

# Reconstruction of the Ontology and Epistemology of Revelation in the Qur'an: Integration of Theology, Interpretation, and Social Implementation in a Contemporary Perspective

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## ABSTRACT

*This article aims to analyze the ontology and epistemology of revelation in the Qur'an through a critical study of classical and contemporary theological thought while integrating it with modern socio-religious perspectives. The research focuses on how revelation is understood as a source of absolute divine authority as well as an object of rational inquiry within the Islamic intellectual tradition. The study begins with the epistemological tension between the normative-theological approach, which emphasizes the sacredness of the text, and the academic-contextual approach that situates revelation within historical and social frameworks. In the era of globalization and digital transformation, shifts in religious authority and the emergence of new interpretive discourses make this discussion increasingly relevant for reaffirming the role of revelation in the lives of contemporary Muslims. This study employs a library research method by combining theological, philosophical, and sociological analyses. The primary data sources include works of classical and contemporary Muslim thinkers and literature related to the living Qur'an studies. The findings indicate that ontologically revelation continues to be understood as a transcendent divine kalam, while epistemologically it remains open to rational and contextual approaches without losing its sacred authority. The integration of revelation and reason reflects the dynamic nature of Islamic intellectual tradition that remains adaptive to social change. The study concludes by emphasizing the importance of a multidimensional approach in the study of revelation and recommends the development of integrative Islamic education.*

## Introduction

The Qur'an as revelation is the main foundation in the building of theology, epistemology, and social practice of Muslims. In Islamic belief, the Qur'an is not just a religious text that is historical, but a divine kalam that has a transcendent ontological status. Ontologically, revelation is understood as the word of God that comes from divine reality and does not depend

on human construction. The classical theological tradition affirms that revelation has authority *absolutely*, because it comes from the True Substance. However, revelation is also present in the form of Arabic-language texts that are revealed in a specific historical context. This dual dimension is transcendent and present in historical reality, giving birth to the dynamics of understanding that continue to develop. In the modern context marked by globalization, digitalization, and plurality of thought, the meaning of the Qur'an has undergone a significant transformation. In Indonesia, there is a shift from a normative-doctrinal approach to a contextual and living Qur'an approach that emphasizes how revelation is understood and lived in social practice (Bahdar 2023). This shift shows that the discussion of revelation no longer stops at the theological dimension, but also involves social and cultural aspects.

Epistemologically, revelation in Islam is positioned as the supreme source of knowledge that guides human reason and experience (Apriatama, 2025). The relationship between revelation and reason is not an oppositional relationship, but an integrative one. But in practice, the integration does not always run optimally. In the context of Islamic education, the challenge of interpreting revelation is increasingly real. Many educational institutions still teach the Qur'an only to textual memorization and normative knowledge, without a deep internalization process. Research Serendipity (2024) It shows that the implementation of revelation as a source of educational value faces obstacles in bridging sacred texts with the needs of the younger generation living in digital culture. This creates a distance between the concept of transcendent revelation and the reality of contextual education. If left unaddressed, revelation has the potential to be reduced to a religious symbol without the power of social transformation.

Another problem tends to be in the study of the Qur'an which is still focused on textual and normative analysis, without exploring the subjective experience of the ummah in interpreting revelation. Many studies have addressed the concept of revelation in the framework of classical theology or interpretive discourse, but not many have explored how Muslim individuals and communities live revelation in their daily practices. In fact, the interaction between text and social reality is an inherent part of the dynamics of interpretation. Zacharias (2024) affirming that revelation is inseparable from the social context of its readers, since meaning is always born in the process of dialogue between text and experience. Therefore, this research becomes relevant to understand the process of internalization, negotiation of meaning, and actualization of the value of revelation in real life.

In the socio-cultural realm, understanding of the Qur'an plays an important role in shaping the collective identity and value system of Muslim society. When revelation is understood contextually and reflectively, it can become a source of public ethics, inspiration for social movements, and a moral foundation in the face of global challenges. On the contrary, a literal and contextual understanding has the potential to give birth to fragmentation of thought and conflict of interpretation. Research on the transformation of revelation-based education shows that integration between text and context can strengthen value resilience and build a civilized civilization (Kurniasih, 2025). Thus, the study of revelation is not only theologically important, but also strategic in the formation of an adaptive and moral society.

