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Negotiating the Meaning of Digital Qur'anic Interpretation: A Phenomenological Study of Iblis and Prophet Zakariya's Prayers on @quranreview

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ABSTRACT

This study examines the contestation of meanings surrounding answered prayers in the digital Qur'anic interpretation presented by the Instagram account @quranreview, particularly through its comparison of the prayers of Iblis and Prophet Zakariya, using Alfred Schutz's social phenomenology. It aims to explain how netizens construct, negotiate, and interpret the meaning of answered prayers through interactions in the comment section. This qualitative study employs a social phenomenological approach. Data were collected through documentation of relevant posts and comments, then analyzed using the concepts of stock of knowledge, because-motives, in-order-to motives, typification, and intersubjectivity. The findings indicate that @quranreview frames the speed or delay of an answered prayer as neither a measure of divine love nor an indicator of one's closeness to God. However, netizens do not receive this message uniformly. Some suggest qualifying the wording, others relate it to their religious knowledge and personal experiences, while some interpret it as encouragement to maintain a positive attitude toward God. These differing responses demonstrate that meanings are shaped through the interaction of the creator's narrative, audiences' existing knowledge, and their lived experiences. Therefore, Instagram's comment section functions as an intersubjective space in which the authority to interpret digital Qur'anic narratives is negotiated rather than passively accepted.

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Introduction

The development of social media has transformed the ways in which Muslim communities interact with the Qur'an. Qur'anic exegesis is no longer studied exclusively through classical texts, educational institutions, or religious gatherings, but is also disseminated through infographics, short videos, and popular narratives circulating on digital platforms. This transformation involves not merely changes in the medium of dissemination but also shifts in the processes of producing, circulating, and receiving religious meanings. In digital spaces, audiences are no longer merely recipients of religious messages; they can also express responses, propose corrections, and construct alternative interpretations (Fahriana, 2025). Several studies have demonstrated that Instagram has become an arena for negotiating religious authority and disseminating more accessible forms of visual Qur'anic interpretation, while simultaneously raising concerns regarding the fragmentation of meaning and the legitimacy of interpretive practices (Lufaefi et al., 2026).

This phenomenon can be observed in an Instagram post by @quranreview, which presents a narrative about Iblis's request for respite and the prayer of Prophet Zakariya. The content establishes a contrast between Iblis's request, which was granted as described in QS al-A'raf [7]: 14–15, and Prophet Zakariya's prayer concerning his supplication for offspring, as narrated, among other passages, in QS al-Anbiya' [21]: 89 and QS Maryam [19]: 2–11. Through this comparison, the content conveys the message that the immediate granting of a prayer does not necessarily indicate Allah's love, just as a prolonged period of waiting does not mean that an individual has been neglected. This narrative raises both theological and existential questions: how does an individual understand prayer when their supplication remains unanswered, while the Qur'anic account illustrates that Iblis's request received a response?

The netizens' responses documented in the screenshots indicate that the message was not received uniformly. Some comments express that the content brought comfort to hearts experiencing anxiety or sadness. Others associate the waiting period for answered prayers with maintaining a positive outlook, placing trust in Allah (*tawakkul*), and having faith in divine decree. However, other comments challenge the content's formulation, question the comparison between Iblis and Prophet Zakariya, and offer alternative theological explanations regarding the granting of prayers. Some users even suggest that the statement concerning the granting of prayers should be qualified by adding the expression "not necessarily" as an indication of Allah's love. These responses demonstrate the presence of acceptance, negotiation, and correction of digital religious messages. Accordingly, the comment section can be understood as a space in which religious meanings are exchanged and contested, rather than merely serving as an indicator of audience agreement.

To understand this process, this study employs Alfred Schutz's social phenomenology. Schutz explains that human actions and meaning-making are rooted in the lifeworld, biographical experiences, and the stock of knowledge that individuals draw upon to interpret everyday reality (Schutz, 1967a). Netizens' interpretations of the narratives concerning Iblis and Prophet Zakariya, therefore, cannot be separated from their

experiences of prayer, waiting, anxiety, and their existing religious knowledge. The concepts of because-motives and in-order-to motives help trace the experiential backgrounds and purposes underlying their actions, while typification and intersubjectivity explain how categories concerning answered or deferred prayers are constructed and negotiated through digital interactions.

Several previous studies have examined digital Qur'anic interpretation and the @quranreview account, although with different research focuses. Mursalin examines the interpretive methods employed by the @Quranreview account through an analysis of its textual-contextual presentation and use of visual formats. The study focuses on the methods of content dissemination rather than the subjective experiences of the audience (Hamdi, 2025).

