

Paradigm Shift in Qur'anic Studies at Indonesian Islamic Universities (2018-2024)

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Abstract. This study examines the paradigm shift in tafsir research at State Islamic Universities (PTKIN) across Sulawesi, addressing a significant research gap in understanding regional patterns of epistemological transformation in Qur'anic studies. While previous studies have explored tafsir research trends at individual institutions, none have systematically mapped multi-institutional shifts using scientific paradigm theory. Employing Kuhn's paradigm shift theory as an analytical framework, this qualitative study analyzes 713 student theses from four institutions (UIN Alauddin Makassar, IAIN Kendari, UIN Datokarama Palu, and STAIN Majene) during 2018-2024, supplemented by in-depth interviews and field observations. The findings reveal a significant transformation from textual-normative approaches (tahlili, maudhu'i) to contextual-sociological methodologies (living Qur'an, hermeneutics, ma'na-cum-maghza), accelerated by the COVID-19 pandemic, supervisor orientations, and curriculum policies. This shift reflects an epistemological reorientation from understanding the Qur'an as static text to dynamic discourse continuously produced through context-text dialogue. The study contributes theoretically by applying Kuhn's framework to Islamic studies and practically by providing strategic recommendations for adaptive curriculum reform and locality-based research development in Qur'anic studies.

Keywords: Paradigm Shift, Qur'anic Studies, Living Qur'an, Indonesian Islamic Universities, Kuhn's Theory.

Introduction

The study of the Qur'an and its interpretation in Indonesian Islamic universities has undergone significant epistemological changes over the past two decades. While in the 1980s and 2000s, student research was dominated by textual-normative approaches such as tafsir tahlili, maudhu'i, and muqaran, which focused on exploring the literal and comparative meaning of texts, new, more contextual and interdisciplinary trends have emerged.¹ This phenomenon does not occur in isolation, but is a response to the demands of the times which require interpretation studies to be able to answer contemporary social, cultural and religious problems.² This shift in research orientation is becoming increasingly

¹ A. K. Kaleel, et al. Quranic Studies evolution: A bibliometric analysis from 1880 to 2023. *Mesopotamian Journal of Quran Studies*, 2024, 1-12. <https://doi.org/10.58496/MJQS/2024/001>. N. Fadli, et al. Orientalists and Their Study of the Qur'an. *Jurnal Ilmiah Teunuleh*, 1(2), 2020, 81-95. <https://doi.org/10.51612/teunuleh.v1i2.25>. A. Jamil & N. A. Khaled. Qur'anic Studies in the Global Academic Sphere: Bibliometric Mapping of Research Themes, Collaborations, and Emerging Directions. *Tribakti: Jurnal Pemikiran Keislaman*, 36(2), 2025, 385-400. <https://doi.org/10.33367/34spz965>. M. Watve & A. Ojha. The predictive value of Kuhn's anomaly and crisis: the case of type 2 diabetes. *Academia Letters*, 2022. <https://doi.org/10.20935/al5494>.

² G. Dye. Concepts and Methods in the Study of the Qur'an. *Religions*, 12(8), (2021), 599. <https://doi.org/10.3390/rel12080599>. N. Rohman & H. P. Ahmad. New Trajectories of Quranic Studies in Indonesia: A Critical Dissertation Review. *DINIKA: Academic Journal of Islamic Studies*, 7(1), 2022, 29-54. <https://doi.org/10.22515/dinika.v7i1.5248>. N. Fitrianyah. Literary Discourse on Quranic Studies: A Historical Study on The Model of Literary Interpretation to The Quran. *Thaqafiyat: Jurnal Bahasa, Peradaban dan Informasi Islam*, 121-135, 2022. <https://doi.org/10.14421/taq.2022.21202>. A. Sani. A Study Of John Wansbrough Thoughts On Qur'anic Studies:

apparent in the State Islamic Religious Colleges (PTKIN) throughout Sulawesi, particularly in the Qur'anic Science and Interpretation Study Program, where students are starting to adopt a living Qur'an approach,³ hermeneutics, ma'na-cum-maghza, and locality-based interpretation studies as methodological alternatives in their thesis research.

