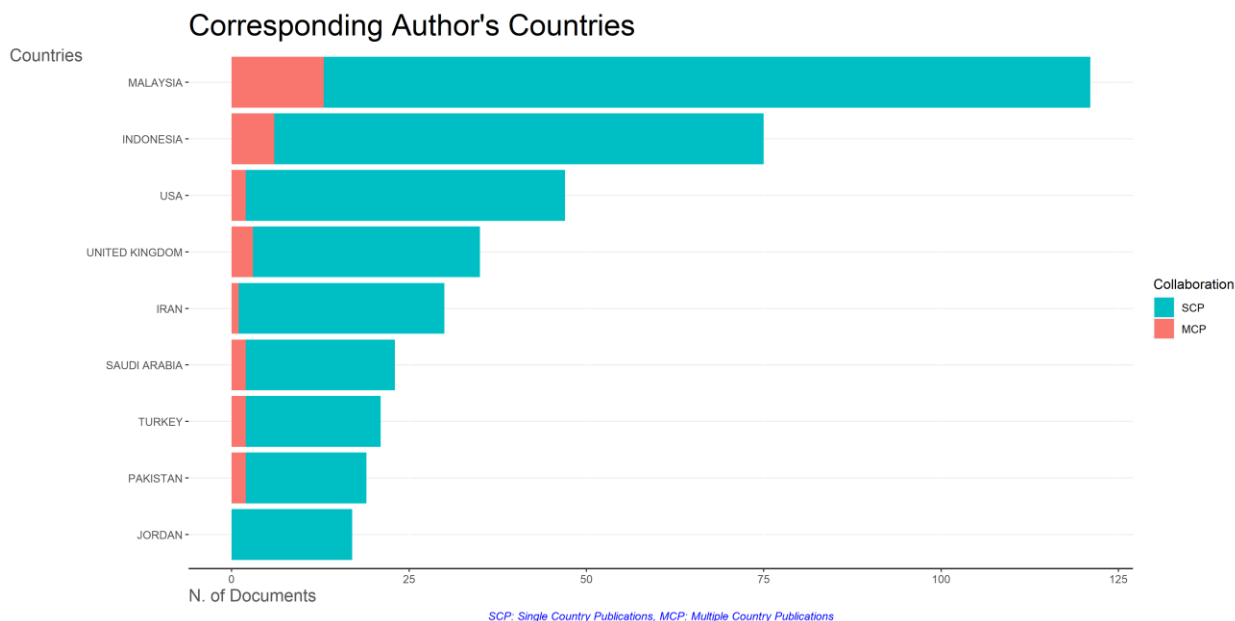
Source: Scopus, R Project, 2023

CORRESPONDING AUTHOR’S COUNTRIES

Figure 8 and table 2 show the comparison between countries of origin of correspondent authors, in figure 8, the red bars show publications by authors from one country and do not cooperate with authors from other countries (single country publications/SCP), while the blue bars show publications by authors across countries who cooperate in their research (multiple country publications/MCP), table 2 shows the number of SCP and MCP in the form of numbers. Malaysia merupakan negara asal penulis koresponden terbanyak, baik dari penulis yang tidak bekerja sama dengan penulis negara lain maupun penulis yang bekerja sama dengan penulis dari negara lain. Malaysia has 108 SCP publications and 13 MCP publications. Followed by Indonesia with 75 SCP publications and 69 MCP publications, and USA with 45 SCP publications and 2 MCP publications.

The majority of authors in this field come from countries in the Asian continent, such as Malaysia, Indonesia, Iran, Saudi Arabia and others. Then there are several authors who come from the European continent, namely the United Kingdom, Turkey, Spain and Germany. As well as the American continent, namely the USA.

Figure 8: Corresponding Author's Countries



Source: R Project (Biblioshiny), 2023

Table 2. Corresponding Author's Countries

Country	Articles	SCP	MCP
Malaysia	367	339	28
Indonesia	75	69	6
USA	47	45	2
United Kingdom	35	32	3
Iran	30	29	1
Saudi Arabia	23	21	2
Turkey	21	19	2
Pakistan	19	17	2
Jordan	17	17	0

Source: R Project (Biblioshiny), 2023

MOST GLOBAL CITED DOCUMENT

Table 3 shows the publications with the most citations worldwide. Shown in table 3 the publications with the most citations are publications written by Khoei Em and published in *Culth Health Sexual* in 2008 with a total of 87 citations, followed by publications written by Gregory E published in *Lang Educ* in 1998 with a total of 86 citations and publications by Slamet C published in *Asian J, Info Technol* in 2016 with a total of 80 citations. The publication by Slamet C published in 2016 has the highest total citations per year, with 10.00 total citations per year, followed by publications by Helfaya published in 2018 with 8.00 total citations per year, and publications written by Bazna Ms published in *J Relig Disabil Health* in 2005 with 6.10 total citations per year.