However, there are *Research gap* significant in the contemporary study of the Qur'an as revelation. Most research still focuses on theoretical conceptualization or literary analysis, while exploration of the concrete experiences of individuals and communities in interpreting revelation is relatively limited. Revelation (2023) shows that research *São* The Qur'an develops quantitatively, but has not specifically examined the dimensions of subjective experience within the epistemological framework of revelation. This gap opens up space for research that puts experience, processes, and social dynamics at the center of analysis.

Based on this background, this study aims to explore in depth how the Qur'an as a revelation is understood, interpreted, and implemented in the real life of the research subject. This study seeks to uncover the process of internalizing values, the relationship between text and context, and its implications for the formation of social actions. Theoretically, this research is expected to enrich the study of ontology and epistemology of revelation by presenting an empirical dimension. Practically, the results of this research are expected to contribute to the development of Islamic education and community development in order to be able to understand revelation in a transcendent and contextual way, so that the Qur'an is not only positioned as a sacred text, but also as a source of life transformation.

## Method

This research uses a literature study design (*library research*) that focuses on the study and study of various scientific sources related to the theme of the Qur'an as revelation (Mahanum 2021). The literature study was chosen because this research aims to understand and reconstruct the framework of thought about revelation based on the latest developments in academic studies. Through this approach, researchers can trace various views of experts, compare different arguments, and systematically integrate various perspectives to produce a more complete and comprehensive understanding. To maintain the relevance and novelty of the study, this study focuses on the publication of the last five years, namely the period 2020–2025.

The source of research data comes from articles in reputable national and international journals, scientific proceedings, and academic books that discuss the concept of revelation, the epistemology of interpretation, and the living Qur'anic approach. The literature search process is carried out through databases such as Google Scholar, DOAJ, and university journal portals using relevant keywords, including revelation, epistemology of interpretation, revelation, and living Qur'an. The selected source must meet several criteria, namely published in 2020–2025, have a direct relationship with the theme of revelation from theological, epistemological, or social aspects, and be published in a journal that has academic credibility. The selection of sources is carried out selectively based on the quality and suitability of the content so that the resulting analysis really supports the research objectives.

The data collection technique is carried out through documentation and in-depth literature reading. Each selected source is thoroughly read to identify important definitions, key concepts, theoretical frameworks, research methods, and findings (Joffe, 2011). The information is then recorded systematically in the form of a table or analysis matrix that contains the author's name, year of publication, focus of study, and main conclusion. This step aims to facilitate the process of comparing between sources and seeing the development of thought that occurs. To maintain accuracy, cross-checking between references is carried out to ensure consistency and avoid bias in interpretation.

Data analysis is carried out using thematic analysis, which is by grouping various ideas that have similar meanings into certain themes. The first stage is to simplify the data by sorting out information that is relevant to the focus of the research. The next stage is to group the data into main categories, such as the basic concepts of revelation, the relationship of revelation and reason, and the implementation of revelation in social life. After that, a synthesis is carried out by connecting these various ideas to build a more structured conceptual framework. This process is carried out gradually and systematically so that the conclusions produced have a strong argumentative basis.

To ensure the validity of the study, this study used source triangulation by comparing various literature from different journals and authors. In addition, the entire process of source search, selection, and analysis is clearly documented so that it can be traced back if needed. With these steps, this literature study is expected to be able to produce an in-depth, systematic, and academically accountable analysis of the Qur'an as a revelation in the perspective of contemporary thought.

