



Contents lists available at [Journal ELORA](#)

JRTI (Jurnal Riset Tindakan Indonesia)

ISSN: 2502-079X (Print) ISSN: 2503-1619 (Electronic)

Journal homepage: <https://jrti.eloracenter.org/jrti>



How can the process of transforming Islamic texts into practice be explained integratively through the perspective of reading comprehension, interpretation, fiqh, and the history of Islamic culture?

Yasnel Yasnel^{*}, Zulhidah Zulhidah, Andi Murniati, Herlina Herlina, Syarifuddin Syarif
Universitas Islam Negeri Sultan Syarif Kasim Riau

Article Info

Article history:

Received Jan 12th, 2026

Revised Mar 20th, 2026

Accepted Mey 16th, 2026

Keyword:

History of Islamic culture

Islamic lived

Islamic text transformation

Interpretive text understanding

fiqh

ABSTRACT

The transformation of Islamic texts into religious practice is a significant issue in contemporary Islamic studies due to the separation of cognitive, interpretive, normative, and socio-cultural approaches. Existing studies often discuss reading comprehension, interpretation, fiqh, and Islamic cultural history independently, leaving the stages of text transformation insufficiently explained. This study aims to develop an integrative understanding of how Islamic texts become religious practices through the synthesis of these four perspectives. Using a Systematic Literature Network Analysis (SLNA) approach, the study analyzed indexed scientific articles from the Scopus database. From 2,550 initial findings, 18 articles met the inclusion criteria after systematic filtering. Bibliographic data were analyzed using VOSviewer to map keyword co-occurrence networks and thematic clusters, while RStudio bibliometric packages were used for descriptive and publication pattern analyses. The findings reveal that transformation occurs in a layered and non-linear process, beginning with cognitive text comprehension, followed by interpretation, institutionalization in fiqh, and materialization into lived religious practices influenced by historical and cultural contexts. The study also identifies an epistemological gap caused by the absence of an integrative model connecting these stages systematically. As a contribution, this research proposes an integrative conceptual model linking text, meaning, authority, and practice in Islam.



© 2026The Authors.

This is an open access article under the CC BY-NC-SA license

(<https://creativecommons.org/licenses/by-nc-sa/4.0>)

Corresponding Author:

Yasnel Yasnel,

Universitas Islam Negeri Sultan Syarif Kasim Riau

Email: yasnel@uin-suska.ac.id

Introduction

The transformation of Islamic texts into religious practice is a fundamental issue in contemporary Islamic studies because normative texts such as the Qur'an and hadith do not operate statically but instead undergo an ever-changing process of meaning in interaction with social and historical contexts (Talal Asad, 1986; Wael B. Hallaq, 2009; Arkoun, 2002; Soroush, 2000; Herlina et al., 2023). Religious practice, in this case, cannot be reduced as a direct reflection of the text but must be understood as a result of epistemological processes involving understanding, interpretation, and institutionalization of meaning (Berger, 1967; Geertz, 1973; Bourdieu, 1991; Mahmood, 2005). Hence, analysis of the relationship between text and practice requires an

approach capable of explaining internal dynamics in comprehensive production of religious meanings (Rahman, 1982; Wadud, 1999; Esack, 1997; Alwizar et al., 2021).

In the early stages, reading comprehension played a role as a cognitive foundation in forming an understanding of Islamic texts, which was determined not only by linguistic aspects but also by social, historical, and medium context of reading (Nasr Hamid Abu Zayd, 2000; Abdullah Saeed, 1999; Hirsch, 1967; Ricoeur, 1976; Suhaimi et al., 2022). Recent research has shown that developments in digital technology, including the integration of artificial intelligence into Qur'an learning, have changed the patterns of reader interaction with text and expanded the initial interpretation horizon (Birgün, 2026; Anderson, 2008). Furthermore, pragmatic studies have shown that understanding of the text is highly dependent on the context of the reader's communication and presupposition, so that meaning is not inherent but results from the interaction between the text and the reader (Ebubekir, 2026; Sperber & Wilson, 1986). Thus, reading comprehension cannot be understood as a passive process but as an epistemological activity that determines the direction of construction for the next meaning.

This early understanding was later developed through interpretation as the main mechanism in systematically constructing the meaning of Islamic texts (Fazlur Rahman, 1982; Abu Zayd, 2000; Rippin, 2001). The interpretation not only serves to explain the literal meaning but also contextualizes the text in an ever-changing social framework (Bakari et al., 2026; Saeed, 2006). Methodological variations, including differences in qirā'at and hermeneutic approaches, suggest that the meaning of the text is plural and open to reinterpretation (Moqbel, 2026; Calder, 1993). In addition, the development of interpretation was also influenced by changes in scientific authority, including the emergence of the perspective of female clerics in the reinterpretation of religious texts (Zainuddin et al., 2026; Wadud, 1999; Barlas, 2002). This asserts that interpretation is an arena of dynamic meaning production and is independent of power relations and social context (Foucault, 1980).

Subsequently, the results of this interpretation were institutionalized through fiqh as a normative system governing religious practices in social life (Wael B. Hallaq, 2009; Kamali, 2003). Fiqh serves as a mechanism for translating text values into operational rules and practices, as well as as an arena for negotiations between text and social reality (Mir-Hosseini, 2025; An-Na'im, 1990). Contemporary studies have shown that fiqh is adaptive and contextual, as seen in Living Qur'an and Hadith practices that integrate text into people's daily lives (Ahmad et al., 2026; Bowen, 2003). Furthermore, issues such as gender, authority, and social justice show that fiqh continues to undergo reforms according to the demands of the times (Bacik, 2026; Mir-Hosseini, 2006). Thus, fiqh represents not only law but also dynamic social processes.

In another perspective, Islamic history and culture play an important role in shaping how the text is understood and practiced in a particular context (Eickelman, 1982; Hodgson, 1974). Religious practice is the result of the interaction between normative texts and local traditions, thus reflecting the process of acculturation and cultural adaptation (Esen et al., 2025; Geertz, 1973; Hefner, 2000). The Islamic lived approach suggests that the text is not only conceptually interpreted but also revived through social practices, rituals, and cultural symbols (Ahmad et al., 2026; Schielke, 2010). More than that, historical changes have contributed to the structure of authority and interpretation patterns, as seen in the increasing role of new actors in the production of religious knowledge (Zainuddin et al., 2026; Eickelman & Piscatori, 1996). Therefore, history and culture serve not only as backgrounds but also as an active factor in the transformation of texts into practice.

Although the existing literature has studied each of these dimensions in depth, there is a significant fragmentation trend between areas of study (Hallaq, 2009; Turner, 1994). Studies on reading comprehension tend to focus on individual cognitive aspects, while interpretation studies place emphasis on interpretation methodology, and fiqh research places greater emphasis on legal-formal aspects (Rahman, 1982; Kamali, 2003). Historical and cultural studies are often descriptive without systematically linking them to previous epistemological processes (Asad, 1986; Schielke, 2010). As a result, the relationship between text understanding, interpretation, and practice has not been comprehensively explained in a single unified analytical framework.

