

QURANIC EXEGESIS JOURNALISM IN ISLAMIC MAGAZINES IN INDONESIA BETWEEN 1970-1980

D.I. Ansusa Putra | UIN Sulthan Thaha Saifuddin, Jambi – Indonesia
Addiarrahman | UIN Sulthan Thaha Saifuddin, Jambi – Indonesia

Corresponding author: ansusa@uinjambi.ac.id

Abstract: The existence of *Quranic* exegesis journalism is a relatively interesting phenomenon. As media content, the field of *tafsir* is likely to adapt to media routine practices, social systems, and social institution forces wherein the media is produced. In the period 1970-1980, Indonesia's economic planning and political system had been deeply committed to developmentalist and modernist in orientation, and required social forces, including media and religious institutions, to promote this national goal. This study aims to explore the influence of journalistic practices in shaping the *tafsir* of the Quran in three magazines in Indonesia published from 1970 to 1980, namely *Ashri Magazine*, *Panji Masyarakat*, and *Suara Muhammadiyah*. The result of the study illustrates that the *tafsir* of the Quran within observed Islamic magazines adapted to the logic of journalism. Over the course of the period, Islamic magazines carried out Quranic exegesis journalism by defining issues and discourses of developmentalism and modernity as part of policy and public agendas in order to gain legitimacy from the Indonesian Muslim community. Additionally, this study argues that the journalism of *tafsir* of the Quran in Indonesia which is relatively unexplored throughout the ages.

Keywords: Journalism, developmentalism, Quranic exegesis, policy agenda, Islamic magazines.

Introduction

Initially, the *Quranic tafsir* was delivered orally from Quranic scholars in the madrasas of *tafsir*. There are four known *Tafsir* madrasas that emerged the earliest, namely the madrasas of Makkah, Madinah,

Kufa, and Basrah.¹ Subsequently, it spread to several other Islamic regions, such as Egypt, Andalusia, and Africa. The concept was also introduced until the *Tafsir* books taught in Islamic madrasas appeared with the development of writing culture in the Islamic world that marked the golden age of Islam in the Middle Ages.

Muhammad Abduh and Rashid Rida were two clerical reformers of Islam who introduced the new form of Quranic exegesis through magazine, that is, *al-Manar*.² The publication of the Quranic tafsir in Islamic magazines makes *tafsir* a popular public consumption and it has an impact on changing people's logic about religious authority.³ People no longer visit madrasas or Islamic boarding schools to obtain an understanding of Islam. Therefore, magazines have become the new idol of religious authority for some groups.

With regard to content, the *tafsir of the Quran* in Islamic magazines contains discourse that reflects the social reality of what happens within society. In this regard, the subject matter of tafsir is dominated by discussions about daily problems. The *tafsir of Quran* in Islamic magazines is mostly written as thematic *tafsir*, which collects verses of the al-Quran on the same theme. Ali Ahmad Hamdani, for example, found that the *Tafsir of Quran* in magazines predominantly uses thematic methods, both classical and modern way. The goal is supported by using a combination of theological and social approaches (*adab al-ijtima'i*).⁴

In the narrative aspect, the diction used is also adapted to the magazine writing pattern. It combines intellectual-popular language choices with scientific and non-scientific writing methods to explain the argument. Popular narratives make the *tafsir* of the Quran easily accessible to ordinary Muslims, and the narrative of *tafsir* is also described both in detail and globally. Hamdani added that the *tafsir*

¹ Ulya Fikriyati, "Evolusi Madrasah Tafsir Al-Qur'an di Mesir: Penelusuran Era dan Tipologi Media," *Mashdar: Jurnal Studi al-Quran dan Hadis* 2, 2 (2020), pp. 125-142.

² Joanna Pink, "Interpreting The Qur'an Today: Between Tradition And New Media," <https://www.oasiscenter.eu/en/interpreting-the-quran-today-between-tradition-and-new-media>

³ Michael B. Munnik, "Answering for Islam: Journalistic and Islamic Conceptions of Authority," *Religions* 10, 7 (2019), p. 435.

⁴ Ali Ahmad Hamdani, "Tafsir Al Qur'an Dalam Media Massa Islam Indonesia (Telaah Teks-Teks Tafsir Dalam Majalah Suara Muhammadiyah Dan Suara Hidayatullah Tahun 2000)," *Master Thesis* (Yogyakarta: UIN Sunan Kalijaga, 2022).

constructs various ideologies, interests, and religious epistemology. Some are oriented toward certain theological schools to criticize the authorities and groups.⁵

Another uniqueness of Quranic exegesis published in magazines is the use of journalism logic. As a product of journalism, it is a combination of two journalism realities that provides a new style in tafsir. The first, the tafsir of the Quran is produced from journalism activities. This is preparing, searching, collecting, processing, presenting, writing, editing, and delivering the *tafsir* of the Quran to Muslim society through certain magazines.

The second is that the Quranic interpretation responds to the journalism discourse where the media is produced. This is achieved through various writings to reinterpret the Quran with their respective tendencies. The *tafsir* texts in various Islamic magazines provide distinctive nuances to understand the messages of the al-Quran. As one of the journalism products, the concept has a different tendency from the previous interpretation products, which are dominated by books. Through this perspective, it is not only addressed with the approach of *tafsir* science but also integrated with journalism and communication.

This study aimed to explore the influence of journalism practices in shaping the characteristics of the Quranic exegesis (*tafsir*) in three magazines published from 1970 to 1980, namely Ashri, Panji Masyarakat, and Suara Muhammadiyah, by using the theory of meta-journalism.

Journalism of the *Tafsir* of the Quran: A Meta-Journalism Approach

The existence of the *tafsir* of the Quran in Islamic magazines is motivated by the urgency of disseminating religious information to society.⁶ For this reason, it requires an understanding of social issues and media language following the logic of the society in which the media is produced. Therefore, a multi-disciplinary approach is needed.

⁵ Ali Ahmad Hamdani, "Tafsir Al Qur'an Dalam Media Massa Islam Indonesia (Telaah Teks-Teks Tafsir Dalam Majalah Suara Muhammadiyah Dan Suara Hidayatullah Tahun 2000)," Master Thesis (Yogyakarta: UIN Sunan Kalijaga, 2006).

⁶ D.I. Ansusa Putra, Mohammad Hidayatullah, "The roles of technology in al-Quran exegesis in Indonesia", *Technology in Society* 63 (2020).

In this regard, the journalism approach is considered capable of systematically comprehending *tafsir* within Islamic magazines.