This shift in research direction is inextricably linked to the globalization of Islamic thought, the development of international Islamic studies, and the transformation of the academic ecosystem following the COVID-19 pandemic, which has forced students to engage more closely with the social realities around them. As Federspiel noted, student research conducted as part of academic requirements contributes equally to the enrichment of Islamic scholarship, alongside the work of other Muslim intellectuals.⁴ Therefore, understanding the trends and direction of student research is crucial not only for epistemological reflection but also as a strategic foundation for curriculum development and future research direction.

Despite growing interest in Qur'anic studies, comprehensive research mapping paradigm shifts across multiple institutions remains limited. Existing studies have examined tafsir trends at individual campuses,⁵ yet they share three critical limitations: geographic scope limited to single institutions, absence of theoretical frameworks to analyze methodological transformation, and lack of connection between research trends and causal factors or curriculum implications. International studies by Hasan and Assidiqi similarly focus on single institutions without employing paradigm transformation perspectives.⁶ While Zuhdi provide historical overviews, they do not address student research dynamics in eastern Indonesia, which possesses distinct academic and sociocultural characteristics.⁷ This study addresses these gaps by providing the first regional-scale analysis using Kuhn's paradigm shift theory as an analytical lens.

This study offers three distinctive contributions. First, it provides the first comprehensive regional mapping of tafsir research across Sulawesi PTKIN by analyzing 713 theses from four institutions over seven years (2018-2024), capturing patterns invisible in single-institution studies. Second, it pioneers the application of Thomas S. Kuhn's paradigm shift theory to interpret epistemological transformations in Islamic studies, an approach unprecedented in Indonesian tafsir research trend analysis. Third, it moves beyond descriptive quantification to analytical-qualitative exploration by identifying causal factors (student backgrounds, supervisor orientations, curriculum policies, pandemic impact) and articulating strategic implications for curriculum development and research roadmaps.

Source And Methods Of Scriptural Interpretation. *Tanzil: Jurnal Studi Al-Quran*, 6(1), 2023, 71-84. <http://journal.sadra.ac.id/ojs/index.php/tanzil/article/view/304>.

³ Muhammad Shaleh Assingily. Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0. *Al Ibtida: Jurnal Pendidikan Guru MI*, 6(1), 19-36, 2019. <http://dx.doi.org/10.24235/al.ibtida.snj.v6i1.3876>. Siti Fahimah. Geliat Penafsiran Kontemporer: Kajian Multi Pendekatan. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 2021. <https://doi.org/10.58518/alfurqon.v4i2.757>.

⁴ H. M. Federspiel. Kajian Al-Quran Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab. (No Title), 1996.

⁵ A. Mutakabbir. Tren Penelitian Tafsir di Perguruan Tinggi Negeri Islam Masa Pandemi COVID-19: Tracer Studi Terhadap Skripsi Mahasiswa Ilmu al-Qur'an dan Tafsir Institut Agama Islam Negeri Palopo 2020-2021. *MAGHAZA: Jurnal Ilmu Al-Qur'an dan Tafsir*, 7(2), 69-84, 2022. S. Maarif. Peta dan Kecenderungan Kajian Tafsir Pada Skripsi Mahasiswa (I) Ilmu Al-Qur'an Dan Tafsir Iain Palopo Tahun 2014-2020. *Skripsi*. UIN Alauddin Makassar, 2021. F. N. Izza. *Conceptualizing Living Qur'an and Hadith*, 2024.

⁶ M. A. K. Hasan. Tren Kajian Al-Qur'an di International Islamic University Malaysia (IIUM); Analisis Terhadap Karya Tesis. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(02), 2021, 339-360. M. L. Assidiqi. Tren Kajian Al-Qur'an di UIN Syarif Hidayatullah Jakarta: Analisis Terhadap Mahasiswa Program Studi Ilmu Al-Qur'an dan Tafsir Tahun 2017-2019. *Skripsi S1*. UIN Syarif Hidayatullah Jakarta, 2021.

⁷ M. N. Zuhdi. *Dinamika Studi Al-Qur'an dan Tafsir di Perguruan Tinggi Agama Islam Negeri: Telaah Disertasi Studi Al-Qur'an dan Tafsir pada Program Doktor Pascasarjana*, 2016.