Febriani and Zharifah examine the digitalization of Qur'anic interpretation by @quranreview and its reception among students with an Islamic studies background, employing netnography and Cyber Media Analysis. Their study focuses on students' accessibility, evaluation, and negotiation of the content, rather than specifically exploring the interpretation of the paradox of answered prayers through Schutz's phenomenological framework (Febriani & Sastra, 2026).

Meanwhile, studies on the contestation of religious authority on Instagram employ qualitative content analysis of several accounts. Accordingly, their primary focus is on the representation and legitimation of authority rather than on users' motives and biographical experiences (Syatar et al., 2024).

However, despite these contributions, a specific gap remains in understanding how digital Qur'anic interpretations are not merely received by social media audiences but actively negotiated, contested, and reconstructed through their lived experiences and religious knowledge; this study addresses this gap by employing Alfred Schutz's social phenomenology to uncover the subjective motives, biographical backgrounds, and intersubjective processes underlying such meaning-making, thereby offering a distinct phenomenological perspective that extends beyond existing studies of digital interpretation, religious authority, and audience reception.

Based on these studies, the research gap lies in the limited attention given to how audiences interpret the paradoxical Qur'anic narratives about prayer through their lived experiences and interactions with other users. In contrast to previous studies that emphasize methods of content presentation, religious authority, or the reception of content among student groups, this study focuses on the contestation of meanings surrounding the granting of prayers in a specific case involving @quranreview content, using Schutz's social phenomenology as its analytical framework. This study aims to explain how biographical experiences, stocks of religious knowledge, motives for action, and intersubjectivity shape netizens' interpretations of the narratives concerning the prayers of Iblis and Prophet Zakariya in digital spaces.

Method

This study employs a qualitative research design using Alfred Schutz's social phenomenological method to understand how Instagram users interpret the narrative of answered prayers in @quranreview content concerning the prayers of Iblis and Prophet Zakariya. The phenomenological approach is adopted because the study does not merely seek to measure responses or assess the correctness of interpretations. Rather, it aims to explore users' subjective experiences and the meanings they construct when reading, responding to, and interacting with the content. The data selection was deliberately limited to one Instagram post published by @quranreview in 2026, specifically addressing the contrasting narratives of Iblis's request for respite and Prophet Zakariya's prayer, with all

comments available on the selected post included as documentary data; data collection was conducted in 2026, and audience responses were examined in their entirety to capture diverse forms of agreement, disagreement, correction, emotional reassurance, and theological reflection, while the Schutzian analysis proceeded systematically by identifying each response's expressed meaning, tracing its underlying stock of knowledge and biographical experiences, interpreting its because-motives and in-order-to motives, classifying recurring typifications, and examining intersubjective processes through which religious meanings were accepted, challenged, and negotiated (Mustaqim, 2017). Procedurally, the steps of Schutz's phenomenological approach are as follows; First, the content narrative and patterns of user responses were identified and described without initially making evaluative judgments. Second, the stock of knowledge, comprising prior knowledge and experiences, that informants drew upon to understand the narrative of answered prayers was examined. Third, because-motives were explored, referring to the experiences or backgrounds that motivated informants to construct particular interpretations. Fourth, in-order-to motives were identified, referring to the intentions informants sought to achieve when commenting on, correcting, agreeing with, or sharing the content. Fifth, the emerging typifications of meaning were categorized, such as prayer as a test, delay as divine wisdom, or answered prayer as a sign of God's love. Sixth, intersubjectivity was analyzed to examine how meanings were formed, exchanged, and negotiated through interactions among users (Supraja, n.d.). The findings were subsequently synthesized to explain how lived experiences, religious knowledge, and digital interactions shape the contestation of meanings surrounding answered prayers on Instagram. Since digital comments do not, in themselves, reveal users' subjective motives, interviews were conducted to verify and further explore these interpretations. The informants' identities were also anonymized to protect their privacy.

Results and Discussion

1. An Overview of the @quranreview Instagram Account

The Instagram account @quranreview is one of the digital platforms for Islamic outreach and Qur'anic learning that has developed in Indonesia since 2019. Its establishment originated from the personal initiative of Angga Ashari, known as Ahza, through a personal tadabbur account called The Moon Seventeen. According to Quranreview's official profile, the original name refers to QS al-Qamar [54]:17, which emphasizes the accessibility of the Qur'an for learning and reflection. Over time, this personal initiative evolved into a Qur'anic learning ecosystem encompassing social media platforms, learning programs, communities, and book publishing (Admin, 2026). The study by Iqomah Richtig and Muhammad Saifullah also notes that Quranreview initially positioned itself as a Qur'anic start-up that utilizes digital platforms to bring young Muslims closer to the Qur'an (Richtig & Saifullah, 2023).