## **Result and Discussion**

### **1. The Meaning of Revelation as Divine Authority**

The Qur'an as a revelation in classical and contemporary literature is consistently understood as the supreme divine authority that becomes the normative foundation of Muslim life. In the construction of Islamic theology, revelation is placed as the kalam of Allah which is absolute, perfect, and not bound by the limitations of time or space. This position makes the Qur'an the main reference in the formation of the legal system, ethics, and epistemological framework of Islamic civilization (Natal 2022). Such authority is not only understood as a religious symbol, but as a source of final legitimacy of truth in determining the standards of right and wrong. Classical literature asserts that revelation has a standing beyond human rationality, so that reason is positioned as an explanatory instrument that works within the confines of the text, rather than as an independent authority that can correct the substance of revelation (Victress 2023). Within this framework, revelation became the center of orientation for all intellectual and social activities of Muslims. This normative paradigm forms the structure of Islamic law, theology, and social ethics thought that always refers to the text as the highest legitimacy. Thus, the Qur'an is not understood simply as a historical document born in a particular context, but as a source of transcendent truth that forms the ontological and epistemological structure of the lives of Muslims throughout history and continues to be the main foundation in the construction of Islamic values and knowledge systems.

In modern academic developments, the meaning of the authority of revelation has undergone an analytical expansion without diminishing its position as a divine source. The study of the sociology of religion shows that the text of revelation serves not only as a normative guideline, but also as a center of symbolic legitimacy that builds the social structure and collective identity of Muslim society (Iryana, 2025). In this perspective, the Qur'an plays a role in forming common consciousness, strengthening solidarity, and regulating social relations through an agreed value system. Divine authority does not stand in abstract space, but is manifested in educational institutions, scholarly authority, and ritual practices that continuously reproduce and transmit the meaning of the text to the next generation. The process of transmission creates a historical continuity that maintains the stability of the authority of revelation in people's lives. Thus, revelation serves as a spiritual foundation as well as a mechanism for the formation of a social structure that provides direction and legitimacy to collective action. This perspective shows that divine authority has interrelated theological and sociological dimensions. Although modern analytical approaches broaden the viewpoint on the social function of revelation, its position as a source of divine truth remains a major center of orientation in the lives of Muslims.

The historical-contextual approach in contemporary studies further enriches the understanding of the authority of revelation by paying attention to the social and historical setting of the descent of the verse. Modern interpretive literature emphasizes that

understanding the text requires an analysis of the context of early Islamic society in order for its universal message to be understood more comprehensively (Mubarak, 2025). This approach shows that *absolutism* Revelation is not synonymous with rigidity of interpretation, but rather opens up space for readings that consider social dynamics. The historical context helps to distinguish between universal values that are principled and the situational aspects associated with certain conditions. In this way, the authority of revelation is maintained at the normative level, while its methods of understanding develop methodologically. The historical approach does not aim to relativize revelation, but to explain how the divine message interacts with the social realities of its descent. This allows for a more relevant reading of contemporary issues without giving up their theological foundations. Thus, the contextual approach shows that the authority of revelation is dynamic in understanding, but it remains solid in its divine substance.

The development of globalization and digitalization also affects the distribution and production patterns of religious authority in Muslim societies. Open access to various interpretations and studies of the Qur'an through digital media creates a wider and participatory dialogue space (Yuningsih, 2024). Authority is no longer entirely centralized in traditional institutions, but rather spreads through online platforms that allow individuals to access diverse perspectives of interpretation. This transformation indicates a change in the mechanisms of the dissemination of religious knowledge, where legitimacy is determined not only by formal hierarchies, but also by argumentative ability and academic credibility. Nevertheless, the change does not shift the position of revelation as a source of divine authority. What underwent a transformation was the pattern of mediation and the way people understood sacred texts. In this context, the authority of revelation remains transcendent, while interpretive authority experiences dynamics according to the development of technology and global communication.

Overall, the literature shows that the authority of revelation has not undergone delegitimization in the development of modernity, but rather undergone a transformation in the way it is understood and actualized. The change occurs in the realm of the methodology of interpretation and distribution of knowledge, not in the substance of its divinity (Hasibuan, 2026). The Qur'an remains positioned as a transcendent, sacred text, but its understanding develops through a more reflective theological, sociological, and historical approach. The integration of these approaches shows that revelation has the ability to remain relevant without losing its authority as a source of divine truth. Thus, the continuity between the classical tradition and contemporary academic approaches suggests that the authority of revelation is stable in foundation, but dynamic in meaning. This confirms that the Qur'an as a revelation remains the center of the spiritual and intellectual orientation of Muslims in the face of social changes and scientific developments.