Four PTKIN institutions in Sulawesi were purposively selected based on three criteria: (1) institutional diversity, ranging from established universities (UIN Alauddin Makassar, est. 1965) to emerging institutions (STAIN Majene, est. 2016); (2) geographic representation across Sulawesi, South (Makassar), Southeast (Kendari), Central (Palu), and West (Majene); and (3) accessibility of thesis repositories and institutional cooperation. This selection enables analysis of paradigm shift variations across different institutional ages, academic traditions, and regional contexts, providing comprehensive understanding of regional patterns while maintaining analytical depth.

Tafsir approaches were classified following Manna' al-Qattan and Abdul Hayy al-Farmawi's framework, with operational definitions as follows: (1) Classical-Textual Approaches: *Tablili* (analytical): verse-by-verse interpretation using classical commentaries, *Maudhu'i* (thematic): interpretation organized by themes across Qur'anic texts, and *Muqaran* (comparative): comparing interpretations across different mufasssir.⁸ (2) Contemporary-Contextual Approaches: *living Qur'an*: empirical study of Qur'anic reception in social practices, *hermeneutics*: interpretive framework emphasizing context-text dialogue, and *Ma'na-cum-maghza*, combining literal meaning (*ma'na*) with contextual significance (*maghza*). Paradigm classification followed Kuhn's framework: Normal Science (dominance of classical approaches), Anomaly (emergence of alternative methods), Crisis and Revolution (shift to contextual dominance), and Consolidation (acceptance of new paradigm).

Content analysis followed Mayring's framework through systematic stages: (1) Coding Phase: Each thesis was coded for: (a) methodological approach, (b) research type (library/field), (c) thematic focus, and (d) year of submission. Two researchers independently coded 20% of the sample to ensure intercoder reliability (Cohen's kappa = 0.87). (2) Categorization: Theses were grouped by approach, institution, and temporal trends. Frequency distributions were calculated and visualized through annual trend charts. (3) Interpretation: Quantitative patterns were interpreted through Kuhn's paradigm shift stages, identifying markers of normal science, anomaly, crisis, and consolidation phases. (4) Qualitative Integration: Interview data with study program heads (n=4), supervisors (n=3), and students (n=3) were analyzed thematically to identify causal factors. Interviews were transcribed, coded for themes (policies, supervisor influence, student backgrounds, pandemic impact), and triangulated with content analysis findings to explain quantitative patterns.

Data validity was ensured through: (a) source triangulation (theses, interviews, observations), (b) method triangulation (quantitative counting and qualitative interpretation), and (c) investigator triangulation (multiple researchers).

Discussion

Distribution of Student Research Output across PTKIN in Sulawesi (2018-2024)

An examination of 713 undergraduate theses produced by the Qur'anic Sciences and Tafsir Study Programs at four PTKIN in Sulawesi reveals a highly uneven institutional distribution of

⁸ N. Uddin. Qur'anic Studies in Colonial South Asia: Evolution and Intellectual Transformations. *İslam Tetkikleri Dergisi*, 15(2), 2025, 507-534. <https://doi.org/10.26650/iuitd.2025.1694475>. F. M. Al-Ryahneh. Scientific Research Methodologies in Advanced Quranic Studies: Challenges and Ways of Development. *Journal of Ecobumanism*, 3(7), 2024, 3834-3843. <https://www.cceol.com/search/article-detail?id=1276814>. U. Mårtensson. Linguistic Theory in tafsir between 100/400 and 700/1000: Implications for Qur'anic Studies. *Journal of Qur'anic Studies*, 24(3), 2022, 1-45. <https://doi.org/10.3366/jqs.2022.0514>. L. Ummi, et al. The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 2024. <https://doi.org/10.14421/qh.v25i2.5422>. I. Zulfa. Sahiron Syamsuddin's Contributions to the Methodological Discourse of Al-Qur'an Interpretation in Indonesia. *TAFSE: Journal of Qur'anic Studies*, 2023. <https://doi.org/10.22373/tafse.v8i2.20133>.

research output. UIN Alauddin Makassar contributed the largest proportion with 446 theses (62.6%), followed by UIN Datokarama Palu with 93 theses (13.0%), STAIN Majene with 89 theses (12.5%), and IAIN Kendari with 85 theses (11.9%). While this imbalance partly reflects differences in student population size and institutional age, it also indicates variations in academic capacity, supervision systems, and thesis completion cultures.⁹ Importantly, this quantitative dominance does not automatically correlate with methodological innovation, as subsequent analyses demonstrate that institutions with smaller outputs often exhibit more rapid epistemological shifts.