Based on the lexicon formulated about communication, journalism is collecting, writing, editing, and disseminating news, words, and essays for newspapers, magazines, as well as other mass media such as radio and television.⁷ Fraser. Bond F, in “An Introduction to Journalism,” stated that journalism makes and reviews news to groups of observers.⁸ Subsequently, Roland E. Wolseley, in “Understanding Magazines,” reported that the concept is the systematic and reliable collection, writing, interpretation, processing, and dissemination of general information, observer opinions, and entertainment for publication in newspapers, magazines, as well as broadcast on broadcasting stations.⁹

However, the definition above only accommodates journalism activities. The phenomenon of the *tafsir* of the Quran in Islamic magazines does not only contain journalism activities. It also features the construction of discourse surrounding the context in which the activities occur. Therefore, the theory of Metajournalism can be used to examine both concepts.¹⁰

The theory of meta-journalism proposed by Matt Carlson is a combination of journalism form and its discourse. It starts with a general view of discourse not as a mere expression but as a force that organizes and limits how social phenomena are understood. Discourse provides a shared articulation of cultural, social, and religious understandings. Fiske (1994) presented the concept as “composed and structured, determined by its social relations and affecting them.”¹¹ This definition highlights discourse as a structure of meaning and action constantly recreated through actors’ speech. Furthermore, it is not entirely determined by external forces but allows for an agency. It

⁷ M. Deuze & T. Witschge, “Beyond Journalism: Theorizing the Transformation of Journalism,” *Journalism* 19, 2 (2018), pp. 165–181.

⁸ F. Fraser Bond, *An Introduction to Journalism* (London: Macmillan, 1961).

⁹ Roland E. Wolseley, “Magazine Journalism,” *Journalism & Mass Communication Quarterly* 25, 3.

¹⁰ Matt Carlson, “Metajournalistic Discourse and the Meanings of Journalism: Definitional Control, Boundary Work, and Legitimation,” *Communication Theory* 26, 4 (2016).

¹¹ Elfriede Fürsich, “Lifestyle Journalism As Popular Journalism,” *Journalism Practice* 6, 1 (2012), pp. 12-25.

changes and transforms with new articulations through emerging understandings and material changes. This vision aligns with Foucault's view as a site where power and knowledge come together through "a series of tactical discontinuous segments" whose functions are not uniform or stable."¹²

Discourse consists of discrete speech territories expressed by various actors that shape and delimit meanings, identities, and conceptual boundaries. This general conception positions journalism not as a stable entity but as a set of standardized practices embedded in a network of sometimes overlapping, conflicting discourses that produce social meaning. The meta-journalism discourse conditions how news should be understood by providing interpretive structures making individual items of information comprehensible at the micro and macro levels. Understanding this discursive study requires attention to the conditions of journalism, the actors involved, and the process of interpretation in the place where the discourse grows. The discourse theory can be divided into two parts. The first part identifies the underlying premise of journalism as a culture-dependent, socio-religious practice. This is followed by examining the actors, audiences, and topics that comprise the discourse field of meta-journalism. Finally, the outcomes of the discourse will be theorized through three interpretive processes, namely definitional control, boundary work, and legitimization.¹³

It can be concluded that the first step in the meta-journalistic procedure is to identify the discursive components of metajournalistic which can be divided into 3: first, metajournalistic discourse arises from journalistic and non-journalistic actors. Second, metajournalistic discourse occurs in journalistic and non-journalistic sites. Third, the topics of metajournalistic discourse have reactive and generative origins.

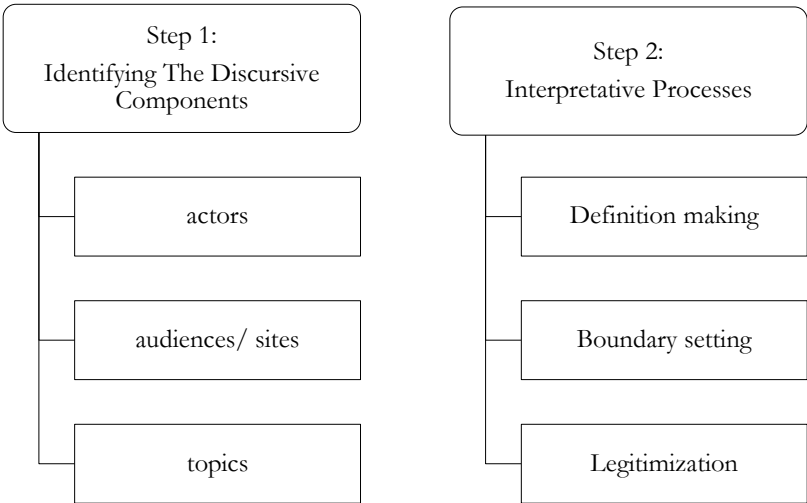
In the next step of meta-journalism is to theorize how public utterances about journalism shape ways in which journalism is understood, executed, and consumed. In this regard, there are 3 interpretative processes: definition making, boundary setting, and legitimization.

¹² Vernon W. Cisney, "Foucault Studies," *Foucault Studies* 17 (2014).

¹³ Anon, "Matt Carlson, Journalistic Authority: Legitimizing News in the Digital Era," *International Journal of Communication* 13 (2019).

In the framework of meta-journalism theory, the phenomenon of Quranic interpretation in Islamic magazines is a condition of how the Quran should be understood by providing an interpretative structure at the micro and macro levels. Therefore, this is called journalism of Quranic exegesis, and the concept is understood as activities disseminated through the press.

Figure I: Meta-journalistic procedures



Journalism places the *tafsir* of the Quran as a cultural practice required to convey valid information about the world to explain how the meaning. Various actors within and outside journalism compete to construct, reaffirm, and even challenge the boundaries of acceptable practices and the limits of what can and cannot be carried out. Based on the premise that journalism is varied, context-dependent, and produced through social relations, this study proposes the *tafsir* of the Quran linking actors, audiences, as well as topic components with processes of definition-making, boundary work, and legitimization.

Journalism of the *tafsir* of the Quran seeks to convey the message of the Quran that is well packaged and beautiful for people to accept the results. In addition, this uses various forms and discourses of journalism to convey the message of the Al-Quran. *Tafsir* Al-Quran is an instrument that has a very strong effect in conveying the Quran message through journalism words and methods.

This theory is very relevant because it has the same object that combines the form and discourse of journalism. In this study, journalism in the *tafsir* of the Quran can be categorized as a form of journalism that produces certain discourses appropriate to the social, societal, and religious context. This theory also views discourse as limited to expression and the power to understand social phenomena and all their articulations. At this point, study on journalism in the *tafsir* of the Quran is also aimed at understanding and even constructing the social phenomena of a society to produce meanings and interpretations appropriate to the times.

The Discursive Components of Metajournalistic in the Islamic Magazines

Metajournalistic analysis proposes a comprehensive perspective on discourse and issues in journalistic activities that urgently requires a clearer view of the components and organization of this discursive field. This section proposes three key components for breaking down the metajournalistic discourse field into its constituent parts: actors, sites/audiences, and topics.

