

Dynamics of the Methodology of Quranic Exegesis Studies at the Johor State Mosque: Impact Analysis and Empowerment Strategies in the Contemporary Era

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ABSTRACT

The mosque serves a crucial function in the propagation of Quranic exegesis, although the problems posed by the Fourth Industrial Revolution necessitate a reevaluation of pedagogical approaches to confront modern spiritual dilemmas. This study seeks to identify the teaching methodologies employed in tafsir lectures at mosques in Johor state, analyse their influence on the development of Muslim character, and propose empowerment strategies aligned with the Johor Islamic Religious Department (JAIJ) Strategic Plan 2023-2027. This study employs a qualitative design utilising document analysis and literature review methodologies. The results indicate that tafsir instruction in mosques preserves the techniques of talaqqi and general lectures by employing the Ijmali (global) and Maudhu'i (thematic) approaches, informed by authoritative literature. This method has demonstrated a considerable psychosocial effect in fostering piety and reinforcing faith to cultivate a virtuous individual. These findings theoretically enhance the conceptual foundation of Islamic Andragogy in non-formal institutions. It effectively endorses the management's policies, including the execution of the ASWAJA Takmir Module and the digitisation of da'wah. In conclusion, the sustainability of tafsir lectures in mosques is crucial as a stronghold of spiritual protection for the community. The study advocates for hybrid digitalisation projects and the creation of centralised thematic tafsir modules, while future research is recommended to quantitatively evaluate the impact of digital tafsir studies on the younger generation.

Keywords: Tafsir, Islamic pedagogy, Qur'anic exegesis, mosque-based education, Johor

INTRODUCTION

The Quran is the main source of reference and eternal guidance for all Muslims which serves to guide mankind towards happiness in this world and in the hereafter. However, an accurate understanding of the holy verses of the Quran requires mastery of the discipline of tafsir which is the main key to the exploration of meaning, the details of the rulings, and the search for ibrah (teaching) that is implied behind it. In reality, the science of tafsir plays the role of an intellectual bridge that connects the standard and absolute text of the Quran with the historical reality of human life that continues to develop dynamically. The urgency of learning tafsir today is not just limited to the transfer of linguistic knowledge or the translation of Arabic pronunciations, but it is intended to develop the ability to think critically in extracting universal values to respond to the increasingly complex questions and challenges of the times.

In the archipelago and in Malaysia in particular, the tradition of the study of Quranic interpretation has a very long history and dates back to the middle of the 17th century AD, pioneered by great scholars such as Syekh

Abdur Rauf al-Fanshuri as-Singkili who succeeded in writing the earliest tafsir manuscripts. This noble effort was then developed diligently by local scholars such as Sheikh Abdul Malik bin Abdullah who was responsible for establishing a boarding school institution in the Malay Peninsula to spread the knowledge of tafsir. Before the 20th century, the study of tafsir was active but informally or informally in institutions such as teachers' houses, suraus, mosques, and study lodges. Entering the mid-20th century and facing the contemporary era, the methodology of tafsir studies has evolved and continues to be strengthened in a planned manner in the formal education system such as in schools, madrassas and in various institutions of higher learning. Despite the existence of a formal system, the tradition of tafsir studies still maintains its fertility in informal institutions, making the mosque the main center of the community of knowledge to educate the public.

In the state of Johor Darul Takzim, the position of mosque institutions is recognised at the highest level, not only as a specialized centre of worship, but it also serves as the heart of administration and a hub of superior spiritual education for the ummah. Based on records, there are a total of 822 mosques in the state of Johor that have been classified into three strategic categories, namely Government Mosques, Kariah Mosques and Institutional Mosques. Historic mosques, especially the Sultan Abu Bakar Mosque which was completed as early as 1892, have long been a pioneering field in organizing comprehensive knowledge study events, including Quran interpretation classes. The rapid growth in terms of the development of mosque and surau infrastructure throughout the state of Johor is systematically supervised under the governance of the Johor State Islamic Religious Department (JAIJ) which is specifically through the Mosque and Surau Management Division. Through the monitoring of this authority, the spiritual content in the mosque can be regulated so that it always conveys a high quality of knowledge and is free from elements of deviation of faith.

In reality, the Muslim community today has begun to have a high level of awareness and pay special attention to the institution of mosques as the main medium for them to attend knowledge events, especially tafsir lectures. The attendance at this lecture is driven by the deep desire of the community to build the foundation of faith and produce *Rabbani people* guided by the morals of the Quran. However, the well-being of today's society is constantly being tested and threatened by various complex contemporary problems. The explosion of the Industrial Revolution 4.0 (IR 4.0) driven by advances in digital technology, rapid internet access and globalization, has drastically changed the social lifestyle landscape of society. This sudden change also brings with it various critical issues such as mental health crises, serious moral values such as the involvement of adolescents in pornographic symptoms, drug addiction, as well as promiscuity. In addition, society is also faced with intellectual challenges caused by the clash of modern ideologies, such as the infiltration of liberalism which threatens the integrity of the faith.

The socio-cultural scenario in the Muslim society today will continue to swell and be at a worrying point if the values of the Quran are not truly appreciated comprehensively by all age groups. If left unchecked, this void of knowledge will weaken the identity of Muslims. Therefore, an empirical study supported by the literature highlights to assess the effectiveness of the method of delivering tafsir lectures as a mechanism to treat the spiritual problems of the community is urgently needed. The critical needs of this study are strongly supported by the existence of prestigious research grant initiatives, such as the research grant (K497) at Universiti Tun Hussein Onn Malaysia (UTHM) which focuses on the theme "The Level of Effectiveness of Al-Quran Tafsir Lectures in Mosques and Suraus to Address Contemporary Issues in the State of Johor".

