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CONCEPTS AND INTERPRETATIONS OF CULTURAL VERSES IN THE QUR'AN: A BIBLIOMETRIC STUDY

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Abstract: This study examines the concepts and interpretations of cultural verses in the Qur'an using qualitative, bibliometric, and literature analysis methods. The phenomenon of globalization has encouraged complex intercultural interactions, requiring religion, particularly Islam, to engage in dialogue with contemporary culture to ensure the continued relevance of its teachings. A bibliometric analysis of 50 scientific articles published between 2017 and 2026 using Harzing's Publish or Perish and VOSviewer identified an academic landscape centered on three main axes: tafsir, Qur'anic verses, and the concept of culture, which are closely interconnected with Qur'anic interpretation and texts. The network visualization revealed 11 thematic clusters encompassing classical and contemporary interpretive methodologies, epistemological dimensions, critiques of consumerist culture, social transformation, and leadership. Temporal analysis through overlay visualization demonstrates an evolution in research focus from textual studies toward more contextual, epistemological, and multidisciplinary approaches, accompanied by growing attention to contemporary tafsir, such as Tafsir al-Misbah, and humanitarian issues. These findings confirm that the construction of an integrated and systematic Qur'anic-based concept of culture, incorporating the value of justice and diverse exegetical traditions, remains an area requiring further development. This study addresses this gap by providing a conceptual map and more structured research directions, with the potential to contribute to the development of integrative and adaptive Qur'anic studies in response to contemporary challenges.

Keywords: Tafsir, Cultural Verses, Cultural Concepts, Bibliometric Analysis, Qur'an.

INTRODUCTION:

The phenomenon of globalization in the twenty-first century has intensified intercultural interactions, creating a dynamic and complex social landscape across much of the world. These changes have not only affected patterns of social behavior and societal values but have also generated new discourses concerning the position of religion, particularly Islam, in responding to the dynamics of contemporary culture. Such social changes have been influenced by rapid material and immaterial transformations, including urbanization, shifts in family structures, and advances in digital communication technologies (Dalimunthe, 2025). This condition further underscores the need for religious adherents to adapt their religious practices and understandings so that religious teachings remain relevant to contemporary challenges (Nur, 2024). Furthermore, the discourse on how religious beliefs engage in dialogue with emerging forms of culture has become increasingly urgent because religion and culture are two interrelated elements that cannot be separated from one another (Miharja et al., 2022).

A profound understanding of the interaction between religious teachings and cultural dynamics is crucial for maintaining social harmony within an ever-evolving society. Failure to consider cultural contexts when practicing religious teachings may potentially generate social friction, thereby posing a challenge to all stakeholders concerned with sustaining spiritual values in the public sphere (Saliareng, 2025). In the pluralistic context of Indonesia, Islam is regarded as a religion that does not suppress cultural expression but rather enriches cultural expression, provided that such expression does not contradict the fundamental principles of the Qur'an and Sunnah (Qizi, 2025). A moderate approach that does not question fundamental doctrines but openly engages in discussions of social life constitutes an important instrument for maintaining harmony among religious communities and cultural groups (Sazali et al., 2023). Therefore, developing a contextual and inclusive Islamic discourse has become an intellectual necessity that cannot be postponed.

The Qur'an, as the primary source of Islamic teachings, functions not only as a book of theological guidance but also contains various narratives and principles that inherently possess cultural dimensions. Studies of the Qur'an indicate that religious phenomena represent manifestations of human attitudes and behaviors associated with matters regarded as sacred, including how Islamic principles concerning socio-religious life can be developed into cultural concepts applicable within society (Awwaliyah, 2019). Cultural values in the Qur'an can be traced through several thematic approaches, such as examining how the Qur'an formulates perspectives on life, work, and time, all of which constitute a cultural framework for Muslims (Yasa, 2016). The historical context of the Qur'an's revelation in the Arabian Peninsula also demonstrates that revelation did not entirely eliminate existing traditions. Instead, it transformed, negotiated, or even reconstructed established practices, giving rise to what later became known as the al-Qur'an kultural and kultur Qur'ani (Wardani, 2015).