Based on table 3 below, it is known that total citations will affect the total citations per year of a publication, especially if the publication year is in the nearest years. This can be seen from the publication by Slamet C published in 2016 which has a higher total citations per year than the publication by Khoei Em published in 2008 despite having more total citations, and the publication by Khurshid Ma published in 2014 has a higher total citations per year than the publication by Bazna Ms published in 2005 despite having the same number of total citations.

Table 3. Most Global Cited Document

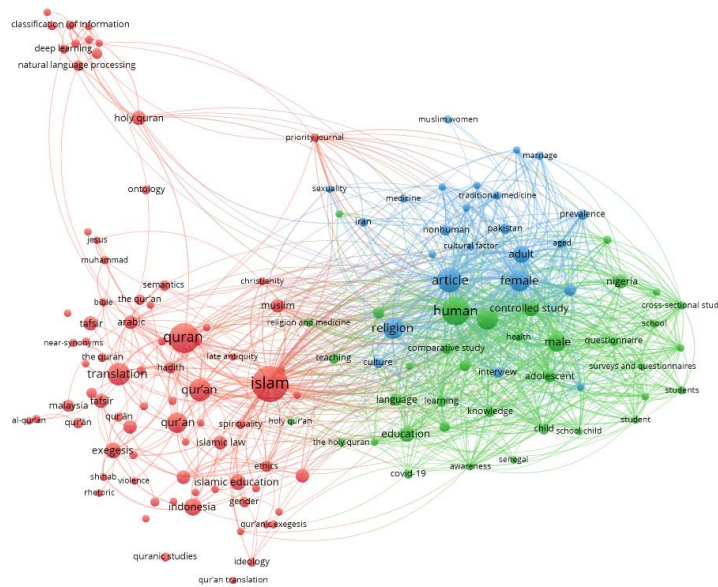
Paper	Total number of citations	Per Year TC
Khoei Em, 2008, Cult Health Sexual	87	5.44
Gregory E, 1998, Lang Educ	86	3.31
Slamet C, 2016, Asian J, Info Technol	80	10.00
Benthall J, 1999, J Royal Anthropol Inst	75	3.00
Wagner Da, 1989, Appl Psycholinguist	62	1.77
Khurshid Ma, 2014, Compet Rev	61	6.10
Bazna Ms, 2005, J Relig Disabil Health	61	3.21
Helfaya A, 2018, J Bus Ethics	48	8.00
Mansour N, 2011, Sci Educ	48	3.69
González AI, 2011, J Sci Study Relig	46	3.54