This gap suggests that studies in Islamic studies still do not fully have a conceptual framework capable of explaining how Islamic texts transform into practice in a whole and layered manner (Geertz, 1973; Berger, 1967; Arkoun, 2002). As a result, many analyses of religious practices tend to be fragmentary, so they have not been able to capture in depth the complex relationship between text and social reality (Bourdieu, 1991; Mahmood, 2005). Therefore, an approach is needed that not only combines multiple perspectives but also tracks the relationships between stages in the transformation process more sustainably.

Departing from this situation, this study attempted to offer something different through the development of an integrative model that saw Islamic text transformation as a connected process. The model attributes the cognitive (reading comprehension), interpretive (interpretation), normative (fiqh), and historical and cultural contexts to a single complete framework. Using the Systematic Literature Network Analysis (SLNA) approach, this study not only identifies thematic trends in literature but also shows how these concepts are interconnected in a coherent network. In this way, this study seeks to transcend previous approaches that tend to be partial and presents a more comprehensive, dynamic, and systematic understanding of literature reading.

Method

a. Protocol Registration

This study was prepared by referring to PRISMA guidelines to ensure transparency, consistency, and reproducibility in every stage of the systematic review. Although these research protocols are not formally registered on registry platforms such as PROSPERO, all methodological procedures have been a priori and systematically documented before the literature search and selection process was carried out.

Protocol design includes the establishment of research questions, search strategies, inclusion and exclusion criteria, study selection procedures, data extraction frameworks, and analysis approaches used. This documentation aims to minimize the potential for selection bias and reporting bias and ensure that the research process can be traced and replicated by other researchers in similar contexts.

b. Search Strategy

Database dan Search Terms

The search for literature is done through the Scopus database due to its wide scope in the social sciences and humanities. The search strategy was developed based on four main domains of research:

1. reading comprehension
2. interpretation
3. Islamic law
4. History and culture of Islam

c. Search String (Boolean Operators)

Search string used is as follows: ("Qur'an" OR "Hadith" OR "Islamic tradition") AND ("interpretation" OR "exegesis" OR "tafsir"). Here's a detailed research question:

1. RQ1: What role does reading comprehension play in shaping early understanding of Islamic texts in existing literature?
2. RQ2: How does interpretation construct and interpret the meaning of the Islamic text based on the results of this understanding?
3. RQ3: How does fiqh implement the results of interpreting Islamic texts into the practice of life in various social contexts?
4. RQ4: How does the history of Islamic culture affect the process of transformation from understanding texts to religious practices?

d. Screening Process

Pencarian literatur dilakukan melalui database Scopus dengan menerapkan beberapa Screening criteria: The selected documents are limited to only 1,908 articles, as journal articles are considered to have more standardized academic qualities than other types of documents. In addition, the publication was limited to 2,089 documents to ensure accessibility and consistency of the analysis. Furthermore, only documents with a 2,550 publication final status are considered, while articles that are still in press status are excluded from the selection process. All of the documents used were 1442 documents.

Table 1 Document limitation on scopus database

| Filter Category | Subcategories | Usage Status | Number of Documents |
|-------------------|------------------|--------------|---------------------|
| Document Type | Article | Used | 1.908 |
| | Book chapter | Not used | 281 |
| | Review | Not used | 151 |
| | Book | Not used | 146 |
| | Conference paper | Not used | 64 |
| | Editorial | Not used | 6 |
| | Note | Not used | 4 |
| | Retracted | Not used | 2 |
| | Letter | Not used | 1 |
| Language | English | Used | 2.089 |
| | Turkish | Not used | 211 |
| | Arabic | Not used | 129 |
| | Malay | Not used | 44 |
| | Persian | Not used | 29 |
| Publication Stage | Final | Used | 2.550 |
| | Article in press | Not used | 13 |

e. Study Selection

Inclusion Criteria

Articles are selected if they meet the following criteria:

- a) Discussing Islamic texts (Qur'an, hadith, or other Islamic texts)
- b) Contains the following elements:
 1. understanding of the text
 2. interpretation or interpretation
 3. fiqh or Islamic law
 4. religious practice
- c) It has a connection between text, meaning, and practice
- d) Peer-reviewed journal article

Exclusion Criteria

Articles are eliminated if:

1. Irrelevant to the Islamic context
2. Descriptive only without interpretive analysis
3. Not discussing religious practices
4. Is a book, editorial, or non-article

f. Screening Process

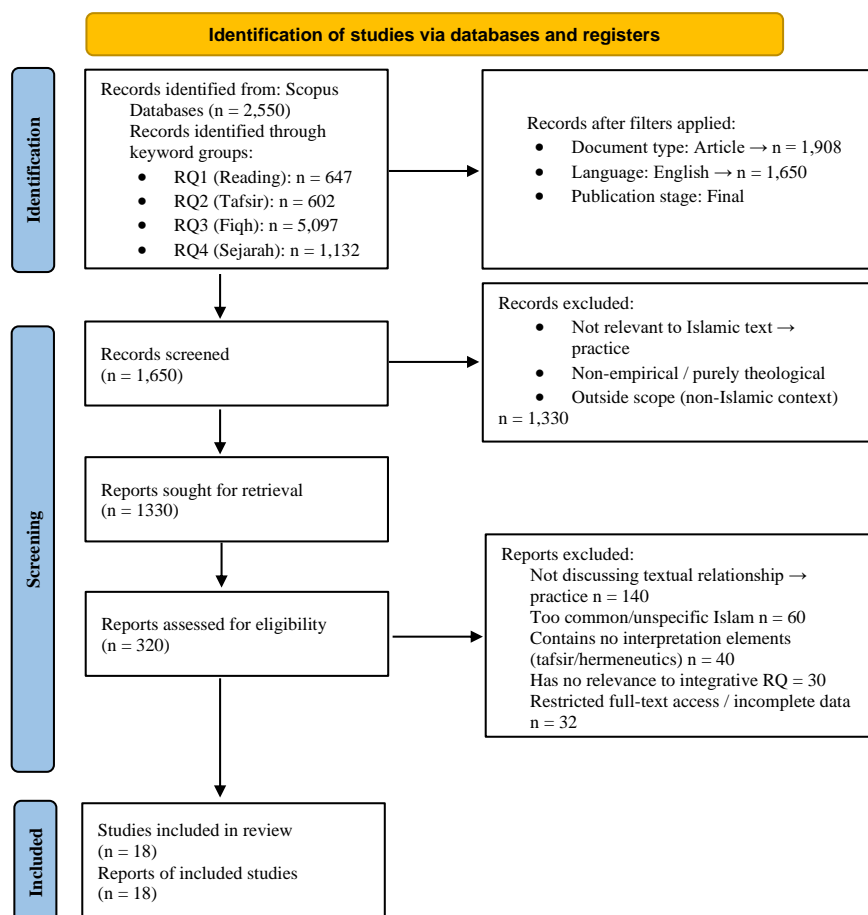


Figure 1 PRISMA 2020 Screening Summary

The figure above shows a flow chart of study selection based on PRISMA 2020 guidelines that illustrates the process from identification, screening, and feasibility assessment to the inclusion of articles in the systematic literature review. The process begins at the identification stage, where literature searches are conducted through the Scopus database and produce 2,550 initial documents. The documents were obtained based on four research keyword groups, namely RQ1 (Reading) as many as 647 documents, RQ2 (Tafsir) as many as 602 documents, RQ3 (Fiqh) as many as 507 documents, and RQ4 (History) as many as 1,132 documents. Furthermore, preliminary screening was carried out by applying the article document type filter, English, and final publication status, bringing the number of documents meeting the criteria to 1,650 documents.

