

THE EPISTEMOLOGICAL CRISIS OF *ḤUḌŪR* IN DIGITAL TAFSIR: CONCEPTUAL-EMPIRICAL STUDY OF NU ONLINE AND DETIK.COM

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Abstract: *Digital qur'anic exegesis emerges at the intersection of classical interpretive traditions and the fast-paced, fragmented, and algorithm-driven logic of online media. This transformation not only reshapes how tafsir is delivered but also shifts the reader's epistemological experience from the presence of meaning (ḥuḍūr) toward the dominance of representation (ḥuṣūlī). This study aims to critically analyze the epistemological crisis of ḥuḍūr in digital tafsir while proposing a conceptual framework grounded in Islamic mysticism to understand this shift within the context of online media. Employing a qualitative conceptual-empirical approach, the study applies philosophical analysis and mystical hermeneutics to exegetical texts published on NU Online and Detik.com as strategic case studies. The analytical framework integrates the thought of al-Ghazālī (ḥuḍūr al-qalb), Ibn 'Arabī (tajallī), and Mullā Ṣadrā ('ilm ḥuḍūrī vs. ḥuṣūlī) to evaluate five operational indicators of ḥuḍūr: intentionality, attention structure, interpretive ethics, existential engagement, and ethical transformation. The findings reveal that digital tafsir tends to exhibit fragmented attention, reduced hermeneutical depth, and a shift from inner transformation toward informative and normative functions. Algorithmic mediation and speed-oriented content structures reinforce representational knowledge, thereby weakening experiences of tajallī and dhawq in engaging the Qur'an. The study concludes that the crisis of ḥuḍūr is not merely a consequence of the digital medium but arises from the interaction between media logic and the epistemic disposition of the subject. It calls for a reorientation of tafsir as an existential experience integrating ethical, ontological, and epistemological dimensions.*

Keywords: *Detik.com, Ḥuḍūr, Islamic Mysticism, NU Online, Qur'anic Exegesis.*

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Abstrak: Tafsir digital hadir di persimpangan antara tradisi interpretasi Al-Qur'an dan logika media online yang serba cepat, terfragmentasi, dan berbasis algoritma. Transformasi ini tidak hanya mengubah cara tafsir disampaikan, tetapi juga menggeser pengalaman epistemologis pembaca dari kehadiran makna (*ḥudūr*) menuju dominasi representasi (*ḥuṣūlī*). Penelitian ini bertujuan menganalisis secara kritis krisis epistemologis ḥudūr dalam tafsir digital, sekaligus merumuskan kerangka konseptual berbasis mistisisme Islam untuk memahami perubahan tersebut dalam konteks media online. Studi ini menggunakan pendekatan kualitatif konseptual-empiris dengan analisis filosofis dan hermeneutika mistik terhadap teks tafsir yang dipublikasikan di NU Online dan Detik.com sebagai studi kasus strategis. Kerangka analisis mengintegrasikan pemikiran al-Ghazālī (*ḥudūr al-qalb*), Ibn 'Arabī (*tajallī*), dan Mullā Ṣadrā (*ilm ḥudūrī vs. ḥuṣūlī*) untuk menilai lima indikator operasional *ḥudūr*: intensionalitas, struktur perhatian, adab interpretatif, keterlibatan eksistensial, dan transformasi etis. Temuan menunjukkan bahwa tafsir digital cenderung mengalami fragmentasi perhatian, reduksi dialog hermeneutik, serta pergeseran orientasi dari transformasi batin menuju fungsi informatif dan normatif. Mediasi algoritmik dan struktur konten berbasis kecepatan memperkuat dominasi pengetahuan representasional, sehingga melemahkan pengalaman *tajallī* dan *dhawq* dalam memahami wahyu. Studi ini menegaskan bahwa krisis *ḥudūr* bukan semata akibat medium digital, melainkan hasil interaksi antara logika media dan disposisi epistemik subjek. Oleh karena itu, diperlukan reposisi tafsir sebagai pengalaman eksistensial yang mengintegrasikan dimensi etis, ontologis, dan epistemologis. Penelitian ini berkontribusi pada pengembangan paradigma tafsir yang reflektif-transformatif di era digital, serta mendorong rekonstruksi etika dan kesadaran dalam praktik interpretasi Al-Qur'an.

Kata-kata Kunci: *Detik.com, Ḥudūr, Mistisisme Islam, NU Online, Tafsir Al-Qur'an.*

Introduction

The development of online media has brought about fundamental changes in the way Muslims interact with the Qur'an and its interpretive traditions. Interpretations that were previously present in the classroom that require intellectual and spiritual involvement—such as *ḥalaqah*, scientific discussions, and in-depth book reading—are now widely consumed through instant, fragmented, and visually based digital media. This shift can be understood as a movement from the depth of meaning to the superficiality of the meaning of interpretation (Sihabussalam et al. 2024, 87–114). Transformation of digital interpretation also has an impact on the form of interpretation delivery and on the structure of the reader's awareness and experience of meaning. The Qur'an, which in the Islamic tradition is understood as a revelation that demands the presence of the mind (*ḥudūr al-qalb*), is further reduced to symbolic content that circulates in the logic of online media representation (AN 2024).

The transformation of digital interpretation not only changes the way interpretation is delivered but also changes the attention patterns and cognitive rhythms of readers in interacting with sacred texts. In an algorithm-based media ecosystem, the consumption of Qur'anic verses is increasingly integrated in the flow of content that is *scroll-based*, where the duration of engagement is determined by the logic of retention and quick engagement (*engagement metrics*) (Richtig and Saifullah 2023, 267–87). This condition encourages the occurrence of what in contemporary media studies is called a fragmented attention loop, which is an intermittent and unsustainable pattern of acceptance of meaning (Nurhamidin et

al. 2025, 39–39). As a result, the Qur'an, which in the classical tradition demands continuity of *tadabbur* and existential presence (*ḥudūr*), has the potential to undergo a shift into units of meaning that are consumed partially, contextually, and often detached from a whole hermeneutic framework.

The idea of existential meaning (*ḥudūr*) used in this study is based on the thought of al-Ghazālī, especially in *Ādāb Tilāwat al-Qur'ān*. In this passage, al-Ghazālī identifies *ḥudūr* as a necessary mental condition for authentic Qur'an reading, emphasizing attention, reverence (*ta'zīm*), contemplative reflection (*tadabbur*), and existential self-implications (*takhaṣṣuṣ bi al-khiṭāb*) (Hamat et al. 2019, 532–42). For al-Ghazālī, there is no *ḥudūr* reducing reading to mere verbal articulation without transformative efficacy. Thus, the study adopts that *ḥudūr* not as a generalized Sufi sentiment, but as a normatively articulated epistemic-ethical condition rooted in Ghazālīan textual authority.

