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**Mapping Quranic Exegesis Research:
Trends, Contributions, And Future Directions**

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MAPPING QURANIC EXEGESIS RESEARCH: TRENDS, CONTRIBUTIONS, AND FUTURE DIRECTIONS

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Abstract

This study explores the development and trends in Quranic exegesis research based on publications indexed in the Scopus database between 1994 and 2023. The research aims to provide a comprehensive understanding of the patterns, themes, and contributions in this field while highlighting areas for future scholarly exploration. Utilizing advanced data analysis tools, including Ms. Excel, R/R-Studio, and VOSviewer, the study examines key aspects such as publication growth, institutional contributions, author productivity, and thematic focus. The findings reveal significant growth in Quranic exegesis research since 2009, with the highest number of publications recorded in 2022. Malaysia emerges as the leading contributor, with Universiti Malaya identified as the most active institution. The results also indicate a shift in thematic focus, integrating modern topics such as religious moderation, social media, and discourse analysis alongside traditional areas like Quranic interpretation and linguistics. Despite these advancements, the study identifies a limited level of international collaboration, with fewer than 6% of publications involving cross-national authorship. This highlights the need for more significant global partnerships to enrich perspectives and foster innovation in Quranic studies. The insights provided by this study offer a valuable reference for researchers and institutions, paving the way for future advancements in Quranic exegesis research.

Keywords: *Quranic Studies; Quranic Exegesis; Research Trends; Global Collaboration.*



A. Introduction

The Qur'an is the primary source of law (Yıldız, 2020)(Saprudin et al., 2023) for Muslims which contains sharia law and guidelines for dealing with humans and God (Al-Adwan & Al-Abbas, 2023; De Smet & Sebti, 2009). Understanding the Sharia law and the entire content of the Qur'an is a must-have to fulfill the requirements of being a servant by the Sharia in a *kaffah* manner (Che Soh & Hak, 2011; Rochmah & Munir, 2023). Therefore, Muslims need to be able to understand the meaning contained in the Qur'an (Chamankhah, 2023; Mursyid et al., 2024).

The term *tafsir*, from a linguistic perspective, means explanation and elucidation, as mentioned in the verse of Allah SWT surah al-Furqan, 25:33, indicates the meaning of explanation (Rochmah & Munir, 2023). However, from a religious standpoint, it is defined by Imam al-Zarkasyi as a field of knowledge through which one understands the book of Allah Almighty revealed to the Prophet Muhammad PBUH (al-Zarkasyi, 2018; Dhulkifli, 2023). It involves explaining the meanings, deriving legal rulings, and understanding the wisdom behind the verses. This requires expertise in Arabic language, grammar (*nahu*), morphology (*sorof*), rhetoric (*bayan*), principles of jurisprudence (*usul al-fiqh*), recitation (*qira'at*), and the reasons for revelation (*asbab al-nuzul*) as well as abrogation (*al-nasikh wa al-mansukh*) (Munandar & Amin, 2023; Rijal Ali & Isnaini, 2024).

The Qur'an was revealed in the language of their ways of speaking, and Allah has not sent a messenger except in the language of his people. Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation (Rozi et al., 2024; Sutrisno et al., 2023). According to verses 4:14, surah Ibrahim: "Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language so that they are able to understand the Message that the Messengers were sent with" (Mursyid et al., 2024; Saifullah & Nurjanah, 2024).

Knowing the Arabic language helps them understand the true message of the Qur'an. Qur'an holds a lot of knowledge and information in the form of 114 chapters consisting of 6,236 verses in total (Hariani, 2023). The connection

between language and Quranic Studies is intrinsic due to the fact that classical Arabic was used when revealing the Quran. Its verses encompass complexities along with devices and poetic expressions that highlight the linguistic richness specific to Arabic (Fauziyyah et al., 2022; Hariani, 2023). The science of interpretation is present as a link to understanding the meanings of the Qur'an for all people (Robiansyah et al., 2022).

In terms of interpretation knowledge, *Tafsir* is one of the most critical subjects in Islamic studies (Abdel-Latif, 2016; Nugroho et al., 2023), because of the Quranic position as the main source of knowledge in Islam (Baihaqi et al., 2022; M. A. Setiawan & Dahliana, 2022). *Tafsir* is the explanation of the ultimate meaning of the text that unveils what God exclusively intended by the text (Ayyıldız, 2023). *Tafsir* is used in theological texts and other areas (Calis, 2022; Tarman et al., 2024) (such as the sciences of the Qur'an and Islamic jurisprudence). The term *tafsir*, when used to mean the explanation of the Qur'an, was developed towards the second half or the end of the first Islamic century (Abou-Bakr, 2023; Fauziyyah et al., 2022).

The development of *tafsir* started during the era of Prophet Muhammad (López, 2017). The Prophet Muhammad was the first exegete or interpreter of the Qur'an (*mufasssir*) (Mahmoud, 2024; Val, 2013). He did not, however, explain the whole of the Qur'an word by word because many of the verses were clear to the people of his time by their being Arabs who understood their language (Ibrahim & Almenoar, 2010; Muhtar Arifin Sholeh et al., 2023).