Within Islamic magazines, Journalism of *Quranic* exegesis also has a discursive component to break down the field of metajournalistic discourse into these three constituent parts. Each magazine has different actors, audiences, and topics to deliver. These components are mentioned in the background aspects of publishing, the technical dynamics of preparation, and the audience of readers, listeners, or viewers. These metajournalistic components are clearly recorded in the Journalism of the *tafsir* of the Quran in Islamic magazines.

Identifying Actors on Journalism of the Tafsir of the Quran

Actors of Journalism of *tafsir* follows the logic of print journalism influenced by verbal and visual actors. Verbal emphasizes the actors to the ability to choose and arrange words in a series of sentences, ineffective and communicative paragraphs. Meanwhile, visual shows the ability to organize, place, and design layouts or things related to appearance.¹⁴

¹⁴ Linda McLoughli, *The Language of Magazines* (London: Routledge, 2003), p. 25

Actors of Journalism of *tafsir* follows the logic of print journalism concerning language style and word choice. It contains Islamic values and should also be presented in clear and accurate language. In addition, it is presented to arouse interest and appetite for reading, including distinguishing the *tafsir* of the Quran in Islamic magazines from other media. Journalism of *tafsir* should be correct and packaged in interesting language and presentation. Meanwhile, other media usually presents it in a monotonous and less interesting form.

Actors of Journalism of *tafsir* in *Ashri*, *Panji Masyarakat*, and *Suara Muhammadiyah* magazine discuss certain themes related to development discourse, spirituality, and *da'wah*. The actors of three magazines have thematic Islamic studies columns that quote verses of the Quran and hadith. In addition, there is also an interpretation of the letter printed in a special rubric entitled *Tafsir Quran Praktis*, *Ruang Tafsir*, and *Tafsir Wahyu Illahi* by Kahar Masyhur, Hamdullah Harun, and HA Malik Ahmad in *Panji Masyarka*, *Ashri*, and *Suara Muhammadiyah* magazines, respectively. Moreover, there is also a poetic corner of the translation of the Quran, hosted by Muhammad Dipenogoro. These two forms of Al-Quranic journalism in the science of *tafsir* can be categorized as thematic *tafsir*.

Concerning the Journalism of *Quranic* exegesis, the important figure of *Ashri* Magazine is Prof. Mukti Ali (Minister of Religious Affairs of Indonesia from 1971-1978).¹⁵ *Ashri* magazine is published monthly. It was first published in August 1972 in Jakarta with a publication permit 01.325/SK/DIRDJEN-PG/SIT/1972. According to the editor, the word *Ashri* is quoted from the name of the 103rd *surah* in the Quran, *surah al-'Ashr* means time. M. Saleh Sjoehoed, as editor-in-chief, explained the correlation between the magazine's naming and *surat al-'Ashr*. In the editor's introductory letter, *Ashri* magazine is an effort of righteous deeds to use time, an invitation for every Muslim to remain productive. It invites intellectuals, scholars, and preachers to contribute their knowledge to the wider society.¹⁶ However, when viewed from its mission, the name *Ashri* can be understood to be derived from Arabic, which means modern and contemporary. *Ashri* Magazine discusses themes related to development discourse, people's spirituality, and

¹⁵ Halimah Dja'far, "Modernisasi Keagamaan Islam di Indonesia: Tela'ah Pemikiran A. Mukti Ali," *Kontekstualita Jurnal Penelitian Sosial Keagamaan* 21, 2 (2006).

¹⁶ *Ashri* Islam and Development Magazine, Issue 3 (August 1972)

da'wah. Meanwhile, there is also *Tafsir persurat* which is printed in a special rubric entitled *Ruang tafsir*.

Second, *Panji Masyarakat* is a magazine that is not affiliated with or dependent on any group. It was invented on June 15, 1959, led by Hamka and three of the friends, KH Faqih Usman, Jusuf Abdullah Puar, and H.M. Joesoef Ahmad. This magazine focuses on important discourses in Islamic renewal in religious politics, education, economics, and thoughts or concepts of social ideals and interpretation. However, *Panji Masyarakat* magazine also raised themes of culture and politics and did not forget about the hot issues of its time. Rubrics include *Adab Rasul*, *Aktualita*, *Bintang Zaman*, *Cakrawala*, *Mutiara*, *Muzakarah*, *Religious Experience*, *Relung*, and *Tafsir*.

Third, *Suara Muhammadiyah* is the official magazine of the Muhammadiyah Central Leadership. It was pioneered by K.H. Ahmad Dahlan and H. Fachroddin and was first published in Dhulhijjah 1333 H (1915 AD). The first editor-in-chief (*hoofdredacteur*) was H. Fachroddin, and the editorial board (*redacteurs*) consisted of H. Ahmad Dahlan, H.M. Hisjam, R.H. Djalil, M. Siradj, Soemodirdjo, Djojosugito, and R.H. Hadjid. Meanwhile, the Administrative manager was H.M. Ma'roef, assisted by Achsan B. Wadana. Furthermore, *Suara Muhammadiyah* was first published as a monthly magazine in Javanese under the management of the *Taman Pustaka Hoofdbestuur* (HB) Section of Muhammadiyah Yogyakarta. This magazine only contained religious matters such as *tabarah*, prayer, the book of fasting, and the issue of Zakat.

Each issue of *Suara Muhammadiyah* consists of 17 pages, and the list includes the title page, heart-to-heart, Muhammadiyah central edict, renewal, regional consultation, *majlis tabligh* room, *majlis* economy room, illustrated page, Aisiyah column, and newsletters. Since the 60s, the magazine began to feature *tarikh* stories under "Naviri." This rubric features many stories of the prophets and their companions, short writings, literary essays, and poetry rubric. The poems published were entitled "Api Revolusi di Tanah Air" by Maria Amin and "Kepada Siapa" by Abdul Muin. Meanwhile, *Suara Muhammadiyah* always included a poetry section every time it was published. After Mohammad Diponegoro became the editor, the loading of the poetry section was reduced and replaced with the rubric "Poeticization of the Al-Quran," which continued for about a decade. From the mid-1980s until 1997, *Suara Muhammadiyah* published a general literary section.

However, since Indonesia experienced the monetary crisis in 1998, the literary section was eliminated and replaced with a cultural section.

Metajournalism Occurs in Islamic Magazine Sites and Audiences

Islamic magazine have certain goals to spread their mission and ideas.¹⁷ Each magazine adapts its journalism message and ideas to its intended audience. As such, having a thorough understanding of the audience is crucial so that it can adapt the messages to best suit of the audiences' needs. The three Islamic magazines, *Ashri Magazine*, *Pandji Masyarakat*, and *Suara Muhammadiyah*, show different audience characteristics. So the delivery of ideas and discourse is also carried out in different ways.

Journalism of tafsir in *Ashri* addressed the audience towards modern Muslims. This can be concluded from the choice of words and discourse construction displayed. Besides, official name of *Ashri* magazine called *Ashri: Madjalah Islam dan Pembangunan* (the Magazine of Islam and Development). *Panji Masyarakat* has the slogan "a mid-month magazine spreading science and culture for da'wah and ummat development." So in many cases *Ashri* Magazine is intended for moderate and educated Muslim communities.