Starting from the rationale and background that has been discussed, the writing of this scholarly article lays down three main objectives to be achieved. The first objective is to identify the pattern and methodology of teaching Quranic interpretation lectures that are actively practiced in various mosques and suraus throughout the state of Johor. The second objective aims to analyze the impact or effectiveness of this tafsir study on the process of forming the superior personality of Muslims in facing modern threats. While the third objective is to submit several practical suggestions and strategies to further strengthen the quality and role of tafsir lecture studies, in line with the framework of the JAIJ Strategic Plan 2023-2027 which aims to uphold the efficient management of Islamic affairs based on the principles of Maqasid Shariah.

To provide a clearer picture of the background of the study, the following table summarises the main aspects of the introduction of this study.

Study Aspects	Brief Description	Supporting Data
Background of the study	The mosque institution is a special place of worship for Muslims which also serves as an institution for organizing comprehensive Quran interpretation studies to get closer to the Kalam Allah.	The study focuses on the Johor State Mosque as a platform for friendship and knowledge dissemination.
Study Problems	The need to integrate the latest issues in the study of tafsir in mosques so that the content of the Quran is more relevant and close to the hearts of Muslims in facing the current challenges.	There is a suggestion that the study of tafsir infuses the issues of today's society for the effectiveness of personal education.
Importance of the Study	The study of tafsir in the mosque plays an important role in forming commendable morals as well as educating the superior Muslim personality and culture.	The results of the study show that studying in the mosque has succeeded in shaping the person towards excellence in life in this world and the hereafter.
Study Objectives	To describe the implementation of Quran interpretation studies in Johor state mosques and to analyse its impact on the personal formation of Muslims.	The study was conducted qualitatively at the Sultan Abu Bakar Mosque and the Jamek Mosque in Bandar Baru Uda, Johor Bahru.

The formulation in this table emphasizes that the objectives of the study are not only academic in nature, but also have practical implications for strengthening the function of mosques and suraus.

LITERATURE REVIEW

This literature highlight discusses the theoretical framework of the methodology of tafsir, teaching practices in mosque institutions especially in the state of Johor, as well as identifying research gaps that require further exploration by scholars.

Theories Related to the Teaching of Tafsir in Informal Institutions

Learning the interpretation of the Qur'an is a fundamental pillar in the structure of Islamic education which aims to transform the text of revelation into an applicable guideline for life. Tafsir is basically a discipline that focuses on the description of pronunciation, asbabun nuzul, the revelation of meaning and the extraction of rulings from the Quran. From a methodological and epistemological point of view, the teaching of tafsir in informal institutions such as huts, suraus and mosques is often associated with traditional systems that prioritize the blessings of knowledge and the relevance of *sanad* (the chain of continuity of knowledge to the original writer or the Prophet PBUH). In the early stages, the dominant approach used is usually *halaqah*, *sorogan*, *bandongan*, and *talaqqi*—which is a face-to-face learning process in which the teacher reads and elaborates the text, while the students listen and take notes.

In the Islamic scholarly tradition, there are four main theories of interpretation methods that are widely recognized, namely *the Ijmali* (global), *Tahlili* (analytical), *Muqaran* (comparative) and *Maudhu'i* (thematic) methods. The approach of tafsir lectures in mosques based on general lectures is the most widespread form of adult learning (*adult learning* or andragogi). Since the audience in mosques is made up of different walks of life with different academic backgrounds and ages, the *Ijmali* method is ideal and practical to apply. The *Ijmali* method presents the commentary in a concise manner, using simple language and explaining the global meaning of the verse without trapping the layman into complex linguistic or technical debates. In addition, *the Maudhu'i* (thematic) method is also often integrated because it focuses on contemporary issues and problems such as family, economy and morals which are very close to the reality of the life of the congregation.

Previous Studies on Tafsir Lectures in Johor

Mosque institutions in the state of Johor have a long history of generating the glory of Muslim education, with strong support from the Johor State Islamic Religious Department (JAIJ). Based on an empirical study conducted by Isnin and Abdullah (2021), the methodology of Quran interpretation study practiced in major mosques in the state of Johor, especially at the Sultan Abu Bakar Mosque (a historic mosque built in 1892) and Masjid Jamek Bandar Baru Uda in Johor Bahru is *talaqqi* with text readings and public presentations. The congregation who attend will check the teacher's description and record the recitation notes consistently.

The study also found that the studies in these mosques are not rigid or only bound to a single methodology, but rather they combine the study of old (classical) and modern tafsir books in synergy so that the delivery is in accordance with the thought patterns of the educated urban community. For example, religious teachers often use references to muktabar (acknowledged) tafsir books such as *Tafsir Ibn Kathir*, as well as Malay-language works such as *Tafsir Pimpinan Ar-Rahman* and *Mutiara al-Quran* to facilitate the digestion of knowledge. This approach has proven to be effective in purifying the hearts of listeners, forming commendable morals and fortifying the faith of the community from any element of heresy or superstition.

Apart from community mosques and kariah mosques, previous studies have also highlighted the important role of "Institutional Mosques" operating on campuses such as the Universiti Teknologi Malaysia (UTM) Mosque, Universiti Tun Hussein Onn Malaysia (UTHM) and Universiti Teknologi MARA (UiTM) Johor branch. Mosques in this category are managed by the Islamic Centre of their respective institutions and are usually run by highly qualified academic lecturers. They bring a more analytical (*tahlili*) and intellectual interpretation discourse to campus residents, which is in line with the cognitive level of students and staff. At the top management level of JAIJ, the continuity of tafsir education in this mosque is further strengthened by the existence of *takmir teachers* who are supervised and given allowances by the Department of Islamic Development Malaysia (JAKIM). These teachers are required to have credentials to enliven the mosque institution with scheduled religious classes, thus ensuring that the interpretation of the Quran conveyed is always on the basis of the faith of the *Sunnah Wal Jamaah members*.