Although appreciation for the significance of religious verses with cultural dimensions is relatively high, the existing literature demonstrates considerable variation in the approaches employed by mufassir. Some scholars emphasize the importance of identifying how the Qur'an acculturated itself with Arab traditions, whereas others examine the extent to which Qur'anic exegesis in Indonesia has incorporated local traditions and indigenous wisdom (Wardani, 2015). Modern approaches have even proposed more radical analyses by examining how socio-cultural constructions shape perspectives, thematic choices, and emphases of meaning in contemporary exegetical works; this has been explicitly acknowledged by thinkers such as Fazlur Rahman, Amina Wadud, and M. Quraish Shihab (Mubhar & Mubhar, 2025). These differences in orientation demonstrate that interpretations of cultural verses in the Qur'an continue to evolve dynamically and require readers who are capable of understanding both textual and contextual dimensions in a balanced manner (Saeed, 2013).

Qur'anic exegesis in the contemporary context cannot be separated from the influence of the social and cultural environments surrounding mufassir. Unlike classical approaches, which tend to be textual and normative, contemporary exegesis is more receptive to the dynamics of modern society, including issues of gender, human rights, pluralism, and social change (Mubhar &

Mubhar, 2025). Various models of contextual interpretation have been developed, including the maqashidy approach, which focuses on the objectives of Islamic law as a framework for ensuring that Qur'anic teachings remain relevant to issues such as social justice, gender equality, and human rights (Fakhrurrozi et al., 2024). Several studies have also demonstrated that verses considered significant require re-examination when confronted with contemporary realities, for example, in the context of regeneration within religious organizations and socio-religious life at the community level (Nirwana A.N. et al., 2023). Awareness of socio-cultural influences in the interpretive process creates opportunities for exegesis that is more relevant, humanistic, and contextual.

In recent years, Qur'anic and exegetical studies have become increasingly significant within the global academic landscape, thereby necessitating systematic and comprehensive mapping. A bibliometric analysis of publications indexed in the Scopus database demonstrates a significant upward trend in publications integrating Qur'anic and exegetical studies, increasing from 49 publications in 2017 to 120 publications in 2023 (Ayuni et al., 2024). This consistent growth indicates expanding research interest while also demonstrating substantial potential for exploring new topics within the field (Ayuni et al., 2024). Another study focusing on the field of Qur'anic exegesis and science demonstrates that bibliometric analysis can provide insights into research development and impact while mapping key actors, institutions, and international collaborations (Hartafan, 2023). Research on Qur'anic interpretation in the digital era has even reported an annual growth rate of 3.86%, with 189 publications meeting the established criteria (Fadhilah et al., 2024).

Bibliometric approaches have proven to be effective instruments for mapping research development in Islamic studies. An analysis of publications indexed in Scopus between 2001 and 2025 indicates that Qur'anic studies continue to be influenced by individualistic scholarly traditions, with relatively low levels of collaboration among authors and moderate citation performance (Jamil & Khaled, 2025). Thematically, research remains dominated by the themes of tafsir, hermeneutics, and contextual approaches, although new directions have emerged linking the Qur'an with education, public health, digital technology, and interfaith dialogue (Jamil & Khaled, 2025). A similar mapping of publications between 1994 and 2023 examining Qur'anic exegesis research identified a shift in thematic focus, whereby modern topics such as religious moderation, social media, and discourse analysis have begun to be integrated with classical fields such as Qur'anic interpretation and linguistics (AN et al., 2025). Indonesia, through Universiti Malaya and several other institutions, has been identified as one of the leading centers of productivity in this field (AN et al., 2025).

Although bibliometric analyses of Qur'anic and exegetical studies have continued to develop, a significant gap remains regarding the specific mapping of cultural verses. Most existing bibliometric studies focus on general themes of tafsir, experimental or specialized themes such as tafsir Nusantara, or the development of Qur'anic and scientific studies, but have not explicitly mapped the literature specifically addressing verses concerning culture (Noor & Asriyadin, 2023). For example, the topic of tafsir and science, which has been mapped bibliometrically, yielded only 16 documents during the 2011–2022 period, indicating that specific sub-topics within Qur'anic exegesis remain relatively limited and require further exploration (Noor & Asriyadin, 2023).