At the end of the introduction, the editorial team quotes Prof. Mukti Ali as saying: "The essence of development is for humans in all their totality. "Human development only has great meaning and benefit when welfare is achieved physically and mentally".¹⁸ The ideas conveyed in *Ashri* magazine balance the interests of the world and the hereafter. This expression adequately describes the direction of the moderate and educated Muslim audience addressed by *Ashri* magazine.

Another side, *Pandji Masyarakat* magazine addressed Muslim intellectual and revival as the main audiences.¹⁹ It can be seen in the motivation background is directed to enhance the awareness and intelligence of society from all threats and to achieve divinely approved

¹⁷ Mansoure Ebrahimi Sarwan and Kamaruzaman Yusof, "Al-Imam Magazine (1906-1908): The Study of Kaum Muda's Thought on Islamic Education Renewal in Southeast Asia," *Journal of Critical Reviews* 7, 11 (2020), pp. 499-503.

¹⁸ *Ashri* Islam and Development Magazine, Issue 3 (August 1972)

¹⁹ Burhanuddin Yusuf, "Mengungkit Batang Terpendam: Khazanah Pemikiran Buya Hamka Dalam Pendidikan," *Jurnal studi Agama Islam Dan Kebudayaan* 1, 1 (2022), p. 41-50.

struggles. In line with its motto, “Spread culture and knowledge in harmony with the struggle for reform and modernization of Islam.” *Panji Masyarakat* is expected to answer modernization problems related to the enlightenment movement toward Islamic society. The renewal and modernization can be seen from the columns and articles, which provide attitudes and views about various events in society as well as solutions and advice as a way of life for Muslims regarding social life following Islamic teachings. Accordingly, this magazine is one of the Indonesian modernization movements seen from its role and participation in providing reformist ideas and innovations.²⁰

Meanwhile, *Suara Muhammadiyah* targets the general public and embraces all social classes. According to Deni Fitria, this magazine voices Islamic preaching for the advancement of the nation and state in line with the development of times. It also recognizes the advancement of Islamic views for the people, nation, and state. The contents spread a cosmopolitan and *Islam rahmatan lil'alam* viewpoint.²¹ the publication of *Suara Muhammadiyah* is intended as a mouthpiece or means of proselytizing the organization.

The Topics of Metajournalism to Respond and Generative the Religious Origins

The type of Journalism of the *tafsir* of the *Quran* in *Ashri*, *Panji Masyarakat*, and *Suara Muhammadiyah* magazine can be categorized as one type of Development Journalism, which emerged in the modern period. It mainly focuses on improving the welfare of the general public and society.²² It emphasizes ideas, programs, activities, policies, and events related to the interaction between the government and its people. Development Journalism plays an important role in shedding light on aspects of society that need to be voiced, especially in underdeveloped areas and their struggles against poverty, education, health, and other neglected aspects.²³

²⁰ Janet Steele, “Justice and Journalism: Islam and Journalistic Values in Indonesia and Malaysia,” *Journalism* 12, 5 (2011), pp. 533–549.

²¹ Deni Fitria, “Perubahan Majalah Panji Masyarakat Sebelum Dan Sesudah Pembredelan 1959-1967,” Master Thesis (Bandung: UIN Sunan Gunung Djati, 2017).

²² Christine L. Ogan, “Development Journalism/Communication: the Status of the Concept,” *Gazette* 29, 1–2, (1982), pp. 3–13.

²³ Yusuf Kalyango Jr., Folker Hanusch, Jyotika Ramaprasad, Terje Skjerdal, Mohd Safar Hasim, Nurhaya Muchtar, Mohammad Sahid Ullah, Levi Zeleza Manda & Sarah

The original idea of development journalism is the critical and independent evaluation of the development process. Over the years, calls have been made to standardize the notion of the concept. It takes the role of interventionists and government watchdogs to ensure openness and honesty, as well as within this range are many more variants or combinations of development journalism. Furthermore, there is agreement on some of the essentials for development journalism, emphasizing the development process to bring about social change.²⁴

In addition, the form of development journalism in the three Islamic magazines can be seen in each edition's editorial preface. *First*, *Ashri* Magazine, when it was first published, explicitly stated that the publication aims to support the government's development.²⁵ It relates to spirituality and morality since physical development is not enough to become a developed nation. The editors gave an example of a western civilization that was successful with physical progress but was not accompanied by moral and spiritual progress.

Second, *Panji Masyarakat* is a magazine focused on people development from a different approach than *Ashri*. As one mass media focused on Islamic values, it values spiritual development by promoting Islamic renewal or modernization thoughts. Study conducted by Aprini Erlina in "The History of the Growth of Islamic Press in Indonesia: A Study of *Panji Masyarakat* during the leadership of Prof. Dr. Hamka (1959-1967)" explained that *Panji Masyarakat* is media for spreading the ideas of renewal among Muslim intellectuals.^{26,27}

Third, *Suara Muhammadiyah* Magazine directs journalism of development as a response to the economic policies implemented by President Soeharto consisting of stabilization followed by economic

Bomkapre Kamara, "Journalists' Development Journalism Role Perceptions," *Journalism Studies* 18, 5 (2017), pp. 576-594.

²⁴ V. Eshwar Anan, "Development Journalism: A Catalyst for Positive Change," *Procedia - Social and Behavioral Sciences* 157 (2014), pp. 210-225.

²⁵ *Ashri* Islam and Development Magazine, Issue 3 (August 1972).

²⁶ Aprini Erlina, "Sejarah Pertumbuhan Pers Islam Indonesia Studi Kasus *Panji Masyarakat* Pada Masa Kepemimpinan Prof. Dr. Hamka (1959-1981)," Master Thesis (Jakarta: UIN Syarif Hidayatullah, 2006), p. 50

²⁷ Muhammad Zuhdi, "Modernization of Indonesian Islamic Schools' Curricula, 1945-2003," *International Journal of Inclusive Education* 10, 4-5 (2006), pp. 415-427.

rehabilitation, development, price, and food policies. *Suara Muhammadiyah* responds to the idea of Islamic modernization and considers it in line with the modern orientation of the organization.²⁸ However, although those three Islamic magazines have different development journalism approaches, they still include the Qur'an interpretations to support the spiritual development of Islamic society (see table 1).