In the screening stage, all documents that have passed the initial filter are examined through titles and abstracts. In this process, 1,330 documents were issued because they were irrelevant to the theme of Islamic living in Islamic text, non-empirical or purely theological, and did not fit the context of practical use of Islamic living. Thus, 320 reports are left, which then proceed to the feasibility assessment stage.

At the eligibility stage, 320 full-text articles are considered in depth to ensure compliance with the research purpose. Of these, some articles were eliminated for several methodological and substantive reasons, including not discussing Islamic livings specifically; focusing only on Islamic livings without association with Islamic texts; containing non-Islamic hermeneutics elements, reviews, or reconceptions; and other aspects of Islamism. and use only secondary sources or text extraction. After the entire selection process was carried out, 18 studies were obtained that met all the criteria and were eventually included in the final sample systematic literature review. Overall, this diagram shows that the process of selecting articles is systematically, transparently, and incrementally based on the international standards of PRISMA, thus increasing the validity and reliability of the results of the literature study.

g. Reviewer Process

The selection process of articles is carried out systematically by researchers by referring to previously set inclusion and exclusion criteria. Each article obtained from the search results was reviewed through the title

and abstract screening stages, then proceeded with a full-text assessment to determine the final feasibility. To maintain consistency and objectivity in the selection process, re-checking of articles with ambiguous or dubious relevance before the inclusion or exclusion decision is finalized.

a. Data Extraction

The data extraction process is carried out using a structured framework developed in the form of spreadsheet-based templates to ensure systematization and consistency of data collection. The information extracted from each article includes the author's identity and year of publication, article title, research purpose, theoretical approach used (including aspects of text comprehension, interpretation, fiqh, and history), research methodology, key findings, and links to the formulated research question.

Thus, to ensure the quality of the extracted data, several quality control measures were implemented, namely manual validation of the extraction results, consistency checks in the coding process between articles, and grouping data based on emerging themes. This approach aims to minimize misinterpretation and improve the reliability of the data used in the analysis phase.

b. Quality Assessment

The quality assessment of articles is qualitatively conducted by considering several key aspects, namely clarity of research objectives, suitability of methods used, depth of analysis presented, and relevance to research focus. Each article was critically evaluated based on its conceptual relevance to research topics, the strength of the arguments built, and its contribution to explaining the relationship between Islamic texts and religious practices. Articles that are rated low in quality, do not meet methodological standards, or are irrelevant to the research integrative framework are eliminated at the eligibility stage. Thus, only studies with adequate quality and significant contributions were included in the final analysis.

c. Data Synthesis

This study uses a Systematic Literature Network Analysis (SLNA) approach that integrates systematic review methods with bibliometric analysis to generate a comprehensive understanding of the research landscape. This approach allows analysis not only of the content of research but also of the relationship between concepts and theme developments in literature.

The process of synthesizing data is done in several stages. First, a descriptive analysis was conducted to identify the general characteristics of the study analyzed. Second, thematic synthesis is used to group and identify major themes that arise from literature. Third, bibliometric analysis was conducted, especially keyword co-occurrence analysis and theme clustering, to map the relationships between concepts in the study. Finally, integrative analysis was undertaken to link the results of these approaches to a complete understanding of the transformation process of Islamic texts into practice.

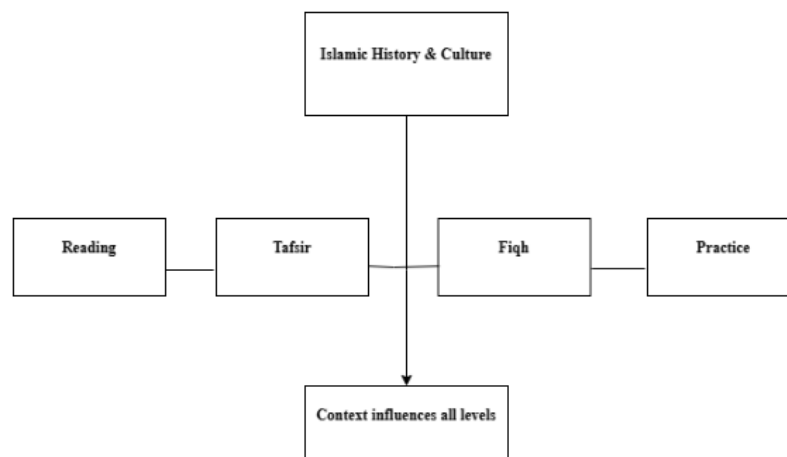


Figure 2 SLNA-Based Model of Text-to-Practice Transformation in Islam

This model shows that Islamic text transformation does not take place linearly but through a layered process involving understanding, interpretation, and institutionalization in fiqh, which is then realized in religious practice, with strong influence from historical and cultural contexts.

Results and Discussions

a. Study Selection Results Based on PRISMA Diagram

The literature selection process in this study followed the PRISMA 2020 guidelines to ensure transparency and accuracy of study selection. At the identification stage, a search through the Scopus database produced 2,550 documents obtained from four keyword clusters, namely reading (647), interpretation (602), fiqh (507), and history (1,132). Subsequently, a filter was applied in the form of article documents, English, and the status of the final publication, resulting in a reduction in the number of documents meeting the original criteria to 1,650 articles.

At the screening stage, the entire article is examined by title and abstract. A total of 1,330 articles were eliminated because they were irrelevant to the focus of research, normative-theological, or did not place the concept of Islamic living in the context of social practices. Thus, there are 320 articles left that enter the eligibility assessment stage through a comprehensive full-text reading.