Research Gap

Although the tradition of the study of tafsir is seen to be developing positively, research into the literature highlights reveals several critical groups that have not been fully explored. Based on a systematic survey by Ikhsan and Hussin (2023), which highlighted the methods of studying Quranic interpretation from 2018 to 2023 in Malaysia, it was found that informal institutions (such as huts and mosques) are still very comfortable using traditional approaches such as *talaqqi* and one-way lecture methods alone. This is in stark contrast to formal educational institutions (schools and universities) that have come a long way by applying planned pedagogy, including the use of e-learning, multimedia and *project-based learning* elements.

Therefore, the main *research gap* identified is the existence of significant constraints in the aspect of adaptation of innovation and digital technology in the implementation of the delivery of tafsir lectures in mosques. While the digitalisation of education and the concept of hybrid learning have proven to be very important especially in the post-COVID-19 pandemic phase to address the problem of physical attendance limits and adherence to social distancing, the literature shows that there is still a gap in the study on how mosque management in the state of Johor officially framed this transformation.

More worryingly, the uncontrolled shift of audiences to digital learning carries a high risk of contextual misunderstandings, as self-taught tafsir learning without the guidance of teachers and verbal *tashih* (validation checks) can lead to misinterpretations or extremism. Therefore, academic studies that examine the strategy of the Johor State Islamic Religious Department (JAIJ) under the JAIJ Strategic Plan (2023-2027) to create a "takmir teaching syllabus module (ASWAJA)" in the form of digitalization that is holistic, inclusive and authoritative, is still very limited. Understanding the extent of the effective implementation of the tafsir takmir syllabus in mosques digitally to attract the younger generation and preserve the noble values of contemporary society remains a very urgent research need.

The following literature review is formulated in the form of a table to show the development of previous research related to the teaching of Quran interpretation in mosques and surau.

Author/ Year	Title	Methodology	Key Findings	Relevance to Current Studies
Mohammad Haziq Mohd Isnin & Abdul Hafiz Abdullah (2021)	The study of Quran interpretation in the Johor state mosque and its impact in shaping a superior Muslim personality and culture.	Qualitative (Literature review, interviews, and observations).	The study of tafsir in the mosque has succeeded in educating the Muslim personal. Emphasis is placed on the need to infuse current issues and the use of technology in delivery to be relevant to current challenges.	This study directly discusses the implementation of tafsir lectures in Johor (Masjid Sultan Abu Bakar and Masjid Jamek Bandar Baru Uda) as well as emphasizing the integration of modern issues in traditional methods.
Irvandi Mile & Muh. Arif (2022)	Methodology and methods of studying the interpretation of the Quran (traditional vs systematic).	Qualitative (Library research and content analysis).	The method of tafsir is divided into sources (bi al-Ma'tsur and bi al-Ra'yi) and methods (ijmali, tahlili, muqorin, maudhu'i). The importance of maintaining a culture of interpretation to remain adaptive to the challenges of the times through methodological refinement.	To provide a theoretical framework on the comparison of traditional interpretation methods that can be applied in religious lectures at Johor mosques to face contemporary issues.
Nor Azam Abdullah, Zawawi Temyati & Mohd Nor Mamat (2021)	Tahfiz al-Quran learning is based on technology in Malaysia.	Qualitative (Systematic literature highlights/SLR).	Only 10.87% of studies discussed the scope of technology in learning the Quran. There is a huge space to develop religious studies (including interpretation) through the use of the internet and digital technology.	To support the need to transform traditional tafsir lectures in Johor towards the use of technological elements to improve teaching effectiveness.
Mohamad Khairul Latif et al. (2021)	Methods of voice training and Quran taranum skills among Johor youth.	Qualitative (N'vivo's partial structured interview and analysis).	The production of a training model that combines traditional techniques (tasmik) and systematic voice management. Technological support helps in improving the	This pilot study conducted in Johor is relevant in the context of the various methods of delivering religious lectures that attract the interest of the younger generation in mosques and surau.

			quality of Quran delivery.	
Mohammad Haziq Bin Mohd Isnin & Abdul Hafiz Bin Abdullah (2020)	Methodology of recitation of the Qur'an tafsir at Pondok Kiyai Haji Sohali Solihin (KHSS), Batu Pahat, Johor.	Qualitative (field studies, interviews, participatory observations, and document analysis).	The study uses a traditional approach (halaqah system and book reading) with the methodology of Mawdu'ie and Ijmali interpretation, but faces the challenge of short time and lack of bilateral interaction.	To emphasise the need for the integration of technology (social media) and the improvement of traditional methods to attract the younger generation in the study of tafsir in Johor.
Siti Mursyidah Mohd Zin, Nurzatil Ismah Binti Azizan & Nazneen Ismail (2020)	Hadith learning methods in boarding schools and the influence of technology.	Qualitative (literature analysis).	Traditional methods such as talaqqi, lectures, and memorization are still dominant, but the use of digital technology tools is starting to boost the learning process through websites and applications.	Provide a basis for comparison between the effectiveness of traditional teaching methods and the adaptation of digital technology in religious institutions.
Pusat Studi Al-Qur'an (2024)	Digitization of tafsir through the Tafsir Al-Mishbah application.	Development of digital applications (video transcripts).	Digital applications allow access to interpretation anytime and anywhere, overcoming the physical constraints of traditional books through topical arrangement.	Supporting the transition from traditional tafsir lecture methods in mosques towards the use of technology to improve the community's Quran literacy.
Mohammad Haziq Mohd Isnin & Abdul Hafiz Bin Abdullah (2021)	Teaching of Quran Tafsir at the Johor State Mosque in Shaping the Personality of Muslims.	Qualitative; interviews and observations participated in the Sultan Abu Bakar Mosque and the Jamek Mosque in Bandar Baru Uda.	The method of talaqqi With traditional text reading, it is still dominant. The teacher elaborates on the muktabar Tafsir (Ibn Kathir) and the student takes notes. The use of digital technology (Kahoot, tablets) is still not used in lecture sessions.	To provide a data base on the effectiveness of tafsir lectures in Johor mosques in educating Muslim personalities and the contribution of mosque institutions in facing current social challenges.
Wan Nasyrudin Wan Abdullah, Bunyamin Abdul	Students' perception of teaching and learning (PdP)	Quantitative (survey questions).	Traditional methods (note-taking, oral, whiteboard) are very popular, while the use of technologies such as Kahoot and smart	To show the gap between traditional methods and the integration of relevant technologies for the development of tafsir