Table 1: List of verses that appear in two editions of each magazine

No	Islamic Magazine	Al-Quran Verse
1.	Ashri	Al-Fatihah 1-7; ali Imran 64; an-Nahl 125; Arrum 41; al-Maidah 2; Assajadah 34; al-Maidah 8; Ibrahim 37; Assaf 102-107; al-Kauthar 1-3; al-Hajj 37; al-Takwir 1-29; al-Ikhlash 1-5; Shad 65; al-Anbiya 22; Abasa 80; ²⁹
2.	Panji Masyarakat	al-Haj 77-78; al-Anbiya 59-63; al-Anfal 62; al-Hujarat 10; al-Anfal 63; al-Mu'minin 53; al-Hasyr 13; An-Nisa 58; al-Zukhruf 10-12; ali Imran 102, 104, 112, al-A'raf 54; Hud 6. ³⁰
3.	Suara Muhammadiyah	Ali Imran 100-103; al-Baqarah 282-283; al-Bayyinah 1-8; ³¹

Interpretive Processes of Islamic Magazines Discourses

After connecting the premises about journalism with this mapping of the discursive terrain, the next step is to theorize how public utterances about journalism shape ways in which journalism is understood, executed, and consumed. In undertaking this task, the following sections outline three interpretive processes: definition-making, boundary-setting, and legitimization.

²⁸ Sriyanto, "Modernism of Islam, A Descriptive Historical Analysis," 4th International Conference the Community Development in ASEAN (2017).

²⁹ Ashri Islam and Development Magazine, Issue 3 (August 1972).

³⁰ Panji Masyarakat, Issue 233 (October 15, 1977) and Issue 295 (May 15, 1980).

³¹ Suara Muhammadiyah Issue 2 (January 1979) and Issue 20 (October 1977)

First process: Making the Definition of Developmentalism in the Islamic Magazine

As is known, the 1970-1990 period was the development phase in Indonesia.³² Suharto, the second president who held office, is widely known as the father of development.³³ Walt Whitman Rostow, in his development theory, known as the five-stage scheme, opposed traditionalism. Rostow stated that society is essentially traditional, and traditionalism rejects development. Therefore, traditional ideas and practices in society should be changed into modern ideas.³⁴ Modernization is then an absolute necessity as a prerequisite for achieving developmentalism. Additionally, Mansour Fakieh, a developmentalist, believed that everything towards change could be achieved by removing traditionalism because it is contrary to the ideas and practices of development.³⁵

As a developmentalist regime, the New Order government portrayed the development of Indonesia in the 1970-1980s with the understanding to address various issues such as poverty, disadvantages, and economic and industrial problems. Furthermore, the government and various social institutions built a narrative to combat traditionalist ideas and practices believed to hinder development.

The developmentalism discourse in three Islamic magazines is supported by the dissemination of Quranic exegesis journalism. This is due to the awareness that the starting point for the need for contemporary reading is based on efforts to create an atmosphere of interpretation within the framework of broader human knowledge and specifically placed in a modern context.³⁶ This can be achieved by distinguishing between two different forms of religious discourse. On

³² Edward Aspinall and Greg Fealy, "Introduction: Soeharto's New Order and Its Legacy," Soeharto's New Order and Its Legacy: Essays in Honour of Harold Crouch, edited by Edward Aspinall and Greg Fealy (Australia: ANU Press, 2010).

³³ Koichi Kawamura, "Indonesia's Development Policy in Historical Perspective," JICA-IDE Joint workshop on Indonesia Development Strategy and Future Direction of JICA Assistance in Indonesia.

³⁴ Walt Whitman Rostow, "The Stages of Economic Growth," The Economic History Review, New Series 12, 1 (1959), pp. 1-16.

³⁵ Anggraini Miftachur Rochmah, "Mansour Fakh Dan Transformasi Sosial (Studi pemikiran Mansour Fakh mengenai Transformasi Sosial di Indonesia)," (2007), p. 42

³⁶ Humaira Ahmad, "Mapping Neo-Modern and Postmodern Qur'anic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun, 2023," *Religions* 14, 5, p. 595.

one level, there is a human understanding of the divine reality, which is about something eternal, permanent, and absolute. Meanwhile, there is a human understanding of reality on another level, which is profane, changeable, partial, and relative. It is constantly developing and improving as the product of interaction with the intellectual paradigm in a certain human society. Moreover, the capacity of humans to absorb such complex divine reality increases with the progress and achievements of science, especially knowledge about information, telecommunications, print, and electronic media.³⁷

In addition, mass media are considered an efficient and effective information dissemination channel. In an effective point, its persuasive power can penetrate the senses and thoughts of readers or listeners. The wide reach can get millions or even hundreds of millions of people geographically scattered in various places and atmospheres. Therefore, it can shape mass opinion on a massive scale, framing the map of knowledge, experience, and every targeted communicator.³⁸

The journalism of the *tafsir* of the Quran has a significant role in shaping the life patterns of a society, including providing knowledge and framing religious experiences. Although religion is born in a transcendental dimension, the experiences are largely on the plane of profane life, requiring a transformative process from spreading messages to shaping attitudes and changing behaviors. From this aspect, the press is a relatively more capable medium to spread such messages.³⁹ However, society greatly influences mass media, as seen in the tendency to accommodate the masses' desires. There is a "necessity" to change the orientation when there is a change in public tendencies. Therefore, society, in turn, colors and determines the direction of the mass media that grows within.⁴⁰

³⁷ K. Septian, *Jurnalisme Kontemporer* (Jakarta: Yayasan Obor Indonesia), 2005; Santana, *Jurnalisme Investigasi* (Jakarta: Yayasan Obor Indonesia, 2004); Sumadiri and AS Haris, *Menulis Artikel dan Tajuk Rencana: Panduan Praktis Penulis & Jurnalis Profesional* (Bandung: Simbiosis Rekatama Media, 2005); Sumadiri and AS Haris, *Jurnalitik Indonesia: Menulis Berita dan Feature: Panduan Praktisi Jurnalis Profesional* (Bandung: Simbiosis Rekatama Media, 2006).

³⁸ Sumairi bin Jamil Radhy, *al-I'lam al-Islamy: Risalatun wa Hadaf* (Makkah al-Mukarramah: Rabithah Alam Islamy, 1417).

³⁹ Al-Qiyadah Al-Sya'biyah Al-Islamiyah Al-Alamiyah, *Nahwa I'lam Al-Islamy* (2000), p. 27; Bassam al-Sibbag, *Al-Da'wah Wa Al-Du'at Bain Al-Waqi' Wa Al-Hadaf* (Damascus: Dar al-Iman, 2000/1420 H).

⁴⁰ al-Sibbag, *Al-Da'wah Wa Al-Du'at Bain Al-Waqi' Wa Al-Hadaf*, p. 59.

Journalism of *tafsir* of the Qur'an indicates that efforts are underway to respond to society's tendencies in religious life. The vibrant religious life in Indonesia needs a positive response from various groups, including journalists and intellectuals. Furthermore, issues related to religious understanding, renewal of Islamic thoughts, people's aspirations, and others can be understood and socialized through this Journalism.⁴¹

Several contributions of journalism of Quranic interpretation (*tafsir*) to the media development discourse in the 1970-1980s include:

First, Religious Modernization. The three journalists of *Tafsir* Al-Quran in Islamic magazines agree on accepting modernization in Islamic thought, although they have different approaches. In the *Ashri* magazine, Mukti Ali and Harun Nasution are figures who often fill the sections' columns. This magazine understands modernization as a term from the West that needs to be adopted in the Islamic civilization. The ideas and concepts are greatly influenced by science, impacting the existence of religion. On the other hand, *Ashri* magazine advocates for a different modernization penetration in the Islamic world, especially in Indonesia.