## 2. The Relationship of Revelation and Reason in the Epistemology of Tafsir

The relationship between revelation and reason in the epistemology of interpretation shows the intellectual dynamics that continue to develop in the Islamic scientific tradition. Classical literature places reason as an important instrument in understanding the message of revelation, yet it remains within the framework of the supremacy of the divine text (Nasrudin, 2026). In this view, revelation is understood as a source of transcendent absolute truth, while reason serves as an analytical tool for explaining, elaborating, and implementing the content of the meaning of the verse. Classical scholars developed methodological tools such as *qiyas*, *istinbat*, and linguistic rules as a form of using rationality in interpreting texts without shifting the authority of revelation. Thus, reason is not positioned as an entity that

stands independently of revelation, but rather as a means of capturing divine messages more systematically. This framework suggests that the epistemology of interpretation in the Islamic tradition has since its inception recognized the role of rationality, while still placing revelation as the primary and final source of truth. This relationship forms a balance pattern between the sacredness of the text and the need for rational explanations in answering the problems of the people.

The development of modern interpretive studies shows an integrative approach that seeks to avoid the dichotomy between revelation and reason. Revelation is seen as having a universal normative dimension that contains basic values such as justice, humanity, and welfare, while reason functions to translate these values in an ever-changing social context (Minarti 2022). This approach emphasizes the importance of historical and social analysis in understanding the text, so that the message of the Qur'an is not trapped in a narrow literal reading. Rationality helps connect the normative principles of revelation to contemporary realities, including in issues of pluralism, human rights, and social ethics. Within this framework, reason does not diminish the sacredness of revelation, but expands the scope of its application. This integration shows that the epistemology of interpretation is dynamic, as it is able to respond to the changing times without relinquishing its theological foundation. Thus, the relationship of revelation and reason develops towards a dialogical model that allows for the sustainability of the relevance of sacred texts in modern life.

Although the integrative approach is gaining strength, the critical literature reminds that the use of reason in interpretation must remain within a disciplined methodological framework so as not to give birth to interpretative relativism (Fall 2024). Rationality that is not tied to a clear methodology has the potential to make interpretation subjective and lose its normative footing. Therefore, the balance between text and context has become a key principle in contemporary interpretive epistemology. The method of linguistic analysis, the study of *asbab al-nuzul*, and the understanding of *maqasid al-shariah* are important tools in maintaining the integrity of interpretation. With a structured approach, reason functions as a tool that enriches understanding without shifting the position of revelation as the primary authority. In this context, methodological discipline becomes a bridge between freedom of thought and commitment to sacred texts. This shows that rationality in interpretation is not unlimited freedom, but a scientific activity that has an epistemic framework and responsibility.

Interdisciplinary approaches in contemporary studies further expand the space for dialogue between revelation and reason. The involvement of social sciences, anthropology, history, and philosophy helps to enrich understanding of the social and cultural dimensions of sacred texts. This integration shows that rationality can be used to read the social impact of revelation in people's lives without negating its transcendent dimension (Courtesy of 2025). Through an interdisciplinary perspective, interpretation is understood not only as a textual activity, but also as a reflective process that takes into account empirical reality. This approach allows the Qur'an to be read as a living text and responsive to social change. Thus, the relationship between revelation and reason increasingly shows a complementary character that strengthens each other in building a more comprehensive understanding.

Overall, the results of the study show that revelation and reason are in a dialogical relationship that complements each other in the epistemology of interpretation. Revelation provides a foundation for values that are normative and transcendent, while reason helps to actualize these values in the concrete context of modern society's life (Bari 2025). This relationship is not oppositional, but collaborative, because the two have different functions

but support each other. With a disciplined and reflective methodological approach, the integration of revelation and rationality allows the interpretation of the Qur'an to remain relevant and contextual without losing divine authority. This shows that the Islamic intellectual tradition has the capacity to maintain a balance between the sacredness of the text and the dynamics of rational thought in the face of the challenges of the times.