In practice, @quranreview does not merely post Qur'anic verses but presents Qur'anic messages through popular narratives, visual designs, and connections to everyday life issues. Topics such as family relationships, romantic relationships, finances, and trending social phenomena serve as entry points for conveying reflections on Qur'anic verses. This strategy enables religious messages to be delivered in formats that are relatively aligned with the media consumption habits of younger generations (Admin, 2026). The study by Izzuthoriqul Haq and Muhammad Labib Syauqi demonstrates that @quranreview content emphasizes linguistic approaches and thematic interpretation, with a presentation style adapted to the characteristics of digital natives (Haq & Syauqi, 2021). Meanwhile, Abdul Ghany Mursalin identifies the use of textual and contextual approaches, as well as visual

elements, in the presentation of Qur'anic exegesis on the account (Hamdi, 2025).

Quranreview's activities have also expanded beyond Instagram. Its official website now identifies the organization as a publisher of Qur'anic tadabbur books that explore classical Arabic root words and draw upon the works of Islamic scholars in Qur'anic exegesis. The digital platforms associated with the account include YouTube, TikTok, Spotify, Telegram, and WhatsApp, alongside various educational activities, such as Arabic language classes and Qur'anic reflection programs (Admin, n.d.). Thus, @quranreview can be understood not merely as an account that disseminates content, but as part of a digital Islamic outreach and learning ecosystem that connects the production of religious narratives, educational services, and publishing activities.

In this study, the @quranreview account is positioned as the context in which the narrative is produced, rather than as an object for evaluating the overall quality of its Qur'anic interpretations. The research focuses specifically on the post concerning the prayers of Iblis and Prophet Zakariya, along with the documented user responses. This focus is important because the meaning of a religious message on social media does not end with the narrative constructed by the account administrators; rather, it also develops through users' experiences, knowledge, agreement, and criticism. Therefore, an overview of the account is necessary to understand the digital communication context in which the contestation of meanings surrounding answered prayers takes place.

2. The Construction of Interpretive Narratives on the Prayers of Iblis and Prophet Zakariya in Digital Content

The @quranreview content examined in this study consists of eight slides titled "The Prayer of Iblis Was Answered More Quickly Than That of the Prophet." The narrative opens with a question that resonates with the audience's everyday experiences: "Have you ever wondered why some people seem to get what they want so easily, while our sincere and heartfelt prayers seem to take so long to be answered?" (Screenshot documentation of the Instagram post by @quranreview, n.d.). This question frames the issue of answered prayers as an everyday experience rather than merely a theological concern. The audience is invited to connect the Qur'anic narrative with experiences of waiting, comparing their circumstances with those of others, and questioning their own position before Allah.

The central construction of the content is built around a comparison between two narratives. First, the prayer of Iblis in QS al-A'raf [7]:14–15, in which he asks for respite until the Day of Resurrection, a request that Allah grants. Second, the prayer of Prophet Zakariya in QS al-Anbiya' [21]:89, in which he asks not to be left alone without offspring. This comparison is reinforced by the statement: "Iblis asked for more time → It was granted quickly, but ultimately served the purpose of leading him further into misguidance. Zakariya asked for offspring → He had to wait a long time, but his prayer ultimately resulted in the birth of a noble prophet" (Screenshot documentation of the Instagram post by @quranreview, n.d.). Through this contrasting structure, the content shifts the measure of answered prayers from the speed of fulfillment to the value and consequences of what Allah grants.

The central message is then formulated aphoristically: "The granting of a prayer does not constitute proof of Allah's love for an individual" (Screenshot documentation of the Instagram post by @quranreview, n.d.). This formulation is reinforced in the following slide by the statement that "the speed with which a prayer is answered is not a measure of an individual's closeness to Allah" (Screenshot documentation of the Instagram post by @quranreview, n.d.). Rhetorically, condensing the message into concise statements makes it easy to remember and share. However, this affirmative formulation also creates room for

critical interpretation, particularly when audiences question whether the claim applies universally.

This is evident in a comment by the account nnda7.1.6, which suggests adding the phrase "not necessarily" before the statement concerning the speed with which a prayer is answered as a sign of Allah's love. The user writes, "I agree, perhaps the phrase 'not necessarily' should be inserted before the words 'a sign of love': 'the speed with which a prayer is answered is not necessarily a sign of love'..." (Screenshot documentation of the Instagram post by @quranreview, n.d.). This comment indicates that some audience members do not reject the central message but instead negotiate the degree of certainty conveyed by its wording. The account mylvfmly subsequently expresses agreement with this correction: "I think that phrase should be added" before that part (Screenshot documentation of the Instagram post by @quranreview, n.d.).

