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SCIENTIFIC AUTHORITY AND QUR'ANIC EXEGESIS: QUANTUM PHYSICS AND HERMENEUTICAL LEGITIMACY IN DIGITAL TAFSIR

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Abstract

Digital Qur'anic exegesis increasingly mobilizes scientific discourse to establish interpretive authority, yet how scientific analogies reshape scriptural meaning remains underexamined. This study examines how quantum physics frames Quranic verses and legitimates their digital interpretation on Instagram. Using Norman Fairclough's critical discourse analysis, it analyzes three posts by @riza_alkahfi, 69 selected audience comments, and interpretations in Mafātīh al-Ghayb*,* al-Tahrīr wa al-Tanwīr*, and* Jawāhir fī Tafsīr al-Qur'ān. *The findings reveal that scientific concepts recontextualize verses concerning eschatological accountability, religious diversity, and human disposition into narratives of self-development and the equivalence of ritual practices. Audience engagement reinforces the perceived compatibility of science and scripture but rarely scrutinizes the hermeneutical grounds of these interpretations. This study conceptualizes this mechanism as analogical-rhetorical confirmation, whereby scientific analogies generate an impression of religious-scientific harmony without establishing interpretive validity. It argues that scientific credibility can support digital exegetical authority but cannot substitute for contextual and exegetical accountability.*
Keywords: *Digital Qur'anic Exegesis, Scientific Authority, Hermeneutical Legitimacy, Quantum Physics, Recontextualization.*

Abstrak

Tafsir Al-Qur'an digital semakin banyak memanfaatkan wacana sains untuk membangun otoritas penafsiran, namun bagaimana analogi sains membentuk kembali makna kitab suci masih belum banyak diteliti. Penelitian ini mengkaji bagaimana fisika kuantum memaknai ayat-ayat Al-Qur'an dan melegitimasi penafsiran digitalnya di Instagram. Dengan menggunakan analisis wacana kritis Norman Fairclough, penelitian ini menganalisis tiga postingan dari @riza_alkahfi, 69 komentar audiens yang dipilih, serta tafsir dalam Mafātīh al-Ghayb, al-Tahrīr wa al-Tanwīr, dan Jawāhir fī Tafsīr al-Qur'ān. *Temuan menunjukkan bahwa konsep-konsep ilmiah mengkontekstualisasikan kembali ayat-ayat yang berkaitan dengan pertanggungjawaban eskatologis, keragaman agama, dan sifat manusia ke dalam narasi pengembangan diri serta kesetaraan praktik ritual. Keterlibatan audiens memperkuat persepsi tentang kesesuaian antara sains dan kitab suci, namun jarang mengkaji landasan hermeneutis dari interpretasi-interpretasi tersebut. Studi ini mengkonseptualisasikan mekanisme ini sebagai konfirmasi analogis-retoris, di mana analogi ilmiah menciptakan kesan harmoni antara agama dan sains tanpa menetapkan validitas interpretatif. Studi ini berpendapat bahwa kredibilitas ilmiah dapat mendukung otoritas tafsir digital, namun tidak dapat menggantikan pertanggungjawaban kontekstual dan tafsir.*
Kata Kunci: *Tafsir Al-Qur'an Digital, Otoritas Sains, Legitimasi Hermeneutis, Fisika Kuantum, Rekontekstualisasi.*

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INTRODUCTION

The development of digital platforms has shifted the landscape of Qur'anic exegesis from the textual approach characteristic of conventional methods towards more interactive visual approaches on social media, including Instagram.[1] This mediatization often triggers the decontextualization of Qur'anic verses, in which verses are selectively extracted to support particular narratives detached from their historical context, sacrificing exegetical depth and creating epistemic distortion.[2] As a result, interpretive authority is negotiated by the many content creators who emerge on Instagram with informal approaches.[3] In particular, technological mediation, performative credibility, and participatory engagement have consolidated new forms of legitimacy before digital audiences.[4]

In this contest for authority, science is often appropriated as a legitimation strategy because of its cultural prestige and the public perception of its objectivity.[5] The authority of science can be used rhetorically to manipulate perceptions of expertise, given that modern society tends to judge scientists as more credible than traditional spiritual figures.[6] Meanwhile, *tafsir 'ilmi* (scientific exegesis) in Qur'anic studies was conceived to integrate revelation with modern science, although in practice it has often sparked prolonged controversy over the dangers of

[1] Rasidin Rasidin et al., "Qur'anic Interpretation on Instagram: The Shift from Traditional to Digital Platforms in Indonesia," *TAJDID: Jurnal Ilmu Ushuluddin* 24, no. 1 (June 2025): 376–406, https://doi.org/10.30631/tjd.v24i1.642.

[2] Suhair Thottupurath, "The Role of Context (Siyāq) in Understanding Qur'an 49:6: A Critical Look at Misquotation in Contemporary Media," *Recep Tayyip Erdoğan University Journal of Social Sciences* 12, no. 2 (n.d.): 455–61, https://doi.org/10.34086/rteusbe.1830717; Nur Azizah et al., "Hustle Piety and Epistemic Distortion: Redefining Qur'anic Authority in Digital Public Discourse," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 18, no. 1 (April 2025): 71–99, https://doi.org/10.35905/kur.v18i1.13142.

[3] Harry Febrian, "Visualizing Authority: Rise of the Religious Influencers on the Instagram," *Social Media + Society* 10, no. 4 (October 2024): 20563051241286850, https://doi.org/10.1177/20563051241286850.

[4] Soleh Hasan Wahid and Syahid Abdulloh, "Digital Islamic Authority: A Revolutionary Shift or Mere Hype? A Systematic Review," *SN Social Sciences* 6, no. 2 (2026), https://doi.org/10.1007/s43545-026-01328-5.

[5] James R. Lewis, "The Science Canopy: Religion, Legitimacy, and the Charisma of Science," *Temenos - Nordic Journal for the Study of Religion* 46, no. 1 (January 2010), https://doi.org/10.33356/temenos.6939.

[6] M. M. van der Miesen et al., "The Effect of Source Credibility on the Evaluation of Statements in a Spiritual and Scientific Context: A Registered Report Study," *Comprehensive Results in Social Psychology* 6, nos. 1–3 (2022): 59–84, Scopus, https://doi.org/10.1080/23743603.2022.2041984.

scientism and pseudoscience.[7] It is this intersection between the appeal of social media and the legitimacy of science that makes digital exegesis appear increasingly convincing, and it is what makes analysing the content of the Instagram account @riza_alkahfi crucial.