Modernization is portrayed as an idea that does not contradict the values of the Quran. The Quran verses encourage Muslims to use the reason granted by Allah to humans and follow the teachings of Prophet Muhammad to seek knowledge continuously. In addition, it encourages referencing the Quran and Hadith. The modernization movement's essence is returning to the Quran and Hadith and opening the door to *ijtihad*. This understanding is also conveyed in the *Suara Muhammadiyah* magazine, where opening the door to *ijtihad* is one of the Muhammadiyah's main principles. In contrast, the journalism of *tafsir* in the *Panji Masyarakat* magazine also states that modernization is compatible with Islamic values, but it warns against being too progressive or even liberal to achieve modernity. It accepts the ideas of modernity that align with Islamic values but rejects the Westernization attitude to being modern.

The ideas of modernization in Islam in the narratives of journalism of *tafsir* in the three Islamic magazines make the idea of modernization accepted without significant debate. This influenced the direction of the development of Islamic thought in Indonesia.

⁴¹ Asep Saiful Muhtadi and Sri Handayani (eds), *Dakwah Kontemporer: Pola Alternatif Dakwah Melalui Televisi* (Bandung: Pusdai Press, 2000), p. 67.

Second, Da'wah on Film, music, and Fashion. The interpretation of the Quran in journalism about music, film, and fashion became a hot topic in the 1980s. In the context of developmentalism, music, film, and fashion are important industries in national development. However, traditional Muslims believe these three forms of entertainment can hinder these goals. In traditional Islamic thinking, they are considered *haram* and Western products that can reduce Islamic values.⁴²

Therefore, the journalism of the *tafsir* of the Quran in these three Islamic magazines agreed to modernize Muslim views by making film, music, and fashion as a means of *da'wah*. For example, *Panji Masyarakat* and *Ashri* magazines promote music as a means of *da'wah*. Music is depicted as a positive thing, quoting Al-Ghazali's statement: "music is food for the soul." According to M.A. Badhawi and Amura, the Quran informs that beauty is the nature of man and should be practiced by Muslims. Film, music, and fashion are arts that serve as a source of beauty for humans and refresh the soul.⁴³

Music, film, and fashion are beneficial arts, especially for human life, which cannot be denied. Like other arts, music can smooth feelings (soul), which is very important to beautify a harmonious social atmosphere. Therefore, it can increase human imagination, which is necessary to create great works for society.

Music, film, and fashion are described as arts that benefit every aspect of life, inspiring policymakers, entrepreneurs, educators, and others as means of revival and drive to achieving goals. These arts are categorized as neutral media, similar to science, where positive and negative values depend on different purposes. Therefore, it can be directed as Islamic *da'wah* instruments to implement the goals of planting values. These modern *da'wah* tools are considered very effective in reaching the target, similar to *da'wah*, through the pulpit, assemblies, and study groups. The resonance of the journalism of *tafsir* on the issue of music, film, and fashion has significantly impacted people's thoughtpatterns and modernized the views of society.

⁴² Ms. Zora Hesova, "Scheler and Ghazālī: Explorations of the Finality of Knowledge Between East and West," *Journal of Islamic Thought and Civilization* 1, 2 (2011), pp. 89-102.

⁴³ *Panji Masyarakat* No. 231 (October 15, 1977), p. 37.

Second process: Boundary-Setting

In this process, actors involved in metajournalism delimit the spaces in which these practices occur through an interpretation process called boundary work. Boundaries are powerful social constructs that influence the distribution of resources as well as the allotment of “epistemic authority,” which is similar to the definition of cultural authority. Actors construct boundaries through metajournalistic discourse either directly through explicit categorization or implicitly through assumptions embedded in journalistic talk. Much metajournalistic discourse is concerned with boundary work, as various actors continually create and remake the boundaries of acceptable practice through their interpretive work. Comparative and historical perspectives explain how boundaries vary across space and time.

Panji Masyarakat, *Suara Muhammadiyah*, and *Ashri* magazines reveal the construction of boundaries is consistently built both implicitly and explicitly. This can be seen from the keywords that appear continuously, thus forming a boundary paradigm. Most likely, these boundaries will influence readers in categorizing the values upheld in the reality of modern society. Based on the observation, several keywords often appear in the construction of narratives in the observed Islamic magazines as shown in table 2.

Table 2: Keywords that appear in two topics of each magazine

No	Keywords	Ashri Magazine ⁴⁴	Panji Masyarakat Magazine ⁴⁵	Suara Muhammadiyah Magazine ⁴⁶
1.	Human	48	16	12
2.	Islam	42	35	17
3.	Development	25	5	1
4.	Religion	25	21	3
5.	Society (<i>Ummat</i>)	13	32	19
6.	Da’wah	7	18	0
7.	Harmony	6	0	0
8.	Modern	2	2	1
9.	World and Hereafter	2	0	0

⁴⁴ Ashri Islam and Development Magazine, Issue 3 (August 1972).

⁴⁵ Panji Masyarakat, Issue 233 (October 15, 1977) and Issue 295 (May 15, 1980).

⁴⁶ Suara Muhammadiyah Issue 2 (January 1979) and Issue 20 (October 1977)

No	Keywords	Ashri Magazine ⁴⁴	Panji Masyarakat Magazine ⁴⁵	Suara Muhammadiyah Magazine ⁴⁶
10.	Science and Technology	1	2	10
11.	Rich and Poor	5	3	1

The table above explains that the three Islamic magazines place the discussion of social order as the main theme in journalism on Al-Quran interpretation. However, this social order is limited by Islamic values such as Islam, *da'wah*, the *ummah*, this world and the hereafter. This certainly limits readers in categorizing the values that must be upheld to become a modern Muslim. That, humans as social creatures are required to actualize themselves in society following Islamic values. It is not just a free social order construct because it must be limited and in accordance with Islam. Apart from that, the social order in journalism on Quranic interpretation in the three Islamic magazines is aimed at *da'wah*.

However, these magazines continue to carry out its mission of *da'wah*, *amar ma'ruf nahi munkar*, towards the reality of a society that does not align with Islamic values. For example, the "Hikmah" column in 2004 had *da'wah* content and can be categorized into creed, *shari'ah*, and morals. The message related to the creed field is only shown in terms of faith in Allah SWT. Meanwhile, other aspects of faith and its application have not been touched, as well as the message related to the *shari'ah* field is divided into worship and social interaction. The aspect of worship contains advice to seek knowledge (study) and remember Allah SWT. Social interaction covers giving charity, equality, and justice between men and women as well as the advice to carry out *da'wah* activities. The message related to the morals field includes parents' morals towards their children, themselves, the creator, and others.