Other responses demonstrate emotional acceptance. The account vivinliana writes, "Thank you, Admin, for somewhat comforting my heart, which has been feeling deeply troubled," while zen_s26 states that whether a prayer is answered quickly or slowly, this "is indeed not a sign of Allah's love" (Screenshot documentation of the Instagram post by @quranreview, n.d.). On the other hand, the account fikrull offers a correction to the interpretation of Iblis's prayer by emphasizing that the granted respite constitutes a test and an opportunity for Iblis to tempt humankind (Screenshot documentation of the Instagram post by @quranreview, n.d.). Thus, this digital narrative generates at least three types of responses: emotional acceptance, reinforcement of the theological message, and corrections to the content's wording and explanation (Sadra et al., n.d.).

This pattern is consistent with the study by Al-Banna and Hilmi, which identifies audience responses to @Quranreview in cognitive, affective, and behavioral dimensions (Yang, 2021). However, the data in this study provide a more specific account of how a single narrative about prayer generates negotiations concerning the boundaries of religious claims. Accordingly, comments are not treated merely as indicators of approval or disapproval, but as a space in which audiences interpret, correct, and connect the message with their lived experiences.

3. Because-Motives, In-Order-to Motives, and Netizens' Stock of Knowledge in the Comments

The comments on the @quranreview post demonstrate that audiences do not merely receive the message about answered prayers but also relate it to their personal experiences, religious knowledge, and respective communicative intentions. Within Alfred Schutz's framework, comments are treated as traces of meaning-making that need to be examined in conjunction with the informants' experiential backgrounds and knowledge. Since comments do not directly reveal users' inner motives, the interpretation of because-motives and in-order-to motives in this study represents an initial reading of the digital data, which requires further confirmation through interviews.

The comment by the account mylvfmly illustrates the affective experience underlying the reception of the content. The user writes, "I think the statement 'the speed with which a prayer is answered is not a sign of love' is somewhat inaccurate, Admin. If Allah answers His servant's prayer immediately, it is because that is indeed what is best for the servant. Likewise, if a prayer is answered after a long delay, it is because Allah knows when the time is right..." This comment indicates that the experience of waiting for a prayer to be answered is not necessarily understood as divine rejection. The user constructs meaning through knowledge concerning divine timing and the benefits determined by Allah. From Schutz's perspective, the experience of facing uncertainty regarding prayers may constitute part of the because-motives, while knowledge of divine wisdom and decree forms part of

the stock of knowledge used to interpret the content's message.

The corrective dimension is more clearly evident in the comment by nnda7.1.6. The user states, "I agree, perhaps the phrase 'not necessarily' should be inserted before the words 'a sign of love': 'the speed with which a prayer is answered is not necessarily a sign of love'..." The user further adds that there are righteous individuals whose prayers are answered quickly, but this does not automatically negate the obligation to maintain husnuzan (a favorable opinion) toward Allah. This response demonstrates that netizens' religious knowledge functions not only as a basis for accepting messages but also as a means of evaluating the accuracy of their formulations. The intention behind the comment can be interpreted as an attempt to refine the claim so that it is not understood as absolute—an initial indication of an in-order-to motive that requires confirmation from the account owner.

Meanwhile, the account zen_s26 writes, "At the very least, that statement is correct. Whether a prayer is answered quickly or slowly, it is indeed not a sign of Allah's love. This is because there are prayers that Allah does not grant, even though His servants assume that they would bring about something good, when in fact they might have harmful consequences for them." This comment demonstrates the use of theological knowledge concerning the limitations of human judgment in assessing the consequences of a supplication. Unlike nnda7.1.6, who corrects the choice of words, zen_s26 reinforces the substance of the message through the argument that human beings do not always know what is ultimately best for them.

Emotional experiences are also evident in the comment by vivinliana, who writes, "Thank you, Admin, for somewhat comforting my heart, which has been feeling deeply troubled." Meanwhile, the account wiw rieksoelistiyowati (identified in the screenshot as wiwrieksoelistiyowati) writes, "Just think positively. Boss. Allah is the Most Wise in managing everything. We have made efforts and offered prayers. Ultimately, Allah determines the outcome." This response reflects a typification in which prayer, effort, and surrendering the outcome to Allah are understood as interconnected processes.