In the perspective of Islamic philosophy, especially the study of epistemology, the experience of understanding revelation does not depend solely on rational cognitive processes (*'ilm ḥuṣūlī*), but also in the form of knowledge of presence (*'ilm al-ḥudūr*), that is, knowledge that is directly present in the consciousness of the subject without the intermediary of conceptual representation (Warno 2023, 333–52). The interpretation of the Qur'an, in this framework, is not only an intellectual activity, but also an existential experience that involves the spiritual and ethical dimensions of the reader (Chaer and Rasyad 2019, 66–98). Therefore, the shift in interpretation to the online media space raises serious questions about the sustainability of the dimension present in the experience of understanding the Qur'an.

Online media, with the characteristics of information acceleration, algorithmizing, and visual dominance, tends to prioritize the aspect of representation over the presence of meaning. In the philosophy of Islamic mysticism, this condition has the potential to distance the reader from the experience *tajallī al-ma'nā*, that is, the revelation of the meaning of revelation in spiritual consciousness. Interpretations that are consumed quickly and in pieces risk losing dimension *dhawq*, which is the inner sensitivity that is an important foundation in the Sufistic interpretation tradition (Hidayati 2022, 203–36). As a result, the interpretation of the Qur'an is no longer experienced as an existential encounter with the meaning of revelation, but as a discursive object that is consumed passively.

This phenomenon is understood in this study as the epistemological crisis of *ḥudūr* in the interpretation of the Qur'an. This crisis is not only spiritual, but also epistemological, as it concerns the way in which knowledge of revelation is produced, circulated, and internalized. When interpretation is more mediated by the logic of online media, there is a shift from current knowledge to fully representational knowledge. In this context, online media is not only a neutral means, but an epistemic space that shapes the way in which subjects relate to the meaning of revelation.

In the tradition of Islamic mysticism, the interpretation of the Qur'an is also understood as an activity that demands the inner readiness and spiritual

transformation of the interpreter. Al-Ghazālī affirms that the understanding of the Qur'an requires the purification of the soul, since the meaning of revelation can only be present in a clean heart (Rahman and Mehnaz 2024, 1–9). Ibn 'Arabī even sees the Qur'an as a reality of life whose meaning constantly reveals itself according to the reader's level of consciousness (Lala 2021, 479–93). This perspective places tafsir as a process of *tajallī* that is dynamic and existential.

The study of the interpretation of the Qur'an and the media is growing rapidly. Studies of interpretation on social media show that interpretations of the Qur'an are often presented in a concise, persuasive, and needs-oriented form, thus emphasizing the rhetorical aspect rather than deepening the meaning. Although this study is important in mapping the dynamics of interpretation in the digital space, it is still largely descriptive-sociological and has not touched on the epistemological and spiritual dimensions of interpretive practice itself (Lufaei and Fahriana 2025, 251–70).

However, research that explicitly links Islamic mysticism, the concept of *ḥudūr*, and online media is still very limited. Some studies of contemporary Islamic philosophy do address the crisis of meaning and consciousness in modernity but rarely relate it directly to the practice of interpretation in the digital space. Thus, there is a significant research gap in understanding how online media affects the experience of the presence of the meaning of revelation from the perspective of Islamic mysticism.

Initial literature mapping was carried out to assess the current state of research on digital interpretation and interpretation of the Qur'an in online media. The search was conducted using Google Scholar for publications of the last five years, between 2021 and 2026, using a combination of keywords digital interpretation, online interpretation of the Qur'an, Islamic hermeneutics and digital media, and Qur'an and social media. Several studies relevant to the theme of digital interpretation and hermeneutics of the Qur'an in the online space can be traced from the following three. First, a scientific article titled "*Hermeneutics of the Qur'an in Digital Space*" highlights how the hermeneutics of the Qur'an transformed when it moved to the digital space. The author in this work emphasizes that digital media is not just a distribution tool, but a new interpretive space that changes the relationship between texts, interpreters, and audiences. His focus is on shifting authority and methodology, where interpretation becomes more open, participatory, and fragmented. Tafsir is no longer monopolized by classical scholars, but is produced in a fluid digital ecosystem, thus raising new challenges related to scientific validity and authority (Hariyanto and Apipuddin 2025, 139–50).

Second, the research is titled "*Hermeneutics of the Qur'an and Digital Literacy*" examine the relationship between digital literacy skills and understanding of the Qur'an in the new media era. The author in this work emphasizes the importance of critical competence in reading religious content on the internet, considering the rampant simplification of interpretation and the potential for distortion of meaning. The focus of this study is more normative-educational, namely how Muslims need to be equipped with digital literacy so that they are not trapped in

shallow or misleading textual understandings (Hariyanto and Apipuddin 2025, 139–50). Meanwhile, another study with the title “*The Transformation of Religious Authority in the Digital Era, Sociological Analysis of the Shift in the Pattern of Ulema Authority on Social Media*” highlighting the practice of interpretation in a broader social context, with an emphasis on the dynamics of the dissemination of religious knowledge and the challenges of authority in the modern era (Nurhamidin et al. 2025, 39–39). This study tends to be in a sociological-descriptive framework, looking at interpretation as a social phenomenon influenced by the media and the context of society.

Although these three studies make important contributions—both in mapping the transformation of hermeneutics, emphasizing the urgency of digital literacy, and reading interpretation as a social practice they still operate at methodological, sociological, and normative levels. No one has explicitly examined how changes in media affect the structure of epistemological experience in understanding revelation. This article moves beyond descriptive analysis towards onto-epistemic studies by raising the concept of *ḥudūr* as the center of the analysis. Its main novelty lies in the integration of the philosophy of Islamic mysticism—through al-Ghazālī, Ibn ‘Arabī, and Mullā Ṣadrā—to read digital interpretations not only as a media phenomenon, but as a crisis of the experience of the presence of meaning. Thus, this article positions itself as a bridge between the study of interpretation, Islamic philosophy, and media theory, while offering a new model of analysis that assesses the existential quality of interpretation in the digital age, not just its form and distribution.

The analysis of previous studies shows that while the study of digital religion and interpretation in online media has increased significantly, analyses that specifically address the epistemological structure of digital interpretation, especially from a mystical or onto-epistemic framework, remain limited. Most of the existing studies focus on the sociological aspects of online religiosity, media framing, or the construction of authority in digital platforms. Few have examined the transformation of interpretive presence (*ḥudūr*) as a philosophical problem. It is in this conceptual gap that this study positions itself.

Based on the above description, the main issue raised in this study is how online media affects *the ḥudūr crisis* in the interpretation of the Qur’an and how Islamic mysticism can be used as an analytical framework to understand the phenomenon. This article does not intend to reject the existence of online media as a new space for *da‘wab* and interpretation but rather examines the philosophical and spiritual implications of digital mediation on the experience of understanding revelation.

This study does not adopt the concept *ḥudūr* exclusively from a single classic framework. The study builds on a layered conceptual synthesis drawn from three interrelated traditions. From al-Ghazālī, *ḥudūr* is understood normatively as *ḥudūr al-qalb*—an ethical condition and concern that serves as a prerequisite for authentic engagement with the Qur’an (Habib and Shabir 2022, 121–44).