After the Prophet Muhammad passed, the *tafsir* study was continued by the *sahabah* and *tabi'in* precisely in the second-century *hijriyah* (Mujahidin et al., 2024; Yıldız, 2020). Then, it developed significantly in the third and fourth centuries of *hijriyah* (Afandi & Abd Razzak, 2021). The transmission of *tafsir* with a complete chain of transmission (Ismail, 2017) (*isnad*) became popular and began to attract the attention of theologians and lexicographers as a specialization in one aspect of Quranic exegesis (Yaşar, 2022). Thus, they began to produce *tafsir* commentaries dominated by a notable distinctive feature. Al-Tabari's *Tafsir, Jami' al-Bayan 'an Ta'wil al-Quran*, is generally (Kusmana, 2015) acknowledged to be the most comprehensive work of *tafsir* (Gördük, 2020)(Alhaj, 2023)(Nirwana AN, 2014)(Adiansyah & Yahya, 2022).

In addition, the role of the al-Qur'an is fundamental (Arif, 2019) for the lives of Muslims, making it one of the components of life that must be studied and understood. *Tafsir* acts as the main connector (López, 2017) to the meaning and intent of the al-Qur'an. Sheikh Ibn Utsaimin explained that the Qur'an was revealed for three things, namely, reading (Nurtawab, 2020), fulfilling its meanings (Chishti, 2015), and taking lessons from it (Gan, 2011). Thus, there are quite extensive sub-chapters of discussion (Thaver, 2016). The development in the science of *tafsir* spread rapidly along with the spread of Islamic *dakwah* (Mohd Zarif, 2022)(Sule, 2023)(Fadli, 2023)(Abulmajid, 2023).

Bibliometrics is the analysis of published information (e.g., books, journal articles, datasets, blogs) and its related metadata (e.g., abstracts, keywords, citations) using statistics to describe or show relationships between published works (Ninkov et al., 2021).

Bibliometric indicators are one of the tools that play a role in mapping data on research that has been conducted (Surahman, 2019). It can also serve as an evaluation material of the results of scientific research (Aras & Solihin, 2022), analyze the interaction between science and technology (Chamankhah, 2023), produce a mapping of scientific fields (Brierley et al., 2016), track and trace the development of new knowledge in a particular field (Külünkoğlu, 2022), and is a future indicator in making tactical and strategic plans (Nurbayan, 2019). The Scopus database is used in this study because it has a very high level of accuracy and credibility (Abdullah & Edris, 2021). Scopus was chosen because it is a database of abstracts and citations of reference sources curated by independent experts who are recognized as experts in their fields (Alwazna, 2023). Scopus consists of 1.8 billion references cited since 1970, 84 million records, 17.6 million author profiles, and 94.8 thousand affiliation profiles to 7 thousand publishers (Acim, 2023; De Smet & Sebti, 2009; Güler, 2020; Sindawi, 2009).

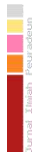
This study aims to map the development and direction of research that discusses *Tafsir al-Qur'an* in publications indexed in the Scopus database from 1994-2023 with bibliometric analysis techniques. The year 1994 was chosen as the starting year based on the findings in the Scopus database,

which was the year the first publication that discussed the *Tafsir* al-Quran was published.

Other previous studies highlight the discussion of bibliometric analyses related to Islamic studies and Quranic research. This article analyzed the contribution to the Islamic studies journal of *Ma'alim Al-Quran Wa Al-Sunnah* by USIM from 2005 to 2020 (Syed Hassan & Shaari, 2021). Another analysis focused on the study of the Quran from 1880 to 2023 using data obtained from Scopus (Akhmed K Kaleel et al., 2024). However, there is no previous research that modifies research related to Quranic Interpretation Research using bibliometric analysis. As a result, a study on this topic is required. In this study, researchers employ bibliometric analysis to trace advancements and research orientations connected to Qur'anic Interpretation Research Based on The Scopus Database Between 1994-2023.

B. Method

The method used in this research is the bibliometric analysis method (López, 2017). Bibliometric analysis is a type of quantitative method (Baihaqi et al., 2022) that is used to study (Harpci, 2015) and analyze scientific publications (Abumahfouz & Al-Shboul, 2020), especially in patterns, trends, and relationships in particular sets of bibliographic data (Surahman, 2019). This method involves applying various statistical and analytical techniques to bibliographic records, such as those found in scientific journals or others, to extract knowledge insights (Masduki et al., 2024). The data used was obtained from the Scopus database with the help of a Boolean search engine (Jumadi & Priyana, 2016). The researcher combed the Scopus database using keywords that had been prepared between 1994 and 2023 (Rajiani et al., 2023). The data search in Scopus was conducted on November 30, 2023, at 21:12 WIB. To analyze citations, document content, and networks in this study, researchers used Rstudio tools, VosViewer, and Microsoft Excel. The stages carried out include three stages, which are as follows.



The first stage began by conducting a literature review of related themes to ensure relevant research was conducted on bibliometric topics. In addition, the literature review is also helpful in determining appropriate keywords that are considered to represent the scope of the study.

Second stage: In this second stage, the Boolean operator with filtration (TITLE-ABS-KEY (tafsir) OR TITLE-ABS-KEY (quranic AND translation)) was used to search Scopus, which resulted in 811 publications. Furthermore, filtration by Boolean operators with filtration (TITLE-ABS-KEY (tafsir) OR TITLE-ABS-KEY (quranic AND translation)) AND (LIMIT-TO (DOCTYPE, "ar")) AND (LIMIT-TO (SRCTYPE, "j")) which limits publications with journal sources, and articles as publication types to get publication results with a total of 582 publications. The last is done filtration by Boolean operator with filtration (TITLE-ABS-KEY (tafsir) OR TITLE-ABS-KEY (Quranic AND translation)) AND PUBYEAR > 1993 AND PUBYEAR < 2024 AND (LIMIT-TO (DOCTYPE, "ar")) AND (LIMIT-TO (SRCTYPE, "j")) to limit only publications from 1994 to 2023 which resulted in a final publication of 575 publications. This restriction was made because, in 1994, research in the field of Quranic Interpretation began to develop consistently.