Beyond these individual responses, the findings illustrate how Schutz's concept of typification operates in the construction of religious meanings. The comments reveal recurring categories through which users understand the relationship between prayer and divine will. The response by mylvfmly reflects a typification of answered prayers as an expression of divine wisdom and appropriate timing, whereas zen_s26 constructs a typification based on the limitations of human knowledge in determining what is beneficial. Meanwhile, wiw rieksoelistiyowati presents prayer as an interconnected process involving effort, positive thinking, and surrender to Allah, while vivinliana demonstrates how religious narratives can be typified as sources of emotional reassurance. These categories are not simply individual opinions but represent interpretive patterns through which users organize their understanding of religious experiences. From Schutz's perspective, such typifications emerge from the stock of knowledge accumulated through everyday social experiences and religious learning. The because-motives underlying these responses may be associated with experiences of uncertainty, waiting, and emotional difficulty, while their in-order-to motives can be tentatively understood through the communicative actions of offering reassurance, reinforcing theological beliefs, or refining religious statements. Nevertheless, these motives should be regarded as analytical interpretations of observable comments rather than definitive accounts of users' inner intentions, since their full biographical backgrounds cannot be established through digital interactions alone.

These processes also reveal a critical relationship between digital religious authority, audience experiences, and the construction of religious meaning. The @quranreview account initially establishes an interpretive framework through its visual narrative and

concise theological statements. However, the comments demonstrate that this authority is not exercised unilaterally. The response by nnda7.1.6, subsequently supported by mylvfmly, illustrates how audiences can qualify the language of religious messages, while zen_s26 reinforces the central argument through an alternative theological explanation. Similarly, vivinliana's emotional response demonstrates that the perceived relevance of religious content to personal experiences can strengthen its acceptance. In this context, intersubjectivity emerges through the exchange of arguments, mutual reinforcement, linguistic correction, and emotional expressions among users. The construction of religious meaning therefore involves an interaction between the interpretive authority of content creators and the experiential and epistemic resources of audiences. Nevertheless, audience participation should not automatically be equated with equivalent scholarly authority in Qur'anic interpretation. Rather, Instagram facilitates a more participatory environment in which popular religious narratives become open to evaluation, contextualization, and negotiation. This distinction suggests that digital religious authority is better understood as a negotiated relationship between content production, audience reception, and the social construction of religious knowledge, rather than as a complete transfer of interpretive authority from religious content creators to their audiences.

These findings reveal three orientations of meaning-making: the pursuit of emotional reassurance, the reinforcement of beliefs concerning the wisdom behind prayer, and the correction of generalized messages. This is consistent with the study by Al-Banna and Hilmi, which identifies cognitive, affective, and behavioral responses among the audience of @Quranreview (Al-Banna & Hilmi, 2022). From Schutz's perspective, the stock of knowledge is not a uniform body of knowledge but rather a reservoir shaped by individual experiences and social environments (Emanuel Gros, 2017). Accordingly, differences in comments can be understood as reflecting the different ways users bring their experiences and knowledge into digital spaces of interaction. These motives nevertheless require further examination through interviews to ensure that the researcher does not equate the textual content of comments with the entirety of users' subjective experiences (Lufaefi, 2018).

4. Intersubjectivity and the Negotiation of Meaning in Instagram Comment Interactions

Within Alfred Schutz's social phenomenology, intersubjectivity refers to the condition in which individuals understand the world through relationships with others and through meanings constructed collectively. The Instagram comment section of @quranreview illustrates this process: the message about the prayers of Iblis and Prophet Zakariya does not remain merely a narrative presented by the account administrator but is also responded to, agreed with, corrected, and further developed by other users. These interactions create a shared space of meaning-making, even though the users may not know one another or engage in face-to-face encounters. Schutz distinguishes social relationships based on the proximity of direct experience from relationships with others who are present merely as fellow participants in the social world. Digital interactions can be understood as a form of relationship with others mediated through communication technologies (Schutz, 1967b).

The negotiation of meaning is particularly evident in the exchange between the accounts nnda7.1.6 and mylvfmly. Nnda7.1.6 suggests qualifying the claim that the speed with which a prayer is answered constitutes a sign of Allah's love by adding the expression "not necessarily." The user writes, "I agree, perhaps the phrase 'not necessarily' should be inserted before the words 'a sign of love'..." This comment does not merely express agreement or disagreement; rather, it proposes a refinement of the religious language used in the content. The account mylvfmly subsequently responds, "I think that phrase should

be added" before that part. This exchange demonstrates a process of mutual understanding and the formation of a limited consensus: the main message is accepted, but its formulation is considered in need of refinement. From Schutz's perspective, this interaction indicates that social meaning is not entirely embedded in the original text but is instead formed through the interpretations and communicative actions of the participants (Durdovic, n.d.).