From Ibn ‘Arabī, *ḥudūr* is ontologically deepened through logic *tajallī*, where the meaning is expressed according to the existential readiness of the person who

knows (*isti'dād*) (Mirzarakhimov 2025, 99–112). From Mullā Ṣadrā, *ḥudūr* obtains a rigorous epistemological foundation through the distinction between *'ilm ḥudūrī* and *'ilm ḥuṣūlī*, positioning presence not only as a cognitive process, but as a means of existence (Mesbah 1998, 170–75). Therefore, this research operationalizes *ḥudūr* as an onto-epistemic condition in interpretive engagement: ethically based (Ghazālī), ontological participatory (Ibn 'Arabī), and epistemically structured (Ṣadrā). Therefore, the *ḥudūr* crisis referred to in this study shows the weakening of this unified structure, rather than the nostalgic idealization of pre-digital religiosity.

The analytical framework of this study rests on the dialogue between the epistemology of Islamic philosophy and the phenomenon of online media; in this study, it is focused on the Sufistic interpretation of NU Online and Detik.com. The concepts of *'ilm ḥudūrī*, *tajallī*, and *dhawq* are used as theoretical tools to assess the extent to which the interpretation of the Qur'an in online media still allows for the existence of existential meaning. The two online media portals above are understood as a representation space for the interpretation of the Qur'an which tends to prioritize *'ilm ḥuṣūlī*, so that it has the potential to reduce the dimension of presence in the interpretation experience.

The main contribution of this research lies in the effort to reposition the study of the interpretation of the Qur'an in the digital era on the horizon of Islamic mystical philosophy. Theoretically, this article enriches the interpretive discourse with an epistemological-mystical approach that is still rarely used in contemporary interpretive studies. Methodologically, this research offers an analytical model that integrates classical texts of Islamic mysticism with online media phenomena. As for practically, this research is expected to be a critical reflection for the development of the interpretation of the Qur'an in the digital space so as not to lose the dimension of *ḥudūr* as the core of the revelation experience.

This study uses the approach of Islamic philosophy and mysticism (philosophical foundation) to analyze the *ḥudūr* crisis in the interpretation of the Qur'an in the context of online media. This approach places interpretation not only as a discursive product, but as an epistemological and existential experience that involves the relationship between the subject of interpretation, the meaning of revelation, and the structure of consciousness. Research data sources include a corpus of classical texts on Islamic philosophy and mysticism—such as al-Ghazālī's work on knowledge and purification of the soul, Ibn 'Arabī on *tajallī* and the dynamics of the meaning of revelation, as well as related concepts of Mulla Ṣadrā *'ilm measure* and ontology of *wujūd*—as well as contemporary literature on Qur'anic interpretation and relevant media theory. The analytical techniques used are conceptual-philosophical analysis and mystical hermeneutics, by interpreting and dialing these key concepts with the phenomenon of Qur'an interpretation in NU Online and Detik.com, thus enabling a critical understanding of the shift from *'ilm ḥudūr* to the dominance of *'ilm ḥuṣūlī* in the experience of understanding the Qur'an in the digital space.

The interpretation of the Qur'an in NU Online and Detik.com in this study

is treated as a strategic case study, not as a statistically representative sample of digital religiosity in Indonesia. They were chosen because of their high readership, institutional visibility, and distinct editorial orientation—NU Online as a religiously affiliated platform, and Detik.com as a mainstream news portal (Lufaei and Fahriana 2025, 251–70). The aim of this study is not to produce empirical generalizations about all forms of digital interpretation, but to examine how different mediation logics form interpretive structures within influential platforms.

Specifically, this approach integrates three procedural dimensions: (1) al-Ghazālī's emphasis on *ḥudūr al-qalb* as an ethical condition and inner preparation in interpretation; (2) Logic *tajallī* Ibn 'Arabī, where the meaning is revealed according to the existential readiness (*isti'dād*) of the interpreter; and (3) the ontology of Mullā Ṣadrā's knowledge, particularly the distinction between *'ilm ḥudūrī* and *'ilm ḥuṣūlī*. Thus, mystical hermeneutics here refers to a mode of interpretation in which understanding is not only cognitive or dialogical but is participatory and transformative ontologically (Suddick et al. 2020, 1609406920947600). In contrast to *ta'wīl*, which is understood as a symbolic decoding, or *kashf*, which is interpreted as the revelation of pure experience, this approach views interpretation as an event of existential participation structured by a degree of existence (degrees of being). The focus is not on the excavation of hidden meanings, but on the analysis of whether the mediation structure supports or weakens the conditions of presence (*ḥudūr*).

This research uses a conceptual-empirical qualitative design (Salsabila et al. 2025, 245–54). This study analyzed four Qur'an interpretation articles published in NU Online related to brotherhood, obedience to leaders, *discussion (demokrasi)*, and leadership. The four were chosen because they were issues relevant to the national context and the number of words exceeded 700 words as an ideal requirement for articles in online media. Purposive sampling strategy (Firmansyah and Dede 2022, 85–114). It is used by selecting texts that explicitly interpret the verses of the Qur'an and are more than 700 words long. Pure news reports and opinion columns that do not contain the involvement of interpretation (*exegetical engagement*) are excluded from the research corpus.

The texts are analyzed using the five operational criteria of *ḥudūr* in interpretation activities. First, epistemic intentionality (*niyyah*), which leads to self-transformation. Second, a continuous and unfragmented attention structure. Third, interpretive manners that recognize the authority of texts and traditions. Fourth, existential involvement, namely the reader's willingness to be interpaled by meaning. Fifth, the potential for real ethical transformation. If these five elements are weakened systemically, then it can be said that there is a *ḥudūr* deficit.

Online Media as a Mediation Space for the Meaning of Revelation

Online media is scientifically defined as a development of the concept of mass media based on internet technology, which is a means of conveying information that allows the production, distribution, and access of messages digitally, interactively, and in real-time through platforms such as websites and applications (Crețu 2021,

39–44). In communication studies, this definition refers a lot to the views of Asep Syamsul M. Romli in his book *Online Journalism: A Guide to Managing Online Media*, which refers to online media as mass media presented through websites on the internet, as well as marking the third phase of media development after print and electronic media (Laoera and Wibowo 2023, 355–68).

Online media has formed a new space for the circulation and consumption of religious meanings, including the interpretation of the Qur'an. Unlike traditional media that demands temporal engagement and sustained attention, online media works through intense mechanisms of acceleration, fragmentation, and visualization. In this context, the media can no longer be understood as a neutral tool for conveying messages, but rather as an epistemic space that actively shapes the way meaning is produced, represented, and experienced by the subject (Armita 2025, 154–64). Therefore, the interpretation of the Qur'an circulating in online media needs to be read as an interpretive practice that takes place under certain mediation conditions, which affects the structure of consciousness and experiences the presence of the meaning of revelation.