The Instagram account @riza_alkahfi represents a digital interpretive practice that cites Qur'anic verses through the lens of physics. Unlike scientific exegesis in general, which focuses on *kauniyah* (cosmological) verses, this account uses physics terminology in its content to frame the meaning of verses that, for the most part, do not speak about natural phenomena. For example, QS. al-Mā'idah [5]:48, which concerns the position of the Qur'an and the laws of the various religions, is framed using energy degeneracy. In another post, QS. al-Zalzalah [99]:7 is combined with the idea of discrete energy, while QS. al-Isrā' [17]:84 is presented together with the concept of wave–particle duality.[8] These posts form the data corpus examined in this study.

To date, the relevant previous literature can be grouped into three main streams. First, studies on the controversy over decontextualized verses and interpretive authority on social media have focused on themes such as the trustworthiness (*amanah*) of a leader,[9] nationalism,[10] the culture of hard work,[11] and claims about scholars derived from animals.[12] A study of the same figure even reached different conclusions on another platform.[13] However, these discursive themes are not treated as factors of authority, and none has identified science as its case. Second, research on the correlation between the Qur'an and physics still centres on academic settings, examining *kauniyah* verses[14] and positioning science as an object of comparison with the verses,[15]

[7] Jalees Rehman, "Searching for Scientific Facts in the Qur'ān: Islamization of Knowledge or a New Form of Scientism?," in *Studies in the Islam and Science Nexus: Volume 1*, ed. Muzaffar Iqbal (Taylor and Francis, 2017), 487–94, https://doi.org/10.4324/9781315242187-40; S. Bigliardi, "The 'Scientific Miracle of The Qur'Ān,' Pseudoscience, and Conspiracism," *Zygon* 52, no. 1 (2017): 146–71, Scopus, https://doi.org/10.1111/zygo.12321.

[8] "Muhammad 'Ainurriza Al Kahfi (@riza_alkahfi) • Instagram Photos and Videos," accessed September 27, 2026, https://www.instagram.com/riza_alkahfi/.

[9] Rofiqoh Nurul Ashfiya', *Arah Baru Tafsir Al-Qur'an di Indonesia: Kajian Tafsir Nadirsyah Hosen di Media Sosial | Al-Karim: Jurnal Internasional Studi Alquran dan Islam*, January 12, 2026, https://ejournal.uit-lirboyo.ac.id/index.php/alkarim/article/view/5254.

[10] Lufaefi Lufaefi and Lukita Fahriana, "Between Contextualization and Distortion," *Tanzil: Jurnal Studi Al-Quran* 7, no. 2 (April 2025): 251–70, https://doi.org/10.20871/tjsq.v7i2.412.

[11] Azizah et al., "Hustle Piety and Epistemic Distortion."

[12] Nopriani Hasibuan, Eka Mulyo Yunus, and Thohar Ahmad Hsb, "Digital Tafsir and the Construction of Religious Authority: A Critical Analysis of Gus Nur's Quranic Interpretation," *Journal of Ushuluddin and Islamic Thought* 3, no. 1 (June 2025): 65–97, https://doi.org/10.15642/juit.2025.3.1.65-97.

[13] Yusrina Salma et al., "Narrative Hermeneutics As Digital Tafsīr: Reconstructing Qur'anic Meaning And Religious Authority On Instagram @Nadirsyahhosen_Official," *Jurnal Lektur Keagamaan* 23, no. 2 (2025): 733–72, https://doi.org/https://doi.org/10.31291/jlka.v23i2.1492.

[14] Fazida Safitri and Dian Rahmawati, *Tafsir Ilmiah Ayat Kawniyyah dalam Tafsir Ulul Albab: Analisis Resepsi-Teori Tafsir Agus Mustofa | QOF*, August 11, 2026, https://jurnalfuda.iainkediri.ac.id/index.php/qof/article/view/2968.

[15] Nabila Shema Shabriyah and Miski Miski, "Tafsir Ilmi Versus Tafsir Ilmi: Ants in Scientific Interpretation Discourses," *Dialogia* 21, no. 1 (October 2024): 218–34, https://doi.org/10.21154/dialogia.v21i1.5982.

or as a source of information to confirm verses and as the substance of interpretation.[16] Third, studies of digital scientific exegesis have analysed several accounts, including the YouTube channels @LajnahKemenag,[17] @YukNgajiTV,[18] @RikoTheSeries,[19] and @Drzakirchannel, the TikTok account @flatearth.id,[20] the Instagram account @klinikcikalmulia,[21] and the website Tafsil.id.[22]

Based on a review of all these streams of literature, no study has identified the shift in the function of physics from the substance of interpretation to a frame for non-*kauniyah* verses, which at the same time serves as a trigger for the legitimation of the @riza_alkahfi account’s authority. Although Guler frames entropy in verses on moral order[23] and Bilhaq discusses the cosmos in Surah al-Fātiḥah,[24] their discussions are limited to formal academia. Likewise, Zahiyah examines the contest for authority in digital scientific exegesis, but only on the question of the shape of the earth and *kauniyah* verses.[25] The @riza_alkahfi account, meanwhile, represents the intersection of the three main streams, which are often discussed separately. This study fills this gap by answering two questions: (1) how are the selection, decontextualization, and recontextualization of Qur’anic verses constructed in @riza_alkahfi’s digital content; and (2) how is the terminology

[16] Kiki Ayu Winarni, Apit Fathurohman, and Leni Marlina, “Konsep Ruang Dan Waktu Dalam Perspektif Al-Qur’an Dan Teori Relativitas Einstein,” *OPTIKA: Jurnal Pendidikan Fisika* 9, no. 2 (2025); Suprima et al., “Comparison of Time in the World and the Afterday in the Quantum Revolution to the Rules of Islamic Science,” *Millah: Journal of Religious Studies* 22, no. 1 (2023): 259–84, https://doi.org/10.20885/millah.vol22.iss1.art10.

[17] Ali Hamdan and Miski Miski, “Dimensi Sosial dalam Wacana Tafsir Audiovisual: Studi atas Tafsir Ilmi, ‘Lebah Menurut Al-Qur’an dan Sains,’ Lajnah Pentashihan Mushaf Al-Qur’an Kemenag RI di Youtube,” *RELIGIA*, October 23, 2019, 248, https://doi.org/10.28918/religia.v22i2.2190.

