

The Qur'an on Screen: Digital Materiality and Everyday Muslim Practices in Indonesia

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Abstract

The increasing use of digital Qur'an applications has reshaped how Muslims engage with the sacred text in everyday life. This article examines the materiality of the digital Qur'an and explores how technological mediate religious experiences, practices, and perceptions of sacredness among Muslims in Indonesia. Drawing on a qualitative ethnographic approach, the study involved 12 participants from four Indonesian cities: Yogyakarta, Surakarta, Surabaya, and Semarang. Data were collected through interviews and observations of participants' interactions with digital Qur'an applications, focusing on their experiences of reading, listening to, and engaging with Qur'anic content through digital devices. The findings reveal that digital features, including audio recitations, translation, Qur'anic interpretation, visual, and reading reminders, shape how users incorporate Qur'anic engagement into their daily routines. Digital materiality extends beyond the representation of sacred text on screens, as devices and application interfaces influence users' embodied practices, accessibility, and perceptions of religious authority. Although digital applications facilitate more flexible engagement with the Qur'an, users continue to negotiate established norms of reverence and appropriate conduct when interacting with the sacred text through digital media. The article argues that digitalization does not simply replace conventional Qur'anic practices but reconfigures the relationship between material forms, religious experiences, and everyday Muslim practices in contemporary Indonesia.

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Meningkatnya penggunaan aplikasi Al-Qur'an digital telah mengubah cara umat Islam berinteraksi dengan teks suci dalam kehidupan sehari-hari. Artikel ini mengkaji materialitas Al-Qur'an digital dan mengeksplorasi bagaimana teknologi memediasi pengalaman keagamaan, praktik religius, serta persepsi tentang kesakralan di kalangan umat Islam di Indonesia. Dengan menggunakan pendekatan etnografi kualitatif, penelitian ini melibatkan 12 partisipan dari empat kota di Indonesia, yaitu Yogyakarta, Surakarta, Surabaya, dan Semarang. Data dikumpulkan melalui wawancara dan observasi terhadap interaksi partisipan dengan aplikasi Al-Qur'an digital, dengan memperhatikan pengalaman mereka dalam membaca, mendengarkan, dan berinteraksi dengan kandungan Al-Qur'an melalui perangkat digital. Hasil penelitian menunjukkan bahwa berbagai fitur digital, termasuk lantunan bacaan Al-Qur'an, terjemahan, tafsir, visual, dan pengingat membaca, turut membentuk cara pengguna mengintegrasikan interaksi dengan Al-Qur'an ke dalam rutinitas sehari-hari. Materialitas digital tidak terbatas pada representasi teks suci di layar, tetapi juga mencakup peran perangkat dan antarmuka aplikasi dalam memengaruhi praktik tubuh, aksesibilitas, serta persepsi pengguna terhadap otoritas keagamaan. Meskipun aplikasi digital memungkinkan interaksi yang lebih fleksibel dengan Al-Qur'an, pengguna tetap menegosiasikan norma-norma penghormatan dan tata cara yang dianggap pantas ketika berinteraksi dengan teks suci melalui media digital. Artikel ini berargumen bahwa digitalisasi tidak sekadar menggantikan praktik interaksi dengan Al-Qur'an secara konvensional, tetapi juga mengonfigurasi ulang hubungan antara bentuk material, pengalaman keagamaan, dan praktik keseharian umat Islam di Indonesia.

Keywords: Authority; Digital Qur'an; Materiality; Religious Practices

Introduction

The development of digital technology has transformed how Muslims engage with the Qur'an in everyday life (Sito Rohmawati et al., 2025). Traditionally, the manuscript and printed muṣḥaf have served as important material forms of the sacred text, accompanied by established norms of reverence and religious etiquette (*adab al-muṣḥaf*) (Sholihah et al., 2024). However, the growing use of digital Qur'anic applications on smartphones and other electronic devices has introduced new ways of accessing, reading, and experiencing the Qur'an. In Indonesia, applications such as Qur'an Kemenag, MyQuran, and Al-Qur'an Indonesia allow users to incorporate Qur'anic engagement into everyday activities. This shift raises questions about how digital media influence religious practices, perceptions of sacredness, and relationships with the Qur'anic text (Acep & Muslim, 2017).