Table 1. Distribution of Theses by Institution (2018-2024)

Institution	Number of Theses	Percentage
UIN Alauddin Makassar	446	62.6%
IAIN Kendari	85	11.9%
UIN Datokarama Palu	93	13.0%
STAIN Majene	89	12.5%
Total	713	100%

Table 1 highlights that quantitative dominance does not necessarily imply paradigmatic leadership. Instead, it provides the empirical baseline for understanding why methodological change must be analyzed comparatively rather than aggregately. Institutions with smaller thesis outputs, such as IAIN Kendari and UIN Datokarama Palu, become analytically significant precisely because they exhibit disproportionate levels of methodological transformation relative to their size.

Shifting Methodological Paradigms in Qur'anic Studies

Across the four institutions, the most prominent finding is a gradual yet uneven shift from a textual-normative paradigm toward contextual and interdisciplinary approaches. Classical methods, particularly *tafsir tablili*, *maudhu'i*, and *muqaran*, continue to dominate at UIN Alauddin Makassar, reflecting the institution's strong commitment to source-based Qur'anic studies.¹⁰ However, since 2020, descriptive studies and living Qur'an research have increased, signaling early erosion of the classical paradigm.

In contrast, IAIN Kendari and UIN Datokarama Palu exhibit more radical transformations. At IAIN Kendari, living Qur'an and descriptive approaches have surpassed classical methods, while newer frameworks such as *ma'na-cum-maghza*, hermeneutics, and *maqasid* have emerged since 2022. UIN Datokarama Palu presents an even sharper departure, with studies on the thought of prominent figures and living Qur'an dominating, and classical approaches declining significantly. STAIN Majene displays a balanced and eclectic pattern, characteristic of an institution still negotiating its academic identity.

Table 2. Dominant Research Approaches by Institution (2018-2024)

Institution	Dominant Classical Approach	Dominant Contemporary Approach	Overall Pattern
UIN Alauddin Makassar	<i>Tablili</i>	Descriptive; Living Qur'an	Conservative with gradual shift

⁹ Kerwanto, et al. Contextual Interpretation (Study of Epistemology, History, Variety of Books and Examples of Interpretation). *QiST: Journal of Quran and Tafseer Studies*, 2024. <https://doi.org/10.23917/qist.v3i3.5737>.

¹⁰ M. Ghazali & A. Murtaza MZ. Pola Pengembangan Integratif Studi Al-Qur'an di Perguruan Tinggi Islam: Analisis Atas Gagasan Integratif di Uin Sunan Kalijaga Yogyakarta. *Jurnal Tarbiyah*, 30(1), 2023, 146. <https://doi.org/10.30829/tar.v30i1.2554>. Sukamad, et al. Implementation of Al-Qur'an Integration in the Teaching and Learning Process. *Edunesia: Jurnal Ilmiah Pendidikan*, 2023. <https://doi.org/10.51276/edu.v5i1.672>.

IAIN Kendari	<i>Tablili</i> (declining)	Living Qur’an; <i>Ma’na-cum-Maghza</i>	Rapid paradigm transition
UIN Datokarama Palu	Minimal classical dominance	Thought of figures; Living Qur’an	Accelerated paradigm rupture
STAIN Majene	<i>Tablili</i> (balanced)	Living Qur’an; Thought studies	Eclectic / exploratory

Table 2 demonstrates that paradigm change in Qur’anic studies is institutionally contingent rather than uniform. Larger and older institutions tend to preserve classical paradigms longer, while younger or less rigid institutions adopt contextual approaches more rapidly. This confirms that methodological shifts are shaped not only by intellectual trends but also by organizational structures and academic policies.

Transformation of Research Types: From Library to Field-Based Studies

The methodological shift is further evidenced by changes in research type. Although library research remains dominant overall (50-75%), field-based research shows a consistent upward trend across all campuses. The most striking case is IAIN Kendari, where field research rose from 0% in 2018 to 55.6% in 2024, surpassing library research for the first time. Similar, though less dramatic, increases are observed at UIN Datokarama Palu and STAIN Majene, while UIN Alauddin Makassar demonstrates a more cautious transition.