[18] Uliyatul Masruro and Ahmad Zaidanil Kamil, “Relevansi Al-Qur’an dan Sains: Analisis Tafsir Audiovisual Ayat-Ayat Semesta oleh Felix Siauw dan Risco Aditama di Akun YouTube @YukNgajiTV,” *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 2 (2025): 625–48, https://doi.org/https://doi.org/10.19109/jsq.v5i2.26432.

[19] Haiva Satriana Zahrah, Subi Nur Isnaini, and A. Muh. Azka Fazaka Rif’ah, “Resepsi Al-Qur’an Dalam Animasi Riko The Series di Youtube: Kajian Living Qur’an di Media Sosial,” *Living Islam: Journal of Islamic Discourses* 6, no. 1 (2023): 101–22, https://doi.org/https://doi.org/10.14421/lijid.v6i1.4346.

[20] Shera Diva Zahiyah, “Perebutan Otoritas Tafsir: Globe Earth Vs Flat Earth di Media Sosial (Akun Youtube Dr. Zakir Naik Vs Tiktok @flatearth.id),” *Mashahif: Journal of Qur’an and Hadits Studies* 4, no. 2 (2024).

[21] Safira Azzah Riscilia, “Female Qur’an Exegesis and Scientific Discourse: Bidan Amel’s Integrative Approach to Womens’ Nature,” *Journal of Ushuluddin and Islamic Thought* 2, no. 1 (June 2024): 35–66, https://doi.org/10.15642/juit.2024.2.1.35-66.

[22] Sujiat Zubaidi et al., “Digitizing Scientific Qur’anic Exegesis: A Decolonial Analysis of Tafsil.Id,” *Buletin Al-Turas* 32, no. 1 (April 2026): 189–202, https://doi.org/10.15408/bat.v32i1.50407.

[23] Adil Guler, “Entropy and Moral Order: Qur’ānic Reflections on Irreversibility, Agency, and Divine Justice in Dialog with Science and Theology,” *Philosophies* 11, no. 1 (January 2026): 8, https://doi.org/10.3390/philosophies11010008.

[24] M. Agus Muhtadi Bilhaq and Zunaidi Nur, “Integrasi Sains Dalam Tafsir Al-Qur’an: Telaah Atas Pendekatan Saintifik Tafsir Samudera Al-Fatihah,” *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 12, no. 2 (November 2025): 49–70, https://doi.org/10.52166/darelilmi.v12i2.11349.

[25] Zahiyah, “Perebutan Otoritas Tafsir: Globe Earth Vs Flat Earth di Media Sosial (Akun Youtube Dr. Zakir Naik Vs Tiktok @flatearth.id).”

of quantum mechanics used as a rhetorical strategy to build authority and legitimize the meaning of verses?

This study therefore offers a layered contribution. Theoretically, it broadens the discourse on digital exegetical authority by proposing the concept of scientific rhetorical legitimacy as one of its factors. Methodologically, it proposes a procedure that places physics not as the substance of interpreting *kauniyah* verses but as a framing strategy operating on non-*kauniyah* verses, read critically through the established principles of the exegetical sciences. Empirically, it documents the operating patterns of a single account in depth and with rich data, complementing literatures that have so far remained separate. Its novelty lies not in a claim to generalize to all similar cases, since these must be tested in their own contexts, but in an exploratory conceptual framework and critical analytical example.

RESEARCH METHODS

This study uses Norman Fairclough’s Critical Discourse Analysis, which views discourse as related to processes of production and consumption and to the socio-cultural context. The framework covers three dimensions, namely text, discursive practice, and social practice,[26] to explain the reconstruction of verse meaning and the use of science in building digital exegetical authority. Text analysis examines lexical choice, transitivity, modality, representation of actors, and argumentative structure. Discursive practice examines the production, distribution, and consumption of the content, as well as its intertextuality and interdiscursivity. Social practice connects the two dimensions with interpretive and epistemic authority and the legitimacy of knowledge in digital exegesis.

The research data comprise transcripts of three Instagram posts by @riza_alkahfi on QS. al-Zalzalah [99]:7, QS. al-Mā’idah [5]:48, and QS. al-Isrā’ [17]:84, selected purposively because they bring Qur’anic verses together with quantum mechanics. Netizens’ comments were coded by response pattern. To examine the reconstruction of verse meaning, the three posts were compared with the interpretations in *Mafātīḥ al-Ghayb*, *al-Taḥrīr wa al-Tanwīr*, and *al-Jawāhir fī Tafsīr al-Qur’ān*, because of the relevance of their rational, philosophical, and *maqāṣid* approaches and their integration of natural science and theology.[27]

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[26] Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (Routledge, 2013), 1–20.

[27] Nahdatul Fitri et al., “The Epistemology of Exegesis in Mafatih al-Ghaib by Fakhr al-Din al-Razi: A Study of Rational and Theological Approaches,” *JIQSI : Jurnal Ilmu Al Qur’an dan Studi Islam* 3, no. 1 (June 2025): 1–14, https://doi.org/10.64341/jiqsi.v3i1.32; Achmad Zubairin, Abd Muid N, and Kamal Fiqry Musa, “The Maqasidi Approach in Islamic Legislation According to Ibn ’Ashur in al-Tahrir Wa al-Tanwir,” *Ilmu Ushuluddin*, July 1, 2024, 25–46, https://doi.org/10.15408/iu.v11i1.41648; Muhammad Miftahuddin Miftahuddin, Makhzumi Makhzumi, and Muhammad Ilyas Al-Ghifari Ilyas, “Tantawi Jawhari and Contemporary Qur’anic Exegesis: The Integration of the Qur’an, Science, and Modern Civilization,” *Syahadah: Jurnal Ilmu Al-Qur’an Dan Keislaman* 14, no. 1 (June 2026): 179–95,

RESULTS AND DISCUSSION

The Instagram Account @riza_alkahfi and Scientific Content in Digital Exegesis

The Instagram account @riza_alkahfi, managed by Muhammad ‘Ainurriza Al Kahfi, represents a digital exegetical practice that brings Qur’anic verses together with the discourse of physics. According to the authors’ documentation in September 2026, the account had 69,400 followers and 267 posts. Run independently, without affiliation to any formal institution of Qur’anic studies or traditional religious institution, the account builds its position through a combination of scientific knowledge and social media communication strategies.