Unlike printed muṣḥafs, digital Qur'anic applications enable users to interact with the sacred text across domestic, public, and religious settings, sometimes challenging established understandings of appropriate religious conduct, including practices concerning ritual purity and the handling of sacred texts (Ajum & Ahmad Hadi Al-Huda, 2025). Features such as audio recitation, thematic searches, interactive displays, and access to Qur'anic interpretation provide additional possibilities for religious engagement (Alwi et al., 2014). Nevertheless, digital applications continue to reproduce elements of printed muṣḥafs, including Arabic calligraphy, page layouts, and visual ornamentation. Rather than representing a complete departure from traditional practices, digitalization creates new relationships between established religious conventions and technological possibilities (Porter & Cheryl, 2018).

Previous Qur'anic scholarship has largely emphasized textual interpretation (Abdulla, L. A., & Majeed, 2025; Supriyanto et al., 2024; Mumtaz et al., 2024), theological perspectives (Basyouni, 2016; Morrison, R. G. (2013), and historical approaches (Faris, S. 2023; Reda, N. 2010; Sinai N., 2020). Although these studies have contributed significantly to Qur'anic scholarship, they provide limited explanations of how the material forms of scripture shape everyday religious experiences. The *material turn* in religious studies offers an alternative perspective by recognizing material objects, sensory experiences, and embodied practices as integral to religious life (Dick Houtman & Birgit Meyer, 2012). Studies of Qur'anic materiality further demonstrate how manuscripts, printed texts, and visual representations contribute to religious meaning and devotional practices (Anouk Cohen, 2019; Hanna Nieber, 2024; Jonas Svensson, 2016; Natalia Kasprzak Suit, 2020).

Digital materiality extends this discussion by recognizing that electronic texts remain dependent on physical devices, software interfaces, and technological infrastructures (Manoff, 2006). Drawing on Latour's concept of mediation, digital technologies can be understood not merely as neutral channels but as mediators that influence how religious practices are organized and experienced (Bruno Latour, 1994). Similarly, Morgan's concept

of visual piety highlights how visual arrangements contribute to religious dispositions and experiences (Morgan, 1997). In digital Qur'anic applications, features such as color-coded tajwīd, audio recitations, visual layouts, and reading reminders may influence devotional routines and interactions with sacred texts. These perspectives provide a framework for examining how technological features participate in shaping everyday Qur'anic engagement (Hutchings, T., & McKenzie, J. Eds. 2016).

Despite growing scholarship on digital religion and Qur'anic materiality, further ethnographic attention is needed to understand how digital Qur'anic applications mediate everyday Muslim practices, particularly in Indonesia. Existing studies provide important insights into religious authority and technological transformation, but the relationships between digital interfaces, embodied practices, and perceptions of sacredness require closer empirical examination. This article addresses this concern by exploring how the material features of digital Qur'anic applications shape everyday Qur'anic engagement and how users negotiate established religious etiquette within digital environments. Rather than treating digitalization as a simple replacement of printed scripture, the study examines the interaction between technological mediation, material forms, and religious experience.

This study employs a qualitative ethnographic approach informed by a postpositivist orientation (Taylor et al., 2015), with the researcher serving as the primary instrument of data collection and analysis (Martyn Hammersley & Paul Atkinson, 2019). Fieldwork was conducted between June and September 2025 in Yogyakarta, Surakarta, Surabaya, and Semarang, involving twelve active users of digital Qur'anic applications from diverse social backgrounds. Participants were recruited through purposive and snowball sampling. Data were collected through participant observation, semi-structured interviews, and documentation, focusing on users' interactions with application features, religious routines, and perceptions of sacredness.

Data were analyzed inductively through thematic identification and interpretation, drawing on perspectives of religious materiality, mediation, and visual piety. Triangulation of interviews, observations, and documentary

materials was employed to strengthen the credibility of the findings, alongside member checking and researcher reflexivity. By examining the digital Qur'an as a material mediator, this article contributes to understanding how technological interfaces shape religious experiences and reconfigure everyday Muslim practices in contemporary Indonesia.

Visual Materiality and Everyday Engagement with the Digital Qur'an

The visual presentation of the digital Qur'an plays an important role in shaping how Muslims encounter and experience the sacred text in everyday life. Unlike the printed *muṣḥaf*, digital applications present Qur'anic verses through illuminated screens, adjustable layouts, calligraphic designs, and interactive features. These elements do more than facilitate reading; they influence how users perceive, navigate, and establish personal relationships with the Qur'an. The materiality of the digital Qur'an, therefore, cannot be separated from the visual arrangements through which the sacred text becomes accessible and meaningful.