Rahman, Haziyah Hussin & Hamdi Ishak (2020)	interpretation in universities.		devices is still at a low level. Innovation is needed to increase student interest.	teaching modules in Johor to be more competitive according to the currents of modernization.
Mohammad Haziq Mohd Isnin & Abdul Hafiz Abdullah (2020)	Pondok education as an institution of tafsir learning in the State of Johor.	Qualitative (document analysis and case studies).	Pondok traditional in Johor (e.g. Pondok KHSS) maintain the halaqah system and recite the book. The approach of maudu'i and ijmalî interpretation is used to facilitate the understanding of the public compared to the formal system.	Explain the evolution of non-formal tafsir studies in Johor which is now beginning to be integrated into mosque activities through the appointment of takmir teachers.
Norullisza Khosim, Hayati Hussin & Abdullah Salaeh (2018)	Innovation in the teaching of maudu'i interpretation through multimedia and acting elements.	Qualitative.	The use of technology and art elements such as multimedia, animation, music, and choral speaking has been proven to facilitate students' understanding of complex interpretive subjects.	To provide practical suggestions for mosques in Johor to adopt this creative method to address the issue of congregational boredom with a static traditional lecture approach.
Zakaria (2019)	Analysis of the title of the sermon and the status of the hadith in the text of the Friday sermon in Johor (2017-2018).	Qualitative and quantitative (content analysis, takhrij hadith, and descriptive analysis using SPSS).	The text of the sermon is educational in nature and discusses the current issues of Johor with the support of the evidence. However, there is a use of dhaif hadith that should be observed so as not to confuse the public.	To provide an overview of the traditional delivery of religious knowledge through sermons in Johor mosques as well as the quality of the evidence used.
Munirah binti Zakaria / Temubual Ustaz Mohd Hafiz bin Abdul Rahman (2020)	Management of mosques and preparation of khutbah texts as a medium of community education in Johor.	Interview with the Chief Assistant Director of Mosque Management of the Johor State Islamic Religious Department (JAINJ).	The mosque serves as a centre for spiritual development and unity of the ummah in Johor through the dissemination of sermon texts that cover issues of faith, sharia, and akhlak.	Explain the role of Johor religious institutions in spreading the true understanding of Islam through Khutbah Jumaat.
Hasmawati (2023)	Improving interpretation understanding through the	Classroom Action Research (PTK).	Project integration (complex tasks using media) increased comprehension score	Supporting the agenda of the Johor Islamic Religious Department (JAIJ) in the Strategic

	Project Based Learning (PjBL) model.		from 67.40 to 85.30. This method is more effective than traditional passive methods.	Plan 2023-2027 to digitise Islamic education and strengthen the quality of teaching in religious schools and mosques.
Jabatan Agama Islam Negeri Johor (JAINJ) (2026)	Functions of the Mosque & Surau Management Division and the Da'wah Division in Islamic education.	Document analysis (Function of Department).	To plan and coordinate the management of mosques as a centre for spiritual development as well as to spread the understanding of Islam through various levels of society to preserve the purity of religion.	To provide an administrative framework for the implementation of lectures and sermons in mosques/suraus throughout Johor.
Greentech Apps Foundation / Al-Quran Indonesia (2026)	The use of digital technology (application) in understanding the interpretation and structure of Quranic verses.	Development of mobile applications (Digital Madrasah).	Technology enables word-by-word analysis, grammar (i'rab), and access to various books of tafsir (Ibn Katsir, Thabari) online and offline.	Demonstrate the transformation of interpretive teaching methods from traditional to the use of technology in religious institutions and communities.
Quraish Shihab (2026)	The challenges of interpreting the Quran in the digital era and the importance of information literacy.	Contextual interpretation approach and podcast series (Living with the Quran).	There is a risk of 'instant ustaz' and religious hoaxes on social media; The teaching of tafsir needs to combine the disciplines of traditional tools with a wise response to information technology.	Emphasising the need for mufasir in Johor to master digital literacy to face the challenges of modern ideology.

The summary of this literature review shows that the teaching of Quran interpretation has a strong tradition, but faces the challenge of effectiveness and attracts the interest of the congregation. This underscores the need for current research in Johor to assess and strengthen the role of mosques and suraus as centres of knowledge.

METHODOLOGY

This section outlines the study design, data collection methods, screening instrumentation, as well as data analysis techniques applied in a planned manner to achieve the three main objectives of this study. The selection of the right methodology is critical in ensuring that each finding submitted has a high level of academic validity and reliability.

Study Design

This study was designed using a qualitative approach that relies entirely on the methodology of *library research* and document analysis. The selection of this qualitative design coincides with the goal of research which aims to explore, understand and elaborate on the phenomenon and teaching patterns of Quran interpretation in mosque

institutions in depth. Literature review allows researchers to trace the development of theory, history of implementation, as well as study the methodological basis of interpretation studies without the need to conduct experimental field studies, instead it makes use of the scientific treasures that have been documented by previous scholars.

Data Collection Methods

The data collection process for this study is divided into two main axes, namely the collection of secondary data from the academic literature and the collection of primary data from official government documents.

Academic Literature:

For literature sources, data collection begins with the process of identifying and selecting credible data sources. Researchers leverage major online academic databases such as *Google Scholar* and *Academia.edu*. The selection of this database was driven by its extensive coverage and accessibility of high-impact journals both nationally and internationally. The search process for articles, theses, and trial proceedings is carried out using a combination of specific keywords, including "mosque institution", "tafsir recitation", "Quranic teaching method", "the state of Johor", and "human capital".