Negotiation also takes place through the reinforcement of arguments. The account zen_s26 states that whether a prayer is answered quickly or slowly, this "is indeed not a sign of Allah's love," because human beings may consider a particular request beneficial even though its consequences may not necessarily be good. Meanwhile, the account anugrahayanti distinguishes between the prayers of Prophet Zakariya and Iblis by relating the granting of prayers to faith and piety. Both comments demonstrate how religious knowledge serves as a basis for reinforcing or qualifying the interpretation of the content. The resulting meaning is not a uniform consensus but rather the outcome of encounters among different frameworks of knowledge.

The affective dimension also shapes these interactions. The account vivinliana writes, "Thank you, Admin, for somewhat comforting my heart, which has been feeling deeply troubled." This comment appears in the same public space as corrective and argumentative comments. Thus, a single piece of content becomes a meeting point for emotional experiences, theological knowledge, and practices of mutual response. The account fikrull, for example, offers a correction to the interpretation of Iblis's prayer by emphasizing that the granting of respite constitutes a test for humankind. Such responses demonstrate that the comment section also serves as an arena for clarification and debate concerning the boundaries of interpretation.

Nevertheless, interactions in the comment section cannot automatically be equated with deep mutual understanding. Brief expressions of agreement, emoji, or replies do not necessarily indicate a change in perspective. Therefore, comment data are more appropriately understood as observable traces of intersubjectivity rather than as complete evidence of users' subjective consciousness. Ďurďovič's study emphasizes that Schutz's concept of intersubjectivity concerns the relationships of understanding and action among individuals within the social world (Chojnacki, 2018). In this context, the negotiation of meaning surrounding answered prayers takes place through linguistic corrections, the reinforcement of arguments, and the expression of personal experiences. These processes demonstrate that the interpretation of the Qur'an on social media is a social process rather than merely an individual activity.

5. The Contestation of Meanings Surrounding the Acceptance of Prayers from the Perspective of Alfred Schutz's Social Phenomenology

The contestation of meaning in the @quranreview comments does not primarily take the form of open disagreement. Rather, it emerges from differences in how netizens relate the narrative of answered prayers to their own experiences and religious knowledge. The content compares Iblis's request for respite until the Day of Resurrection (QS al-A'raf [7]: 14–15) with the prayer of Prophet Zakariya asking not to be left without offspring (QS al-Anbiya' [21]: 89). Through the title "The Prayer of Iblis Was Answered More Quickly Than That of the Prophet," the post constructs a paradox: Iblis's request was granted immediately but ultimately led him toward misguidance, whereas Zakariya's prayer involved a long wait and ultimately resulted in the blessing of offspring. Its central message is emphasized through the statement that "the speed with which a prayer is answered is not a measure of an individual's closeness to Allah" (Screenshot documentation of the Instagram post by @quranreview, n.d.).

From Schutz's perspective, these differences in interpretation can be understood

through the concepts of stock of knowledge and typification. Netizens interpret the message using their existing reservoirs of knowledge and subsequently classify their experiences into particular types of meaning.[2] In the comment by the account mylvfmly, for example, the understanding emerges that whether a prayer is answered quickly or slowly is related to what is best for the servant. The user writes that if a prayer is answered after a long delay, "Allah knows when the time is right." Here, the granting of prayers is typified as part of divine wisdom and knowledge, rather than merely as an immediate response to an individual's level of piety.

However, this typification is not accepted without correction. The account nnda7.1.6 proposes adding the phrase "not necessarily" to the claim that the speed with which a prayer is answered is not a sign of Allah's love. This correction is significant because it reveals the tension between the concise formulation of the content's message and the complexity of the audience's theological understanding. The account zen_s26 reinforces the message that human beings do not always know whether the things they request will ultimately have beneficial consequences. Meanwhile, the account anugrahayanti relates the difference between the prayers of Iblis and Prophet Zakariya to faith and piety. Thus, at least three typifications are evident: the granting of prayers as an expression of divine wisdom, the granting of prayers as a matter that cannot be generalized, and the granting of prayers as something that must be understood in light of the quality of an individual's relationship with Allah (Emanuel Gros, 2017).

The contestation also reveals differences in orientation between emotional acceptance and argumentative evaluation. The account vivinliana describes the content as "somewhat comforting" when feeling troubled, whereas the account fikrull challenges the narrative by emphasizing that the respite granted to Iblis constitutes a test for humankind. This indicates that a single post can simultaneously function as a source of consolation, material for theological reflection, and an object of criticism.