The results of the feasibility assessment show that some articles were issued because they did not address Islamic liveness specifically, had no relation to Islamic texts, were conceptual reviews, or used only secondary sources. After all the selection stages were carried out, 18 final articles were obtained that met all the inclusion criteria. These findings suggest that the study of the relationship between Islamic living and Islamic texts is still relatively limited but has high academic relevance for further analysis. The following 18 articles have been selected and analyzed:

Table 2 Selected articles for review

| No | Author | Title | Year | Theory/Approach | Conclusion | Relationship (RQ) |
|----|----------------------------|--|------|--------------------------|--|-------------------|
| 1 | Tan, O. | <i>Translating The Sacred: Islamic Law, Ottoman Readership, and Two Examples of a Transitional Genre</i> | 2024 | Translation Hermeneutics | Translation affects legal understanding | RQ1, RQ2 |
| 2 | Esen, S. et al. | <i>Beliefs About Abundance in Anatolia</i> | 2025 | Anthropology | Cultural influences | RQ4 |
| 3 | Mills, S. | <i>Türkenbeute in Halle: The Spoils of War and the Study of Islam in an Eighteenth-Century Pietist Orphanage</i> | 2024 | Historical | History forms the practice of | RQ4 |
| 4 | Ziba Mir-Hosseini | <i>Reclaiming Justice: Islamic Feminism, Patriarchal Law, and Popular Revolt in Iran</i> | 2025 | Legal Reform | Fiqh based on gender justice | RQ3 |
| 5 | Duereh, S. et al. | <i>Agency Within Tradition</i> | 2026 | Socio-legal | Legal practices negotiated | RQ3, RQ4 |
| 6 | Ahmad, K.A. et al. | <i>Living Qur'an and Hadith</i> | 2026 | Living Islam | Praktik berbasis interpretasi | RQ3, RQ4 |
| 7 | Birgün, M. | <i>Integrating AI into Qur'an learning</i> | 2026 | Digital Reading | Technology change understanding | RQ1 |
| 8 | Ebubekir, M. | <i>Universality in Qur'anic Discourse</i> | 2026 | Pragmatics | Context-dependent meaning | RQ1, RQ2 |
| 9 | Bakari, A. et al. | <i>Reading Hamka & Shihab</i> | 2026 | Contextual Tafsir | Contextual interpretation | RQ2, RQ4 |
| 10 | Moqbel, T. | <i>Qirā'āt and Exegesis</i> | 2026 | Exegesis | Variation in reading influences interpretation | RQ2 |
| 11 | Abraham, J. & Varghese, A. | <i>Qur'anic Understanding of Rūḥ</i> | 2026 | Theological | Interpretation social impact | of RQ2, RQ4 |
| 12 | Hasani, I. & Mehmeti, S. | <i>Manuscript al-Bayḍāwī</i> | 2026 | Historical Tafsir | Interpretation historical development | of RQ2, RQ4 |
| 13 | Bacik, G. | <i>Slavery's Persistence</i> | 2026 | Socio-legal | Interpretation practice | → RQ3, RQ4 |
| 14 | Muin, F. et al. | <i>Hadith About Women</i> | 2026 | Hadith Hermeneutics | Re-interpretation of hadith | of RQ1, RQ2 |

| No | Author | Title | Year | Theory/Approach | Conclusion | Relationship (RQ) |
|----|----------------------|--|------|-------------------------|---|-------------------|
| 15 | Zainuddin, I. et al. | <i>Female Ulama Authority</i> | 2026 | Authority | Authority influences interpretation. | RQ2, RQ3 |
| 16 | Aisha Musa | Y. <i>The Question of Authority in the Modern Period</i> | 2008 | Authority Theory | The authority determines the validity of the hadith | RQ1, RQ2 |
| 17 | Abdullah Saeed | <i>Rethinking "Revelation" as a Precondition for Reinterpreting the Qur'an</i> | 1999 | Contextual Hermeneutics | Revelation needs to be understood contextually | RQ1, RQ2 |
| 18 | Nasr Hamid Abu Zayd | <i>The Qur'an: God and Man in Communication</i> | 2000 | Textual Hermeneutics | Text is dialogical & open | RQ1, RQ2 |

b. Bibliometric Analysis

Bibliometric analysis is performed to identify general patterns, conceptual structures, and relationships between themes in the analyzed literature. This approach complements the systematic review by providing a macro-image of the development and direction of research on the transformation of Islamic texts into practice.

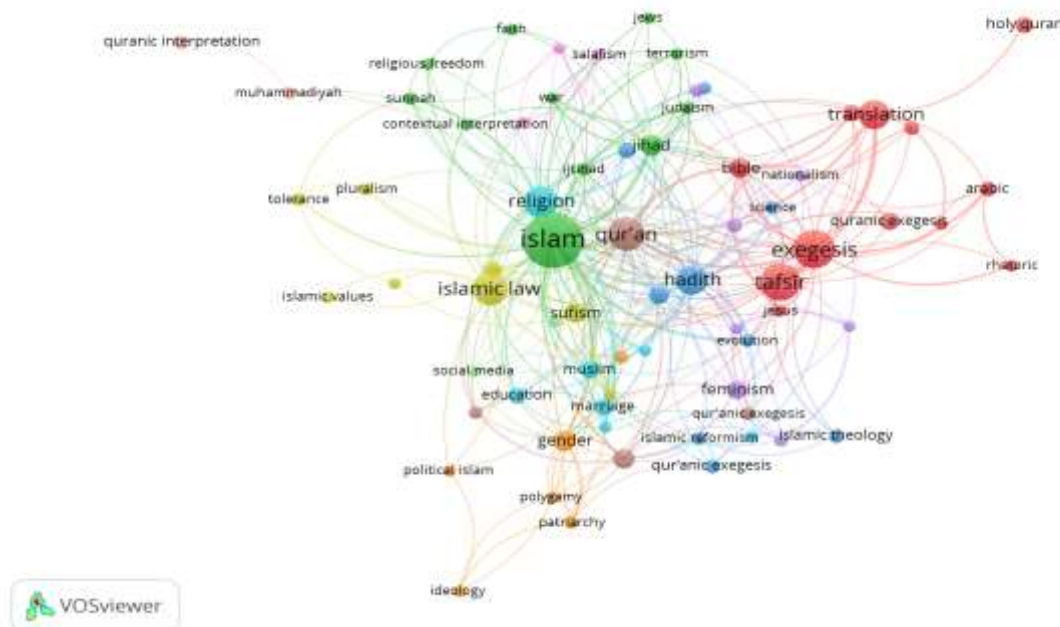


Figure 3 Password Network Visualization Based on Vosviewer

bibliometric analysis using VOSviewer, which shows the intellectual structure and thematic relationships in contemporary Islamic studies. Large vertices show a high frequency of occurrence of keywords, while the connecting lines reflect the intensity of the inter-term relationships. The Islamic keyword appears to be the center of the network with strong links to themes such as the Qur'an, religion, hadith, interpretation, exegesis, and Islamic law, indicating its position as the main axis of academic discourse. Different colored clusters indicate the grouping of research subthemes, such as red clusters focusing on interpretation, translation, and Qur'anic exegesis; green clusters related to religion, jihad, Salafism, and socio-religious issues; and blue clusters that highlight hadith, Islamic theology, etc. It is also a yellow-oranye cluster that connects gender, education, marriage, and social media. This configuration suggests that Islamic studies developed in a multidisciplinary manner, not only concerned with textual and normative dimensions but also addressing contemporary issues of law, politics, gender, culture, and social transformation.