Figure 1. Instagram Profile Page of @riza_alkahfi[28]

The creator’s influence is also supported by his academic credentials and achievements. His background as a physics graduate of Universitas Brawijaya, his participation in the Madrasah Science Competition (*Kompetisi Sains Madrasah*), the National Mathematics and Natural Sciences Olympiad, and the *Musabaqah Fahmil Qur’an*, and his achievement as a finalist in the second season of *Clash of Champions* organized by Ruangguru strengthen the image of his competence. His LinkedIn profile explicitly states his aim to bridge physics, religion, and the logic of life by conveying scientific principles in communicative narratives.[29] This orientation becomes a source of credibility when he connects concepts of physics with religious questions.

The characteristics of the content were examined through three posts selected as the research corpus. The units of analysis include the title or *hook*, the narrative in the *carousel* sequence, the verse cited, and the physics concept used. The three posts cite QS. al-Zalzalah [99]:7, QS. al-Mā’idah [5]:48, and QS. al-Isrā’ [17]:84 and use the concepts of quantum degeneracy, discrete energy, and wave–particle duality. Each post combines text and illustrations across several *slides*. The data can be summarized as follows.

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https://doi.org/10.32520/syahadah.v14i1.4736; Majid Daneshgar, “An Approach to Science in the Quran,” *Oriente Moderno* 95, nos. 1–2 (2015): 32–66, https://doi.org/10.1163/22138617-12340076.

[28] “Muhammad ‘Ainurriza Al Kahfi (@riza_alkahfi) • Instagram Photos and Videos.”

[29] Al Kahfi Muhammad ’Ainurriza, “Muhammad ’Ainurriza Al Kahfi’s Profile,” LinkedIn, LinkedIn Corporation, https://share.google/HPjxgHSDMBH579w4R.

Table 1. Data on the Analysed Content

No.	Content Theme	Qur'anic Verse	Physics Formula	Creator's Explanation
1	Small steps in life	QS. al-Zalzalah [99]:7	Discrete energy: $E_n = nhf$	QS. 99:7 is interpreted through the concept of discrete energy to explain process, consistency, and self-development.[30]
2	The difference between 8 and 20 *rak'ahs* of the Tarawih prayer	QS. al-Mā'idah [5]:48	Quantum degeneracy: $E_1 = E_2$	A fragment of QS. 5:48 is framed by the concept of degeneracy to explain the different numbers of *rak'ahs* as different practices that can be positioned as equivalent.[31]
3	Differences in reciting *qunut* in the Witr prayer in the second half of Ramadan	QS. al-Isrā' [17]:84	Wave–particle duality: $\lambda = h/p$	QS. 17:84 is reread through the concept of duality to explain the diversity of *qunut* practice as two forms of practice, each with its own basis.[32]

Source: Instagram posts of @riza_alkahfi, processed by the authors.

Descriptively, the three posts show that physics concepts are not merely presented as scientific information but are used to frame the meaning of verses and to respond to contemporary religious questions. This pattern shows that science plays a role in constructing religious messages in the digital space. These descriptive findings provide the basis for examining how the relationship between verses, physics concepts, and religious questions is built through text, discursive practice, and social practice.

Critical Discourse Analysis of Scientific Legitimacy in @riza_alkahfi's Digital Exegesis

Norman Fairclough's critical discourse analysis is operationalized to examine how the relationship between Qur'anic verses, physics concepts, and religious questions is constructed in the three posts by @riza_alkahfi. The analysis covers textual form, the processes of discourse production and consumption, and the social conditions that allow the construction to gain legitimacy.[33] The three dimensions are read as interrelated in order to reveal how the selection of verses, the borrowing of scientific authority, and audience responses together shape religious meaning in the digital space.

[30] "Muhammad 'Ainurriza Al Kahfi on Instagram: 'Hidup Bukan Soal Kelajuan, Tapi Soal Kuanta Aksi Yang Konsisten. Meski Hanya Seberat Dzarrah, Selama Vektornya Searah Dengan Jalan-Nya, Ia Akan Menjadi Energi Yang Nyata! #selfreminder #quotes #physics #quantum #fyp,'" Instagram, February 10, 2026, https://www.instagram.com/riza_alkahfi/p/DUlF8zXEjvX/.

[31] "Muhammad 'Ainurriza Al Kahfi on Instagram: 'Keikhlasan Adalah Vakumnya. Jika Ada Medan Magnet Berupa Pujian Orang Lain (Riya), Maka Tingkat Energi Yang Tadinya Sama Bisa Bergeser Atau Pecah Nilainya. #physics #quantum #islam #ramadhan #sahur,'" Instagram, February 18, 2026, https://www.instagram.com/riza_alkahfi/p/DU5t2fcEtXn/.

[32] "Muhammad 'Ainurriza Al Kahfi on Instagram: 'Beda Aliran Pas Witir? Belajar Dulu Sama Elektron 👌 #quantum #ramadhan #quotes #logic #islam,'" Instagram, March 5, 2026, https://www.instagram.com/riza_alkahfi/p/DVgXTnLklOV/.

[33] Fairclough, *Critical Discourse Analysis: The Critical Study of Language*, 187.

Text Dimension

The analysis of the text dimension examines how the three posts by @riza_alkahfi organize Qur’anic, religious, and scientific elements through lexical choice, physics metaphors, representation of actors, transitivity, and modality. The analysis does not stop at identifying terms but examines how these elements form relations of meaning and direct the audience’s understanding. The use of science is therefore not immediately taken as evidence of authority but is examined through its textual construction.

Table 2**.** Analysis of the Text Dimension

Textual Aspect	QS. al-Zalzalah [99]:7	QS. al-Mā’idah [5]:48	QS. al-Isrā’ [17]:84
Qur’anic and religious lexicon	*“ya‘mal”; “mithqāla dharratin”; “khairan”; “yarah”;* “God’s path”; “the Creator”; “His decree”	*“shir‘atan”; “minhājan”; “li yabluwakum”; “fāstabiqū al-khairāt”;* “Tarawih”; “8 and 20 *rak‘ahs*”; “sincerity”; “God”	*“kullun”; “ya‘malu”; “shākilatihi”; “fa rabbukum”; “a‘lamu”; “ahdā”; “sabīlā”;* “*qunut*”; “prayer row”; “prostration”; “Witr”; “Ramadan”; “obedience”; “*fiqh*”; “reward”; “God”
Physics lexicon	“discrete energy”; “quanta”; “quantum leap”	“quantum”; “degeneracy”; “energy”; “wave configuration”; “*eigenvalue*”	“wave–particle duality”; “measuring instrument”; “spectrum”
Actors and authority	“you” (audience); “God” or “the Creator”; the concept of discrete energy	“I” (content creator); “God”; the concept of degeneracy in quantum physics	“physicists”; “Newton”; “Huygens”; “de Broglie”; “God”
No scholar, exegete, or school of jurisprudence appears in the three posts			
Transitivity	Predominantly causal and relational	Predominantly relational and causal	Verbal, relational, and causal
Modality	“physically”; “an absolute requirement”	“Imagine”; “mathematically”; “equivalent”; “as long as … is fulfilled”	“can be proven”; “Both are TRUE”; “valid”

Source: Authors’ analysis.