In the third stage, Analysis was carried out on the final publication search using Scopus analyzer and R and Rstudio to determine the number of publications per year, publications by journal, author, affiliation, country, and subject/field. Furthermore, analysis of the publication network level was carried out with visualization through VOSviewer and Microsoft Excel data processing with the types of analysis of coauthorship, keywords (co-occurrence), and bibliometric coupling. In this study, coauthorship and co-occurrence will be used to map the development of research on the publication of Quranic Tafsir themes. In comparison, bibliometric coupling is used to determine the trend of authorship through the most dominant network.

This writing procedure can be seen in Figure 1 below.

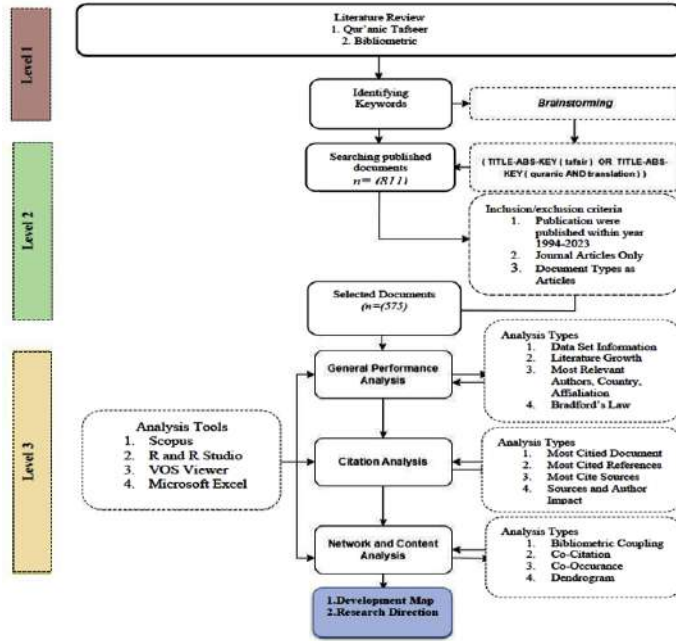


Figure 1. The stages of the bibliometric analysis method

C. Result and Discussion

1. Result

a. Document analysis: primary information about the data

Table 1 shows that the data obtained from the search are 575 publications that have been published for 30 years. From 1994 to 2023. Consists of 852 authors, 325 single authors, and 5.391% international co-authorships. These publications have been referenced 23768 times, with an average of 1,988 citations per publication.

Table 1. Primary Information about the Data

Description	Results
Main Information About Data	
Timespan	1994:2023
Sources (Journals, Books, etc)	225
Documents	575
Annual Growth Rate %	14,52
Document Average Age	5,65
Average citations per doc	1,988
References	23768

Description	Results
Document Contents	
Keywords Plus (ID)	95
Author's Keywords (DE)	2072
Authors	
Authors	852
Authors of single-authored docs	325
Authors Collaboration	
Single-authored docs	376
Co-Authors per Doc	1,78
International co-authorships %	5,391
Document Types	
Article	575

Figure 2 below indicates that the development of publications in the field of Tafsir al-Qur'an began in 1994 with one publication and, several years later, has not experienced a significant increase. In 2000 there was an increase with 5 publications, but the following year it decreased again until 2006 with 8 publications. And the beginning of a significant surge occurred in 2019 with 52 publications. Until the peak of the most publications in 2022, totaling 77 publications.

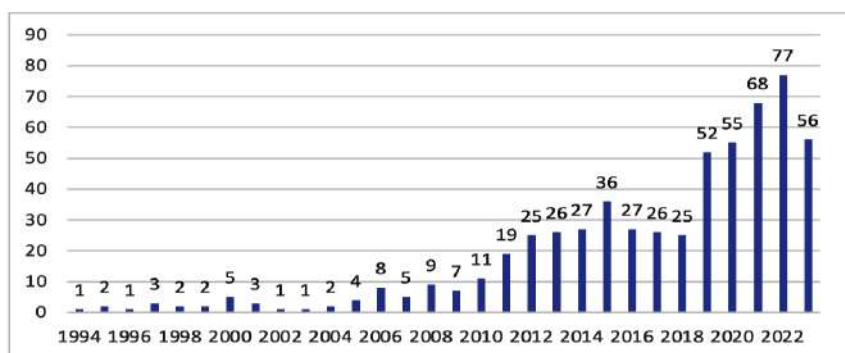


Figure 2. Development of publications by year

Figure 3 indicates the 10 most productive authors in the field of Tafsir al-Qur'an. Ibrahim, M became the name of the most productive author with a total of 10 publications in this field, followed by Kadir, M.N.A, who wrote 9 publications. Then there are two names, namely, Kadhim, K.A. and Usman, A.H., who have 8 publications in the field of interpretation of the Qur'an.