Policy and Official Policy Documents:

In addition to journal articles, this study also relies on a review of records and official administrative documents. The main document that is used as a reference basis is *the Johor Islamic Religious Department (JAIJ) Strategic Plan Book 2023-2027*. In addition, profiles and service jurisdictions under JAIJ's organizational structure, especially the Mosque and Surau Management Division, are also accessed. The collection of these official documents is very important to assess the vision, budget allocation, and planning policies of the state government in strengthening the syllabus and religious teaching infrastructure in all 822 mosques in Johor.

Data Screening and Verification

As the volume of literature related to Islamic studies is very widespread, a screening parameter has been set to ensure that only truly relevant data are absorbed into the study. Article selection is limited to the results of cutting-edge publications in the last five to ten years (such as pilot studies between 2018 and 2023) to reflect the teaching scenario in the contemporary era. This data collection process is followed by a strict verification process for the accuracy and validity (validity) of the data. Researchers check the author's credibility background, ensure consistency of information, and weed out any overlapping or *unpeer-reviewed* studies. The materials that pass this screening are then sorted into relevant categories to facilitate the next stage of analysis process.

Data Analysis Methods

To unravel the research question, the data that has been collected and verified is then analyzed using a thematic *descriptive content analysis* method.

The implementation of this thematic analysis goes through several structured phases. First, the data *reduction* process is carried out, where researchers sharpen, sort, formulate and get rid of unnecessary raw data so that there is no *overlapping* of information. Second, the **data presentation** phase, where important information extracts are synthesized and grouped into three basic themes of article construction. The themes are:

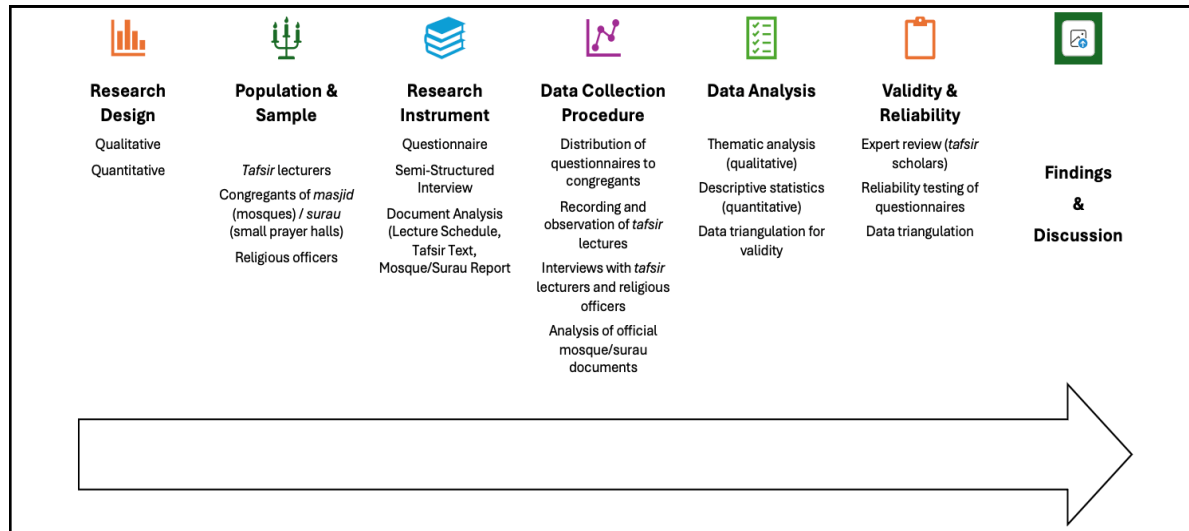
Theme 1: Landscape and Methodology of Tafsir Lectures in Johor (dissecting *the tahlili, ijmalī, or maudhu'i* approaches used by takmir teachers).

Theme 2: The Impact of Tafsir Lectures on Muslim Personal Formation (analyzing affective, spiritual, and cognitive effects on mosque worshippers).

Theme 3: Current Challenges and Strategic Projections of JAIJ (assessing the digitalisation gap and solutions guided by government planning).

In the final phase of analysis, the integrated data is critically interpreted to produce a cohesive conceptual insight. Through *cross-reference* between the theory of Islamic scholarly interpretation and the JAIJ strategic implementation document, this study can formulate logical conclusions, as well as suggest practical improvement measures that are believed to be valid, consistent, and appropriate to the needs of Muslims in the state of Johor.

To clarify the methodological approach of this study systematically, the following flow diagram is compiled to show the main steps implemented throughout the research process.



This diagram shows the flow of research from objective setting, design and sample selection, to data collection and analysis. This approach allows the study to be conducted in a comprehensive and authentic manner, in line with the goal of assessing the effectiveness of teaching tafsir lectures in mosques and suraus in the State of Johor.

Results and Analysis

This chapter elaborates on the findings derived from data analysis of literature reviews and government documents, particularly the Johor Islamic Religious Department (JAIJ) Strategic Plan 2023-2027. This discourse is organised to address the three primary objectives of the study: to delineate the methodology of tafsir, to assess its influence on the Muslim individual, and to scrutinise the strategic initiatives for the empowerment of mosque institutions in Johor.

A comprehensive overview of the study findings is shown in Table 1 below.

Table 1: Synopsis of the Findings from the Study on Tafsir Studies at the Johor State Mosque

Research Objectives	Main Theme	Key Findings	Author
Objective 1: Teaching Methodology	Approach and Book Applications	The use of <i>the talaqqi method</i> , public lectures, and the reading of the text of the muktabar book (<i>Tafsir Ibn Kathir, Leader of Ar-Rahman</i>). The adaptation of <i>the Ijmali</i> and <i>Maudhu'i</i> methods dominates compared to <i>Tahlili</i> .	Isnin & Abdullah (2021); Ikhsan & Hussin (2023).
Objective 2: The Impact of Personal Formation	Human Development of <i>Rabbani</i> & Piety	Instilling the value of piety, fortifying the faith of the community from heretical/secular teachings, as well as being a psychospiritual treatment intervention for contemporary social crises.	Isnin & Abdullah (2021); Amran (2021).