The terminology of *da'wah* in Islam *Da'wah* is closely related to social order and humanity. *Da'wah* is a manifestation of Islamic teachings and has become a phenomenon in itself in people's lives. This phenomenon of *da'wah* can then be observed as an effort to achieve the changes desired by the *da'wah* itself. The social change referred to is related to the formation of a community that is oriented towards worldly life and the hereafter.

Third Process: Legitimization

Making definitions and setting boundaries is an important process in the journalism process. However, both aspects cannot work properly without legitimization. The third interpretative process occurs through metajournalistic discourse which is built by legitimizing certain news actors, forms, and norms. In the journalism process, the legitimization of information will depend on the shared belief that the news is a legitimate form of knowledge. Therefore, the mixing of news forms and conventions indicates the extent to which legitimacy operates not at the specific level of a story but at the general level of its formal characteristics.⁴⁷

The establishment of the legitimacy of journalism on the interpretation of the Quran in Islamic magazines has worked very well. This can be seen in the public's response to the idea of modernization among Muslim communities. This response indicates a paradigm shift among Indonesian Muslims in viewing modernization and modernity, especially in 1970-1980. Previously, resistance to modernity and modernization occurred among Indonesian Muslim communities. The Indonesian Muslim community, which is dominated by traditionalists, is reluctant to accept social expressions with modern nuances. This makes the Muslim community lag behind in the development of science.

Scholars note that at the end of the New Order era, Muslim society had accepted modernization and even participated in it. The influence of modernization in Muslim society can be seen from the social aspect where there is an urbanization movement and community mobilization with an urban dimension. With the influence of modernization entering Indonesian Muslim society, there have been changes in attitudes and behavior that have had a positive impact. Currently Indonesian people have followed many modern trends in terms of fashion, lifestyle and consumption. However, these changes and the modernization process have not abandoned their identity as Muslims. The emergence of *hijab* fashion, religious films, religious music which developed after the New Order era is clear evidence of the legitimacy of journalism on the Quranic interpretation in Islamic magazines in Indonesian Muslims.

⁴⁷ K. G. Barnhurst & J. C. Nerone, *The Form of News: A History*. New York: Guilford Press, 2001).

Journalism of Quranic Exegesis in Terms of Meta-Journalism on Islamic Magazines

Based on a previous description reveals that the Journalism of Quranic exegesis in the metajournalistic framework has found compatibility with discursive processes to create a shared understanding of legitimized and validated certain discourses, namely, modernization and developmentalism. The results of this analysis are not just a cause-and-effect proposition, but rather an argument that the material practices of journalism contained in Islamic magazines cannot be separated from the publicly articulated meanings of these practices. The connection between all components and meta-journalistic processes in the process of journalism of Tafsir Al-Quran in Islamic magazines can be seen in the table 3.

Table 3: Analysis of metajournalistic processes in case of Quranic exegesis in Islamic magazines

	Definition	Boundaries	Legitimitazion
Actors	The important figure of <i>Ashri Magazine</i> is Mukti Ali (Minister of Religious Affairs of Indonesia from 1971-1978); <i>Panji Masyarakat</i> is a magazine that is not affiliated with or dependent on any group. It was invented on June 15, 1959, led by Hamka and three of his friends, KH Faqih Usman, Jusuf Abdullah Puar, and H.M. Joesoef Ahmad; <i>Suara Muhammadiyah</i> is the official magazine of the Muhammadiyah	Mukti Ali (Minister of Religious Affairs of Indonesia from 1971-1978) set contest boundaries in the <i>Ashri Magazine</i> ; Prof. Dr. Buya HAMKA (former Chief of MUI set the boundaries of <i>Pandji Masyarakat Magazine</i> ; K.H. Ahmad Dahlan (Founder of Muhammadiyah, a second largest Islamic Organization in Indonesia) set	Muslim community that accepted the modernization and modernity presented by large group of Muslim organization such as Muhammadiyah, ICMI, Nahdatul Ulama, Muslim intellectual, etc

	Definition	Boundaries	Legitimitazion
	Central Leadership. It was pioneered by K.H. Ahmad Dahlan and H. Fachrodin and was first published in Dhulhijjah 1333 H (1915 AD). The first editor-in-chief (hoofdredacteur) was H. Fachrodin, and the editorial board (redacteurs) consisted of H. Ahmad Dahlan, H.M. Hisjam, R.H. Djalil, M. Siradj, Soemodirdjo, Djojosugito, and R.H. Hadjid. Meanwhile, the Administrative manager was H.M. Ma'roef, assisted by Achsan B. Wadana.	the boundaries of <i>Suara Muhammadiyah</i> magazine	
Sites/ Audiences	Islamic magazines address paradigm changes regarding modernity and developmentalism in Muslim society as a whole, only Suara Muhammadiyah	The three Islamic magazines provide clear boundaries to the Muslim community regarding modernity.	The Indonesian Muslim community has convincingly accepted modernity and participated in development and the issue of

	Definition	Boundaries	Legitimitazion
	addresses their views specifically to Muhammadiyah citizens and Muslim society in general	Modernization of Muslim society must be following Islamic values and not modernity without any religious control.	developmentalism promoted by the New Order government by producing a modern lifestyle but still adhering to its Muslim identity.
Topics	Islamic magazines define modernization as a necessity. Modernity is not against religious values. The debate about the absolute fundamental value of theology that represents the traditionalist idea of Islam against modernity is present.	It is not just a free social order construct because it must be limited and in accordance with Islamic values that refer to al-Quran and <i>hadith</i> .	The Indonesian Muslim society can accept these changes and welcome development programs.

The table 3 shows the connectivity of the actors, audiences, and topics of the Quranic exegesis journalism practices in the observed Islamic magazines. In this regard, the Islamic magazines represent Quranic interpretation by defining issues, discourses of modernity, and development based on Islamic values rooted from the Quran and hadith to gain legitimacy from the Indonesian Muslim community in order to accept modernity and to participate development programs promoted by New Order regime as well.

Conclusion

Through the comprehensive analysis conducted across the preceding sections, the article concludes that journalism on the *tafsir* of the Quran has a real existence in Islamic magazines presented by the three most popular Islamic magazines during 1970-1980 in Indonesia.