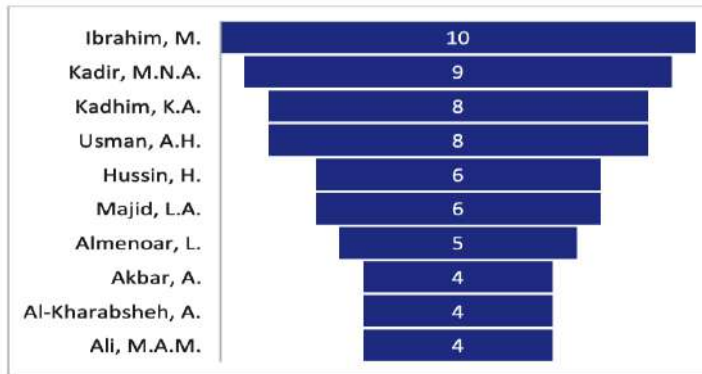


Figure 3. 10 Most productive authors

Figure 4 indicates the top 10 affiliates contributing to publications in the field of Tafsir al-Qur'an. Most affiliates contributing to this publication are from Malaysia, with 5 of the 10 affiliates shown in Figure 4. Affiliates from Indonesia totaled 2 and 1 each from Canada, Australia, and Turkey. Universiti Malaya is the most significant contributor, with 30 publications, then Universiti Kebangsaan Malaysia with 27 publications. This is followed by International Islamic University Malaysia, Universiti Sains Islam Malaysia, and Universitas Pendidikan Indonesia, with 16, 15, and 9 publications, respectively, and 5 other affiliates with between 7 and 8 publications.

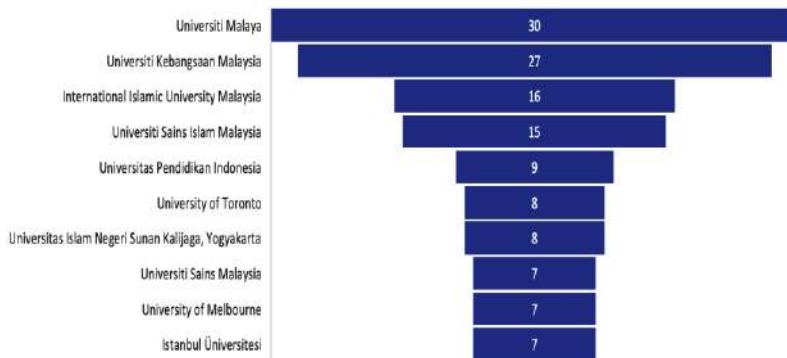


Figure 4. Top 10 Affiliates with the most contributions

Most research themes in the field of Tafsir al-Qur'an are written by countries from the Asian continent. Therefore, the writing trend for this theme is being researched by Asian countries, such as Malaysia, Indonesia, Jordan, Iran, and Saudi Arabia. This is motivated by the background of the

population in these countries, the majority of which are Muslim. So, research with this theme becomes more interesting because Tafsir al-Qur'an research comes from the holy Qur'an for Muslims (Arfan et al., 2024). The Qur'an, which acts as a guide to the life of a Muslim, certainly has a lot of content and creates a lot of science with a variety of renewable approaches so that it can be implemented in everyday life (Taufik et al., 2023). However, research on this science is not only isolated to countries whose populations are Muslim majority; there are also non-Asian countries that have produced much research works in the field of Tafsir al-Quran, such as the United States, Turkey, England, Australia, and Canada (Armita et al., 2024). The largest contributor to publications in the field of Tafsir al-Qur'an comes from Malaysia, with 101 publication documents, followed by 89 documents from the United States, 72 documents from Indonesia, and 47 documents from Turkey. Countries that contribute to producing research works in the field of Tafsir al-Qur'an can be seen in Figure 5 below.

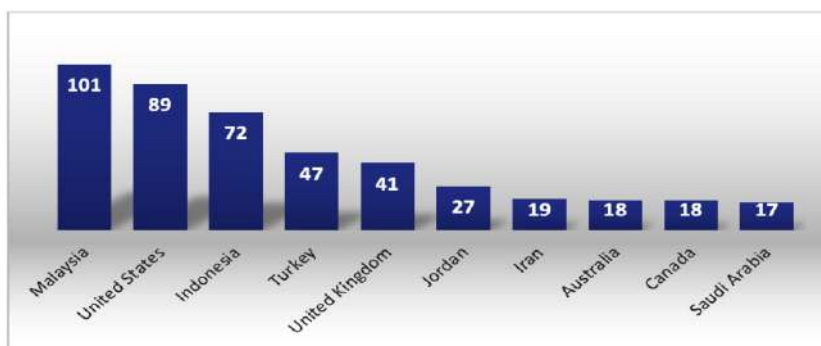


Figure 5. Documents by Country

Data search filtration in Scopus only with journal sources, so shown in the figure are the 10 highest contributor journals in publishing documents in the field of Tafsir al-Qur'an. Journal publications that participate in the contribution of research in the field of Tafsir of the Qur'an most with a total of 54 from the Journal of Quranic Studies, then Albayan, Religions amounted to 34 and 28 publications, and followed by other Journal Publications which can be seen in Figure 6.