Source: R Project (Biblioshiny), 2023

NETWORK ANALYSIS

NETWORK VISUALIZATION

Figure 10. Network Visualization



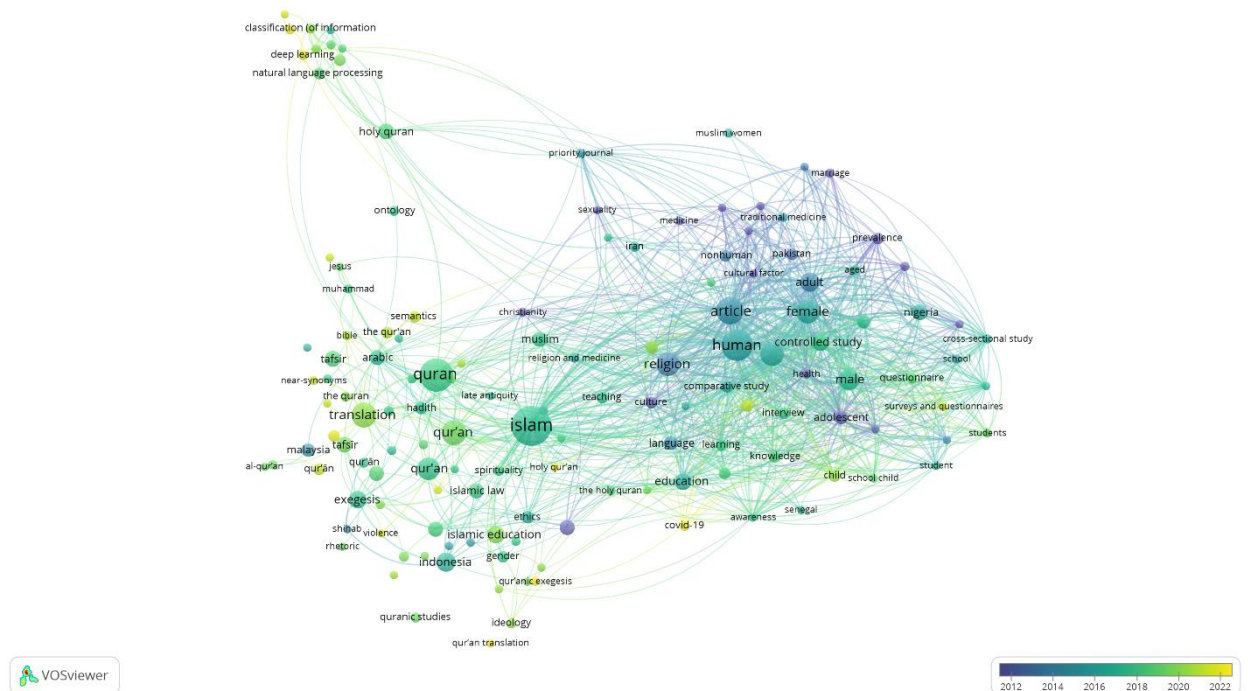
Source: VOSViewer, 2023

The figure above is a network visualization of the results of co-occurrence analysis of research on Qur'anic Studies and Tafseer. Obtained research data using Scopus and processed using VOSviewer. Data processing specializes data with a minimum of 3 keywords, so that 141 keywords are obtained and by narrowing the minimum cluster size of 20, 3 large clusters are obtained which are marked in red, green, and blue as shown in Figure 9.

Cluster 1 marked in red is divided into 80 items with keywords that dominate, namely, Islam (83 occurrences), Quran (58 occurrences), translation (33 occurrences), exegesis (16 occurrences), tafsir (14 occurrences), interpretation (12 occurrences), hermeneutics (12 occurrences), semantics (7 occurrences), Qur'anic studies (6 occurrences), Qur'anic exegesis (5 occurrences). Cluster 2 marked in green is divided into 37 items dominated by the keywords human (54 occurrences), education (15 occurrences), knowledge (8 occurrences), qualitative research (8 occurrences), and comparative study (7 occurrences). Cluster 3 marked in blue is divided into 24 items with the dominance of keywords on religion (29 occurrences), major clinical study (10 occurrences), and article (5 occurrences).