Digital mediation is not just transmitting interpretation; it reorganizes the conditions of its visibility. In a platform-based environment, algorithmic logic prioritizes novelty (*acknowledgments*), engagement metrics (*engagement*), and click-through rate (*click-through rate*) compared to traditional scientific chains of authority (Amin 2025, 148–58). As a result, interpretive authority becomes partially independent of institutional transmission and increasingly linked to the dynamics of platform circulation.

For example, the tafsir article published in NU Online entitled Tafsir Surat Al-Baqarah verse 155 concretely shows how the interpretation of the Qur'an is constructed through a segmented format. For example, after presenting the verse excerpt and its translation, the article is directly broken down into subsections such as “*A Kind of Trial from God*,” which breaks down point-by-point the test: fear (*al-khawf*), hunger (*al-jū'*), lack of property, souls, and agricultural produce. Each point is explained concisely and applicative; for example, fear is associated with threats to modern life, and lack of property with bankruptcy or job loss. This structure does not present interpretation as a complete narrative flow, but as a fragment of thematic information that can be read separately. In fact, in the middle of the explanation, there appears a read-also insert that directs the reader to another article, reinforcing that the reading pattern is *non-linear* based on hyperlinks, not continuous contemplation (Lubis 2025).

In the next section, subheadings such as “*Tafsir of the Scholars of Surah Al-Baqarah 155*” present a quote from M. Quraish Shihab who emphasizes that the exam is only a little compared to the reward, then continued with Jamāl al-Dīn al-Qāsimī's explanation of the meaning of *tanwīn* in the word squirt as a small marker of the test, to Ibn Jarīr al-Ṭabarī's view of the function of the exam as a selection of faith. However, these three classical authorities are not presented in a profound hermeneutic dialogue, but rather as pieces of legitimacy that stand alone in blocks of explanation (Lubis 2025). As a result, the interpretation comes across

as a curated and neatly structured collection of quotations for quick consumption, rather than as a long, flowing reasoning process. At this point, it becomes clear that the logic of digital presentation—through segmentation, subheading tagging, and link interconnection—is not only influencing form but also shifting the way interpretive meaning is produced and consumed.

Similarly, the Detik.com article about the Isra Mi'raj event concretely shows how the verses of the Qur'an are presented within the framework of an informative and popular news cycle. The structure of the article begins with a contextual introduction to Isra Mi'raj as a familiar event, then continues with the presentation of verses in Arabic, Latin, and translated formats, before moving on to the interpretation section taken from literature such as the works of Ibn Kathīr and Teungku Muhammad Hasbi Ash-Shiddieqy. The explanation of the interpretation itself is concise and direct to the core of the story, such as the affirmation of the Prophet's journey from the Grand Mosque to the Aqsa Mosque, the meeting with the prophets, and the emphasis on the majesty of Allah. In fact, on the sidelines of explanations, there are typical elements of digital media such as a table of contents and read also that direct readers to other articles, thus forming a fast, directed, and not necessarily linear reading pattern (Yani 2025).

In this context, interpretation is not presented as a deep and layered hermeneutic process, but rather as part of informative content that follows the logic of the news-cycle. For example, the verse about Isra is directly related to the reader's need to understand the religious momentum of Isra Mi'raj, not as a study of interpretation that develops gradually and pedagogically. References to classical authority remain but serve more as concise legitimacy than as the basis for lengthy interpretive dialogue (Ashfiya' 2024, 165–84). As a result, the temporality of interpretation becomes based on actual events and needs—that is, explaining the relevant moments of Isra Mi'raj—thus encouraging the reader to understand the verse quickly and contextually. This pattern confirms a shift in interpretive authority, from the continuity of scientific tradition to adaptation to the speed, relevance, and consumption patterns of information in the digital media ecosystem.

In media theory, Marshall McLuhan asserts that media itself is a message, as each medium carries epistemological and ontological implications for the way humans perceive reality. This principle is relevant to reading the phenomenon of Qur'an interpretation in online media, where the logic of digital platforms—such as algorithms, attention economy, and click culture—indirectly determines the form and content of the interpretation presented. Complex, contemplative interpretations tend to be overridden by brief, visual, and persuasive narratives, so the meaning of revelation is more often present in the form of an easy-to-consume symbolic representation than in an immersive experience of understanding (Ghozali 2022, 1–31).

From the perspective of Islamic philosophy, this condition can be read as a shift from current knowledge (*'ilm ḥudūri*) to fully representational knowledge (*'ilm ḥuṣūli*). Online media mediates the meaning of revelation through text, images, and sounds that are separate from the existential context of the interpreter and

the reader (Akbar and Soleh 2025, 218–28). As a result, the direct relationship between the subject and the meaning of revelation is weakened, replaced by a relationship mediated by symbols and imagery. Within the framework of Mulla Ṣadrā's ontology, this condition indicates a disconnection between the *wujūd* of the interpreter and the *wujūd* of meaning, since knowledge is no longer experienced as a presence, but rather as an object of representation (Warno 2023, 333–52).

Online media also forms a new pattern of consciousness that tends to be fragmented. Religious information is present simultaneously and in layers, without a clear hierarchy of meaning. In this situation, the interpretation of the Qur'an is often consumed selectively and partially, according to personal preferences and the platform's algorithm (Akbar and Soleh 2025, 218–28). This phenomenon is in line with what Neil Postman calls a shift from reflective culture to entertainment culture, in which meaning is treated as a commodity that should attract attention, rather than as a reality that demands contemplation (Virginia 2017, 77–86). In the context of interpretation, this condition has the potential to reduce the Qur'an from a source of spiritual transformation to mere religious content.

In the perspective of Islamic mysticism, online media can be understood as a space that distances itself from the *tajallī* experience. *Tajallī* demands inner readiness and the silence of consciousness, while online media works through distractions and constant flows of information. Ibn 'Arabī affirms that the meaning of revelation is present according to the readiness of the receiving subject, not only through the clarity of the symbols of language. When online media floods consciousness with exaggerated representations of meaning, the inner space that allows *tajallī* happens to be narrower (Mulyani 2025, 65–94). As a result, the experience of interpretation is lost *ḥudūr* dimensions and *dhawq*, which is the essence of the mystical understanding of the Qur'an.

However, reading online media solely as a threat to the interpretation of the Qur'an also risks simplifying the problem. Online media, at the same time, opens broad access to a treasured trove of classical and contemporary interpretations that were previously elusive (Wahyuddin 2025, 299–307). The philosophical challenge lies in how online media is positioned within the framework of Islamic epistemology: whether it simply becomes a space of representation that asserts dominance *'ilm ḥuṣūlī*, or can it be cultivated as a medium that is still possible *The Adventures of São Paulo*. This question is a crucial point in reading the relationship between revelation, interpretation, and media in the digital age.