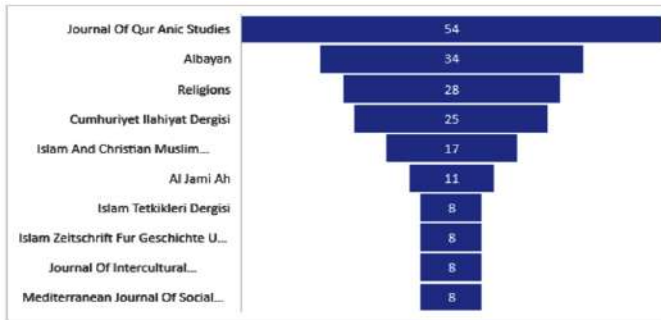


Figure 6. 10 Journal publication sources

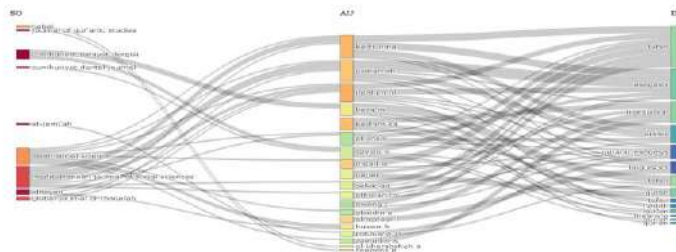


Figure 7. Three-Field Plot, processed by R (Biblioshiny)

There are 3 elements observed in Figure 7; the left side of the figure is SO/sources (journal publication name), the center is AU/authors (author names), and the right side is DE/keywords (theme/topic used). The three elements are connected by gray plot lines that are related to each other. Based on the journal name, each journal will show which authors most frequently contribute to publications in that journal, which are then associated with the keywords or themes in the publications. The plot size shows how many publications are related to a particular theme.

Figure 8 and Table 2 show a comparison between the countries of the corresponding authors. Figure 8 displays a red bar that shows publications by cross-country authors who collaborate in their research (Multiple Country Publications/ MCP), while the blue bar explains the author’s publications that do not collaborate with authors from other countries (Single Country Publication/ SCP). Table 2 shows an explanation of the number of MCP and SCP in numerical form.



Turkey is the country with the most correspondent authors who do not collaborate with other countries, with 86 SCP publications. At the same time, MCP only amounts to 1 publication (Al-Kausar, 2024)-followed by Indonesia with 51 SCP publications. Indonesia has no correspondent writing that collaborates with cross-country, then followed by Malaysia with 46 SCP publications and 6 MPC publications, which are the countries with correspondent writing that collaborates across countries / MPC.

Most writers in this field come from countries in Asia, such as Indonesia, Malaysia, Iran, Saudi Arabia, and others. There are also authors from European countries such as Turkey, the UK, and Germany. There are also authors from the United States and Australia.

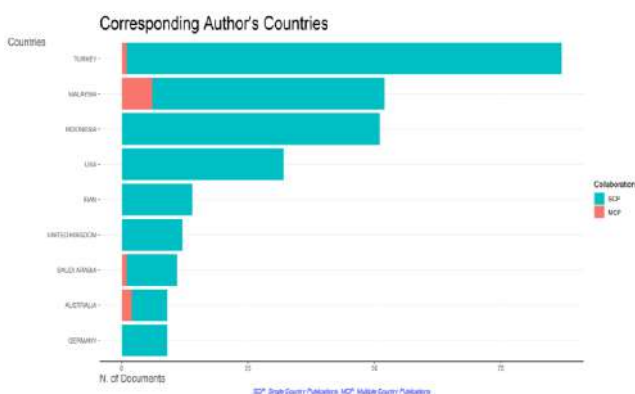


Figure 8. Corresponding Author's Countries

Table 2. Corresponding Author's Countries

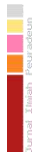
Country	Article	SCP	MCP
	235	219	16
Turkey	87	86	1
Malaysia	52	46	6
Indonesia	51	51	0
USA	32	32	0
Iran	14	14	0
United Kingdom	12	12	0
Saudi Arabia	11	10	1
Australia	9	7	2
Germany	9	9	0

Table 3 indicates the publications with the most citations worldwide. As listed in the table, the 3 publications with the highest citation count are publications written by Iqbal R. and published in Multicult Educ Technol J in 2013 with 31 citations, followed by publications by Amin Abdullah M published in Al-Jami'ah in 2014 with 24 citations and then followed by Adeleke AO published in Int J Adv Sci Eng Inf Technol in 2017 and Saleh Wa published in J AM Orient Soc in 2006 with the same number of 23 citations (Hidayat & Ashiddiqi, 2019). As for the total citations per year, Adeleke Ao's publication in 2017 has the most citations per year with a total of 3.29, followed by Haleem Masa's published in 2018 with a total of 17 citations, but the total citations per year are only 2.83 and although Iqbal R published in 2013 has the most total citations the total citations per year are only 2.28 citations.

Based on Table 3 below, it is found that the total citations will affect the total citations per year of a publication, especially if the publication year of a publication is published in the closest years. This can be seen from the publication by Haleem Masa published in 2018, which has more total citations per year, than the publication by Iqbal R, published in 2013, which has the most total citations (Thoyib et al., 2023). This is more evident in the publication of Adeleke Ao published in 2017, which has more total citations per year than Saleh Wa, published in 2006, despite having the same total citations.

Table 3. Most global cited documents

Paper	Total Citations	TC per Year
Iqbal R, 2013, Multicult Educ Technol J	31	2,82
Amin Abdullah M, 2014, Al-Jami'ah	24	2,40
Adeleke Ao, 2017, Int J Adv Sci Eng Inf Technol	23	3,29
Saleh Wa, 2006, J Am Orient Soc	23	1,28
Gould R, 2013, Translator	21	1,91
Rizvi Sh, 2006, J Qu'ranic Stud	20	1,11
Haleem Masa, 2018, J Qu'ranic Stud	17	2,83
Ivry Al, 1995, Arabic Sci Philos Hist J	17	0,59
Toorawa Sm, 2011, J Qu'ranic Stud	17	1,31
Brigaglia A, 2005, J Relig Afr	17	0,89



b. Network analysis (*Network*)