OVERLAY VISUALIZATION

Figure 11.Overlay Visualization

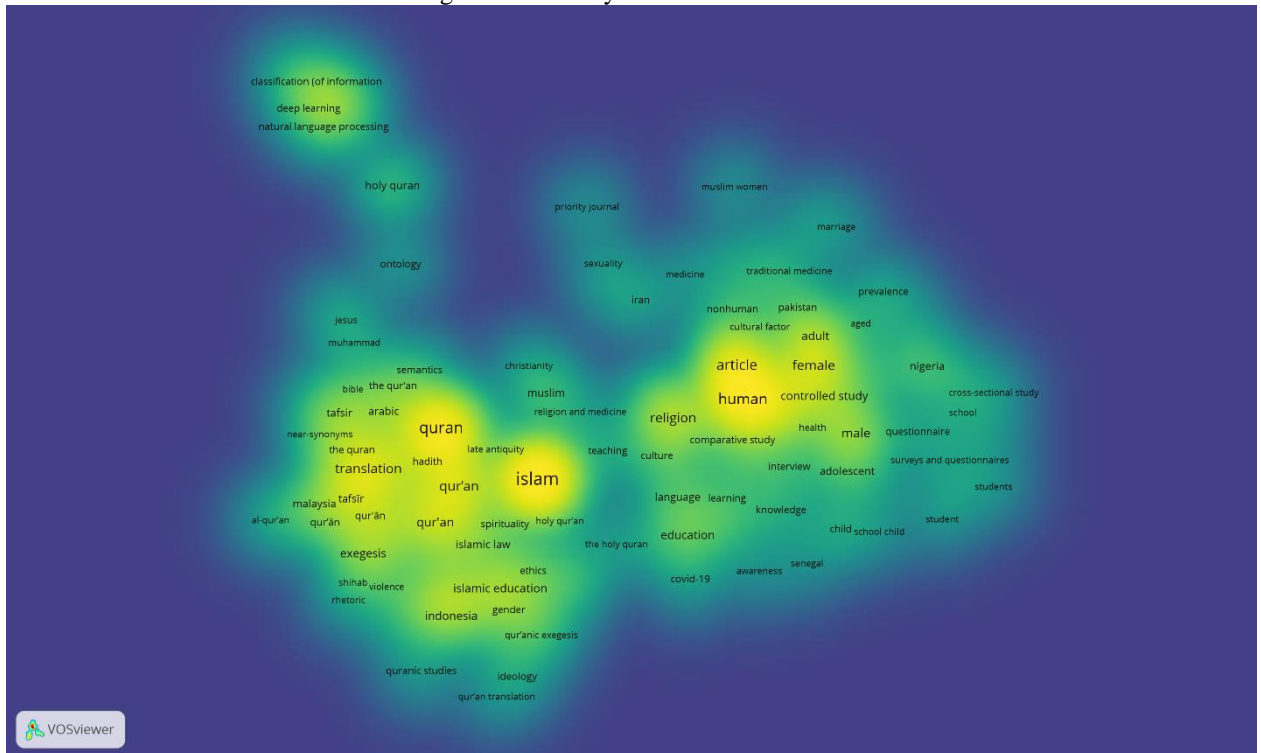


Source: VOSViewer, 2023

The figure above shows the keyword network analysis based on overlay. Based on the figure above, it can be seen that the keywords qur'anic studies, qur'anic exegesis, qur'an translation, al-quran, semantics and qualitative research are keywords with usage in recent years, ranging from 2021-2022. While the use of keywords that look relatively old marked in purple are Islamism, marriage and culture which range from 2011-2012.

DENSITY VISUALIZATION

Figure 12. Density Visualization



Source: VOSViewer, 2023

Figure 12 above shows the density map which is the result of an analysis using all data retrieved from Scopus in the field of Qur'anic Studies and Tafseer, both related and unrelated. The brightness of the color indicates the density of the research field, the brighter and clearer the color indicating a word, the keyword is the most frequently researched theme.

Quran, Islam, human, article, female and translation are the most interesting and frequently researched keywords. While the least researched keywords related to the field of Qur'anic Studies and Tafseer are quranic studies, qur'anic exegesis, qur'an translation, quranic interpretation, and semantics.

Table 5. Occurances in each Cluster

<i>Keywords</i>	<i>Occurances</i>	<i>Cluster</i>
1. Islam	83	1
2. Quran	58	
3. Translation	33	
4. Exegesis	16	
5. Tafsir	13	
1. Human	29	2
2. Education	15	
3. Language	11	
4. Qualitative Research	8	
5. Comparative Study	7	
1. Article	40	3
2. Religion	29	

Source: VOSViewer, 2023

The table above illustrates the frequency of occurrence in each cluster that is the main theme in the Qur'anic Studies and Tafseer midwife research. The main focus of Cluster 1 is Qur'an and Tafseer. Cluster 2's core subject is education and research. Articles and Religion is the main issue of Cluster 3.

CONCLUSION

Based on the statistics and discussion above, it can be determined that study on Qur'anic Studies and Tafseer began in 1974, with 2023 being the most active year in this field with 120 publications. Usman, A.H has the most publications, with nine. With 52 articles, Universiti Kebangsaan Malaysia has the most related contributors. Malaysia has made the most significant contribution to research in this topic, far outnumbering other countries, with 222 articles. Journal Quranic Study has the most publications in this field of research, with 49 publications. Corresponding Author's Countries comprises single and multiple country publications. Malaysia is the nation of origin for the majority of correspondent authors, both those who do not work with authors from other countries and those who do cooperate with authors from other countries. Malaysia has 108 SCP publications and 13 MCP publications. With 87 global citations, Khoei Em's publication published by Cult Health Sexual in 2008 received the most global citations. The network

study is divided into three clusters, with the key themes being Qur'an and Tafsir, Education and Research, and Articles and Religion.