Thus, online media as a mediation space for the meaning of revelation must be understood dialectically. It also presents opportunities and risks for the experience of Qur'an interpretation. From the philosophical point of view of Islamic mysticism, the main challenge lies not in the existence of the media itself, but in the way in which human consciousness relates to mediation. When the interpretation of the Qur'an is completely subject to the logic of online media representation, the crisis *ḥudūr* becomes inevitable. On the other hand, if online media is embodied as a mediation space that demands ethical and spiritual management, it can still serve as an entrance to a broader encounter about the meaning of revelation, although

it still demands epistemological and spiritual vigilance (Matroni 2018, 177–96).

In this study, the author chose NU Online and Detik.com as a case study of the interpretation of Qur'anic verses that are in crisis for existential meaning, because NU Online is the first ranked Islamic media in Indonesia. Even so, Detik.com is a mainstream media that has an Islamic channel, namely *hikmah*, and this media is the national media with the first rank (Lufaefi and Fahriana 2025, 251–70). The rankings of the two can be representative for other online media, especially in relation to the interpretation of the Qur'an in online digital media.

The Concept of *Ḥudūr* in the Tradition of Tafsir and Sufism

In the Islamic intellectual tradition, the concept of *ḥudūr* (presence) occupies a central position in understanding the relationship between man, knowledge, and revelation. *Ḥudūr* refers not only to physical presence, but to the state of mental consciousness that allows the meaning of revelation to be experienced directly by the interpreting subject (Ja'far 2022). In the context of the interpretation of the Qur'an, *ḥudūr* is an important prerequisite for an understanding that does not stop at the level of symbols and representations of language but penetrates the depths of existential meaning (Effendi 2021, 76–77). Therefore, interpretation in the perspective of the classical Islamic tradition is never separated from the spiritual and ethical readiness of the interpreter, since the presence of the meaning of revelation is believed to be possible only at the heart *ḥādīr*.

Epistemologically, *ḥudūr* closely related to the concept *'ilm ḥudūrī*, which is a form of knowledge that is directly present in the subject's consciousness without conceptual or representational intermediaries. Mulla Ṣadrā explained that *'ilm ḥudūrī* is knowledge that is synonymous with existence (*wujūd*) itself, so knowing means experiencing existence directly. In this framework, the understanding of the Qur'an is not solely produced through the process of rational inference (*'ilm ḥuṣūlī*), but also through the presence of meaning experienced inwardly (Mu'ammad 2019, 1–8). The interpretation of the Qur'an, thus, is understood as an existential encounter between the interpreting subject and the reality of revelation.

The Sufism tradition provides a deeper elaboration of the concept *ḥudūr* by placing it as a spiritual condition born from the process of purification of the soul (*tazkiyat al-nafs*). Al-Ghazālī emphasizes that understanding the Qur'an requires *ḥudūr al-qalb*, that is, the presence of a heart that is free from the distractions of lust and worldly tendencies. Without the presence of the heart, the recitation of the Qur'an will only produce a dry outward understanding of the power of spiritual transformation (Nurjannah et al. 2024, 122–34). In this perspective, interpretation is no longer understood as a purely intellectual activity, but rather as an ethical and spiritual process that transforms the existence of the interpreter.

Meanwhile, Ibn 'Arabī developed the concept of *ḥudūr* within the framework of mystical ontology through the idea of *tajallī*, that is, the revelation of the Self of God in various forms of meaning and reality. According to him, the Qur'an is a field of *tajallī* where the meaning of revelation is present in various ways according to the mental readiness and level of the reader's awareness (Afandi 1990, 31–54).

In this context, *ḥudūr* is not static, but dynamic and situational. Each interpretive experience becomes an event of unique presence of meaning, as it depends on the existential relationship between the revelation and the interpreting subject.

Furthermore, the concept *dhawq* in Sufism also emphasizes that the presence of the meaning of revelation cannot always be reduced to conceptual language. *Dhawq* refers to the experience of inner feelings that can only be experienced but not fully explained. In the tradition of Sufistic interpretation, *dhawq* serves as an epistemological instrument that complements reason and text, so that interpretation is not trapped in linguistic formalism. Thus, *ḥudūr* is the basis for the occurrence *dhawq*, for without the presence of the mind, the meaning of revelation cannot be felt deeply (Irham 2023, 94–103).

In the history of interpretation, *ḥudūr* dimensions this is reflected in interpretive works that integrate linguistic analysis, theological rationality, and spiritual reflection. Fakhruddīn al-Rāzī, although known as a rational mufasir, still emphasized the importance of mental readiness in understanding the verses of the Qur'an, especially those related to divinity and existence (Surya et al. 2025, 1–12). This shows that in the tradition of classical interpretation, the boundaries between rational and mystical interpretations are not always rigid, but rather complementary in presenting the meaning of revelation.

Thus, the concept of *ḥudūr* in the tradition of tafsir and Sufism shows that the understanding of the Qur'an is essentially holistic, encompassing epistemological, ontological, and spiritual dimensions. Interpretation is not only a matter of method and text, but also a matter of the existence and awareness of the interpreter. This understanding is an important foundation for assessing the phenomenon of interpretation in the era of online media, where the experience of the presence of meaning has the potential to be displaced by the dominance of representation and the acceleration of information. Therefore, reflections on *ḥudūr* are not only relevant as a study of history, but also as a critical framework for reading contemporary challenges in the practice of interpreting the Qur'an.

The Dialectical Integration of al-Ghazālī, Ibn 'Arabī, and Ṣadrā in Text Reading in the Digital Age

Al-Ghazālī provides the most concrete ethical framework regarding the presence (*ḥudūr*) in the activity of reading the Qur'an. In *Iḥyā' 'Ulūm ad-Dīn*, in particular *Kitāb Adāb Tilāwat al-Qur'ān*, he emphasized that correct recitation does not stop at pronunciation, but requires *ḥudūr al-qalb*, that is, conscious and mindful inner involvement. He detailed the manners of reciting the Qur'an such as *ta'zīm* (glorification), *tafabhum* (deep understanding), *tadabbur* (contemplation), and *dragon whale* (internalization of values). Without the presence of the heart, reading is only a verbal gesture without an existential transformation. Thus, for al-Ghazālī, tafsir is not just a cognitive process, but a process of self-transformation (Habib and Shabir 2022, 121–44).

This framework is important for reading the phenomenon of digital media. Scrolling culture, rapid consumption of short-form religious content, and

fragmented multi-tab reading tend to drive divided attention. However, from al-Ghazālī's perspective, the crisis does not lie in the digital medium itself, but in the weakening of the manners and inner discipline of the reader. Digital media does not automatically eliminate *ḥudūr al-qalb*; what is threatened is the ethical disposition that allows such presence. Thus, the problem is normative-ethical, not ontological-technological.

If al-Ghazālī provides the ethical foundation of presence, then Ibn 'Arabī offers its ontological dimension through the concept of *tajallī*. In *Fuṣūṣ al-Ḥikam*, *tajallī* is not interpreted simply as a manifestation, but as a process of self-revelation of *al-ḥaqq* according to the ontological readiness of the recipient (*isti'dād*). Each subject receives the truth according to his or her existential capacity ('Arabī 2006). Therefore, plurality of understanding is not epistemic relativism, but a differentiation of the level of readiness to exist. *Tajallī* is always relational and depends on the quality of the recipient.