### 3. Social Implementation of Revelation in the Perspective of Living Qur'an

The study of the living Qur'an shows that the Qur'an is not only understood as a normative text that is read and interpreted in the academic space, but also as a social reality that lives in the daily practice of Muslims. This approach emphasizes that revelation is present in the concrete experience of society through rituals, symbols, and religious traditions that are constantly reproduced (Akilah, 2025). In this context, the Qur'an functions not only as a source of law or theological doctrine, but as a guideline for life that shapes the way of thinking, behaving, and interacting in social life. The practice of reading, memorizing, and chanting holy verses is a form of internalizing values that strengthen the spiritual awareness of individuals as well as the collective identity of the people. Through these rituals, revelation comes as a religious experience that is personal and communal. Perspective *São* The Qur'an shows that the meaning of revelation is not only produced through textual analysis, but also through social practices that give meaning to texts in real-life contexts. Thus, the social implementation of revelation shows that the Qur'an continues to live in the cultural space, forms a value structure, and becomes a source of inspiration in the dynamics of Muslim society.

In the context of family and education, revelation acts as a means of transmitting values between generations that shape character and social ethics. The process of learning to read and memorize the Qur'an from an early age is an important part of building an individual's spiritual and moral foundation. This activity not only serves as a mastery of the text, but also as a process of internalizing values such as honesty, responsibility, and social concern. Islamic educational institutions, both formal and informal, play a strategic role in transforming the message of revelation into practical guidelines in daily life. Through curriculum, studies, and moral development, Qur'anic values are systematically instilled so that they form the life orientation of students. From a sociological perspective, this process shows how revelation functions as a value reproduction mechanism that maintains the continuity of religious identity in society (Revelation 2025). Thus, the social implementation of revelation in the family and educational environment shows that the Qur'an plays an active role in shaping the moral and cultural structure of Muslims in a sustainable manner.

At the community level, Qur'an-based practices such as recitation, tadarus, khataman, and commemoration of Islamic holidays show the function of revelation as a unifying symbol that builds social solidarity. These collective activities create a space for interaction that strengthens social bonds between community members. Revelation is understood not only as an individual text, but as a source of cohesion that unites communities in a shared spiritual experience. Perspective *São* The Qur'an affirms that this social practice produces meanings that go beyond the textual dimension, as the text becomes part of local rites and cultures that enrich religious expressions (Sipahutar 2023). In this context, the Qur'an serves as a symbol of collective identity that distinguishes and binds the Muslim community. The solidarity formed through revelation-based practices shows that the social implementation of sacred texts has a strong cultural dimension. Thus, revelation plays a role in building a harmonious social structure while strengthening a sense of togetherness in society.

The development of digital technology has brought significant changes in the pattern of people's interaction with the Qur'an. Digital Qur'an applications, online study platforms, and social media allow for wider access to texts and interpretations (Scientific 2025). This transformation created a new form of mediation in religious practice, where individuals could access a wide range of interpretations quickly and flexibly. Nevertheless, the sacred dimension of revelation is maintained through manners and respect for the text. Digitalization expands the space for participation and enriches religious discourse, but at the same time demands adequate religious literacy so that interpretation remains within the appropriate methodological corridor. Thus, the social implementation of revelation in the digital era shows the adaptability of the Qur'an in the face of technological developments without losing its spiritual authority.

Overall, the social implementation of revelation in the perspective of the living Qur'an shows the dynamic character of the Qur'an as a text that continues to live and be interpreted in various modern social contexts. Wahyu is present in rituals, education, communities, and digital spaces as a source of value that shapes the identity and social structure of Muslims. The literature shows that the meaning of revelation is produced not only through textual interpretation, but also through sustained social practice (Kholila, 2026). This dynamic confirms that the Qur'an as a revelation has the capacity to continue interacting with social reality without losing its sacredness and divine authority. Thus, the living Qur'anic approach expands the understanding of revelation from a mere normative text to a social reality that lives in the collective experience of Muslim society.