The table shows a pattern of linkage between Qur’anic, religious, and physics lexicons. QS. al-Zalzalah [99]:7 links deeds and God’s decree with discrete energy and quantum leaps. QS. al-Mā’idah [5]:48 combines the *shari‘ah*, the Tarawih prayer, and sincerity with quantum degeneracy. QS. al-Isrā’ [17]:84 links behavioural dispositions and the practice of *qunut* with wave–particle duality. All three posts use popular and communicative language to convey these relationships to the audience. This style of language also determines how the creator positions himself in relation to the audience.

The representation of actors shows that none of the three posts refers to an exegete, a scholar, or a school of jurisprudence. Instead, God is positioned as the determiner, while the creator connects physics concepts and religious questions through the position of “I” and the

address "you". The exception is the post on QS. al-Isrā' [17]:84, which cites Newton, Huygens, and de Broglie. In terms of transitivity, these actors are introduced through verbal processes, such as "Newton said particle. Huygens said wave", while physics concepts are linked causally and relationally to religious conclusions: "light can have a dual nature depending on how the instrument measures it", "Witr prayer in the middle of Ramadan is two methods of *fiqh* measurement", and "both are acts of obedience".

Modality shows an increasing assertiveness of claims across the three posts. In the first post, "physically" and "an absolute requirement" strengthen the link between discrete energy and self-change. In the second post, the word "imagine" marks an analogy that is then affirmed through "mathematically" and "equivalent". The intensification is clearest in the third post through "both can be proven by science", "both are TRUE", and "valid". Modality thus reinforces the transitivity built from the outset through lexical choice and the distribution of actors.

Overall, lexical choice, representation of actors, transitivity, and modality work together to construct religious meaning while strengthening the creator's position as a mediator between the Qur'an and physics. Physics terms do not merely illustrate the message but provide a conceptual framework for defining the problem and directing its understanding. Scientific actors provide references, transitivity connects physics concepts with religious propositions, and modality underscores the certainty of claims. This textual construction creates an impression of interpretive authority without by itself proving the legitimacy of the interpretation.

Discursive Practice

In discursive practice, the analysis addresses the production, distribution, and consumption of discourse[34] in the three posts by @riza_alkahfi. According to the creator, content production begins with formulating a message, then working out the philosophy of the message through physics, and then searching for relevant verses via Google. Exegesis is consulted only when a verse seems ambiguous, by taking the top search results, while the physics material is simplified to make it easy to understand.[35] This pattern shows that the three verses were selected by matching an already formulated message with the verses available, rather than serving as the main starting point of production.

Traces of intertextuality appear in the way verses and physics concepts are arranged in the final product. All three posts place the verse on the last *slide* without a translation. QS. al-Zalzalah [99]:7 and QS. al-Isrā' [17]:84 are cited in full, while QS. al-Mā'idah [5]:48 is cited only from *"li*

[34] Norman Fairclough, "Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis," *Discourse & Society* 3, no. 2 (April 1992): 193–217, https://doi.org/10.1177/0957926592003002004.

[35] Muhammad 'Ainurriza Al Kahfi, "Interview: An Epistemological Examination of the Correlation Between the Qur'an and Physics on Riza's Instagram," (Kediri), April 26, 2026, in-person interview.

kullin ja'alnā minkum". No particular exegetical reference is given; only the name of the surah and the verse number are included. The scientific voice is even more explicit in the post on QS. al-Isrā' [17]:84, through the debates among physicists and notes on the Davisson–Germer and G. P. Thomson experiments, while the other two posts present physics concepts without scientific actors. This difference shows an asymmetry in the sources assembled in the content.

In terms of interdiscursivity, the three posts bring Qur'anic discourse together with domains outside exegesis. QS. al-Zalzalah [99]:7 combines popular science and self-development. QS. al-Mā'idah [5]:48 combines quantum physics, the *fiqh* of Ramadan, and digital humour. QS. al-Isrā' [17]:84 connects physics, *fiqh*, and the history of science. These combinations form a hybrid discourse that addresses religious questions through the conceptual tools of physics. This configuration is then channelled through the Instagram format, which determines how audiences encounter and consume the message.

Distribution connects the configuration of discourse with the way audiences access it. All three products are presented in a *carousel* format that sequences a *hook*, a popular narrative, a physics formula, the verse, and a closing explanation. Jokes are most prominent in the post on QS. al-Mā'idah [5]:48, through the sequence "neutral", "no Tarawih", and "because I already did it earlier, again tomorrow". *Captions* and *hashtags* also extend the topic markers to physics, Islam, Ramadan, *quotes*, or *self-reminders*. According to the creator, Instagram was chosen because it is considered to have a more suitable audience than TikTok, which he also manages.[36] The authors found about 30 similar posts on Instagram and nine on TikTok, but the three posts analysed are not among those nine TikTok posts.[37] The medium of distribution thus also determines the space in which the discourse can be consumed.

Table 3. Patterns of Audience Consumption[38]

Consumption Pattern	Representative Comments	Analysis
Affirmation of the link between verse and science *(n = 6: M4, I0, Z2)*	**@anonim1 [M]:** "Wow, so cool, every field of knowledge really always correlates with the holy verses 😍 Maa Syaa Allah"; **@anonim2 [M]:** "Wow, really cool!! physics + Qur'an, a perfect combination 💡 "; **@anonim3 [Z]:** "MasyaAllah, the explanation matches the Qur'anic reference, I opened the verse right away and its meaning is really deep and speaks to how I feel now ❤️‍🩹 "	Affirmation operates at the level of the premise (knowledge and verses correlate) and the function of physics, not as an evaluation of the exegesis.

[36] Pardiaman Sinaga et al., "Penggunaan Aplikasi Tiktok sebagai Media Hiburan bagi Generasi Z," *Mediakom: Jurnal Ilmu Komunikasi* 07, no. 02 (2024), https://doi.org/https://doi.org/10.32528/mediakom.v7i02.2004.