This relationship is reflected in the experience of Rahma, a housewife in Surakarta who regularly uses a digital Qur'an application during breaks from household activities. She described how the application's calligraphic design and soft background colors created a familiar reading experience resembling a printed *muṣḥaf*. "The calligraphy makes me feel like I'm reading a printed *muṣḥaf*, but with modern convenience," she explained. She also associated the application's visual presentation and thematic search features with moments of emotional comfort, particularly when looking for verses related to tranquility (Rahma, interview, March 06, 2024). Her experience illustrates how digital interfaces combine familiar Qur'anic aesthetics with technological functions that accommodate personal devotional routines.

Similar experiences emerged among users in other locations. Haris, an informant in Yogyakarta, expressed a preference for applications that reproduce the calligraphic style and page arrangement of the *Madinah muṣḥaf*, which he associated with a greater sense of sacredness and

tranquility (Haris, interview, March 08, 2024). Meanwhile, Arif, a student in Surabaya, described Islamic ornamental decorations as elements that “make the verses feel more alive” and help him maintain concentration while reading (Arif, interview, June 03, 2024). These accounts suggest that visual preferences are not merely aesthetic choices. Familiar calligraphy, page layouts, and ornaments provide recognizable connections to established traditions of Qur’anic reading, allowing users to experience a sense of continuity between printed and digital forms.

The relationship between textual and visual elements can be understood through David Morgan’s concept of *generative entanglement*, which explains how words and images interact in the formation of religious meaning and experience (Morgan, 2012). In digital Qur’anic applications, Arabic script, decorative elements, background colors, and screen arrangements work together to shape users’ engagement with the sacred text. The visual interface does not independently produce religious meaning; rather, its significance emerges through users’ familiarity with Qur’anic traditions, their devotional expectations, and their interactions with technological features. Rahma’s sense of comfort and Haris’s preference for conventional muṣḥaf layouts demonstrate how visual familiarity can become part of the experience of sacredness in digital environments.

Visual materiality also influences religious learning, particularly in educational settings where digital applications complement established methods of Qur’anic instruction. Agus, a teacher at a pesantren in Central Java, explained that features such as highlighted verses and color-coded tajwīd can help students recognize recitation rules and maintain attention during learning activities (Agus, interview, July 18, 2024). Nevertheless, he also acknowledged concerns regarding students’ reduced interaction with printed muṣḥafs. This observation reveals a negotiation between technological convenience and established forms of Qur’anic education. Digital features may support learning, but their acceptance remains connected to expectations concerning religious etiquette and appropriate ways of presenting the sacred text.

These findings indicate that the visual materiality of the digital Qur'an operates through both continuity and adaptation. Calligraphic styles and layouts associated with printed muṣḥafs preserve recognizable forms of Qur'anic presentation, while interactive displays, color-coded recitation guides, and digital navigation introduce different patterns of engagement. As Morgan suggests, the relationship between words and images contributes to the formation of religious experience rather than functioning merely as decoration (Morgan, 2012). In this context, the screen becomes a space where inherited visual conventions and contemporary technological practices intersect.

The significance of digital Qur'anic materiality lies not simply in its ability to reproduce the appearance of printed scripture, but in how visual interfaces participate in organizing everyday encounters with the Qur'an. Users interpret these interfaces through their religious experiences, aesthetic preferences, and established understandings of sacredness. Digital applications consequently offer new possibilities for engaging with Qur'anic texts while maintaining connections to earlier material traditions. This relationship demonstrates that digitalization does not eliminate the material dimensions of Qur'anic practice; instead, it reconfigures how material forms contribute to religious attention, devotional experience, and everyday Muslim engagement with the sacred text.

Digital Interfaces, Religious Attention, and Spiritual Experience

Digital Qur'anic applications provide users with various visual and interactive features that influence how they direct their attention toward the sacred text. Beyond presenting Qur'anic verses on electronic screens, these applications incorporate layouts, color schemes, calligraphy, and thematic navigation that shape the conditions of reading and religious reflection. The relationship between visual design and religious experience is not simply aesthetic, as digital interfaces also influence how users access information, maintain concentration, and interpret their encounters with the Qur'an (Floyd, Emily C., and Meg Bernstein, 2022). In this context, Hanna Nieber's

discussion of the materiality and appearance of written texts provides a perspective for understanding how the physical and visual presentation of sacred texts contributes to perceptions of religious authority and devotional experience (Nieber, 2020).