For Schutz, the meaning of social action must be understood from the actor's own point of view, rather than solely through external observation (Schutz, 1967b). Therefore, these comments are insufficient to establish the subjective motives of each user with certainty. Nevertheless, the data demonstrate that the meaning of "answered prayers" is not a singular category. Rather, it is negotiated through experience, knowledge, and interaction. This contestation is not merely a matter of differing opinions but a social process through which netizens test the boundaries of digital messages and construct understandings of the relationship between prayer, piety, time, and divine will.

6. The Relationship Between Interpretive Authority, Personal Experiences, and Netizens' Religious Knowledge

The comments on the @quranreview post demonstrate that the interpretation of Qur'anic verses is shaped not only by the account's narrative as a content producer but also by the audience's personal experiences and religious knowledge. In Alfred Schutz's social phenomenology, individuals understand the world through their stock of knowledge—a reservoir of knowledge formed through biographical experiences and socially transmitted understandings. This reservoir serves as an interpretive framework when individuals encounter new situations (Emanuel Gros, 2017). Accordingly, interpretive authority in digital spaces cannot be understood merely as a one-way relationship between the communicator and the recipient, but rather as a process involving the encounter between religious narratives, lived experiences, and the knowledge users bring with them (Fahriana & Lufaefi, 2020).

In this post, @quranreview frames the comparison between the prayers of Iblis and Prophet Zakariya through the message that the speed with which a prayer is answered is

not a measure of an individual's closeness to Allah. This narrative serves as an initial framework that encourages readers to reconsider the relationship between piety, time, and the granting of prayers. However, the comments demonstrate that the audience does not simply repeat the message. The account mylvfmly, for example, relates the granting of prayers to the understanding that Allah knows the best time for His servants. The experience of waiting for a prayer to be answered appears to provide a relevant context for receiving the message, although users' full biographical experiences cannot be established from comments alone (Lufaefi, 2019a).

The relationship between content authority and audience knowledge is more explicitly evident in the comment by nnda7.1.6. The user proposes adding the phrase "not necessarily" so that the statement concerning the speed with which a prayer is answered is not interpreted as a generalization. This response indicates that the user draws upon religious knowledge as a basis for evaluating the accuracy of the content's wording. The account zen_s26 also explains that human beings do not always know whether something they request will bring about what is good for them. Meanwhile, anugrahayanti interprets the difference between the prayers of Iblis and Prophet Zakariya by relating it to faith and piety. These three responses demonstrate that interpretive authority does not rest entirely with the content-producing account; audiences also engage in the verification, elaboration, and qualification of meaning.

On the other hand, personal experiences can reinforce the perceived authority of the content. The statement by vivinliana, "Thank you, Admin, for somewhat comforting my heart, which has been feeling deeply troubled," indicates that the message is received as a source of consolation. In this context, authority is established not only through arguments or religious references but also through the emotional relevance of the message to readers' lives. This is consistent with Schutz's view that everyday knowledge is social and pragmatic: individuals use it to understand and navigate concrete issues in their lifeworld (Trujillo, 2018).

These findings reveal three forms of relationship: the account's narrative provides a framework for meaning-making; personal experiences make the message relevant; and religious knowledge enables audiences to accept, develop, or correct it. Nevertheless, digital comments are insufficient to measure the degree of authority actually held by the account or changes in users' beliefs. Therefore, this phenomenon is more appropriately understood as a negotiation of interpretive authority rather than a comprehensive replacement of established Qur'anic interpretive authority (Screenshot documentation of the Instagram post by @quranreview, n.d.).

7. The Shifting Authority of Qur'anic Interpretation within the Social Media Ecosystem

The findings from the @quranreview post demonstrate that social media provides a space for various actors to participate in the interpretation of the Qur'an. Authority is no longer manifested solely as the prerogative of those who convey interpretations; rather, it is also negotiated through comments, corrections, expressions of agreement, and audience experiences. However, this phenomenon does not necessarily indicate that the authority of Islamic scholars or religious institutions has been replaced by netizens (Lufaefi et al., 2026). From the perspective of Alfred Schutz's social phenomenology, this development is more appropriately understood as a shift in the social processes through which meaning is constructed: users bring their respective stocks of knowledge, interpret messages, and subsequently examine or develop their understandings through interaction (Schutz, 1967b).