Research Theme Clusters

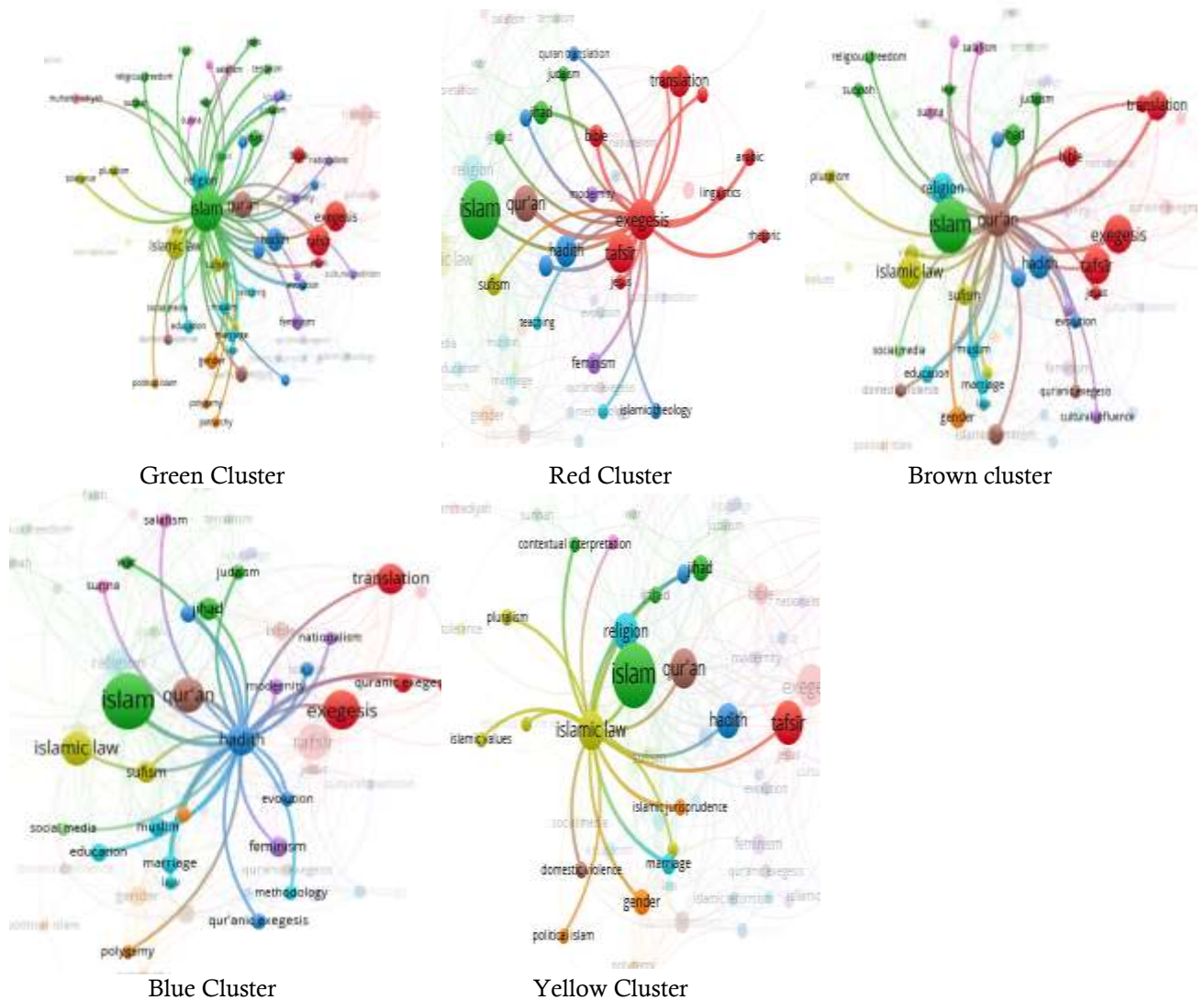


Figure 4 Cluster-based keyword network visualization

Green clusters represent the main conceptual axis centered on "Islam" as the dominant node with high connectivity to various subtopics such as the Qur'an, hadith, interpretation, and Sufism. The density of relations in this cluster shows that it serves as the epistemic core, where integration between theological, normative, and religious practices takes place. Broad connectivity also indicates its interdisciplinary nature, bridging classical textual studies with contemporary issues such as socio-political and Islamic education. Thus, the cluster can be understood as a representation of the fundamental discourse that sustains the overall structure of the knowledge network.

Red clusters appear to be concentrated on exegesis (interpretation) themes with strong relationships to concepts such as translation, hermeneutics, and other interpretive approaches. Color dominance and more focused connection directions show the cluster's character as a discursive space that emphasizes the methodology of interpreting sacred text. In addition, her association with issues such as feminism and reformism indicates a critical and contextual tendency to interpretive approaches. Therefore, this cluster reflects epistemological dynamics in Islamic studies that seek to reconstruct the meaning of the text in modern social and intellectual horizons.

Brown clusters show an orientation on the dimensions of law and normativity, with "Islamic law" and its relationship to hadith, jurisprudence, and social practice as the focus of attention. A relatively distributed but fixed network structure attached to the main node suggests that the cluster serves as a mediator between normative text and practical implementation in people's lives. The presence of connections with issues such as culture, tradition, and social regulation signifies that Islamic law in this cluster is understood as an adaptive and contextual system, rather than merely a static doctrinal construction.

Blue clusters feature more diverse configurations with links between "hadith," "Qur'an," and various themes such as methodology, education, and the development of Islamic thought. The complexity of

relationships in this cluster reflects its nature as a scientific elaboration space that emphasizes the development of methodologies and critical analysis of primary sources. Its relation to modern issues such as the evolution of thought and interdisciplinary approaches suggests that the cluster plays an important role in bridging classical traditions with contemporary scientific frameworks.

The yellow cluster is centered on Islamic law as a point of gravity with significant relationships to social aspects such as marriage, domestic life, and political structure. The characteristics of this cluster show applicative orientation, in which Islamic law is analyzed in the context of daily life and social institutions. Relations linking normative dimensions to socio-political practices indicate that the cluster serves as an articulation arena between legal theory and empirical reality. Thus, yellow clusters represent a pragmatic approach to Islamic studies that emphasizes the relevance of law in the dynamics of contemporary society.

Network visualizations show that the relationships between concepts in literature are not linear, but rather form complex network structures. In this regard, interpretation serves as a major knot linking understanding of the text to implementation in fiqh and religious practice. Equally important, historical and cultural contexts act as external factors that influence the entire process, ranging from understanding to practice. This indicates that the transformation of Islamic texts into practice is determined not only by textual aspects but also by the social and historical dynamics that surround them. Overall, this bibliometric analysis shows that although the literature on interpretation and fiqh is dominant, the integration between text comprehension, interpretation, and practice within a single conceptual framework is still limited, thus opening up space for the contributions of this study.

c. Topic trend

This "Trend Topics" visualization represents the temporal dynamics of the appearance and intensity of various terms in the study corpus, with the horizontal axis showing the span of years (around the 1980s to the 2020s) and the vertical axis containing a list of thematic analyses. Each circular point indicates the relative frequency of occurrence of the term over a given period. The greater the size of the circle, the higher the intensity of its use, while horizontal lines reflect the topic's continuity range or persistence in academic discourse. Longitudinally, there was a shift in focus from geographical and regional themes such as "Egypt" and "Middle East" to more complex and interdisciplinary issues in recent periods, such as "Islam," "religion," "feminism," "gender issues," and "decision-making." In addition, the emergence of terms such as "Indonesia," "adolescent," and "language" in the more recent period signifies both geographical expansion and diversification of methodological approaches to study, which are no longer limited to the perspective of the Middle East. Thus, this graph comprehensively reflects epistemic evolution in the field of related studies, moving from descriptive-regional orientation to more thematic, contextual, and cross-disciplinary analysis.