This discussion affirms that the divine authority of revelation remains the main epistemological foundation in Islam because the Qur'an is understood as a source of transcendent truth that does not depend on human social construction. In the framework of Islamic epistemology, revelation not only serves as a source of theological legitimacy, but also as a normative foundation that forms the paradigm of thinking of the ummah in understanding reality. Modern Islamic thought literature explains that the concept of revelation is not just a spiritual phenomenon, but also forms a knowledge structure that is a reference in various Islamic scientific disciplines (Annisa, 2025). Thus, revelation has a normative authority that underlies the formation of the legal, ethical, and theological systems in Islamic civilization. In the development of contemporary education, the understanding of revelation has expanded through historical and social approaches that seek to read the context of the descent of verses and the dynamics of their acceptance in society (Irham, 2026). This approach shows that the process of understanding sacred texts always involves the historical context and social experience of the people. Therefore, the historical approach is not intended to reduce the sacredness of revelation, but rather to enrich the horizon of interpretation so that the text is still able to provide answers to the problems of the times. The healing between tradition and modernity can be understood as a process of dialogue that continues to take place in the Islamic intellectual tradition. Tradition serves to maintain the integrity of the text and its normative authority, while modernity presents analytical tools that allow for a more comprehensive reading of social reality. This framework shows that revelation does not exist in the vacuum of history, but interacts with the dynamics of an ever-evolving civilization. Therefore, the discussion of revelation as divine authority touches not only on the theological aspect, but also on the epistemological dimension that displays how sacred texts are positioned as a reference center in the construction of Islamic knowledge (Thahir, 2026).

The integrative relationship between revelation and reason shows a paradigm shift from a pattern of opposition to constructive dialogue in the Islamic intellectual tradition. In

the classical tradition, reason is understood as an instrument for uncovering the meaning of revelation without rivaling its authority, so rationality serves as an aid in understanding the divine message. However, in the context of contemporary thought, the relationship develops into a more dialogical approach, where rationality is used to understand the context of social and historical texts (Nur, 2025). This paradigm shift reflects the realization that understanding revelation always involves an interpretive process influenced by space and time. Therefore, the integration between revelation and reason is not just a methodological compromise, but an epistemological necessity so that sacred texts remain relevant in the face of modern problems. Rationality plays an important role in identifying the universal values contained in revelation and connecting them to contemporary realities such as cultural plurality, the development of science, and increasingly complex social transformations (Idham, 2025). Thus, the function of reason is not to replace revelation, but to actualize its normative message in the context of human life that is constantly changing. This integrative approach demonstrates the maturity of the Islamic intellectual tradition in responding to the challenges of the times without being trapped in the dichotomy between text and context. Within this framework, the sacredness of revelation is maintained, while reason acts as a hermeneutical instrument that allows responsible and contextual interpretation (Alfanny, 2025). Therefore, the relationship between revelation and reason is an important foundation in building an adaptive epistemology of interpretation while still being issued on Islamic normative principles.

In a sociological perspective, revelation also serves as a center of symbolic legitimacy that shapes the collective identity of Muslims. Sacred texts not only become normative guidelines that govern religious life, but also serve as a symbol that unites communities through a system of common meaning that is internalized in social life (Riady, 2025). The divine authority of revelation provided a basis for legitimacy for the various social structures and religious practices that developed in Muslim societies. Through the process of internalizing the values of the Qur'an, a collective consciousness is formed that strengthens solidarity and social cohesion. This shows that revelation has a significant social dimension, because its existence does not stop at the level of conception, but is manifested in the social actions and cultural norms that live in society. In practice, the meaning of revelation is often influenced by the dynamics of local culture and the historical experience of Muslim communities. The interaction between sacred texts and social contexts results in a variety of religious practices that are still required of the values of the Qur'an, but adapted to the needs and characteristics of the local community. Thus, revelation serves not only as a source of normative legitimacy, but also as inspiration in the formation of the social structures and value systems that govern collective life. This perspective emphasizes that the study of revelation needs to consider its symbolic, social, and cultural dimensions in order to produce a more comprehensive understanding. The integration between theological and sociological approaches helps to explain how divine authority can serve as a moral foundation as well as an integrative force in the lives of Muslim societies (Zebua, 2025).