Objective Empowerment Proposal (JAIJ)	3: Policy, Governance & Digitalisation	Implementation of Objective Strategy 5 (SO5) by JAIJ: Standardization of ASWAJA Takmir Module, digital teaching, and mosque rating system (4P).	Strategic Plan JAIJ 2023- 2027.
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Methodology for Teaching Tafsir Lectures in Johor State Mosque Institutions (Objective 1)

The mosque institution in Johor has played a continuous role as a centre for the dissemination of Islamic knowledge since the 19th century, pioneered by prominent figures in the Sultan Abu Bakar Mosque. The results of the analysis found that the methodology of Quran interpretation study applied in major mosques such as the Sultan Abu Bakar Mosque and the Jamek Mosque of Bandar Baru Uda relatively maintained the traditional method. Takmir teachers who are accredited by JAIJ and paid an allowance by JAKIM use *the talaqqi method*, where the teacher elaborates the matan kitab tafsir while the congregation listens, reviews, and takes notes passively.

From the point of view of the interpretation approach, the data analysis showed that the instructors focused more on the application of *the Ijmali* (global) and *Maudhu'i* (thematic) methods than the *Tahlili* (analytical) method. The *Ijmali* method which details the description of verses in a simple, concise, and simple language is very suitable for the public congregation consisting of various ages and educational backgrounds. While *the Maudhu'i* method is applied to solve contemporary problems by focusing the debate on a specific theme (such as family institutions or social media threats). Teachers are not rigidly bound to one book, but they use reference tafsir books that are recognized by the muktabar such as *Tafsir Ibn Kathir*, *Mutiara al-Quran* and *Tafsir Pimpinan Ar-Rahman* to maintain the validity of knowledge.

Comparison with Previous Studies and Critical Analysis:

The findings of this study are in line with the survey of Ikhsan and Hussin (2023) which stated that informal institutions in Malaysia, including mosques, still retain *talaqqi* methods and textual lectures compared to formal institutions (universities) that have practiced student-centered pedagogical innovations. However, the difference can be seen at the level of contextual adaptation. If previous studies considered the one-way method in these mosques to be jumud or outdated, critical analysis found that the *Ijmali method* in Johor mosques was actually deliberately chosen (*purposive*) based on the demographic factors of the audience. The public audience does not have the time and intellectual capacity to debate grammar (*nahu/nervous*) or differences of sectarian views in depth as offered by the *Tahlili* or *Muqaran* methods. Therefore, *the Ijmali* method of lectures remains the most effective, safe, and free from the risk of confusion of beliefs.

The Impact of Tafsir Studies on the Formation of Muslim Personality (Objective 2)

The main goal of Quranic interpretation education is not just to transfer intellectual information (*transfer of knowledge*), but rather to transform behavior (*transfer of values*) towards the formation of superior human capital or *Rabbani people*. Literature analysis confirms that the active participation of the community in tafsir lectures in mosques provides a holistic impact—covering cognitive (thought), affective (emotional), and psychomotor (physical actions).

First, it succeeds in instilling the nature of piety and strengthening the bulwark of faith. Based on the Quran, piety is an indicator of the personal well-being of Muslims that guides individuals to obey the sharia commands and abandon His prohibitions. An accurate understanding of the verses of *makiyyah* and *madaniyyah* is able to cleanse the soul from modern heretical ideologies such as secularism and liberalism. Second, from the point of view of psychosocial well-being, the lecture of tafsir acts as a treatment intervention for contemporary moral problems. As highlighted in the research, religion provides a framework of protection, especially to youth who suffer from identity disorder or are at risk of being trapped in the scene of vices and drug addiction. The understanding that every action is supervised by Allah SWT (the concept of *muraqabah*) educates the congregation to have integrity in their work, value family values, and prevent the collapse of social institutions.

Comparison with Previous Studies and Critical Analysis:

The findings on the effectiveness of the tafsir lecture coincide with the results of a study by Azwar (2020) and Amran (2021) which proves that the contextual explanation of the content of the Quran, either physically or through new media, provides mental (psychospiritual) peace of mind to Muslims when facing the pressures of modern times. The dominant factor that influences the success of this impact is the credibility of the speaker (takmir teacher) himself. A teacher who masters the knowledge of *the Ulum al-Quran* and integrates the interpretation of the book of turath with reality while being able to provide awareness ("ibrah") that touches the soul of the listener. On the other hand, if the teacher delivers the tafsir literally or fails to unravel the context of *asbab al-nuzul*, he will give birth to a passive audience and fail to translate the Quran in their daily lives.

Challenges and Strategic Projections of JAIJ in the Empowerment of Mosque Studies (Objective 3)

Although the existing system shows a positive impact, the implementation of tafsir studies in mosques is not free from various limitations. The analysis identified three main challenges: (i) the constraints of short lecture time (usually between Maghrib and Isyak), (ii) inconsistent frequency of lectures (only once a week or once a month), and (iii) one-way communication that weakens the absorption of knowledge. Furthermore, the COVID-19 pandemic situation has revealed a huge gap in the readiness of mosque management to implement comprehensive digitalization, thus hindering access to knowledge to the community.

Recognising the shift in the new norm and the need for the IR 4.0 digitalisation revolution, the Johor Islamic Religious Department (JAIJ) has taken the proactive initiative to formulate *the JAIJ Strategic Plan 2023-2027*. This strategic document covers various initiatives under the umbrella of Objective Strategy 5 (SO5): "Empowering the Imposition of Religious Institutions" and Objective Strategy 1 (SO1): "Efficient and Effective Governance". The findings of the study summarise some of the main action plans of the Johor state government:

1. Establishment of an Integrated ASWAJA Takmir Module:

Aware of the risk of spreading free and distorted interpretations on social media without expert review, JAIJ planned a strategy to empower takmir through the construction of a systematic "Takmir Teaching Syllabus (ASWAJA)" (SO5 003). This step avoids fatwa contradictions and ensures that the congregation is served with authentic manhaj.