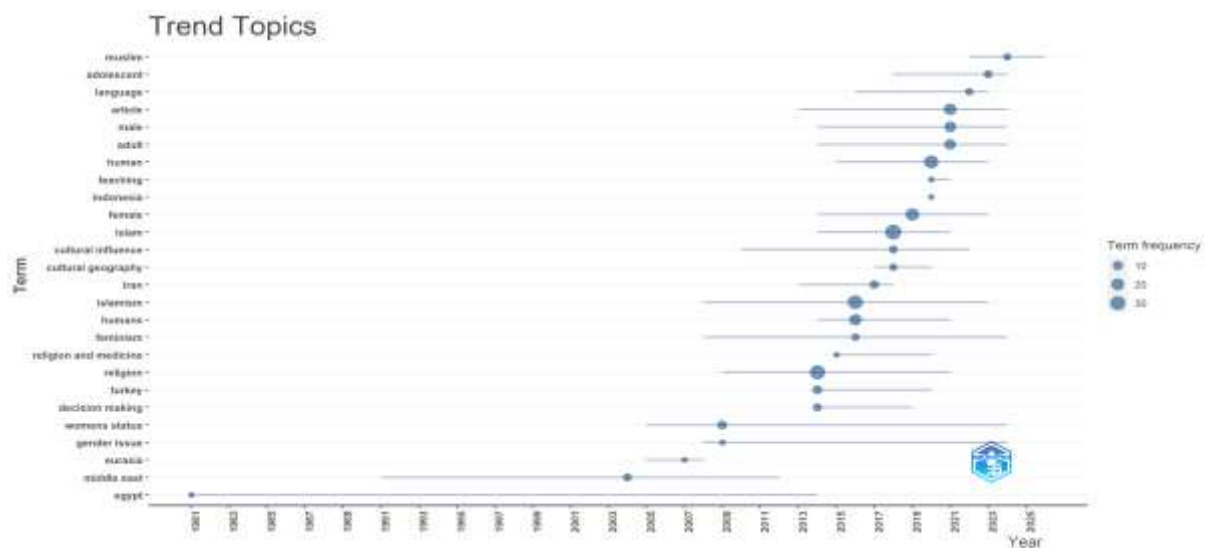


Figure 5 visualization of topical trends based on RStudio analysis

RQ1: How comprehension of reading comprehension plays an early role in shaping Islamic texts in existing literature?

Based on the results of a review of the selected literature, reading comprehension has a fundamental role in forming an early understanding of Islamic texts. Early understanding was not born solely from literal reading activity but through cognitive processes involving mastery of language, historical context, discourse structure, and the reader's social horizon. Tan's findings (2024) show that the process of translating sacred texts has a direct effect on the understanding of Islamic law, indicating that the quality of the reader's understanding is

strongly influenced by the medium of language used. In the same context, Birgün (2026) asserts that the integration of technology and artificial intelligence into the Qur'an contributes to changing reading patterns and expanding access to early interpretations of the text. This suggests that reading comprehension progresses as media and learning methods change.

More importantly, a number of studies have confirmed that early understanding of Islamic texts is strongly determined by the reader's ability to capture contextual meaning and relationships between discourses. Ebubekir (2026) through a pragmatic approach shows that the meaning of verse cannot be separated from the context of communication and its social situation. This finding is in line with Abdullah Saeed (1999), who stressed the importance of a contextual hermeneutic approach so that revelations are not statically understood. Meanwhile, Nasr Hamid Abu Zayd (2000) viewed the Qur'an as an open dialogue text against reader interaction, making reading comprehension an active process between the text and interpreter. Thus, early understanding of Islamic texts was formed through the interaction between the linguistic competence of the reader and awareness of the socio-historical context of the text.

Not only shaped by linguistic and contextual factors, but literature also shows that scientific authorities are influencing the reading comprehension process. Aisha Y. Musa (2008) explains that the validity of understanding hadith in the modern period is strongly influenced by who has the authority to read and interpret the text. These findings were corroborated by Muin et al. (2026), which suggests that the re-reading of hadiths about women results in a new, more responsive understanding of gender justice issues. Overall, the literature asserts that the role of reading comprehension in Islamic texts is not merely understanding the content of reading but rather an epistemological foundation that determines the direction of initial interpretation, validity of meaning, and the possibility of a more critical and contextual reading.

RQ2: How interpretation constructs and interprets the meaning of the Islamic text based on the results of this understanding?

As evidenced in the literature, interpretation serves as an intellectual mechanism that constructs and interprets the meaning of Islamic texts after the initial stage of understanding is formed through the process of reading. If reading comprehension results in a basic understanding of the language and content of the text, then interpretation works further by selecting, explaining, and contextualizing the meaning according to the needs of the times and the social horizon of interpreters. Tan (2024) points out that the translation of Islamic legal texts does not stop at language transfer but continues at the process of interpretation that forms a new normative understanding among readers. This asserts that interpretation is a continuation of the reading process that gives direction to the practical meaning of a text.

A number of studies have confirmed that interpretation is dynamic and strongly influenced by the socio-historical context. Bakari et al. (2026), through a study of Hamka and Quraysh Shihab's thinking, show that contextual interpretation is capable of bridging the Qur'an's message with the realities of modern society. This finding is corroborated by Moqbel (2026), who explains that the variation of qirā'āt affects the variety of interpretations so that the meaning of the text is not always single. Meanwhile, Hasani and Mehmeti (2026) show that the development of al-Baydāwī's manuscript interpretation reflects changes in methodology and interpretation orientation over time. Thus, interpretation not only explains text but also reproduces meaning according to intellectual development and social needs.

What is more, the literature shows that interpretation has broad social implications because the results of interpretation are often the basis of religious values, authority, and practice. Abraham and Varghese (2026) point out that interpretation of the concept of rūḥ is not only theological but also has an impact on the way society understands human spiritual and social dimensions. Muin et al. (2026) emphasized that hadith reinterpretation of women opened a fairer and more inclusive reading room. In line with that, Zainuddin et al. (2026) found that the authority of female clerics contributed to the perspective of contemporary interpretation. Overall, the results of this study show that interpretation constructs the meaning of the Islamic text through dialogue between initial understanding, interpretation methodology, and social context, resulting in ever-evolving and relevant meanings across the ages.

RQ3: How fiqh implements the results of interpreting Islamic texts into the practice of life in various social contexts?