The living Qur'anic approach expands the scope of the study of revelation by placing it in the realm of social and cultural practices that live in society. Within this framework, the Qur'an is not only understood as a normative text that is studied academically, but also as a text that lives through the interaction of the ummah with its verses in various daily activities (Agustian, 2025). Practices such as recitation, memorization of the Qur'an, regular reading, and local religious traditions show that revelation has a strong praxis dimension in the social life of Muslims. Through these practices, sacred texts are collectively internalized and shape the identity of religious communities. Revelation in this context functions as a cultural force

that influences the mindset, value system, and social behavior of Muslim society (Aqilah, 2025). Therefore, the living Quranic approach emphasizes that the understanding of revelation cannot be separated from the social context in which the text is practiced. This dimension of practice shows the dynamics of interaction between texts and social reality, where the meaning of revelation continues to be produced and produced through the collective experience of the people. This perspective enriches theological studies by incorporating anthropological and sociological approaches that emphasize aspects of religious experience in people's lives. Thus, the living Qur'an becomes an important approach in understanding how the divine authority of revelation is not only at the normative level, but also transforms into concrete and sustainable social practices in the lives of the people.

Digital globalization has brought about significant changes in the distribution patterns of religious authority and access to sacred texts. The development of information technology allows the Qur'an and its various interpretations to be widely accessed through digital media, thereby expanding the participation of the ummah in religious discourse (Zuhri, 2011). This transformation presents a great opportunity for the dissemination of Islamic knowledge, while presenting new challenges in maintaining the authority and validity of interpretation. On the one hand, open access to Islamic sources encourages the democratization of knowledge and enriches the perspective of interpretation. But on the other hand, reporting information also has the potential to cause simplification and even distortion of meaning if it is not balanced with an adequate methodological approach. Religious authorities that previously tended to refer to certain clerics or institutions are now undergoing a decentralized process because various individuals and groups can convey interpretations through digital platforms. This phenomenon shows that social dynamics and technological developments also influence the way revelation is understood and disseminated in society. Therefore, the integration between digital literacy and interpretation methodology is an important need in maintaining a balance between the openness of access to information and the depth of scientific analysis. In this context, revelation remains the center of normative reference, but the media that embodies it undergoes a transformation that follows the times (Jaelani, 2025).

Epistemologically, the integration between revelation and rationality reflects intellectual maturity in the tradition of Islamic thought. The balance between the two shows that the process of searching for truth does not stop at textual reading alone, but also involves a process of critical and systematic rational reflection (Mulyana, 2025). Rationality serves to elaborate the normative principles of revelation in the context of an ever-changing life, so that the values contained in sacred texts can be applied in a relevant way in various areas of life. This approach rejects the extreme dichotomy between rigid textualism that closes the space for interpretation and free relativism that potentially ignores the authority of revelation. On the contrary, the integrative approach offers an epistemological framework that maintains the authority of revelation while opening up a constructive *ijtihad* space. In modern academic developments, this approach also encourages dialogue between Islamic sciences and various contemporary disciplines, such as social sciences, philosophy, and modern sciences (Zainuddin, 2025). Thus, revelation continues to function as a source of normative values, while reason becomes a means to actualize these values in dynamic social life. The balance between the two is important for the formation of an Islamic epistemology that is responsive, contextual, and still detached from the normative principles of Islamic teachings (Firmansyah, 2025).