2. Digitalization of Da'wah Delivery:

JAIJ aims to "diversify the form of teaching digitally" to face physical logistical constraints. Through technology applications such as streaming on JAIJ's Facebook page, the reach of interpretation classes can be expanded across age and location boundaries, meeting the needs of the youth.

3. Improving the Professionalism of Mosque Officers:

Through the target (SO5 002), JAIJ focuses on the certification and review of bersanad (talaqqi) readings for a total of 1,800 mosque imams, as well as presenting the "Best Mosques and Surau Kariah Ratings" award which includes Management and Imaginary assessments.

Comparison with Previous Studies and Critical Analysis:

This projection of the JAIJ Strategic Plan overcomes the gap expressed in most academic studies. According to Ikhsan and Hussin (2023), mosques are still far behind in the adaptation of new media compared to independent speakers on the YouTube application. However, JAIJ's plan proves the existence of a *concrete Political Will* or political commitment of the administration. The main determinant of the success of JAIJ's strategy is highly dependent on the financial allocation (budget) and the willingness of the mosque committee (*mindset shift*) to embrace technology. Mosques that are categorised as 'Masjid Kariah' in rural areas may face internet infrastructure problems, in contrast to 'Institutional Mosques' (such as UTM Mosques) which have advanced ICT equipment.

Formula:**Practical Implications and Theoretical Contributions**

Based on an in-depth discussion of the findings of the study, it is clear that the teaching of Quran interpretation in the Johor state mosque is an authoritative institution of community spiritual treatment, in line with the demands of the current civilization. To ensure its durability, several important implications can be deduced:

Management and Policy Implications:

JAIJ's move to foster the ASWAJA Takmir Module is a *centralized policy* that is very critical to prevent the spread of extremist ideologies. From a management point of view, it is proposed that JAIJ make it mandatory for all "Government Mosques" and "Kariah Mosques" to equip audiovisual facilities with at least one *broadcasting room*. This funding can be achieved through the optimisation of the Mosque Development Fund and Amal Jariah which is already intact in the state of Johor.

1. Implications of Education and Methodology (Pedagogy/Andragogi):

Asatizah and teaching staff need to make a paradigm shift from rigid one-way lecture methodology to interactive methodology. The concept of "Directed Discussion Group" (Mujadalah) should be adapted in the last 15 minutes of every tafsir session in the mosque. In addition, the implementation of Hybrid mode (a combination of face-to-face and online studies through FB Live) allows the delivery of inclusive interpretation classes for professionals, single mothers who are committed to each other, or asnaf who do not have physical transportation to mosque institutions.

2. Theoretical Contribution (Conceptual Framework Enrichment):

Theoretically, this study has enriched the conceptual framework of *Lifelong Learning* in Malaysia. It proves that the *methods of Ijmali* and *Maudhu'i* are not classic methods that are "left behind", but rather are the most efficient approach of Adult Development Andragogy in delivering sharia debates to the grassroots level. This study combines the theoretical discipline of Islamic interpretation with the quality governance framework of public organizations (guided by the JAIJ Plan 2023-2027), thus providing a *benchmark* model of a sustainable religious delivery system for other state religious councils.

Each of the arguments and findings summarized above directly answers all three research objectives—confirming that the mosque is not just an institution of obligatory prayer, but a tower of knowledge that produces human capital that is resistant to the challenges of the 21st century guided by the foundation of the holy kalam of Allah SWT.

CONCLUSIONS AND RECOMMENDATIONS**Chapter Introduction**

This chapter is the culmination phase of the entire discourse that has been worked on in this study. It aims to synthesize the main findings described in the previous chapter and position them back to the original objective axis of the research. In addition, this chapter will detail the contribution of the study from two main dimensions, namely the dimension of theoretical significance and the continuity of practical implications. Based on the gaps in the study and the reality of the current challenges that have been identified, several concrete and strategic proposals will be proposed to stakeholders, especially the Islamic religious administrative institutions in the state of Johor. This chapter will finally be closed with recommendations for future research directions as well as an emphasis on the holistic impact of tafsir studies on the sustainability of the ummah civilization.

Summary of the main findings of the study

Overall, this study has managed to unravel and answer the three main objectives outlined at the beginning of the research. Referring to the first objective, which is to identify the methodology of teaching Quran tafsir lectures in mosque and surau institutions in the state of Johor, the findings reveal that this informal study framework is

mostly still adopting traditional methods that are adapted to the capacity of the general public. Asatizah and takmir teachers were found to maintain the tradition of *talaqqi* and textual lectures guided by works of muktabar tafsir such as *Tafsir Ibn Kathir* and *Tafsir Pimpinan Ar-Rahman*. The interpretive approaches that dominate the discourse in mosques are *the Ijmali* (global interpretation) and *Maudhu'i* (thematic interpretation) methods. This methodological choice is *purposive* because it coincides with the cognitive levels of the diverse congregation, thus preventing them from being burdened with linguistic debates or *ikhtilaf* (differences of opinion) of fiqh that are too technical and complex.

In relation to the second objective, which is to analyze the impact of tafsir studies on the formation of Muslim personalities, the findings of the study confirm that tafsir lectures in mosques serve as a very powerful psychospiritual treatment instrument. The understanding of the narrative of revelation has succeeded in injecting the value of established piety, which is the awareness of *muraqabah* (Divine supervision) which acts as an internal control system for every Muslim individual. The implication is that mosque congregations are not only immune from the threat of sharia crimes and moral collapse brought by the wave of the Industrial Revolution 4.0, but their faith is also preserved from the assimilation of modern deviant thinking such as liberalism and religious pluralism. This recitation directly translates the text of the Quran into a manual for the development of *Rabbani people* that is balanced from the intellectual, emotional, and spiritual perspectives.