The significance of these features is reflected in the experience of Haikal, an informant in Jakarta, who associated minimalist calligraphic decorations and soft background colors with a greater sense of reverence when reading the Qur'an on a smartphone. Describing the visual appearance of the application, the informant stated, "It feels like opening a beautiful physical muṣḥaf, even though I am using my phone" (Haikal, interview, June 14, 2024). This account suggests that familiar visual conventions can help users establish continuity between printed and digital forms of Qur'anic engagement. Rather than treating the smartphone as an entirely different religious medium, the user interprets its interface through previous experiences of encountering the printed muṣḥaf.

However, digital interfaces do more than reproduce the visual characteristics of conventional Qur'anic texts. Interactive features also shape the practical organization of religious learning. During observations at a pesantren in East Java, students described how color-coded tajwīd markings helped them distinguish recitation rules and maintain attention during memorization activities. One participant explained, "This app makes it easier for us; with features like color-coded tajwīd rules, I can remember the recitation rules more quickly" (Khoirul et al., interview, June 18, 2024). The account illustrates how visual differentiation can support specific learning activities by making recitation rules easier to identify. Nevertheless, the educational significance of these features depends on how they are used within established practices of Qur'anic instruction rather than on their technological characteristics alone.

Another dimension of digital mediation emerges through thematic navigation, which allows users to locate Qur'anic verses in relation to personal concerns and emotional circumstances. Dede, an office worker in Bandung, described using thematic search features to identify verses relevant to

particular experiences and spiritual challenges. Reflecting on the application's visual presentation, he stated, "The soothing visual display, coupled with icons that reinforce the mood, makes me feel more connected to the message conveyed by the verse" (Dede, interview, March 10, 2024). His account demonstrates how digital interfaces can connect the process of locating Qur'anic passages with personal reflection. In this case, thematic search functions and visual arrangements participate in shaping the circumstances through which users encounter and interpret the text.

The relationship between visual presentation and religious familiarity was also evident among pesantren students who preferred applications retaining conventional Arabic calligraphy and recognizable muṣḥaf layouts. One student explained, "Although we are not physically holding a muṣḥaf, the app makes us feel as though we are reading an actual muṣḥaf because of the beautiful calligraphy and design" (Basri, interview, June 10, 2024). This observation indicates that the experience of sacredness is not necessarily dependent on the physical presence of printed scripture. Instead, users may recognize and interpret established visual conventions through digital interfaces, allowing familiar devotional associations to continue within a different technological environment.

These experiences demonstrate that digital interfaces mediate religious attention through several interconnected processes. Visual resemblance to printed muṣḥafs contributes to familiarity, color-coded recitation guides support learning activities, and thematic search functions facilitate engagement with verses in particular personal circumstances. Such interactions suggest that the significance of digital Qur'anic applications lies not only in their capacity to display religious content but also in how their features become incorporated into users' existing religious practices. The relationship between material presentation and religious experience can therefore be understood as a process of negotiation involving technological design, prior religious knowledge, and individual expectations.

A comparative perspective on religious visibility further illuminates this relationship. Research on visual media within Catholic religious traditions has

examined how images and material representations participate in sustaining religious engagement and devotional experience (Hutchings, Tim, and Joanne McKenzie, 2014). Although the theological and visual traditions differ, this scholarship provides a useful comparative perspective for considering how religious meaning is experienced through material and visual arrangements. In the case of digital Qur'anic applications, however, the significance of visual features must be understood through Muslim users' relationships with the Qur'an, including their familiarity with its textual presentation, practices of recitation, and expectations concerning religious etiquette.

Taken together, these findings indicate that visual and interactive features participate in organizing religious attention, learning, and personal reflection in everyday Qur'anic practices. Their significance cannot be reduced to aesthetic enhancement or technological convenience. Rather, the experiences of users demonstrate how digital interfaces become part of the processes through which Muslims encounter the Qur'an, interpret its relevance, and maintain connections with established religious traditions. Digital materiality thus provides a means of examining how spiritual experiences emerge through interactions between technological features, religious practices, and the social contexts of Qur'anic engagement.