Theoretically, a multidimensional approach to the study of revelation is becoming increasingly important to understand its complexity more comprehensively. Revelation can not only be studied from a theological perspective, but also through epistemological approaches, sociological knowledge, and even religious anthropology (Alif, 2021). This multidimensional approach to analysis allows for a more in-depth look at how sacred texts are understood, processed, and implemented in a variety of social and cultural contexts. The integration of these perspectives helps to avoid methodological reductionism that emphasizes only one particular dimension of revelation. In this framework, revelation is understood as a source of divine value that has a broad meaning in the social, cultural, and intellectual life of Muslims. The multidimensional approach also opens up a space for dialogue between classical traditions and modern theories in religious studies, thus resulting in a constructive synthesis between the intellectual heritage of Islam and the development of contemporary science. Thus, the study of revelation has developed into a field of study that is dynamic, reflective, and relevant to today's academic needs (Arasy, 2025).

In practical terms, these findings provide the importance of the development of contextual and integrative Islamic education. Revelation-based education needs to integrate rational and social approaches so that the values of the Qur'an are not only understood normatively, but also able to be translated in the reality of modern life (Rahmawati, 2025). An Islamic education curriculum that is responsive to the changing times will help students understand sacred texts more deeply and be applicable in daily life. This approach also encourages character building that is embedded in divine values, yet remains adaptive to evolving global dynamics. In addition, the integration of digital literacy in learning the Qur'an is becoming increasingly important in facing the transformation of religious media in the digital era (Ni'mah, 2025). Through this approach, the Qur'an continues to function as a guide for life that is able to provide moral and intellectual orientation for the Muslim generation in the midst of rapid social change. This practical implementation shows that revelation is not only a source of theoretical legitimacy in Islamic studies, but also an inspiration in the development of an education system that is holistic, integrative, and oriented towards the development of human beings as a whole (Herawati, 2025).

In the context of the development of contemporary interpretation, the discourse on methods of interpretation of the Qur'an also continues to develop through various methodological approaches offered by modern thinkers. One influential approach is the concept of dual movement developed by Fazlur Rahman, which is an interpretive method that emphasizes two main steps: understanding the historical context of the descent of the verse and then actualizing its moral principles in the context of modern society. This approach affirms that the message of the Qur'an has a universal moral dimension that can be applied in a variety of social situations. In addition, the hermeneutic approach developed by Nasr Hamid Abu Zayd also emphasizes the importance of reading the Qur'an as a text that interacts with human social reality. In this perspective, revelation is understood as a response to the dynamics of human life at the time of its descent, so the process of interpretation needs to consider historical, linguistic, and social dimensions. These approaches show that the study of contemporary interpretation seeks to bring together the normative authority of revelation with the contextual needs of modern society. Thus, the development of the tafsir methodology is not intended to shift the sacredness of the sacred text, but rather to enrich the way of understanding the message of the Qur'an so that it remains relevant in answering the challenges of the times and deepening intellectual treasures in the study of the contemporary Qur'an.

## Conclusion

This study concludes that the relationship between revelation and reason in Islamic intellectual tradition is fundamentally dialogical and integrative rather than contradictory. Classical theological and philosophical perspectives demonstrate that reason has long functioned as a methodological instrument to interpret, clarify, and legitimize the meaning of revelation. Contemporary approaches that employ historical and social analysis do not necessarily diminish the sacred authority of revelation; instead, they enrich its understanding and enable it to remain relevant within changing social contexts. Furthermore, the perspective of the living Qur'an indicates that the authority of revelation is not limited to theological discourse but is continuously reproduced through social, cultural, and ritual practices in Muslim communities.

These findings highlight that revelation should be understood through a multidimensional framework that integrates ontological, epistemological, and sociological perspectives. Such an approach strengthens the argument that rational inquiry can function as a means to actualize the ethical and spiritual values of revelation in contemporary life. Practically, this insight supports the development of integrative Islamic education that balances textual understanding with critical thinking and social awareness. Future research is recommended to expand this study through empirical and interdisciplinary approaches, particularly field-based studies and digital ethnography, in order to explore how the authority and interpretation of revelation operate within diverse communities and within the dynamics of the digital era.

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