Consequently, the plurality of interpretations in the digital space cannot automatically be called *tajallī*. If plurality is born from the abundance of information without self-immersion, then it is more like dispersion (*tafrīqah*) than revelation. Ibn 'Arabī asserts that *tajallī* requires spiritual readiness; without it, what happens is not the revelation of meaning, but the noise of meaning. Thus, digital plurality without existential readiness is not synonymous with *tajallī*, but rather fragmentation of reception.

Meanwhile, Mullā Ṣadrā took this discussion to the metaphysical level of knowledge. In *al-Asfār al-Arba'ah*, it posits the principle *ittiḥād al-'āqil wa al-ma'qūl* (the unity of the knowing subject and the known object). True knowledge is not a mere mental representation, but an intensification of the subject's form through union with the known form. Knowing what it means to be (Ṣadrā 1990). With this framework, the question of media becomes more complex: whether digitally mediated texts inherently hinder such ontological unification or vice versa.

This Ṣadrā answer does not support the simplification that mediation inevitably erodes presence. Since unity occurs at the level of *wujūd*, the external medium does not automatically cut off the possibility of existential intensification. What determines it is the level of existence and readiness of the subject. If the digital reading is done superficially, it stops at *ḥuṣūlī* (representational) knowledge. However, if done with concentration and *tadabbur*, it still opens up the possibility of a transition to *ḥudūri* knowledge, that is, direct consciousness that intensifies form.

The concept of *tashkīk al-wujūd* (gradation of form) that Ṣadrā also initiated makes it increasingly clear that not all forms of mediation are at the same ontological level. There is low-intensity mediation, for example, the rapid consumption of excerpts without context—that tend to maintain representational relationships. However, there is also high-intensity mediation—for example, digital reading accompanied by deep contemplation—that still allows for the reinforcement of the subject's form (Ṣadrā 1990). Thus, digital media is not monolithic; It has an ontological spectrum.

When all three are read dialectically, al-Ghazālī provides the ethics of presence, Ibn ‘Arabī explains the ontological dynamics of revelation, and Mullā Ṣadrā explains the metaphysical structure of the union of knowledge. All three allow for a more precise evaluation of online media: *the ḥudūr* crisis is not the result of the inherent result of digitization, but rather of the media’s disconnection from *adāb* (Ghazālī), from ontological readiness (Ibn ‘Arabī), and from the intensification of form (Ṣadrā). Thus, digital media becomes an existential testing ground—not a source of crisis ontologically, but a space in which presence can be weakened or even asserted depending on the quality of the subject with whom it interacts.

Based on the synthesis of the three thinkers, there are at least five operational criteria of *ḥudūr* in interpretation activities. First, epistemic intentionality (*niyyah*) which leads to self-transformation. Second, a continuous and unfragmented attention structure. Third, interpretive manners that recognize the authority of texts and traditions. Fourth, existential involvement, namely the reader’s willingness to be interpaed by meaning. Fifth, the potential for real ethical transformation. If these five elements are weakened systemically, then it can be said that there is a *ḥudūr* deficit.

A Crisis of *Ḥudūr* in Digital Interpretation

In this section, what is meant by digital interpretation is the interpretation of the Qur’an published in one type of digital media, namely online media portals. This study specifically makes NU Online and Detik.com as case studies to examine how the *al-fanā’* of existential meaning (*ḥudūr*) in the interpretation of the Qur’an is published in the two national media.

The *crisis of ḥudūr* in the interpretation of the Qur’an in online media does not arise on its own, but manifests in various interrelated forms. This crisis is rooted in changing the way humans relate to the text of revelation, especially in the context of modernity and digital mediation. Tafsir, which was previously understood as a process of existential encounter between the subject and the meaning of revelation, tends to shift into representational activities that place the Qur’an as a mere object of discourse. This shift marks a weakening of the dimension of mental presence (*ḥudūr al-qalb*) in the practice of interpretation.

If read through the framework of *ḥudūr* that has been formulated—namely intentionality (*niyyah*), attention structure, interpretive manners, existential involvement, and ethical transformation—one example is in a tafsir article published in NU Online entitled *Ukhuwah Basyariyah and the Principle of Peace in Islam* shows some form of crisis that can be identified concretely (Iktafi 2025). First, at the level of epistemic intentionality, interpretation of QS. Al-Baqarah verse 256 is interpreted from the beginning to respond to actual social issues such as conflicts in the establishment of churches and the dissolution of worship activities. Verse “*lā ikrāha fī al-dīn*” is not developed as a *tadabbur* space that opens the possibility of inner experience but directly functions as a normative legitimacy for the importance of tolerance. This shows that *niyyah*, the interpretation shifts from self-transformation to social justification, so that the *ḥudūr al-qalb* as al-Ghazālī

emphasized, has become less facilitated.

Second, at the *attention-structure level*, articles are compiled through a fragmented flow: starting from the narrative of viral cases (Sukabumi and Depok), then moving to harmony index data, then entering verses, tafsir of Ibn Kathīr, Wahbah al-Zuhaylī, to strengthen with *fiqh* rules and organizational decisions. This pattern creates hopping and discontinuous reading, thus inhibiting the formation of the deep concentration that is a requirement for *ḥudūr*. Third, in terms of interpretive manners, although classical references are presented, their position is more as a reinforcement of predetermined arguments, rather than as a partner in hermeneutic dialogue that opens the possibility of new meanings. This shows the reduction of traditional authority to mere discursive legitimacy.

Fourth, at the level of existential involvement, the reader is not directed to experience the interpellation of meaning, but to understand and agree with the normative position offered by the text—namely the importance of *ukhuwwah bashariyyah* and tolerance. In Ibn ‘Arabī’s perspective, this condition is closer to *tafrīqah* (dispersion of meaning) than *tajallī* (revelation of meaning), because meaning does not exist as a personal inner experience, but rather as a completed argumentative construct. Fifth, at the level of ethical transformation, although the article encourages a tolerant attitude, it is more normative-instructive than the result of profound inner experience. In other words, the reader is directed to agree rationally, but not necessarily to experience existentially as in the framework of *‘ilm ḥudūrī* according to Mullā Ṣadrā.

Thus, the *ḥudūr* crisis in this article does not arise due to the absence of scholarly references, but because of the way of presentation that is tied to the logic of digital media: reactive to the issue, fragmented in structure, and oriented towards quick persuasion. Tafsir is still present, but in a more representational form (*ḥuṣūlī*) than existential (*ḥudūrī*), so that the experience of the presence of the meaning of revelation has the potential to weaken amid the dominance of the speed and relevance of information.