REFERENCES

- Abdullah, A.-S., & Edris, L. (2021). Cultural and Semantic Challenges in Arberry's Translation of the Qur'anic Dialogue: The Dialogue between God and Moses. *Journal of Intercultural Communication Research*, 50(1), 41–65. <https://doi.org/10.1080/17475759.2020.1815823>
- Adiansyah, R., Sofia, A., Bensar, M., Adams, A., & Barakat, M. A. (2023). Roland Barthes Semiotic Study: Understanding the Meaning Word of 'Azab, a Reinterpretation for Modern Society. *QiST: Journal of Quran and Tafseer Studies*, 2(3), 255–274. <https://doi.org/10.23917/qist.v2i3.1445>
- Al-Ameedi, R. T. K., Hussein, I. T., & Rahi, H. J. (2020). Laughing and crying in the Bible and Quran. *International Journal of Innovation, Creativity and Change*, 11(5), 265–275. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85081736034&partnerID=40&md5=43a62b75bd808950492eb07ccaecca06>
- Al-Araji, Z. J., Syed Ahmad, S. S., Al-Lamy, H. A., Al-Salihi, M. W., Al-Shami, S. A., Mohammed, H., & Al-Taweel, M. H. (2019). Truth discovery using the trustchecker algorithm on online quran tafseer. In *Lecture Notes in Networks and Systems* (Vol. 67, pp. 71–80). Springer. https://doi.org/10.1007/978-981-13-6031-2_39
- Al Rujaiabi, I. (2022). AESTHETIC CHARACTERISTICS IN THE QUR'ĀN. *Ilahiyat Studies*, 13(1), 119–151. <https://doi.org/10.12730/13091719.2022.131.235>
- Amir, S., Norasid, M. A., & Hilmi, A. B. A. (2023). Scientific Studies of the Qur'ān in the Contemporary Era: An Analysis of Concept, History, and Methodology. *Journal of Islamic Thought and Civilization*, 13(1), 188–202. <https://doi.org/10.32350/jitc.131.13>
- Armita, P., & Saad, M. F. M. (2022). the Concept of Writing in the Qur'an: Analysis of the Terms Kataba, Khat, and Satara. *QiST: Journal of Quran and Tafseer Studies*, 2(1), 68–87. <https://doi.org/10.23917/qist.v2i1.1339>
- Ashfaq, M., & Al Azhari, M. A. (2020). Impact of Qur'ān upon aesthetics and its evolution: A religio-cultural discourse. *Journal of Islamic Thought and Civilization*, 10(1), 212–234. <https://doi.org/10.32350/jitc.101.12>

- Atabik, A., & Rohman, A. (2020). Date fruit (*Phoenix dactylifera* L.): Quranic perspectives, phytochemical composition, and antioxidant activities. *International Journal of Pharmaceutical Research*, 12, 1370–1382. <https://doi.org/10.31838/ijpr/2020.SP2.136>
- Ayu, M. A., Irawan, E., & Mantoro, T. (2022). Text mining approaches for analyzing an Indonesian tafseer and translation of the Holy Quran. *Indonesian Journal of Electrical Engineering and Computer Science*, 25(3), 1469–1480. <https://doi.org/10.11591/ijeecs.v25.i3.pp1469-1480>
- Azmi, A. S., Ismail, M. Y., Ahmad, H., Nor, Z. M., & Sobali, A. M. (2018). Statistical frequency of quranic references in the works of hadith: an analytical study of the narratives of the prophet's early life. *International Journal of Civil Engineering and Technology*, 9(5), 686–693. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85047737563&partnerID=40&md5=0ff4dd4dddab8c20a8c6e5ac051568ad>
- Badi, J. A., Machouche, S., & Bensaid, B. (2017). Questioning styles in the Qur'ān and their impact on human thinking a conceptual analysis. *Intellectual Discourse*, 25, 553–574. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85047651656&partnerID=40&md5=2811e995c5783f8d55fe415b96558e3f>
- Daaif, L. (2015). Qur'anic citation probably wrong in the oldest Arabic letter dated from Egypt. *Arabica*, 62(1), 1–18. <https://doi.org/10.1163/15700585-12341333>
- Daneshgar, M. (2020). UNINTERRUPTED CENSORED DARWIN: FROM THE MIDDLE EAST TO THE MALAY-INDONESIAN WORLD: with Majid Daneshgar, “The Future of Islam and Science: Philosophical Grounds”; Biliiana Popova, “Islamic Philosophy and Artificial Intelligence: Epistemological Arguments”; *Zygon*, 55(4), 1041–1057. <https://doi.org/10.1111/zygo.12644>
- Daneshgar, M., Riddell, P. G., & Rippin, A. (2016). The Qur'ān in the Malay-Indonesian World: Context and Interpretation. In *The Qur'ān in the Malay-Indonesian World: Context and Interpretation*. Taylor and Francis. <https://doi.org/10.4324/9781315646350>
- Demircigil, B. (2022). Disputes on the Meanings of the “al-Jin” in the Qur'ān. *Cumhuriyet İlahiyat Dergisi*, 26(1), 433–449. <https://doi.org/10.18505/cuid.1076156>
- Embong, A. H., Rahman, A. H. A., Kadir, F. K. A., Salamun, H., Khairuldin, W. M. K. F.