Digital Accessibility and the Continuity of Everyday Qur'anic Practices

The accessibility of digital Qur'anic applications has introduced new possibilities for Muslims to maintain their engagement with the sacred text amid the demands of everyday life. Unlike printed muṣḥafs, which require users to carry a separate physical object, digital applications allow Qur'anic reading and listening to take place through smartphones already integrated into daily activities. This development raises questions about how religious practices are maintained and reorganized within increasingly digital environments (Clark, Emily Suzanne, and Rachel McBride Lindsey, 2022). Digital media, in this context, function not simply as instruments of textual

access but as material arrangements through which religious experiences become incorporated into everyday routines (Pons, Jessie, 2024).

The relationship between digital accessibility and religious practice is particularly evident in situations where users must negotiate limited time and mobility. Smartphones make it possible to access Qur'anic verses during commuting, workplace breaks, or other intervals between daily responsibilities. These relatively brief encounters may become part of recurring devotional routines, allowing users to engage with the Qur'an outside spaces traditionally associated with religious activities. Rather than assuming that digital access necessarily strengthens religious belief, such practices can be understood as forms of religious continuity maintained through repeated engagement with sacred texts. This interpretation resonates with discussions of how repetition and regular interaction with religious representations contribute to the organization of religious life (Sabharwal, Arjun, 2022).

An illustration of this practice emerged from an interview with Dina, an office worker in Jakarta in her thirties who regularly accessed a digital Qur'an application while commuting. She explained, "Carrying a printed muṣṣḥaf every day is quite inconvenient, but with the Qur'an on my phone, I can read it anytime, even on the bus or train. This really helps me stay close to the Qur'an, even during busy times" (Dina, interview, June 18, 2024). Her account demonstrates how the smartphone enables Qur'anic reading to become part of daily mobility. The significance of the application lies not merely in its portability but in how its presence within an everyday device creates opportunities for religious engagement that might otherwise be difficult to accommodate.

Dina's experience also illustrates a changing relationship between religious practice and the organization of time and space. Reading the Qur'an is no longer necessarily confined to particular locations or extended periods of devotional activity. Instead, digital access enables users to incorporate Qur'anic reading into shorter intervals between work, travel, and household responsibilities. Such practices do not imply that established forms of Qur'anic

engagement have disappeared. Rather, digital applications provide an additional means through which users negotiate the relationship between religious commitments and the practical demands of contemporary life.

From the perspective of digital materiality, the smartphone is more than a convenient container for Qur'anic text. Its portability, immediate accessibility, and integration into daily communication practices influence when and where users encounter the Qur'an. The sacred text becomes accessible through a device that simultaneously supports professional, social, and personal activities. This coexistence introduces new conditions for religious engagement, as Qur'anic reading takes place within technological environments that also contain various forms of distraction. Consequently, the continuity of religious practice depends not solely on technological availability but also on users' decisions to allocate attention and time to Qur'anic engagement.

These findings suggest that the significance of digital Qur'anic applications lies in their capacity to facilitate recurring encounters with the sacred text across different everyday settings. While such encounters may provide users with a sense of religious closeness, the available ethnographic evidence does not establish that digital technology independently strengthens or stabilizes faith. Instead, the digital Qur'an can be understood as a material mediator that enables religious practices to be incorporated into changing patterns of everyday life. This perspective highlights how technological accessibility contributes to the continuity and reorganization of Qur'anic engagement without necessarily replacing established devotional traditions.

Mediating Qur'anic Authority through Digital Applications

The increasing use of digital Qur'anic applications has introduced new ways of accessing and recognizing religious authority in everyday Muslim practices. Beyond presenting Qur'anic verses on electronic screens, these applications incorporate audio recitations, scholarly interpretations, and interactive features that connect users with established traditions of Qur'anic knowledge. The significance of these features lies not in replacing the

authority of the Qur'an but in mediating how users encounter and interpret recognized sources of religious knowledge. Digital authority, in this context, refers to the processes through which religious knowledge and established forms of authority become accessible and meaningful through technological interfaces.

The relationship between religious authority and digital mediation can be examined through David Morgan's discussion of how visual and verbal media participate in the construction and recognition of religious authority (Morgan, David, 2016). In digital Qur'anic applications, Arabic script, audio recitations, and interpretive materials are presented together within a single technological environment. Recitations by internationally recognized qārīs, including Mishary Rashid Alafasy and Abdul Basit Abdus Samad, allow users to encounter established recitational traditions through recordings. Similarly, applications such as *Ayat* and *Quran Majeed* provide access to interpretive traditions associated with scholars and works such as Ibn Kathir, Sayyid Qutb, and *Tafsir Jalalayn*. These features bring different forms of religious knowledge into digital environments, although their perceived authority continues to depend on users' recognition of the religious traditions and scholarly figures represented.