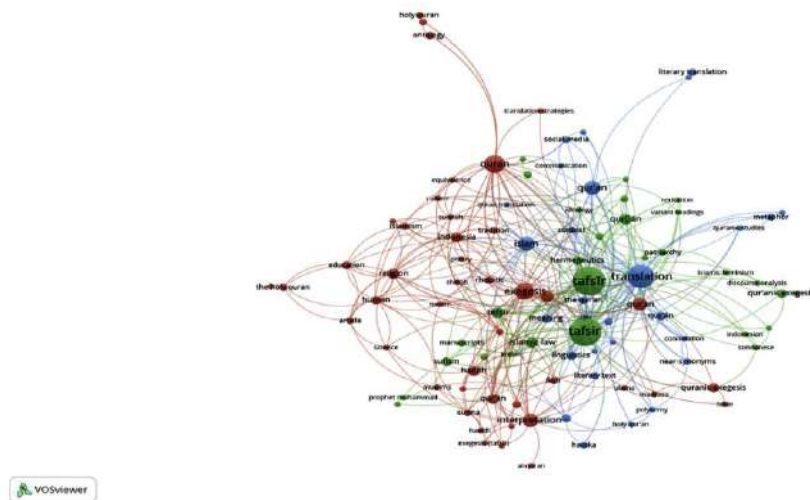


Figure 9. Network visualization, processed by VOSviewer

The figure above is a network visualization of the results of the co-occurrence analysis of research on the field of Tafsir al-Qur'an. Research data was obtained using Scopus and processed using VOSviewer. Data processing specializes in limiting data with a minimum of 3 repeated keywords, thus getting 101 keywords, and by limiting the minimum cluster size to 20 and producing 3 large clusters marked with different colors, namely green, blue, and red, as shown in figure 9 above.

The first most visible cluster is marked in red, divided into 44 items with keywords that dominate, namely, Quran (28 occurrences), exegesis (23 occurrences), interpretation (16 occurrences), Qur'an (15 occurrences), and several other keywords. The second cluster marked in green is divided into 29 items dominated by the keywords Tafsir (70 occurrences), Tafsir (67 occurrences), Islamic law (11 occurrences), Qur'anic exegesis (7 occurrences), and Sufism (7 occurrences). The third cluster, marked in blue, is divided into 28 items with the dominance of keywords on translation (46 occurrences), Islam (18 occurrences), Qur'an (18 occurrences), meaning (7 occurrences), and linguistics (7 occurrences).

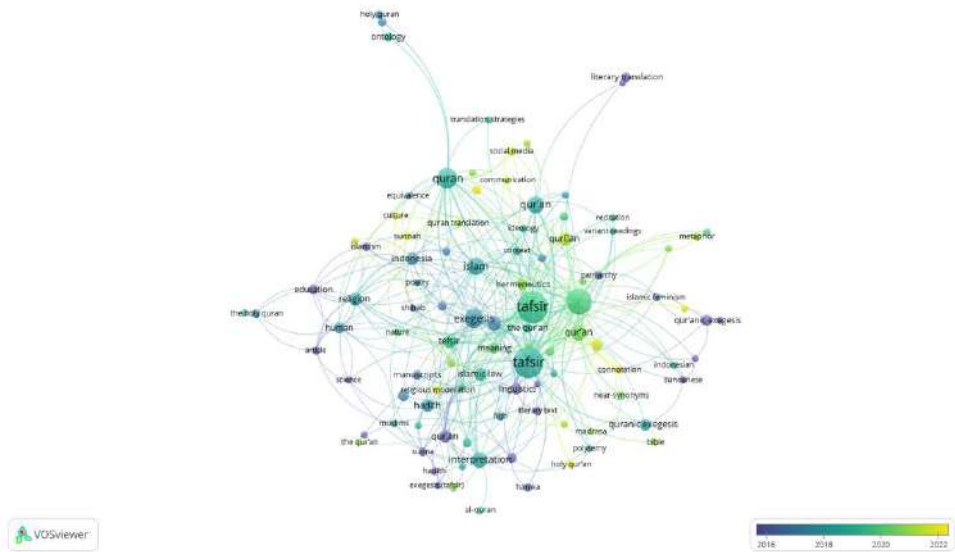


Figure 10. Visualize Overlay processed by VOSviewer

The figure above shows the results of keyword network analysis based on overlay. Through the picture above, the keywords with a more recent usage period are precisely around 2021-2022, namely Qur'an translation, holy Qur'an, religious moderation, social media, and discourse analysis. Meanwhile, keywords that are used in relatively old years are marked in purple around 2015-2016, which are patriarchy, education, Islamic feminism, literary text, and science.

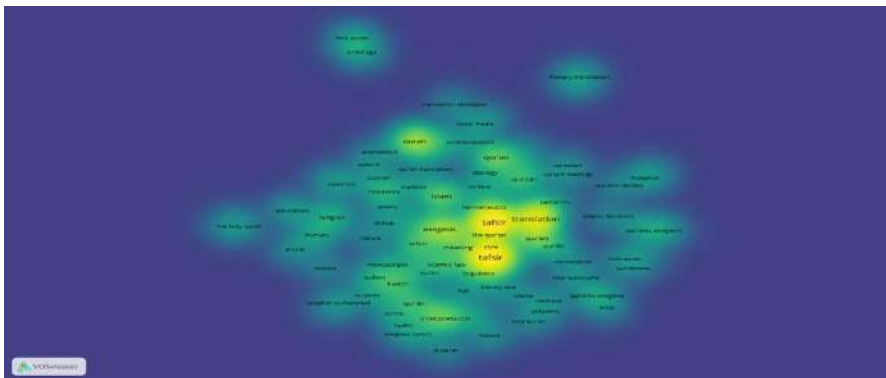


Figure 11. Density Visualization by VOSviewer

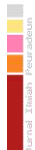


Figure 11 above indicates the density map, which is the result of an analysis using all data extracted from Scopus in the field of Quranic Interpretation. The brightness of the color refers to the density of the research field; the brighter and clearer the color that shows a word, the more frequently the keyword is researched. Tafsir, Translation, Qur'an, Islam, exegesis, and linguistics are the most interesting and frequently researched keywords. While the least researched keywords that are related to the field of Qur'anic Interpretation are science, education, ontology, translation strategies, and Islamism.