- W., Shahrani, S. S., & Karim, M. R. A. (2022). A Research Design Based on The Framework of Tafseer Al-Fiqhiy (Quranic Juristic Commentary). *Academic Journal of Interdisciplinary Studies*, 11(2), 391–402. <https://doi.org/10.36941/ajis-2022-0060>
- Fazaluddin, S. (2016). Conciliation Ethics in the Qur'an. *International Journal for the Semiotics of Law*, 29(2), 333–358. <https://doi.org/10.1007/s11196-016-9455-z>
- Finlayson, C. (2020). Forgiveness in Islam: Religious Revelation versus Cultural Consciousness. In *Forgiveness: An Interdisciplinary Dialogue* (pp. 11–21). Brill. https://doi.org/10.1163/9781848880832_003
- Galadari, A. (2012). Diversity in heaven: Qur'anic perspective beyond pluralism. *International Journal of Diversity in Organisations, Communities and Nations*, 11(3), 135–150. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84867240780&partnerID=40&md5=ff7a850ba26db2bfaa007dd40df63398>
- Ghodrati, F. (2020). Jurisprudence study of the importance of the role of a woman's right to have a child: A review. *Current Women's Health Reviews*, 16(3), 188–193. <https://doi.org/10.2174/1573404816666200218141849>
- Graiguer, C. (2021). "Insan" and "mar'" in the qur'an: Between metaphysical essence and moral personhood." *Journal of Islamic Ethics*, 1(2). <https://doi.org/10.1163/24685542-12340055>
- Haikal, A. (2010). ' Dhikr' in Hebrew Translations of the Qur'an. *Journal of Qur'anic Studies*, 12(1–2), 223–281. <https://doi.org/10.3366/jqs.2010.0117>
- Hanum, H. M., Abas, L. H. M., Aziz, A. S., Bakar, Z. A., Diah, N. M., Ahmad, W. F. W., Ali, N. M., & Zamin, N. (2021). MELODY TRAINING WITH SEGMENT-BASED TILT CONTOUR FOR QURANIC TARANNUM. *Malaysian Journal of Computer Science*, 2021(Special Issue 2), 1–14. <https://doi.org/10.22452/mjcs.sp2021no2.1>
- Hayudi, Lardika, R. A., Suherman, A., Sutresna, N., Yudiana, Y., & Ray, H. R. D. (2023). Sustainable Development of Character Education in Physical Education: Bibliometric Analysis Using VOSviewer. *Journal of Law and Sustainable Development*, 11(8), e1432. <https://doi.org/10.55908/sdgs.v11i8.1432>
- Howe, J. (2016). Interpreting the Qur'an in the US: Religious pluralism, tradition, and context. *Journal of Qur'anic Studies*, 18(3), 34–69. <https://doi.org/10.3366/jqs.2016.0249>