This Journalism of Quranic exegesis is a unique form of Quranic interpretation that integrates both component and interpretation procedures in the Muslim community. It is proven by the connectivity of the actors, audiences, and common topics that they presented in these Islamic Magazines. Journalism of the tafsir of the Quran carries out interpretation by defining issues and discourses of modernity and development, limiting them to Islamic values contained in the Quran and *Hadith* to gain legitimacy from the Indonesian Muslim community to accept modernity and participate in development programs. Since this finding aims to enrich the Al-Quranic interpretation treasury, journalism can be recommended as one of the tafsir of the Quran in the literature on the development history of *tafsir* throughout the ages.[]

References

- Ahmad, Humaira. "Islamic Tradition and its Defining Characteristics". *Journal of Islamic Thought and Civilization* 3, 1 (2013).
- Ahmad, Humaira. "Mapping Neo-Modern and Postmodern Qur'anic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun". *Religions* 14, 5 (2023).
- Anon. "Matt Carlson. Journalistic Authority: Legitimizing News in the Digital Era." *International Journal of Communication* 13 (2019).
- Anan, V. Eshwar, "Development Journalism: A Catalyst for Positive Change". *Procedia - Social and Behavioral Sciences* 157 (2014).
- Aras, Zakir, Sohirin Mohammad Solihin. "Political Exegesis of the Holy Quran: A Rational and Critical vision". *Al-Jami'ah Journal of Islamic Studies* 60, 1 (2022).
- Aspinall, Edward and Greg Fealy. "Introduction: Soeharto's New Order and Its Legacy". *Soeharto's New Order and Its Legacy: Essays in Honour of Harold Crouch* (Australia: ANU Press, 2010).
- Barnhurst, K. G. & J. C. Nerone. *The Form of News: A History*. New York: Guilford Press, 2001.
- Bond, F. Fraser. *An Introduction to Journalism*. Londong: Macmillan, 1961.

- Carlson, Matt. "Metajournalistic Discourse and the Meanings of Journalism: Definitional Control, Boundary Work, and Legitimation". *Communication Theory* 26, 4 (2016).
- Cisney, Vernon W. "Foucault Studies". *Foucault Studies* 17 (2014).
- Cypher, James M. "The Origins of Developmentalist Theory". *International Journal of Political Economy* 43, 4 (2014).
- Dja'far, Halimah. "Modernisasi Keagamaan Islam di Indonesia (Tela'ah Pemikiran A. Mukti Ali)". *Kontekstualita Jurnal Penelitian Sosial Keagamaan* 21, 2 (2006).
- Deuze, M. & T. Witschge. "Beyond Journalism: Theorizing the transformation of journalism". *Journalism* 19, 2 (2018).
- Erlina, Aprini. "Sejarah Pertumbuhan Pers Islam Indonesia Studi Kasus Panji Masyarakat Pada Masa Kepemimpinan Prof. Dr. Hamka (1959-1981)". Bachelor Thesis (Jakarta: UIN Syarif Hidayatullah, 2006), p. 50.
- Fikriyati, Ulya. "Evolusi Madrasah Tafsir Al-Qur'an di Mesir: Penelusuran Era dan Tipologi Media". *Mashdar: Jurnal Studi al-Quran dan Hadis* 2, 2 (2020).
- Fürsich, Elfriede. "Lifestyle Journalism as Popular Journalism". *Journalism Practice* 6, 1 (2012).
- Helmiati. "The Development of Quranic Exegesis in Indonesia: A General Typology". *Asia-Pacific Journal on Religion and Society* 2, 1 (2018).
- Hamdani, Ali Ahmad. "Tafsir Al Qur'an Dalam Media Massa Islam Indonesia (Telaah Teks-Teks Tafsir Dalam Majalah Suara Muhammadiyah Dan Suara Hidayatullah Tahun 2000)". Bachelor Thesis (Yogyakarta: UIN Sunan Kalijaga, 2006).
- Hesova, Ms. Zora. "Scheler And Ghazālī: Explorations of the Finality of Knowledge Between East and West". *Journal of Islamic Thought and Civilization* 1, 2 (2011).
- Kalyango, Yusuf Jr., Folker Hanusch, Jyotika Ramaprasad, Terje Skjerdal, Mohd Safar Hasim, Nurhaya Muchtar, Mohammad Sahid Ullah, Levi Zeleza Manda, & Sarah Bomkapre Kamara.

- “Journalists’ Development Journalism Role Perceptions”. *Journalism Studies* 18, 5 (2017).
- Kawamura, Koichi. “Indonesia’s Development Policy in Historical Perspective”. JICA-IDE Join workshop on Indonesia Development Strategy and Future Direction of JICA Assistance in Indonesia.
- Lukman, Fadhli. Digital Hermeneutics and A New Face of The Qur`an Commentary: The Qur`an in Indonesian`s Facebook, *Al-jamiah Journal of Islamic Studies* 56, 1 (2018).
- Munnik, Michael B. “Answering for Islam: Journalistic and Islamic Conceptions of Authority”. *Religions* 10, 7 (2019).
- McLoughli, Linda. *The Language of Magazines*. London: Routledge, 2003.
- Muhtadi, Asep Saiful & Sri Handayani (eds). *Dakwah Kontemporer: Pola Alternatif Dakwah Melalui Televisi*. Bandung: Pusdai Press, 2000.
- Pink, Joanna. “Interpreting The Qur’an Today: Between Tradition and New Media”. <https://www.oasiscenter.eu/en/interpreting-the-quran-today-between-tradition-and-new-media>
- Putra, D.I. Ansusa, Mohammad Hidayaturrehman. “The roles of technology in al-Quran exegesis in Indonesia”. *Technology in Society* 63 (2000).
- Al-Qiyadah Al-Sya'biyah Al-Islamiyah Al-Alamiyah, *Nahwa I'lam Al-Islamy* (2000).
- al-Sibbag, Bassam. *Al-Da'wah Wa Al-Du'at Bain Al-Waqi' Wa Al-Hadaf*. Damascus: Dar al-Iman, 2000.
- Rohmana, Jajang A, Muhamad Zuldin. “Print Culture and Local Islamic Identity in West Java: Qur`anic Commentaries in Sundanese Islamic Magazines (1930-2015)”. *Al-Tabrir: Jurnal Pemikiran Islam* 19, 1 (2019).
- Steele, Janet. “Justice and Journalism: Islam and Journalistic Values in Indonesia and Malaysia”. *Journalism* 12, 5 (2011).

- Sriyanto. "Modernism of Islam, A Descriptive Historical Analysis". 4th International Conference the Community Development in ASEAN (2017)
- Santana, Septian K. *Jurnalisme Kontemporer* (Jakarta: Yayasan Obor Indonesia, 2005).
- Sarwan, Mansoureh Ebrahimi, Kamaruzaman Yusof. "Al-Imam Magazine (1906-1908): The Study of Kaum Muda's Thought on Islamic Education Renewal in Southeast Asia". *Journal of Critical Reviews* 7, 11 (2020).
- Sumadiria, AS Haris. *Jurnalitik Indonsia: Menulis Berita dan Feature: Panduan Praktisi Jurnalis Profesional*. Bandung: Simbiosis Rekatama Media, 2006.
- Yusuf, Burhanuddin. "Mengungkit Batang Terpendam: Khazanah Pemikiran Buya Hamka Dalam Pendidikan". *Jurnal Studi Agama Islam dan Kebudayaan* 1, 1 (2022).