Table 4. Occurrence of each cluster

<i>Keywords</i>	<i>Occurrences</i>	<i>Cluster</i>
1. Qur'an	28	1
2. Exegesis	23	
3. Interpretation	16	
4. Religion	10	
5. Human	7	
1. Tafsir	70	2
2. Islamic Law	11	
3. Quranic exegesis	7	
4. Sufism	7	
5. Quranic translation	5	
1. Translation	46	3
2. Islam	18	
3. Meaning	7	
4. Linguistics	7	
5. Context	4	

The table above represents the occurrence in each cluster that represents the main themes in the research field of Tafsir al-Qur'an. The main themes in the first cluster shown are Qur'an and Tafsir. The main theme shown in cluster 2 is Islamic Studies. The main theme shown in cluster 3 is Linguistics.

2. Discussion

This research provides an in-depth understanding of the development of Quranic exegesis studies over nearly three decades, specifically through publications indexed in Scopus. With a total of 575



publications analyzed, the trend indicates that research on Quranic exegesis has experienced significant growth since 2009, peaking in 2022. This surge not only reflects increased academic attention to Islamic studies but also demonstrates how social changes, technological advancements, and societal needs influence research directions. Social-political dynamics in modern societies often act as catalysts for the development of religion-based studies, including Quranic exegesis (Güler, 2020; Mukhid et al., 2023).

Malaysia's dominance, with the University of Malaya as the most productive institution, illustrates how the country has effectively leveraged higher education policies to support Islamic research. This support has been a crucial factor in enabling Islamic studies to grow systematically and sustainably (Abdel-Latif, 2016; Benlahcene, 2024). Such dominance also highlights Malaysia's strategic position in integrating modernity with Islamic traditions, as evidenced by inclusive policies promoting locally relevant research with global impact (Gusmian & Abdullah, 2023; Nirwana AN, 2014). Conversely, although Indonesia ranks third with 72 publications, the findings indicate that collaborative efforts among institutions in Indonesia still need to be strengthened to enhance the country's academic standing in the global discourse.

The study also highlights the low level of international collaboration, with only 5.39% of publications involving cross-country authors. This condition suggests that research on Quranic exegesis remains regional or even local. The lack of international collaboration can limit methodological and thematic perspectives used in Quranic studies. Brierley et al. emphasize that international collaboration not only enriches methodological frameworks but also opens opportunities for more innovative interdisciplinary approaches (Brierley et al., 2016). In this context, the findings underscore the urgent need to foster synergy among nations and institutions to expand the global impact of Quranic exegesis studies.

Regarding research themes, the findings reveal that Quranic exegesis research primarily focuses on linguistics, Islamic studies, and the interpretation of Quranic texts. The dominance of these themes underscores the central role of exegesis in bridging the understanding of Quranic texts with the social context of communities (Calis, 2022; Sulfinadia & Roszi, 2024). However, keyword



analysis also shows a shift toward more modern themes, such as religious moderation, social media, and discourse analysis. This shift reflects how exegesis continues to adapt to contemporary challenges, including the need to address issues of extremism and social polarization. The adaptability of Quranic exegesis to changing times makes it relevant not only within academic circles but also in broader societal contexts (López, 2017; Riyanto, 2024).

Nonetheless, the dominance of traditional themes such as linguistics, Islamic studies, and Quranic text interpretation does not imply that Quranic exegesis research has ceased exploring fundamental aspects (Askhatuly et al., 2024). The shift toward more modern themes, such as religious moderation and social media, signifies efforts to position Quranic exegesis as an analytical tool relevant in today's global context (Nirwana AN, 2014; M. N. K. Setiawan & Muttaqin, 2022). Religious moderation, for instance, serves as a critical response to rising issues of extremism and polarization in society, positioning Quranic exegesis as a bridge between sacred texts and inclusive social practices (Calis, 2022; Jati et al., 2022). Additionally, topics such as social media illustrate how Quranic exegesis can adapt to digital technology to disseminate religious messages more widely and engage diverse audiences. This demonstrates that Quranic exegesis is not confined to traditional scopes but dynamically evolves with the changing needs of society.

This shift also highlights the importance of interdisciplinary approaches in Quranic exegesis research. For example, discourse analysis, which is increasingly used in modern studies, suggests that Quranic exegesis is not only understood as a literal interpretation of texts but also as a tool to comprehend social narratives that influence societal dynamics (Fuadi, 2021). This perspective aligns with Chamankhah's assertion that Quranic exegesis should be viewed as a dynamic entity capable of addressing evolving intellectual and social challenges (Chamankhah, 2023). In other words, the relevance of Quranic exegesis in the modern context lies not only in how Quranic texts are interpreted but also in how these texts are utilized to support essential values in contemporary life, such as tolerance, social justice, and interfaith dialogue.