In the interpretation article published by NU Online with the title *Considering Obedience to Ulil Amri in a Democratic Country*, crisis *ḥudūr* can be identified concretely through five operational indicators (Romadhon 2025). First, at the level of intentionality (*niyyah*), the interpretation of Q.S. An-Nisā’ [4]: 59 from the beginning was directed to answer the contemporary political dilemma between obedience and criticism in a democratic system. The verse about *ulī al-amr* is not opened as an existential meeting space with the meaning of revelation, but as a basis for building a normative argument that criticism of the government is part of *al-amr bi al-ma’rūf wa al-nahy ‘an al-munkar*. This shows that the orientation of interpretation shifts from inner transformation to justification of political discourse, so that the dimension of *ḥudūr al-qalb* by al-Ghazālī becomes less dominant.

Second, in the structure of attention, this article shows a fairly clear pattern of fragmentation: starting from the context of classical Islamic political history, then moving on to Western theory of democracy (James Madison), then entering Ibn

Kathir's interpretation of the cause of the descent of verses, followed by linguistic analysis (repetition of the word *aṭī'u*), to a long elaboration of the concept of the state (caliphate vs democracy). This rapid movement between domains creates non-linear readings, and it is difficult to build contemplative concentration. Third, in terms of interpretive manners, classical references such as al-Ghazālī and Ibn 'Ashūr are used to support modern reinterpretations, but they are not presented in an open hermeneutic dialogue, but in an argumentative framework that has been directed from the beginning. Tradition becomes a tool of legitimacy, not a space for the exploration of meaning.

Fourth, in existential engagement, the reader is not directed to experience the inner tension between obedience and criticism as a spiritual experience, but rather to understand the rational position that obedience to a leader is not absolute. In Ibn 'Arabī's perspective, this condition is more indicative of *tafrīqah* (dispersion of meaning) than *tajallī*, since meaning is present as a conceptual construction, not as an inner revelation. Fifth, in the dimension of ethical transformation, the article does encourage a polite and responsible critical attitude, but the transformation is normative-instructive—based on legal and political arguments—not the result of the experience of *'ilm ḥudūrī* as formulated by Mullā Ṣadrā. Thus, the commentary in this article tends to stop at the representational level (*ḥuṣūlī*), where knowledge is understood, but not necessarily lived as an existential experience.

Overall, the *ḥudūr* crisis in this article appears to be the dominance of discursive-political logic and fragmented presentation structures. Tafsir remains rich in referential and argumentative terms but loses the depth of presence because it is tied to the need for relevance, actuality, and quick persuasion in the digital media ecosystem.

Meanwhile, in the tafsir article on Detik.com titled *tafsir QS. Ali Imran verse 159 about the concept of the Prophet's deliberation*, the interpretation in the national media shows concretely how the *ḥudūr* crisis can be read through five operational indicators (Harbani 2025). First, at the level of intentionality (*niyyah*), the verse about deliberation is not opened as a space of inner experience to understand tenderness and *tawakkul* as an existential condition but is directly directed as a practical lesson in leadership and decision-making. The explanation of the Prophet's forgiving attitude after the Battle of Uhud and his habit of deliberation is arranged as a normative example that is ready to be consumed, so that the orientation of interpretation shifts from self-transformation to the delivery of applicable moral values. In al-Ghazālī's perspective, this condition indicates the weakening of the dimension of *ḥudūr al-qalb*, since the reading is not directed at the internalization of the mind, but rather at conceptual understanding.

Second, in the structure of attention, the article displays a segmented pattern and a fast narrative: starting from the mention of verses and translations, then immediately moving to the historical context of the Battle of Uhud, then a series of examples of the Prophet's deliberations (Uhud, Khandaq, Hudaibiyah), without the development of deep reflection on each section. This pattern encourages scanning reading—the reader moves from one story to another without a

contemplative pause. Third, in terms of interpretive manners, references to Ibn Kathir and the interpretation of the Ministry of Religion are present, but more as a reinforcement of the historical narrative, not as a field of hermeneutic dialogue that explores the complexity of the meaning of verses. The tradition of tafsir is reduced to a concise source of legitimacy that supports the main message of the article.

Fourth, in existential involvement, the reader is not invited to experience the meaning of deliberation as an inner event, for example, the tension between ego, anger, and tenderness, but rather to understand that deliberation is a good and effective practice. In Ibn ‘Arabi’s framework, this indicates the absence of *tajallī* (revelation of meaning), since meaning does not present as a direct experience, but as a representation of a completed narrative. Fifth, on the dimension of ethical transformation, although the article encourages the value of deliberation and *tawakkul*, it is instructive and illustrative, not the result of the experience of *‘ilm ḥudūri* as formulated by Mullā Ṣadrā. Thus, the commentary in this article stops at the level of knowledge understood as information and example—without necessarily intensifying the reader’s existential awareness.

Overall, the *ḥudūr* crisis in this article appears to be the dominance of narrative simplification, structural fragmentation, and practical-informative orientation. Tafsir remains present and communicative but loses the depth of presence because it is subject to the logic of digital media that demands speed, clarity, and ease of consumption.

Meanwhile, in the related Detik.com interpretation article *QS. Al-Baqarah: 30 Creation of Man as Caliph on Earth* presents a fairly clear example of how digital interpretation works: informative, concise, but at the same time keeping the deficit of presence (*ḥudūr*) at a certain level (Nurfajrina 2023).

First, on the dimension of epistemic intentionality (*niyyah*), this article frames the verse caliph on earth as educational knowledge: explaining that Adam is the caliph, man is the leader, and every individual will be held accountable. At first glance, this is normative and correct. But critically, the orientation of his interpretation stops at the *transfer of knowledge*, not *the transformation of consciousness*. Verses that ontologically speak of the mysteries of man’s creation—the dialogue between God and angels, the problem of evil, and the legitimacy of human existence—are reduced to a practical moral message: be a responsible leader. The question is: where does the existential shock dimension of the angel’s question go? In the framework of *ḥudūr*, this indicates a shift from *being questioned by the Qur’an* to *answering the Qur’an with ready-made morals*.

Second, in the attention-structure, the article is arranged in a quick pattern: letter definition, verse citation, brief reference explanation from NU Online, additions from educational books, and then closed with the hadith *kullukum rā’in*. This pattern creates a linear but shallow reading flow. There is no contemplative pause to reflect on the metaphysical dialogue between God and angels—which is precisely the ontological core of this verse. In Mullā Ṣadrā’s perspective, such readings tend to stop at *‘ilm ḥuṣūlī* (representational knowledge), because the

meaning does not have time to intensify in the form of the reader. Tafsir becomes an information checkpoint, not a space for unifying meaning.

Third, in the aspect of interpretive manners, this article uses popular references such as NU Online and religious education books but does not present a serious dialogue with the tradition of classical interpretation in depth. There is no exploration of how the great mufasir understood the concept of the caliph: whether he was ontological (the representative of God), historical (the successor of the previous creature), or ethical (the steward of the earth). Through Ibn ‘Arabī’s lens, this shows that meaning does not exist as *a tajallī* (layered revelation), but as a simplified result. Tradition is not presented as a dialectical space, but as a brief legitimacy.