This shift reflects an epistemological reorientation in Qur’anic studies, from interpretation as textual explanation toward interpretation as engagement with lived religious practices.¹¹ Interpretation is no longer confined to canonical texts but increasingly seeks meaning in social realities where the Qur’an is received, practiced, and negotiated.

Table 3. Trends in Research Types across Institutions

Institution	Library Research	Field Research	Trend Direction
UIN Alauddin Makassar	Dominant	Gradually increasing	Slow transition
IAIN Kendari	Declining	Dominant since 2024	Radical transition
UIN Datokarama Palu	Moderate	Increasing	Context-driven shift
STAIN Majene	Balanced	Increasing	Gradual diversification

Table 3 indicates that the rise of field research is not merely technical but epistemological. It signals a reconceptualization of tafsir as a dialogical practice between text and society, aligning with contemporary hermeneutic theories that emphasize meaning as socially produced rather than textually fixed.

Thematic Reorientation in Student Research

In terms of thematic focus, moral and faith-related themes (*akhlak* and *aqidah*) remain dominant across institutions.¹² However, since 2020 there has been a notable expansion into themes of tradition and culture, *mu’amalah*, education, and social life.¹³ At UIN Alauddin Makassar, tradition

¹¹ I. Felsenthal & Agbaria. How to Read the Quran in Religious Islamic Education: What Educators Can Learn from the Work of Mohammed Arkoun. *Religions*, 2023. <https://doi.org/10.3390/rel14010129>.

¹² F. Sugiarto. Integration of Qur’an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 2025. <https://doi.org/10.37680/qalamuna.v17i1.6817>.

¹³ A. H. Matondang, et al. Gender Studies in the State and Constitution (Implementation of Law Enforcement in Indonesia). *Journal of Contemporary Gender and Child Studies*, 1(1), 2022, 25-29. <https://doi.org/10.61253/jcgcs.v1i1.57>.

and culture emerged as a major theme after being almost absent in 2018. At UIN Datokarama Palu, *mu'amalah* dominates, reflecting sensitivity to contemporary socio-economic issues. STAIN Majene shows a strong emphasis on moral themes, particularly in response to perceived moral crises.

Table 4. Dominant Research Themes by Institution

Institution	Dominant Theme	Emerging Themes
UIN Alauddin Makassar	Morality & faith	Tradition; culture; education
IAIN Kendari	Social practices	Media; digital religion; culture
UIN Datokarama Palu	Mu'amalah	Economy; social ethics
STAIN Majene	Morality	Education; social values

Table 4 suggests that thematic shifts closely follow methodological changes. Contextual approaches naturally encourage engagement with lived religious issues, while classical approaches tend to privilege doctrinal and moral themes. This confirms that theme selection is not neutral but epistemologically embedded within chosen research paradigms.

Cross-Institutional Synthesis through Kuhn's Paradigm Shift Framework

Viewed longitudinally, the methodological transformation in Sulawesi's PTKIN aligns with¹⁴ structure of scientific revolutions, albeit with important modifications. The 2018-2019 period reflects a phase of normal science dominated by classical tafsir. The COVID-19 pandemic (2020-2021) functioned as an external crisis that exposed the limitations of text-based research and accelerated the search for alternative approaches. The 2022-2023 period marks the height of paradigm transition, while 2024 shows early consolidation of contextual approaches as legitimate and institutionalized methods.

Table 5. Kuhnian Phases of Paradigm Shift in Qur'anic Studies

Phase	Period	Characteristics in Tafsir Studies
Normal Science	2018-2019	Dominance of classical textual interpretation
Anomaly & Crisis	2020-2021	Pandemic-driven methodological disruption
Revolution	2022-2023	Rapid expansion of contextual approaches
Consolidation	2024	Institutional acceptance and hybridization

Table 5 illustrates that, unlike Kuhn's model in natural sciences, paradigm shifts in Islamic studies do not result in total replacement. Instead, classical and contemporary approaches coexist and increasingly hybridize, indicating a negotiated rather than revolutionary transformation.