[37] "Ainurriza Al Kahfi (@ainurriza1)," TikTok, accessed October 14, 2026, https://www.tiktok.com/@ainurriza1?lang=id-ID.

[38] The account names in these comments have been anonymized and are not the users' actual account names.

Consumption Pattern	Representative Comments	Analysis
Rearticulation of physics metaphors *(n = 10: M10, I0, Z0)*	**@anonim4 [M]:** "The only difference is the wave configuration; what's the same is the intention 😂🔥"; **@anonim5 [M]:** "Both produce the same eigenvalue 🙏🙀✨✨"; **@anonim6 [M]:** "Implementing the Schrödinger equation in Tarawih *rak'ahs*"	The audience uses physics terms in new formulations, predominantly concentrated on al-Mā'idah 48.
Attribution of authority to the creator and encouragement to formalize *(n = 13: M7, I5, Z1)*	**@anonim7 [M]:** "MashaAllah, the sincerity variable is equivalent, this is an *ustaz* of the science branch"; **@anonim8 [M]:** "Collaborate with the Trensains creators, Mas Riza, the ones who made the book on cosmic verses 👐🔥"; **@anonim9 [I]:** "@riza_alkahfi just become a UIN lecturer, bro 😂"; **@anonim10 [Z]:** "A future Muslim scientist 💔"	The audience labels the creator an *ustaz*, a scientist, or a UIN lecturer and encourages book writing or collaboration. The labels are often humorous, so they do not read as formal authority.
Testing logic, internal criticism, requests for explanation *(n = 3: M3, I0, Z0)*	**@anonim11 [M]:** "So cool, how is the sincerity variable achieved? Does it need to be standardized? 😂"; **@anonim12 [M]:** "Cool. But shouldn't the *rak'ah* variable go into the Hamiltonian too? Different *rak'ahs*, different calories, right 😂. If you ignore the physical, all worship will end at intention 😳"; **@anonim13 [M]:** "There are Tarawih imams who speed almost at the speed of light, which theory does that fall under, bro, relativity or kinematics? 😂"	Criticism tests the consistency or scope of the physics model; no criticism of the verse, the exegesis, or the sources was found.
Incomprehension, humour, and popularization of the discourse *(n = 13: M13, I0, Z0)*	**@anonim14 [M]:** "I don't get it, the explanation is too scientific for a social-sciences person like me 😂"; **@anonim15 [M]:** "Didn't understand. But why did I read it to the end 😳???"; **@anonim16 [M]:** "Tarawih Physics course, 2 credits 🗿"	The academic framework is consumed through jokes and admissions of incomprehension, without explicit rejection.
Rearticulation of the moral message and return to practice *(n = 24: M14, I4, Z6)*	**@anonim17 [M]:** "why do people always argue about 8 or 20 *rak'ahs* of Tarawih when the real problem is the people who don't pray Tarawih at all, right?"; **@anonim18 [I]:** "Mas Riza, are you on the team that recites *qunut* or not?"; **@anonim19 [Z]:** "Kak Riza.. thank you, thanks to your content I always manage to stay calm and confident in my small steps, and in all the choices they say are wrong.."	Some audience members bring the message back to motivation or to their position on worship practices; physics terms almost disappear.

Source: Comments on the three posts, coded and translated from Indonesian by the authors.

The table above shows the number of coded user comments, namely 69 comments selected as the most relevant units of analysis for audience consumption patterns, represented by several representative examples. In the table, M refers to al-Mā'idah:48, I to al-Isrā':84, and Z to al-Zalzalah:7. The creator's replies were not counted as user comments but were still analysed. A total of 17 replies on the posts on QS. al-Mā'idah [5]:48 and QS. al-Isrā' [17]:84 show the creator's involvement in sustaining the conversation, answering questions, and opening space to rearticulate the message.

Audience responses show that the reception of the discourse is related to the creator's ability to connect physics and religious language. This consumption pattern shows that audience engagement does not always coincide with a critical examination of the basis of interpretation. Audiences may develop the analogies, test the consistency of the explanations, or give the content personal meaning, but these activities do not by themselves show that they examine the relationship between physics concepts and the meaning of the verses. Consumption of the discourse in this corpus is therefore more evident in the processing and recirculation of the message than in the evaluation of its interpretive foundations.

Social Practice

Social practice in Fairclough's framework can explain the conditions that make the relationship between verses, physics, and a particular discourse possible and legitimate. Situationally, the three posts address issues close to the audience's experience, such as self-improvement, differences over the Tarawih prayer, and *qunut*, so that physics concepts acquire a communicative function when placed on problems that are already socially recognized. This condition is in line with the shift of digital exegesis towards visual, concise, and responsive forms, which widens the space for negotiating authority beyond conventional exegetical formats.[39]

The absence of scholars, exegetes, or schools of jurisprudence as explicit references gives the creator room to cross the boundaries of expertise.[40] This position is built through a combination of educational credentials, achievements, competence in physics, and the ability to communicate knowledge in popular ways. Authority therefore does not simply move from scholars to scientists; it shifts to a figure who combines scientific competence with the ability to mediate knowledge in digital formats. Crossing the boundaries of expertise, which usually provokes resistance, instead gives rise to new legitimacy on social media. This pattern is consistent with the growing authority of religious influencers on Instagram.[41]

This condition explains how science can function as a source of legitimacy in digital exegesis through technical terms, references to scientists, and statements affirming scientific certainty. In this context, the social prestige of science as knowledge considered objective and verifiable[42] allows competence in physics to be perceived as a source of credibility when the creator discusses religious questions. Audience responses that repeat physics terms, test the analogies, or attribute expertise show how these markers are negotiated in digital interaction.

[39] Rasidin et al., "Qur'anic Interpretation on Instagram: The Shift from Traditional to Digital Platforms in Indonesia"; Wahid and Abdulloh, "Digital Islamic Authority."

[40] Joshua DiPaolo, "What's Wrong with Epistemic Trespassing?," *Philosophical Studies* 179, no. 1 (2022): 223–43, https://doi.org/10.1007/s11098-021-01657-6.

[41] Febrian, "Visualizing Authority."

[42] Lewis, "The Science Canopy"; van der Miesen et al., "The Effect of Source Credibility on the Evaluation of Statements in a Spiritual and Scientific Context: A Registered Report Study."

Social conditions make it easier for the creator's scientific credentials to function as a source of legitimacy, although they do not automatically prove the validity of his interpretation.