Fourth, in the dimension of existential involvement, this article invites readers to understand that humans are leaders and will be held accountable. But this invitation is external—more of a normative awareness than an inner experience. There is no impulse to experience firsthand the anxieties of angels: why was the man who corrupted and shed blood chosen? Yet it is at this point that *ḥudūr* works—when the reader feels engaged in the cosmic question. In al-Ghazālī’s perspective, the absence of *ḥudūr al-qalb* makes the verse only understood but not lived.

Fifth, on the potential for ethical transformation, this article succeeds in conveying the message of human responsibility as a caliph. But the transformation offered is generic and moralistic: everyone is a leader, so they must be responsible. This is important, but it does not touch on the ontological transformation as formulated by Mullā Ṣadrā in the concept of *ittiḥād al-‘āqil wa al-ma‘qūl*. The reader is not invited to become a caliph as an existential experience but only understands the concept of the caliph as an ethical category.

From this we can see a consistent pattern: this article does not lose its interpretation, but it has a reduction in the depth of interpretation. Verses full of metaphysical dimensions—about human origins, the problem of evil, and divine legitimacy—are transformed into educational narratives that are fast, clear, and easily digestible. It is pedagogically effective, but problematic within the framework of *ḥudūr*. So, the main problem is not with the misinterpretation, but in the mode of existence of the interpretation itself. Tafsir is no longer an existential event that shakes consciousness, but rather an informative content that is stable and safe to consume. At this point, the crisis of *ḥudūr* does not mean a loss of meaning, but a thinning of the experience of the presence of meaning.

***Ḥudūr*: Ontological and Hermeneutical Implications**

The *ḥudūr* crisis and the repositioning of the interpretation of the Qur’an as an existential experience bring fundamental implications for the study of interpretation, both at the ontological and hermeneutic levels. These implications not only touch on the technical aspects of interpretation, but also concern perspectives on the nature of revelation, the position of the interpretive subject, and the relationship between text, meaning, and reality. Thus, the study of interpretation can no longer be understood solely as a philological or methodological discipline, but rather as

a field of ontological reflection that demands the existential involvement of the interpreter.

Ontologically, an approach that emphasizes *ḥudūr* demands a new understanding of the status of the meaning of the Qur'an. The meaning of revelation is not positioned as a static entity that is completely confined to the structure of the language of the text, but as a reality that is present and working in human consciousness. In the framework of Islamic philosophy, meaning has an existential dimension (*wujūd al-ma'nā*), not just semantic functions (Benevic 2024). Mullā Ṣadrā affirms that the reality of meaning is dynamic and tiered according to the level of existence and readiness of the subject who receives it. This ontological implication shifts the study of interpretation from the paradigm of textual objectivism towards the understanding of revelation as a living reality that continues to interact with human existence (Ṣadrā 1990).

Another ontological implication is the strengthening of the position of the interpretive subject as part of the field of meaning. The interpreter is no longer understood as a neutral observer who stands outside the text, but rather as an existence involved in the event of meaning. In the perspective of Islamic mysticism, this involvement is not a methodological weakness, but a condition for the openness of the meaning of revelation. Ibn 'Arabī asserts that the difference in the meaning of tafsir reflects the difference in the level of *tajallī ilāhī* in human consciousness. Thus, plurality of interpretation is understood not only as relativism, but as an ontological expression of the diversity of human existential experience in the face of revelation ('Arabī 2006).

At the hermeneutic level, the emphasis on *ḥudūr* gave birth to a shift from representational hermeneutics to presence hermeneutics. Hermeneutics no longer aims only to reconstruct the historical meaning of texts or organize meanings methodically but also seeks to present the meaning of revelation in the consciousness of interpreters and readers. In the Sufism tradition, understood but understood as a process of *tadabbur* and *taḥqīq*, where meaning is not only understood, but also embodied within oneself. These hermeneutic implications demand methods of interpretation that are not only analytical, but also reflective and transformative (Mohamed 2002, 335–46).

Another hermeneutic implication has to do with how to understand context. Modern interpretive studies often emphasize historical context as the key to meaning. The approach of *ḥudūr* does not deny the historical context but expands it by including the existential context of the reader. The meaning of the Qur'an is understood as the result of a dialogue between the text, history, and the inner state of the human being who interprets it (Nasr 2005). In this context, online media is not only a social setting, but also part of the hermeneutic horizon that shapes the way humans relate to revelation. Therefore, interpretive studies are needed to develop a hermeneutic framework that is sensitive to changes in the structure of consciousness in digital culture.

Moreover, these ontological and hermeneutic implications drive the need for a new ethics of interpretation. If the meaning of revelation is understood as a reality

that is present and affects human existence, then interpretation cannot be detached from the ontological and moral responsibility of the interpreter. Interpretation is not only a matter of methodological truth, but also of existential honesty and spiritual integrity. Nasr asserts that the crisis of knowledge in the modern Islamic world is rooted in the separation between truth and wisdom (*ḥikmah*). *Ḥudūr* seeks to bridge this separation again in interpretive studies (Nasr 2005).

Thus, the ontological and hermeneutic implications of mystical readings on *the ḥudūr crisis* open the possibility of a paradigm renewal in the study of Qur'anic interpretation. The study of interpretation no longer stops at the analysis of text and context but moves toward an understanding of revelation as a living and transformative event of meaning. This paradigm allows the integration of academic rigor and spiritual depth, so that the interpretation of the Qur'an can again function as a meeting place between revelation and human existence during the complexity of the modern world.

Conclusion

This article emphasizes that the *crisis of ḥudūr* in the interpretation of the Qur'an in the online media NU Online and Detik.com is an epistemological and ontological issue that is closely related to the change in the structure of human consciousness in the online media era. Digital mediation has driven an interpretive shift from existential experiences that demand inner presence to the consumption of representational, instantaneous, and fragmented meaning. In this situation, the interpretation of the Qur'an on online portals tends to lose the dimensions of *'ilm ḥudūrī* and *dhawq* and is increasingly dominated by a pattern of conceptual knowledge (*'ilm ḥuṣūlī*) that is far from the spiritual transformation of the interpreter.

Through the dialogue of Islamic philosophy and mysticism—particularly the thought of al-Ghazālī, Ibn 'Arabī, and Mullā Ṣadrā—this article proposes a repositioning of the interpretation of the Qur'an as an existential experience that integrates the understanding of meaning with the ontological involvement of the interpreter. This repositioning opens hermeneutic implications that place *ḥudūr* as the basis of the meaning of revelation, while offering a more reflective and transformative paradigm of interpretation in the face of the challenges of online media. Thus, *the ḥudūr crisis* is read not only as a problematic symptom of contemporary interpretation, particularly the interpretation of the Qur'an in the digital age, but also as a conceptual opportunity to renew the relationship between revelation, interpretation, and modern human consciousness.

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