For the third objective, which focuses on the challenges and projections of strategic planning, the findings show that the top management, especially the Johor State Islamic Religious Department (JAIJ), is very sensitive to the existing implementation gaps. Constraints such as one-way communication and physical access limits post-pandemic are being comprehensively addressed through *the JAIJ Strategic Plan 2023-2027*. The state government is actively driving the 5th Objective Strategy (Empowering Religious Institutions) through the creation of a coordinated ASWAJA Takmir Module, as well as mobilizing a campaign to digitize study classes in mosques to be more inclusive and youth-friendly.

Research Contributions (Theoretical and Practical)

This study offers significant added value to the treasures of Islamic scholarship and the governance of religious institutions in Malaysia, which can be divided into two main segments:

1. Theoretical Contribution (Knowledge Enrichment and Conceptual Framework):

From an epistemological point of view, this study enriches the literature and conceptual frameworks related to *Islamic Andragogy* (Adult Education) in the context of informal learning. It empirically proves that the *methodologies of Ijmali* and *Maudhu'i*, which are often considered to be fundamental approaches, are in fact the most effective, dynamic, and sustainable pedagogical models for educating the general public. This study also contributes to a new synthesis by integrating the science discipline of tafsir (ulum al-Quran) into the scientific framework of quality management of public organizations. This research directly breaks the dichotomy between revelation and governance by placing the principles of *Maqasid Syariah* (preservation of religion, reason, and soul) as the main axis of benchmarks for the sustainability of studies in mosques.

2. Practical Contribution (Police, Education, and Management Implications):

From the aspect of practical implications, this finding acts as a *check and balance mechanism* for the implementation of religious fundamentals at the state level.

Policy Implications:

This study provides a strong academic justification for JAIJ to continue the policy of centralizing the syllabus through the ASWAJA Takmir Module, which is critical to curb the infiltration of independent speakers who carry interpretive narratives without sanad or *tafsir bi al-ra'yi* (guided by reason alone) in mosque institutions.

Educational Implications:

This study urges a paradigm shift among asatizah to move from the *method of transfer of knowledge* to the *transfer of values* (interactive transfer of values). It proves that *lifelong learning* begins in the mosque's prayer hall.

Management Implications:

It urges the leadership of mosque committees (*mutawalli*) to upgrade their governance in line with the demands of a shariah-based quality management system (such as compliance with MS 1900 standards), specifically involving the management of multimedia facilities, distribution of fund funds, and digitization of da'wah.

Concrete Proposals to Stakeholders

Based on the justification of the analysis that has been debated, several concrete proposals are put forward to optimize the teaching potential of tafsir lectures:

1. To Policymakers and Religious Authorities (JAIJ & JAKIM):

JAIJ is advised to expedite the formulation and distribution of the "Contemporary Thematic Tafsir Module (Maudhu'i)" which specifically discusses post-modernism problems, such as issues of mental distress, collapse of professional integrity, and Islamic financial management. JAIJ should also require every government mosque and kariah to allocate a certain percentage from *the Mosque Development Fund and Amal Jariah* for the purpose of upgrading the mosque's information technology (IT) hardware. This initiative will enable all mosques in Johor to have *live streaming capabilities*, in line with the core digitalisation of the government's strategic plan.

2. To the Management of the Mosque Committee (Mutawalli):

The mosque committee should change the learning environment to be more interactive and conducive. They were suggested to print a summary of the lecture notes in an infographic that was distributed before the ceremony began, or projected through a projector to celebrate the congregation with visual learning tendencies. In addition, the mosque committee should proactively hold a "Tafsir al-Quran Clinic" or virtual halaqah (*support group* via Telegram/WhatsApp) to create a continuity of interaction between the congregation and takmir teachers outside of lecture hours.

3. To Takmir Educators and Teachers:

Mufassir or asatizah must dare to innovate delivery. The last 15 minutes of each lecture session must be allocated for a two-way discussion or question and answer session (*mujadalah*). In addition, takmir teachers need to streamline their skills in relating scriptures to mainstream news or the reality of today's cyber challenges. This will trigger awareness among the younger generation that the Quran is timeless, relevant, and offers empirical solutions to any polemic of life.

Recommendations for Future Studies

As the discipline of Quran knowledge is constantly evolving and broad, there are several areas of study that should be explored by researchers in the future to complete the gap in this study:

Quantitative Research and Impact Assessment:

Future studies are strongly recommended to use statistical empirical instruments (such as the distribution of comprehensive questionnaires) to measure the Youth Perception and Comprehension Index (Generation Z) on the delivery of digital interpretation lectures organised by mosque institutions.

Interstate Comparative Study:

To compare the methodology and efficiency of governance of mosque takmir studies between the Johor State Islamic Religious Council (MAINJ) and other state religious councils to form a superior *model of the National Andragogi Tafsir* standard.

Study on the Effect of Mufassir's Rhetoric:

To investigate the level of effectiveness of language styles, rhetoric, and psychological elements (such as persuasion and warning) used by the *asatizah* of the state of Johor in fending off the assimilation of the perverse understanding of secularism guided by the interpretation of *makiyyah* verses.

Conclusion and Significance of the Study

Finally, the Quran was revealed not only to be recited rhetorically in the mihrabs of mosques, but it is a great constitution that must be earthed in order to illuminate the life of mankind. This study thoroughly emphasizes its significance to the community that the sustainability of tafsir lectures in mosques and suraus in the state of Johor is the most powerful spiritual bulwark in the face of the storm of social crisis in the 21st century. From the point of view of scientific disciplines, this research expresses the manifestation that the knowledge of tafsir is never static or *jumud*; It is a discipline that is flexible, surviving, and constantly evolving in line with technological advances if synergized with efficient organizational governance. Upholding the study of Quran interpretation in mosque institutions means that we are collectively investing in the process of civilizational engineering, towards building a civilization of the *ummah* that is forward-looking, rational, with integrity, and always centered on the pleasure of Allah SWT.

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