However, the legitimizing power of science is not sufficient to conclude that audiences have adopted scientism or that science has replaced religious authority. Critical literature on *tafsir 'ilmi* shows that scientific knowledge is limited and theoretical, so its use in interpreting scripture requires epistemological caution.[43] In the case of the Instagram account @riza_alkahfi, social prestige can reduce critical distance regarding the validity of using science without always being accompanied by a comparable examination of the basis of interpretation. As a result, applying these concepts to non-*kauniyah* verses no longer feels like a leap.

In John F. Haught's typology,[44] the three posts by @riza_alkahfi show a tendency towards *confirmation*, though not entirely in Haught's sense. Discrete energy is used to articulate moral consistency, energy degeneracy to legitimize differences in the number of Tarawih *rak'ahs*, and wave–particle duality to support tolerance of differences in the practice of *qunut*. This harmony between religion and science is not built through epistemic dialogue but through the use of physics concepts as analogies to reinforce religious messages. This pattern can be called analogical-rhetorical confirmation, namely the creation of an impression of harmony between religion and science through conceptual similarity, without scientifically proving the truth of the religious interpretation. This reading extends the application of Haught's typology by directing attention to the mechanism by which harmony is created, while distinguishing the rhetorical function of science from its status as knowledge that requires its own proof.

Recontextualization of Three Verses in @riza_alkahfi's Digital Scientific Exegesis

Reading QS. al-Zalzalah [99]:7, QS. al-Mā'idah [5]:48, and QS. al-Isrā' [17]:84 in three works of exegesis reveals varied contexts and emphases of meaning. The interpretations of Fakhr al-Dīn al-Rāzī, Ṭanṭāwī Jawharī, and Muḥammad al-Ṭāhir Ibn 'Āshūr serve as points of comparison for examining word meanings, the relationship of the verses to the context of the surah, and the messages emphasized. This comparison is used to identify meanings that are retained, removed, added, or given new relations[45] in @riza_alkahfi's posts.

QS. al-Zalzalah [99]:7

All three exegetes understand *mithqāla dharrah* as the smallest measure of a deed and *yarahu* as the appearance of the deed and its recompense in the sequence of resurrection. Al-Rāzī

[43] Amana Raquib, Talha Moosani, and Marium Ezam Qazi, "Investigating The Undisputed Scientific Realism in The Islam-Modern Science Discourse," *Al-Shajarah Istac Journal of Islamic Thought and Civilization* (Malaysia) 29, no. 2 (2024).

[44] John F. Haught, *Science and Religion: From Conflict to Conversation* (Paulist Press, 1995).

[45] Theo Van Leeuwen, *Discourse and Practice: New Tools for Critical Discourse Analysis*, Oxford Studies in Sociolinguistics (Oxford ; New York: Oxford University Press, 2008), 17–21.

emphasizes the recompense of deeds and the importance of intention over merely measuring the size of a deed,[46] while Ibn 'Āshūr views the verse as encouragement and warning following the proof of recompense and makes faith a condition for good deeds to have value.[47] Jawharī illustrates the small measure with the image of an ant or dust and then connects it with disasters in Egypt, human labour, inventions, and the advancement of knowledge. This context of human experience nevertheless remains within the framework of accountability for deeds.[48]

In @riza_alkahfi's post, attention to even the smallest deed is redirected towards self-development through the concept of discrete energy. The verse is no longer emphasized in the context of recompense in the hereafter but is used to explain gradual progress. Physics adds an explanatory framework that is not the main concern of the three exegetes, while the eschatological orientation diminishes. Indeed, even the scientific orientation of Jawharī's exegesis does not lead him to discuss atomic physics, which is often associated with this verse.

QS. al-Mā'idah [5]:48

All three exegetes agree in placing *shir'ah wa minhāj* in the context of the revelation of the Torah, the Gospel, and the Qur'an, and in understanding the differences of law among communities as a test that should be answered by competing in good deeds and that leads to final judgement. Al-Rāzī[49] and Jawharī distinguish the unity of the fundamentals of religion from the diversity of its branches. Jawharī also links the diversity of laws with the diversity of nature as divine wisdom.[50] Ibn 'Āshūr differs in reading *li-kullin* (for each community) as the *ta'līl* (reason) for the prohibition of following desires, and in understanding the disagreement at the end of the verse as disagreement over accepting religion.[51]

In the post on the difference between eight and twenty *rak'ahs* of Tarawih, @riza_alkahfi cites only the final part of QS. al-Mā'idah [5]:48 and links it to quantum degeneracy. What is removed is the connection between *shir'ah wa minhāj* and the prohibition of following desires. What is added includes quantum terms, the number of *rak'ahs*, and sincerity. The difference of law among communities is replaced by a difference in wave configuration within a single community, while the sequence of test, competition in good deeds, and judgement is rearranged

[46] Fakhr al-Din al-Razi, *Mafatih al-Ghaib*, 3rd ed. (Beirut: Dar Ihya al-Turath al-'Arabi, 1999), 32:256–57.

[47] Muhammad al-Tahir ibn 'Ashur, *Tafsir Al-Tahrir Wa al-Tanwir* (Tunisia: Dar al-Tunisiyyah li al-Nashr, 1983), 30:494–95.

[48] Tantawi Jauhari, *Al-Jawahir Fi Tafsir al-Qur'an al-Karim* (Mesir: Mustafa al-Babi al-Halabi wa-Auladihi, 1928), 25:256–57.

[49] Fakhr al-Din al-Razi, *Mafatih al-Ghayb*, 3rd ed. (Beirut: Dar Ihya al-Turath al-'Arabi, 1999), 12:373.

[50] Tantawi Jauhari, *Al-Jawahir Fi Tafsir Al-Qur'an al-Karim* (Mesir: Mustafa al-Babi al-Halabi wa-Auladihi, 1925), 3:174.

[51] Muhammad al-Tahir ibn 'Ashur, *Tafsir Al-Tahrir Wa al-Tanwir* (Tunisia: Dar al-Tunisiyyah li al-Nashr, 1983), 6:224.

into the equivalence of two *fiqh* practices. The vocabulary of *uṣūl* and *furū'* in the exegeses of al-Rāzī and Jawharī may serve as a bridge to questions of *fiqh*, but the original context of its use remains different.