Critical Reflection: Beyond a Pure Kuhnian Revolution

While Kuhn's framework is useful for identifying phases of change, its explanatory power is limited when applied to Qur'anic studies. Paradigm shifts here are shaped by normative commitments, pedagogical realities, and pragmatic considerations such as students' linguistic competence. The move toward living Qur'an studies, for instance, often reflects methodological accessibility rather than purely

Muhammad Shaleh Assingily & Noni Putri. Gender Education Concept for Elementary Age Children. *Journal of Contemporary Gender and Child Studies*, 1(1), 2022. <https://doi.org/10.61253/jcgcs.v1i1.53>. B. Al-Ghoni, et al. Reframing Qur'anic Perspectives on Interfaith Relations in the Contemporary World: A Thematic Analysis. *Al-Karim: International Journal of Quranic and Islamic Studies*, 2025. <https://doi.org/10.33367/al-karim.v3i1.6478>.

¹⁴ Thomas Kuhn. The nature of scientific revolutions. *Chicago: University of Chicago*, 1970.

epistemic conviction. Consequently, the observed transformation is better described as a post-classical reconfiguration rather than a complete epistemological rupture.

Conclusion

This study demonstrates that the transformation of Qur'anic and tafsir research at PTKIN across Sulawesi (2018-2024) reflects a profound epistemological reorientation rather than a mere methodological variation. Student theses indicate a shift from a predominantly textual-normative orientation toward context-sensitive and sociological modes of interpretation, where meaning is increasingly produced through engagement with lived religious realities. The main contribution of this study lies in showing that methodological choices function as indicators of changing academic authority in Islamic scholarship, marking a transition from reliance on classical textual transmission toward negotiated, contextual interpretive legitimacy within Indonesian Qur'anic studies.

Theoretically, this research refines the application of Kuhn's paradigm shift theory in the context of Islamic studies. While Kuhn's framework helps explain phases of stability, crisis, and accelerated change, particularly during the COVID-19 pandemic, it does not fully capture the normative continuity characteristic of tafsir scholarship. Rather than total paradigm replacement, the findings reveal coexistence and hybridization between classical and contemporary approaches. This suggests that paradigm change in religious scholarship is better understood as a rearticulation of tradition, where innovation emerges through negotiation with inherited epistemic authorities rather than through revolutionary rupture.

Despite its contributions, this study has limitations. Its focus on undergraduate theses limits insights into advanced scholarly practice, and its regional scope constrains broader generalization. Future research should therefore extend analysis to postgraduate research, conduct inter-regional comparisons across Indonesia, and move beyond quantitative mapping toward qualitative evaluation of interpretive depth and rigor. Ethnographic studies of supervision practices and curriculum implementation would further illuminate how paradigms are transmitted and consolidated. Ultimately, the sustainability of this paradigm shift depends not on the expansion of new methods alone, but on strengthening paradigmatic literacy and intellectual depth, enabling the emergence of a rigorous and internationally recognizable Indonesian school of Qur'anic studies that bridges classical heritage and contemporary social transformation.

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Interviews:

Interview with Yusran, S.Th.I., M.Hum. (Secretary of the Qur'anic Sciences & Tafsir Study Program, UIN Alauddin Makassar), on September 8, 2025.

Interview with Fikri Hamdani, M.Hum. (Head of the Qur'anic Sciences & Tafsir Study Program, UIN Datokarama Palu), on September 12, 2025.

Interview with Prof. Muhsin Mahfudz, M.Th.I. (Professor of Tafsir Science, UIN Alauddin Makassar), on September 9, 2025.

Interview with Dr. Abdul Muiz Amir, Lc., M.Th.I. (Lecturer of Qur'anic Sciences and Tafsir, IAIN Kendari), on September 17, 2025.

Interview with Ni'matuz Zuhrah, Lc., M.Th.I. (Head of the Qur'anic Studies and Tafsir Study Program, IAIN Kendari), on January 29, 2024.

Interview with Alda (IAIN Kendari student), on September 17, 2025.

Interview with Fikran (UIN Datokarama Palu student), on September 15, 2025.

Interview with Dayat (UIN Alauddin Makassar student), on September 8, 2025.