Drawing on the reviewed literature, fiqh serves as a normative instrument that implements the results of interpretation of Islamic texts into the practice of everyday life. If the reading process results in initial understanding and interpretation constructs the meaning of the text, then fiqh translates the meaning into legal provisions, behavioral guidelines, and social problem-solving mechanisms. Thus, fiqh serves as a bridge between normative texts and the empirical realities of society. The findings of Ziba Mir-Hosseini (2025) show that reform of Islamic law can be directed at the principle of gender justice, which signifies that fiqh is able to adapt the interpretation of the text to contemporary social justice demands.

Beyond that, a number of studies confirmed that the implementation of fiqh always takes place through a negotiation process with social, cultural, and institutional contexts. Duereh et al. (2026) show that the practice of law in Islamic tradition is not rigid but rather negotiated by social actors according to local needs. These

findings are in line with Ahmad et al. (2026), which explains that the practice of living the Qur'an and Hadith shows how the values of the text are embodied in the rituals, customs, and collective actions of the community. Meanwhile, Bacik (2026) pointed out that social issues such as the continuity of historical slavery practices are closely related to the way the text is interpreted and instituted through fiqh. This asserts that fiqh is not just an abstract legal system but a social practice influenced by the dynamics of power and culture.

The discussion is not confined to the legal-formal aspect, the literature also shows that fiqh has an adaptive function in response to changing times. The presence of a new perspective, including the authority of female clerics as stated by Zainuddin et al. (2026), expands the space of *ijtihad* in formulating more inclusive laws. Overall, the results of this study show that fiqh implements interpretation of Islamic texts through the process of institutionalizing values into social rules and practices, while also adjusting them to the ever-changing needs of society. Thus, fiqh appears as a normative system that is dynamic, contextual, and oriented towards social benefits.

RQ4: How the history of Islamic culture influenced the transformation process from understanding the text to religious practices?

Taken together, the literature suggests that the history of Islamic culture is a central factor influencing the transformation from understanding Islamic texts to religious practices in social life. Islamic texts are not understood and applied ahistorically but have always interacted with the social, political, economic, and cultural conditions of each period. Therefore, the religious practice that developed in Muslim society actually represents the result of a dialectic between the normative message of the text and the historical dynamics surrounding it. Mills (2024)'s findings suggest that the development of Islamic studies in 18th-century Pietist environments was influenced by the context of warfare, knowledge mobility, and intercivilization relations. This asserts that understanding of Islam is often formed through complex historical processes, not merely through linear doctrinal transmission.

Alongside this, a number of studies have shown that local culture acts as a medium that bridges normative texts with people's religious practices. Essen et al. In 2025, the belief in abundance in Anatolia developed through the confluence of local traditions and Islamic values, so religious practices were established through the process of cultural acculturation. This perspective is in line with Ahmad et al. In 2026, the text is based on the concept of the living Qur'an and Hadith, which shows that religious texts are revived through rituals, symbols, oral traditions, and collective customs inherited between generations. Meanwhile, Bakari et al. (2026) explain that the interpretation of Hamka and Quraish Shihab reflects the social context of Indonesia so that the meaning of the text is constructed responsively to the needs of modern Muslim communities. Thus, cultural history is not only a background but also an active space where the text gains practical relevance.

More than just a mediating space, historical transformation also encouraged the birth of a renewal of authority and a reinterpretation of religious practices. Zainuddin et al. (2026) show the increasing authority of female clerics as a consequence of changes in social structure and contemporary gender awareness. At the same time, Duereh et al. (2026) emphasized that the tradition of Islamic law is always renegotiated according to the demands of the times and the needs of the people. Overall, these findings suggest that the history of Islamic culture influenced the transformation from text to practice through continuous adaptation, negotiation, and reproduction of meaning. Today's religious practice can therefore be understood as a result of continuous interactions between text authority, historical memory, and cultural dynamics.

Based on the RQ1–RQ4 synthesis, the literature shows that the transformation of Islamic texts into practice has been extensively studied but is still epistemologically fragmented. Each domain of reading comprehension, interpretation, fiqh, and cultural history tends to develop as a standalone study, without an integrative framework that describes the interrelationships between the four as a single whole process.

At an early level, reading comprehension is understood as the cognitive foundation in understanding contextual and dialogical Islamic texts (Nasr Hamid Abu Zayd, 2000; Abdullah Saeed, 1999). However, literature generally stops at the aspect of individual understanding and has not yet linked it systematically to the process of social interpretation and practicality. Later on the level of interpretation, studies show that the meaning of the text is dynamically constructed according to the social context (Fazlur Rahman, 1982). Nevertheless, interpretation is often positioned as the ultimate goal of analysis, not as part of a series of processes that continue towards the formation of norms and practices.

Fiqh also serves as a normative mechanism that translates the results of interpretation into social rules and practices (Wael B. Hallaq, 2009). However, the study of fiqh tends to focus on the legal-formal aspect and does not relate it to the cognitive and interpretive processes that precede it. At the historical and cultural level, religious practice is understood as a result of the interaction between text and social context (Talal Asad, 1986). However, this approach is generally descriptive and has not been integrated with epistemological processes from understanding to interpretation of the text.

Thus, the main gap in literature lies in the absence of an integrative model that connects cognitive, interpretive, normative, and contextual processes simultaneously. This research contributes by offering conceptual models that position Islamic text transformation as a layered and dynamic process, in which

understanding, interpretation, fiqh, and practice are interconnected and influenced by historical and cultural contexts. This model not only fills the conceptual void but also provides a more comprehensive analytical framework for understanding the relationship between text and practice in Islam.

Conclusions

The conclusions of this study suggest that the transformation of Islamic texts into religious practice is a complex, layered, and non-linear process, involving interactions between cognitive (reading comprehension), interpretive (interpretation), normative (fiqh), and contextual (historical and cultural) dimensions. Although the existing literature has examined each of these dimensions in depth, the findings of this study confirm significant epistemological fragmentation, in which the relationships between stages have not been explained in a single unified analytical framework. By integrating these four perspectives through the Systematic Literature Network Analysis (SLNA) approach, this study offers a conceptual model that explains how early understanding of text evolved into meaningful constructions, institutionalized in norms, and structured in terms of text. It is ultimately realized in dynamic social practices and continues to reproduce through interaction with historical and cultural contexts. Therefore, the main contribution of this study lies in the provision of an integrative framework that not only fills the conceptual void in contemporary Islamic studies but also opens room for the development of more holistic analysis in understanding the relationships between texts, authorities, and religious practices.

Acknowledgments

Acknowledge anyone who has helped you with the study, including: Researchers who supplied materials, reagents, or computer programs; anyone who helped with the writing or English, or offered critical comments about the content, or anyone who provided technical help. State why people have been acknowledged and ask their permission. Acknowledge sources of funding, including any grant or reference numbers. Please avoid apologize for doing a poor job of presenting the manuscript.