This relationship emerged in an interview with Fathur, a 19-year-old digital Qur'an user in Yogyakarta who regularly listened to recorded recitations through the *Ayat* application. He explained, "I often listen to qari Mishary Rashid Alafasy through the app, and I feel my recitation has improved by following his style. Even though I use the app, its authority remains the same as the muṣḥaf I usually read in the pesantren" (Fathur, interview, July 11, 2024). His account illustrates how digital audio functions mediate access to established models of Qur'anic recitation. For Fathur, the credibility of the application is associated with the presence of a respected qārī and his familiarity with Qur'anic learning in the pesantren. The application does not independently establish recitational authority; rather, it makes an already recognized tradition accessible through a different material medium.

A similar process can be observed in the use of digital tafsir. Rahmat, a student of Islamic theology in Surakarta, described how applications such as *Quran Majeed* enabled him to consult interpretations associated with established Islamic scholars, particularly *Tafsir Ibnu Katsir*. He stated, "I feel that digital tafsir is very helpful, especially when I need a quick explanation during class discussions. With the tafsir provided by apps like Quran Majeed, I can get direct insights from scholars I respect. This reinforces my belief that what I learn and understand from these apps is theologically valid" (Rahmat, interview, July 13, 2024). His experience demonstrates how digital applications facilitate access to scholarly interpretations within everyday educational activities. The perceived credibility of the information is not derived solely from its digital presentation but from the recognized scholarly traditions to which users associate the content.

These findings suggest that religious authority in digital Qur'anic applications operates through a relationship between established Islamic traditions and technological mediation. Audio recordings connect users with recognized recitational models, while digital tafsir provides access to scholarly interpretations without requiring immediate consultation of printed commentaries. However, accessibility should not be equated with automatic religious legitimacy. The authority attributed to digital content depends on several factors, including the identification of its sources, users' prior religious knowledge, and their confidence in the accuracy of the material presented. Digital platforms consequently mediate religious authority rather than simply reproducing it unchanged.

From the perspective of digital materiality, application interfaces also influence how religious knowledge is encountered. Search functions, audio playback controls, and integrated interpretive resources allow users to move between Qur'anic verses, recitation, and commentary within a single device. These technological arrangements reorganize the practical conditions of accessing religious knowledge, making established scholarly and recitational traditions available within everyday routines. At the same time, the selection and presentation of religious materials by application developers raise

questions about how particular interpretations, reciters, and sources become visible to users. Although the present findings primarily concern users' recognition of established authorities, they point to the importance of examining the mediating role of digital platforms in the circulation of Qur'anic knowledge.

The experiences of Fathur and Rahmat indicate that digitalization does not necessarily displace established forms of Qur'anic authority. Instead, digital applications provide new material pathways through which users encounter, recognize, and engage with familiar religious sources. The authority associated with respected qārīs and classical tafsir traditions remains significant, while technological interfaces influence the circumstances in which such authority is accessed and experienced. Digital Qur'anic authority is therefore better understood as a process of mediation and negotiation rather than as the straightforward transfer or strengthening of authority from printed texts to electronic screens.

Conclusion

This study demonstrates that the digital Qur'an is not merely an electronic reproduction of the printed muṣḥaf but a material and technological medium that shapes everyday Muslim engagement with the sacred text in Indonesia. The findings reveal that visual interfaces, audio recitations, thematic search functions, and digital interpretations influence how users read, learn, and interact with the Qur'an across different social settings. These features facilitate more flexible religious practices while maintaining recognizable connections with established Qur'anic traditions.

The study also shows that digital materiality contributes to the negotiation of sacredness and religious authority. Familiar visual arrangements and calligraphic styles sustain users' sense of continuity with printed muṣḥafs, while audio recordings and digital tafsir provide access to recognized recitational and scholarly traditions. Rather than replacing established religious authority, digital applications mediate how such authority is encountered and interpreted in everyday life.

Theoretically, this study contributes to discussions of religious materiality and mediation by demonstrating how digital interfaces participate in organizing religious attention, devotional routines, and experiences of sacredness. However, the findings are limited to the experiences of a relatively small group of participants and cannot represent the diversity of digital Qur'anic practices across Indonesia. Further research could examine differences across generations, religious communities, and digital platforms. Ultimately, the digital Qur'an illustrates how technological innovation and established religious traditions interact in reshaping the material conditions of contemporary Muslim religious life.

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