The integration of modern themes indicates that Quranic exegesis research increasingly considers contextual aspects characteristic of global society. López states that the relevance of Quranic exegesis depends not only on the scholarly depth of exegetes but also on their ability to address contemporary challenges (López, 2017). In this regard, Quranic exegesis research needs to continually innovate by employing new approaches that enable Quranic texts to remain relevant in addressing ever-changing social, political, and economic needs (Hamim, 2023). From this, it is evident that Quranic exegesis research is increasingly shifting from traditional focuses toward more contextual orientations, creating new opportunities to integrate theoretical frameworks such as Fazlur Rahman's hermeneutics and Giddens' structuration theory.

From a theoretical perspective, the findings of this study can be linked to the hermeneutics concept proposed by Fazlur Rahman through his Double Movement Theory. Rahman emphasizes the importance of connecting the historical context of Quranic revelation with contemporary social needs. The trend in the use of keywords such as "religious moderation" and "social media" indicates that Quranic exegetes increasingly recognize the necessity of integrating modern social contexts into textual interpretation (Rahman, 1966). This approach aligns with Giddens' structuration theory, which posits that social structures and individual agency mutually influence each other in shaping social dynamics (Giddens, 1984; Tabrani ZA et al., 2024). In the context of Quranic exegesis research, this means that interpretations of the Quran are influenced not only by scholarly traditions but also by the socio-political dynamics of modern society.

However, this study also reveals several limitations that require further attention. The reliance on Scopus as the primary data source, though credible and internationally standardized, has the potential to exclude significant contributions from other databases such as Google Scholar, Dimensions, or local journals that are not indexed in Scopus. Local journals often contain research that is more contextual and culturally relevant to specific communities. This indicates a bias toward research published by major institutions with broad access to international platforms.



Another limitation lies in the nature of bibliometric analysis, which emphasizes quantity over the quality of content. While such analysis can map research trends and contributions at a macro level, it often falls short of exploring the depth of content or the theoretical contributions of the studies. This critique aligns with Chamankhah's view that quantitative analysis should be complemented by qualitative approaches to gain a more comprehensive understanding (Chamankhah, 2023). For instance, future research could focus on how Quranic exegesis is used to address socio-political issues such as radicalism, gender, or religious pluralism by analyzing the narratives contained in contemporary exegesis texts (Gokaru et al., 2024).

Furthermore, interdisciplinary approaches integrating qualitative and quantitative methods can provide a more comprehensive understanding of the position of Quranic exegesis in the global context. For example, critical discourse analysis of exegesis articles published within the context of minority Muslim societies could reveal how exegesis is used to construct religious identity in pluralistic societies (Hajaroh et al., 2023; Mukhid et al., 2023; Rhain et al., 2024). This approach is also relevant for exploring the relationship between Quranic exegesis and digital technology, such as how social media contributes to the dissemination of more popular and dynamic exegesis narratives.

By mapping global trends, this article lays the foundation for future studies to explore underrepresented themes, such as the relationship between Quranic exegesis and technology or its impact on public policy. Additionally, this research could serve as a reference for academic institutions outside the Muslim world to understand how Quranic exegesis develops in various cultural and geographical contexts. This study also underscores the importance of expanding cross-country collaboration to enrich academic perspectives and create global synergy in understanding Quranic texts. Such collaboration will not only strengthen international academic networks but also help create a more holistic understanding of the relevance of Quranic exegesis in the increasingly complex global society.

Finally, this research not only provides a comprehensive overview of the development of Quranic exegesis studies but also draws attention to the

need for more collaborative and interdisciplinary approaches. By integrating tradition and modernity, Quranic exegesis holds great potential to offer value-based solutions to global challenges. Therefore, further research is needed to expand the scope of analysis and explore the potential of Quranic exegesis in creating broader social impacts.

D. Conclusion

This study provides a comprehensive overview of the development of Quranic exegesis research over nearly three decades, based on an analysis of publications indexed in Scopus. The findings show significant growth in the number of publications since 2009, peaking in 2022, reflecting increasing global attention to Quranic exegesis, which is relevant not only in the academic realm but also in addressing contemporary social dynamics. Malaysia, with the University of Malaya as the main contributor, serves as an example of success in integrating higher education policies to support strategic Islamic research. Conversely, although Indonesia ranks third in terms of publication output, the need for enhanced national and international collaboration remains a critical agenda to strengthen its academic position on the global stage.

Thematically, this study highlights a shift from traditional topics such as linguistics and text interpretation to more modern themes, including religious moderation and social media. This shift demonstrates the adaptability of exegesis in addressing challenges such as extremism and social polarization while underscoring its role as an intellectual tool to bridge Islamic values with broader socio-political contexts. Despite providing valuable insights, this study has limitations, such as its reliance on the Scopus database, which may exclude contributions from local or regional journals. Additionally, the bibliometric method employed tends to focus more on the quantity rather than the quality of research content. Therefore, a combination of quantitative and qualitative methods is needed to gain a deeper understanding of the contributions of Quranic exegesis.

This study contributes by providing a framework for future research to explore underrepresented themes, including the relationship between exegesis and technology or its impact on public policy. In conclusion, Quranic exegesis



research holds great potential to remain relevant and contribute to global challenges, both in academic and social contexts. The following steps include fostering cross-national collaboration, broadening methodological approaches, and ensuring the continued development of exegesis as a dynamic discipline responsive to the demands of changing times.

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