QS. al-Isrā' [17]:84

The discussion of the three exegetes centres on the word *shākilah*, which refers to a way of life, disposition, or condition that influences action. Al-Rāzī connects differences in action with good or bad states of the soul.[52] Jawharī extends its scope to temperament, religion, habit, the body, and the state of the soul.[53] Ibn 'Āshūr understands it as a way of life formed within a person and as the conclusion of the discussion in the preceding verse. The verse not only explains human differences but also places the final judgement concerning guidance in the knowledge of God.[54]

In the post on differences in the practice of *qunut*, @riza_alkahfi links QS. al-Isrā' [17]:84 with the concept of wave–particle duality. Differences in practice are likened to observational results that depend on the method of measurement, so that two practices, reciting *qunut* or proceeding directly to prostration, are positioned as equally valid on the basis of physics. The additions include physical theory, measurement terms, Newton, Huygens, de Broglie, and the Davisson–Germer and G. P. Thomson experiments. Conversely, *shākilah* as the disposition of the agent is replaced by the method of a *fiqh* practice. The removal affects the *tadhyīl* that connects the two groups in the preceding verse and the comparison *ahdā sabīlā*. The basis of diversity thus shifts from the knowledge of God to the suitability of measuring instruments and observational results.

The three cases show that physics concepts are consistently an added element, but the change in meaning is clearest in the relations that are removed. In QS. al-Zalzalah [99]:7 and QS. al-Isrā' [17]:84, the removal does not take the form of cutting the text of the verse but of reducing the emphasis on divine judgement, whether in the recompense of deeds or in the comparison *ahdā sabīlā*. By contrast, QS. al-Mā'idah [5]:48 is cut textually, so that its opening context and final judgement are not shown. Replacement and rearrangement direct the first verse towards gradual progress, while the other two verses are directed towards the equivalence of *fiqh* practices. The orientation of accountability remains visible in the first case but shifts and is reversed in the next two, from distinguishing to equating.

Based on this analysis, decontextualization does not lie in the use of physics, since the physics in the posts is itself valid, but in the weakening or replacement of the hermeneutical

[52] Fakhr al-Din al-Razi, *Mafatih Al-Ghaib*, 3rd ed. (Beirut: Dar Ihya al-Turath al-'Arabi, 2000), 21:391.

[53] Tantawi Jauhari, *Al-Jawahir Fi Tafsir al-Qur'an al-Karim* (Mesir: Mustafa al-Babi al-Halabi wa-Auladihi, 1928), 9:78–79.

[54] Muhammad al-Tahir ibn 'Ashur, *Tafsir Al-Tahrir Wa al-Tanwir* (Tunisia: Dar al-Tunisiyyah li al-Nashr, 1984), 15:193–94.

relations that sustain the original meaning, namely the eschatological *siyāq*, *ta‘līl*, and *tadhyīl*. Recontextualization occurs when the verses acquire new relations, objects, and functions through physics concepts, namely self-improvement and the equivalence of two *fiqh* practices. The main problem is that these meanings do not gain adequate legitimacy from the exegetical tradition used for comparison. The persuasive power of physics analogies therefore does not by itself guarantee the validity of an interpretation.

Table 4**.** Summary Comparison of the Reference Exegeses and the Transformations in the Posts

Element of Analysis	QS. al-Zalzalah [99]:7	QS. al-Mā’idah [5]:48	QS. al-Isrā’ [17]:84
Synthesis of exegesis	The smallest measure of deeds, their recompense in the hereafter, and the sequence of resurrection are key emphases.	The Qur’an confirms and guards the earlier scriptures; differences of law relate to testing and competing in good deeds.	*Shākilah* as a way or disposition that shapes action; God knows who is better guided.
Context of @riza_alkahfi’s post	Self-development and progress	Equivalence of eight and twenty *rak‘ahs* of Tarawih	Equivalence of reciting *qunut* and proceeding directly to prostration in the Witr prayer during Ramadan
Replacement	Accountability for deeds.	Differences of law.	Disposition that shapes action.
Removal	The emphasis on resurrection and recompense diminishes.	The context of the earlier scriptures and the relationship between laws is not shown in the verse fragment.	The affirmation of God’s knowledge of who is guided is no longer central.
Addition	The concepts of discrete energy and quantum leaps.	Degeneracy, the number of *rak‘ahs*, and numbers as variables.	The concept of wave–particle duality, measurement, and references to debates in physics.
Rearrangement	The relationship between deeds and recompense is redirected into a relationship between small steps and progress.	Differences in religious law are reframed as *fiqh* practices of worship that can be equivalent.	God’s knowledge is reframed as dependence on measuring instruments.

Source: Authors’ analysis of Mafātīḥ al-Ghayb, al-Taḥrīr wa al-Tanwīr, and al-Jawāhir fī Tafsīr al-Qur’ān.

The Instagram account @riza_alkahfi can thus be positioned as an anomaly in digital exegetical practice in relation to the exegetical tradition examined, using that tradition to build analogies that reinforce the material of its digital content. This practice shows a tendency towards the “versification” of physics formulas, namely placing Qur’anic verses in support of ideas formulated within a framework outside the interpretive tradition, without demonstrating adequate accountability to the context and meaning of the verses. The problem becomes more serious when such analogies are used to legitimize the equivalence of *fiqh* practices constructed by the creator, since similarity in a physics model does not by itself prove religious equivalence. This shows that

scientific competence and the authority to interpret verses are two domains of expertise that cannot simply be exchanged.

CONCLUSION

This study shows that the main problem of @riza_alkahfi’s digital exegesis lies not in the use of physics to explain the Qur’an but in the shift of the function of physics into an analogical device and a framework that helps determine the direction in which verses are interpreted. The novelty of this study lies in explaining the relationship between content production, textual construction, and interpretive legitimacy, in which verses are selected to support a message formulated beforehand while physics concepts help build the argumentative connection. In this context, the ability to connect science and religion appears as a basis for the authority to interpret, although it does not by itself guarantee hermeneutical legitimacy. The analysis of digital exegesis therefore needs to assess not only the communicative power of analogies but also the interpretive foundations that sustain the relationship between verses and the claims built upon them.

The limitations of this study lie in its empirical scope and the reach of its inferences. The analysis of three posts and selected comments allows an in-depth reading of a single account but cannot establish whether similar mechanisms of legitimation apply to other creators, platforms, or traditions of digital interpretation. Moreover, comments only show responses that are openly articulated, so they are insufficient to determine the degree of acceptance, changes in audience understanding, or whether audiences test the interpretive basis of the verses presented. This study therefore explains how exegetical legitimacy is constructed and negotiated in digital discourse but does not establish the effects of its reception. Future research can test this pattern through cross-account or cross-platform comparisons and more systematic tracing of audience reception, to examine whether such constructions of legitimacy persist beyond the content text and comment interactions.

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