- Islam, U., Uin, N., Kalijaga, S., Universiti, K., & Perlis, I. (n.d.). *KHAMR IN THE QUR'AN (Thematic Study of Tafsir Ibn Jarir Al-Tabari)* Ridho Adiansyah Nurul Faezah binti Yahaya *The interpretation of the verses of the Qur'an has grown in the time of the.* 2(1), 1–17. <https://doi.org/10.23917/qist.v>
- Ismail, R., Rahman, N. A., & Bakar, Z. A. (2018). Term concepts from english translated Qur'an using single term concepts from English Translated Qur'an using statistical methods. *International Journal of Engineering and Technology(UAE)*, 7(2), 13–16. <https://doi.org/10.14419/ijet.v7i2.14.11144>
- Lawson, T. (2008). Duality, Opposition and Typology in the Qur'an: The Apocalyptic Substrate. *Journal of Qur'anic Studies*, 10(2), 23–49. <https://doi.org/10.3366/E1465359109000400>
- López, A. H. (2017). Qur'anic studies in al-Andalus: An overview of the state of research on qirā'āt and tafsīr. *Journal of Qur'anic Studies*, 19(3), 74–102. <https://doi.org/10.3366/jqs.2017.0303>
- Maymun, S. (2018). Al-Tadāfu in the Qur'an: Context and historical and social meanings. *Journal of Qur'anic Studies*, 20(2), 137–156. <https://doi.org/10.3366/jqs.2018.0343>
- Mirarab, A., Amiri, F. S. T., Dehghanisani, S., & HosseinKhalili, N. (2023). Development of Qur'anic Ontologies: A Domain Review Study. *International Journal of Information Science and Management*, 21(3), 229–241. <https://doi.org/10.22034/ijism.2023.1977928.0>
- Muhamad, A., Syihab, A. H., & Ibrahim, A. H. (2020). Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective. *Science and Engineering Ethics*, 26(2), 1053–1066. <https://doi.org/10.1007/s11948-020-00192-7>
- Munandar, S. A., & Amin, S. (2023). Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context. *QiST: Journal of Quran and Tafseer Studies*, 2(3), 290–309. <https://doi.org/10.23917/qist.v2i3.1448>
- Mustafa, Z., Baharuddin, A., & Saifuddeen, S. M. (2021). Islam, Science and Education: Delving into the Progress, Collaboration and Biases. *Journal of Islamic Thought and Civilization*, 11(2), 44–68. <https://doi.org/10.32350/jitc.11.2.03>
- Nordin, O., Saiful Azizi Nik Abdullah, N. M., Omar, R. A. M. I., & Abdullah, A. N.

- (2023). The Art of Quranic Memorization: A Meta-Analysis. *Pertanika Journal of Social Sciences and Humanities*, 31(2), 787–801. <https://doi.org/10.47836/pjssh.31.2.16>
- Nugroho, K., Kiram, M. Z., & Andriawan, D. (2023). the Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman’S Interpretation Methodology). *QiST: Journal of Quran and Tafseer Studies*, 2(3), 275–289. <https://doi.org/10.23917/qist.v2i3.2531>
- Osman, A. (2012). Human intervention in divine speech: Waqf rules and the redaction of the Qur’anic text. *Journal of Qur’anic Studies*, 14(2), 90–109. <https://doi.org/10.3366/jqs.2012.0057>
- Pallathadka, H., Al-Hawary, S. I. S., Muda, I., Surahman, S. H., Al-Salami, A. A. A., & Nasimova, Z. (2023). The study of Islamic teachings in education: With an emphasis on behavioural gentleness. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8193>
- Razzak, M. M. A., Elias, N. A., & Rahim, N. M. Z. A. (2022). The Issue of Quranic Verses Misinterpretation by Samina Ali in the TEDx Talk Channel. *AlBayan*, 20(3), 447–475. <https://doi.org/10.1163/22321969-12340123>
- Rochmah, N. H., & Munir, A. (2023). Interpretation of the Quran With a Philanthropic Approach (Tafsir At-Tanwir Study By Majelis Tarjih Dan Tajdid Pp Muhammadiyah). *QiST: Journal of Quran and Tafseer Studies*, 2(3), 310–330. <https://doi.org/10.23917/qist.v2i3.1903>
- Rohanimashhadi, F. (2020). ‘Adam’s Istifā’ in Qur’an and human evolution. *HTS Teologiese Studies / Theological Studies*, 76(1), 1–8. <https://doi.org/10.4102/HTS.V76I1.5795>
- Rosso, F., & García-Salirrosas, E. E. (2023). Strategic Trends in Management by Competencies: A Bibliometric Review. *Journal of Law and Sustainable Development*, 11(8), e1501. <https://doi.org/10.55908/sdgs.v11i8.1501>
- Sadeghian, N. (2018). Qur’anic studies based on Web of Science. *International Journal of Information Science and Management*, 16(2), 79–89. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85059001167&partnerID=40&md5=5da7e7beb42a3837ce9a874d8ec2c886>