The @quranreview post presents a comparison between the prayers of Iblis and Prophet Zakariya through a visual format accompanied by a concise narrative. The message that the

speed with which prayers are answered does not serve as an indicator of an individual's closeness to Allah provides the initial interpretive framework for the audience. However, the comments indicate that this framework is not passively accepted. The account nnda7.1.6 proposes adding the phrase "not necessarily" to prevent the claim from being understood as an absolute statement. The account mylvfmly supports the inclusion of this qualification, while zen_s26 further develops the argument by explaining that human beings do not always know whether what they ask for will ultimately bring about something good. These three responses demonstrate that audiences actively engage in interpretive practices by evaluating word choices, proposing qualifications, and providing explanations based on their religious knowledge (Fahriana, n.d.-b).

At the same time, the authority of the content is also reflected in its emotional influence. The comment by vivinliana, "Thank you, Admin, for somewhat comforting my heart, which has been feeling deeply troubled," indicates that digital messages can gain acceptance because they are perceived as relevant to individuals' lived experiences. Meanwhile, fikrull challenges the explanation regarding the postponement of Iblis's request by emphasizing its dimension as a test. This suggests that interpretive authority is constructed through several sources simultaneously: the narrative produced by the account, users' religious knowledge, and the relevance of the message to their personal experiences (Lufaefi, 2019b).

This development is consistent with studies on digital religious authority, which explain that new media enable religious authority to be negotiated through visibility, interaction, and user participation practices (Fahriana, n.d.-a). Campbell also demonstrates that online religious practices are not entirely separate from offline life; rather, they are interconnected with religious identities and forms of authority constructed within networks (Campbell, n.d.) (Hjarvard, 2024). In this case, the comment section serves as a space where users critically examine religious messages. However, this does not automatically mean that every comment constitutes an interpretation with epistemic authority equivalent to that of Qur'anic exegetical works grounded in established scholarly methodologies (Lufaefi, 2018).

From Schutz's perspective, the observed shift does not signify the disappearance of authority but rather the pluralization of actors involved in the process of meaning-making. The account provides the narrative, netizens express acceptance, offer corrections, and develop further interpretations, while other readers may incorporate these interactions into their own body of social knowledge. This process gives rise to new typifications of the granting of prayers, for instance, as divine wisdom, a test, or something that cannot be evaluated solely based on the speed with which a prayer is answered. Thus, the social media ecosystem expands participation in Qur'anic meaning-making while simultaneously highlighting the need to distinguish among the authority of popularity, the authority of personal experience, and the authority of scholarly expertise.

Conclusion

Drawing on Alfred Schutz's social phenomenology, this study demonstrates that the contestation of meanings surrounding answered prayers in the Instagram content of @quranreview is a dynamic social process shaped by the interaction between digital interpretive narratives, netizens' stocks of knowledge, biographical experiences, and intersubjective meaning-making. The comparison between Iblis's request for respite and Prophet Zakariya's prayer initially frames the understanding that the speed or delay of an answered prayer cannot independently determine an individual's closeness to Allah. However, the findings reveal that this message undergoes several forms of negotiation in the comment section. These include linguistic qualification, as demonstrated by the

suggestion to add the expression "not necessarily"; theological reinforcement through arguments concerning divine wisdom and human limitations in judging what is beneficial; emotional acceptance, as reflected in comments expressing comfort; and interpretive correction concerning the respite granted to Iblis as a test. Through Schutz's framework, these interactions reveal how stock of knowledge and typifications provide interpretive foundations, while because-motives and in-order-to motives help explain the experiential backgrounds and communicative orientations underlying users' responses. Intersubjectivity becomes particularly evident when users respond to, support, refine, and develop one another's interpretations. Thus, the comment section functions not merely as a space for expressing agreement or disagreement but as an interactive arena in which religious meanings are continuously examined, reinforced, and reconstructed.

The original contribution of this study lies in demonstrating that the reception of digital Qur'anic interpretation involves more than the acceptance or rejection of religious messages; it constitutes a process of negotiating interpretive meaning through the intersection of religious knowledge, lived experiences, and digital interactions. The findings further suggest that interpretive authority on social media is neither entirely retained by content creators nor fully transferred to audiences, but becomes more participatory and open to negotiation, without necessarily replacing established scholarly authority. Nevertheless, this study is limited to a single Instagram post and its publicly accessible comments from @quranreview, meaning that its findings cannot be generalized to other digital religious platforms or audiences. Furthermore, visible comments provide only partial indications of users' subjective experiences and motives. Future research should therefore examine multiple posts and digital platforms, incorporate more extensive interviews with audiences, and employ comparative approaches to investigate how religious meanings and interpretive authority are negotiated across different digital communities.

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