References

- Abu Zayd, N. H. (2000). *The Qur'an: God and man in communication*. Leiden: Brill.
- Ahmad, K. A., Jalil, A. A., Darpen, M. H., Ismail, F. H., & Osman, M. N. A. (2026). Living Qur'an and Hadith in contemporary Muslim scholarship: A systematic literature review of takhrij practices and ahkam hadith analysis. *International Journal of Drug Delivery Technology*, 16(9s), 68–84.
- Alwizar, A., Syafaruddin, S., Nurhasnawati, N., Darmawati, D., Zatrachadi, M. F., Wahyudi, H., & Istiqomah, I. (2021). Analisis systematic literature review Tafsir Tarbawi: implementasi Tafsir Tarbawi pada pendidikan Islam. *JPPi (Jurnal Penelitian Pendidikan Indonesia)*, 7(4), 729-737.
- Anderson, J. A. (2008). *Cognitive psychology and its implications* (7th ed.). New York: Worth Publishers.
- An-Na'im, A. A. (1990). *Toward an Islamic reformation: Civil liberties, human rights, and international law*. Syracuse, NY: Syracuse University Press.
- Arkoun, M. (2002). *The unthought in contemporary Islamic thought*. London: Saqi Books.
- Asad, T. (1986). *The idea of an anthropology of Islam*. Washington, DC: Center for Contemporary Arab Studies, Georgetown University.
- Bacik, G. (2026). The problem of slavery's persistence in Islam: Sunni orthodox framings and rationalist responses in Turkey. *Journal of Global Slavery*, 11(1), 77–105.
- Bakari, A., Mahzumi, F., & Zamzami, M. (2026). Reading Hamka's and Shihab's interpretations of jihad: Abdullah Saeed's contextual approach. *Journal of Islamic Thought and Civilization*, 15(2), 288–305.
- Barlas, A. (2002). "Believing women" in Islam: Unreading patriarchal interpretations of the Qur'an. Austin: University of Texas Press.
- Berger, P. L. (1967). *The sacred canopy: Elements of a sociological theory of religion*. New York: Anchor Books.
- Birgün, M. (2026). Integrating AI into Qur'an learning: Technical advances and pedagogical gaps. *Social Sciences and Humanities Open*, 13, 102499.

-
- Bourdieu, P. (1991). *Language and symbolic power*. Cambridge: Harvard University Press.
- Bowen, J. R. (2003). *Islam, law, and equality in Indonesia: An anthropology of public reasoning*. Cambridge: Cambridge University Press.
- Calder, N. (1993). *Studies in early Muslim jurisprudence*. Oxford: Clarendon Press.
- Ebubekir, M. (2026). Universality in Qur'anic discourse between exhaustive generalization and group-specific specification: A pragmatic study of contextual cues and mental presupposition. *Al-Bayan*, 24(1), 162–190.
- Eickelman, D. F. (1982). The study of Islam in local contexts. *Contributions to Asian Studies*, 17, 1–16.
- Eickelman, D. F., & Piscatori, J. (1996). *Muslim politics*. Princeton: Princeton University Press.
- Esack, F. (1997). *Qur'an, liberation and pluralism: An Islamic perspective of interreligious solidarity against oppression*. Oxford: Oneworld.
- Esen, S., Zuuridinov, O., & Ceylan, N. (2025). Beliefs about abundance in Anatolia and Kyrgyzstan (Anadolu ve Kırgızistan'da bereket ile ilgili inanışlar). *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, 115, 339–367. <https://doi.org/10.60163/tkhcbva.121744>
- Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972–1977*. New York: Pantheon Books.
- Geertz, C. (1973). *The interpretation of cultures*. New York: Basic Books.
- Hallaq, W. B. (2009). *Shari'a: Theory, practice, transformations*. Cambridge: Cambridge University Press.
- Hefner, R. W. (2000). *Civil Islam: Muslims and democratization in Indonesia*. Princeton: Princeton University Press.
- Herlina, H., Arbi, A., Syarifuddin, S., Zatrachadi, M. F., Darmawati, D., Ifdil, I., & Istiqomah, I. (2023). Analisis systematic literature review penguatan pendidik Islam dalam perspektif tafsir, fiqh, dan ilmu sosial prophetic. *JPPi (Jurnal Penelitian Pendidikan Indonesia)*, 9(2), 909-920.
- Hirsch, E. D. (1967). *Validity in interpretation*. New Haven: Yale University Press.
- Hodgson, M. G. S. (1974). *The venture of Islam (Vols. 1–3)*. Chicago: University of Chicago Press.
- Kamali, M. H. (2003). *Principles of Islamic jurisprudence (3rd ed.)*. Cambridge: Islamic Texts Society.
- Mahmood, S. (2005). *Politics of piety: The Islamic revival and the feminist subject*. Princeton: Princeton University Press.
- Mir-Hosseini, Z. (2006). Muslim women's quest for equality: Between Islamic law and feminism. *Critical Inquiry*, 32(4), 629–645.
- Mir-Hosseini, Z. (2025). Reclaiming justice: Islamic feminism, patriarchal law, and popular revolt in Iran. *Society*. <https://doi.org/10.1007/s12115-025-01132-6>
- Moqbel, T. (2026). Modal logic, the qirā'āt, and Qur'anic exegesis: Burhān al-Dīn al-Biqā'ī on Sūrat al-Ṭāriq verse 4. *Journal of Islamic and Muslim Studies*, 10(2), 29–48.
- Rahman, F. (1982). *Islam and modernity: Transformation of an intellectual tradition*. Chicago: University of Chicago Press.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- Rippin, A. (2001). *The Qur'an and its interpretative tradition*. Aldershot: Ashgate.
- Saeed, A. (1999). Rethinking 'revelation' as a precondition for reinterpreting the Qur'an: A Qur'anic perspective. *Journal of Qur'anic Studies*, 1(1), 93–114.
- Saeed, A. (2006). *Interpreting the Qur'an: Towards a contemporary approach*. London: Routledge.
- Schielke, S. (2010). Second thoughts about the anthropology of Islam. *ZMO Working Papers*, 2, 1–16.
- Soroush, A. (2000). *Reason, freedom, and democracy in Islam*. Oxford: Oxford University Press.
- Sperber, D., & Wilson, D. (1986). *Relevance: Communication and cognition*. Oxford: Blackwell.
-

-
- Suhaimi, S., Resqi, M., Ifdil, I., Darmawati, D., Istiqomah, I., & Zatrachadi, M. F. (2022). Pendidikan sejarah Islam Asia Tenggara: overview penyebaran Islam melalui Bibliometrik. *Jurnal Konseling dan Pendidikan*, 10(2), 276-285.
- Turner, B. S. (1994). *Orientalism, postmodernism and globalism*. London: Routledge.
- Wadud, A. (1999). *Qur'an and woman: Rereading the sacred text from a woman's perspective*. New York: Oxford University Press.
- Zainuddin, I., Thobroni, A. Y., Rosyadi, M. A. R., Lahmuddin, F., & Qardlawi, M. Y. (2026). Negotiating the authority of female ulama in the reinterpretation of the Qur'an in Islamic family law in East Kalimantan. *Samarah*, 10(1), 26–48.