- Saged, A. A. G., Mohd Yusoff, M. Y. Z., Abdul Latif, F., Hilmi, S. M., Al-Rahmi, W. M., Al-Samman, A., Alias, N., & Zeki, A. M. (2020). Impact of Quran in Treatment of the Psychological Disorder and Spiritual Illness. *Journal of Religion and Health*, 59(4), 1824–1837. <https://doi.org/10.1007/s10943-018-0572-8>
- Saiin, A., & Karuok, M. (2022). the Concept of Sense in the Qur'an: Tazakkur, Nazara, and Tadabbur As the Basic Human Potential Towards a Superior Human Being. *QiST: Journal of Quran and Tafseer Studies*, 2(1), 44–62. <https://doi.org/10.23917/qist.v2i1.1288>
- Saputro, B., Marjuni, K. N., Kuswaya, A., Saputra, H., & Fadly, W. (2019). Developing stages for the scientific cues concept in the integrated science-tafseer learning model. *Jurnal Pendidikan IPA Indonesia*, 8(1), 63–74. <https://doi.org/10.15294/jpii.v8i1.17149>
- Segovia, C. A. (2015). The quranic Noah and the making of the Islamic prophet: A study of intertextuality and religious identity formation in late antiquity. In *The Quranic Noah and the Making of the Islamic Prophet: A Study of Intertextuality and Religious Identity Formation in Late Antiquity*. Walter de Gruyter GmbH. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84947424277&partnerID=40&md5=6c49dcfe511a4a3f6448e71164f823d4>
- Shaheen, N. H. S., & Shaheen, A. H. S. (2020). Science challenges in light of digital globalization and the strategy to face them “A field study at Anbar University - Department of Quranic Sciences and Islamic Education as a model.” *Dirasat: Human and Social Sciences*, 47(2), 232–246. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85096783947&partnerID=40&md5=c1dc6fd401ead54a370bb49fb058511b>
- Shahril, R. N., Khan, Z., Makhbul, M., & Hakim, L. (2023). *SUSTAINABILITY PUBLIC SERVICE THROUGH DIGITALIZATION: MAPPING THE FIELD AND FUTURE DIRECTIONS VIA A RAZE NORSHYAHMAN SHAHRIL, b ZAFIR KHAN MOHAMED MAKHBU, c LOKHMAN HAKIM SERVIÇO PÚBLICO DE SUSTENTABILIDADE ATRAVÉS DA DIGITALIZAÇÃO: MAPEANDO O CAMPO*. 1–28.
- Sleiman, M. (2019). Quranic studies and translation: The original text. *Cadernos de Tradução*, 39(4), 101–119. <https://doi.org/10.5007/2175-7968.2019v39nespp101>
- Stefanidis, E. (2008). The Qur'an Made Linear: A Study of the Geschichte des Qorâns'

- Chronological Reordering. *Journal of Qur'anic Studies*, 10(2), 1–22. <https://doi.org/10.3366/E1465359109000394>
- Stewart, D. J. (2013). Divine epithets and the dibacchius: Clausulae and Qur'anic rhythm. *Journal of Qur'anic Studies*, 15(2), 22–64. <https://doi.org/10.3366/jqs.2013.0095>
- Suhendar, Zulfikar, R., Bastian, E., & Hanifah, I. A. (2023). Trend of the Research on Islamic Corporate Governance in Islamic Banking: A Bibliometric Analysis. *Journal of Law and Sustainable Development*, 11(9), e1468. <https://doi.org/10.55908/sdgs.v11i9.1468>
- Surahman, C. (2019). TAFSĪR TARBAWĪ IN INDONESIA: EFFORTS TO FORMULATE QUR'AN-BASED ISLAMIC EDUCATION CONCEPT. *Jurnal Pendidikan Islam*, 5(2), 211–226. <https://doi.org/10.15575/jpi.v5i2.5915>
- Sutrisno, A., Haqiqi, M. R., Roza, B. M., & Dalail, M. M. (2023). Qur'anic Insights on Religious Moderation and Its Relevance To Religious Harmony in Indonesia. *QiST: Journal of Quran and Tafseer Studies*, 2(1), 102–115. <https://doi.org/10.23917/qist.v2i1.1470>
- Unsal, H. (2016). On the revelation circumstances and general emphases of surat al-Ahzab: An analysis within the scope of textual and non-textual context. *Ilahiyat Studies*, 7(1), 53–85. <https://doi.org/10.12730/13091719.2016.71.140>
- Yüksek, M. I. (2018). The basis of the distinction of meaning-interpretation in Tafsir methodology. *Cumhuriyet Ilahiyat Dergisi*, 22(1), 113–139. <https://doi.org/10.18505/cuid.407201>
- Zaky, A., & Warsono, S. (2023). Understanding Islamic accounting: a Quranic approach. *Journal of Islamic Accounting and Business Research*, 14(7), 1048–1064. <https://doi.org/10.1108/JIABR-06-2022-0143>