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In addition, previous studies have tended to focus on classical or modern interpretations of particular verses without comprehensively mapping publication volume, research trends, and international collaboration in studies specifically addressing cultural verses (Mahmudi & AN, 2024). This condition indicates the need for a more structured and specific research roadmap for the subfield of cultural verse studies in the Qur'an.

Based on the gaps outlined above, this study seeks to address this deficiency by conducting a bibliometric analysis and systematic literature review of the concepts and interpretations of cultural verses in the Qur'an. This approach will provide a comprehensive quantitative and qualitative overview of developments in the field, ranging from maps of central themes and leading journals to the most influential researchers (Fadhilah et al., 2024). In addition, given that this field of study is thematic and rooted in issues of universality and particularity, consistent reinterpretation of religious doctrines is required to ensure that the universal messages of religion remain meaningful across generations (Dalimunthe, 2025). Islamic education itself, as a medium for transmitting religious values, is required to undergo an integrative transformation capable of addressing global challenges while preserving the core of Islamic teachings (Masnila et al., 2026). Accordingly, this study is not only oriented toward academic mapping but also offers practical contributions to the development of teaching methods and the incorporation of Qur'anic values within the context of modern culture.

Through a bibliometric approach, this study is expected to provide a clear roadmap for future researchers seeking to explore the field of cultural verse interpretation. The analysis is expected to identify underexplored areas, potential methodologies that can be developed, and relevant research questions that should be addressed to enrich Qur'anic and al-Sunnah studies within an ever-changing global cultural context (Ayuni et al., 2024). At the practical level, the resulting recommendations may serve as a reference for the Indonesian Islamic academic community, which has made significant contributions to the development of contextual and moderate exegetical discourse (Sazali et al., 2023). Furthermore, the process of contextual reinterpretation mapped through this analysis is expected to address the need for dialogue between religious texts and the spirit of renewal without compromising the universal essence of the Qur'an (Miharja et al., 2022). In this way, this study can serve as a starting point for developing Qur'anic studies that are integrative, inclusive, and adaptive to contemporary challenges.

METHODOLOGY:

This study employs a qualitative method using a library research approach. This approach was selected because all research data were obtained from various written sources, including journals, scholarly articles, and books relevant to the research topic. Literature research in Islamic studies can be used to develop understanding, identify research gaps, analyze ideas, and establish a theoretical foundation supporting the discussion (Abdurrahman, 2024). In its implementation, the researchers conducted activities involving the collection, reading, recording, categorization, and analysis of literature related to the concepts and interpretations of cultural verses (Ibrahim & Riyadi, 2023). The collected data were subsequently analyzed descriptively and analytically to obtain a systematic and in-depth understanding of the concept of culture and its interpretation in the Qur'an (Said et al., 2022).

The focus of this study encompasses the concepts and interpretations of cultural verses. To obtain relevant data, the researchers collected various scholarly articles discussing culture, Qur'anic verses related to culture, and interpretive approaches used to understand these verses. The primary source used to interpret cultural verses was the 2016 translated edition of Tafsir al-Munir by Prof. Dr. Wahbah Az-Zuhaili. The selection of this work was based on the systematic characteristics of its interpretation, its use of accessible language, and its integration of literary, socio-cultural, and jurisprudential elements (Damanhuri, 2023). Tafsir al-Munir also explains Qur'anic verses by considering linguistic aspects, historical contexts, asbab al-nuzul, as well as the legal content and wisdom contained therein (Nugraha & Zulaiha, 2024). In addition, Wahbah Az-Zuhaili's interpretation seeks to connect the meanings of Qur'anic verses with the realities of social life and the cultural conditions of society (Permana & Zulaiha, 2024).

For the bibliometric analysis, the articles were obtained through a search using the keywords "concept AND tafsir AND culture AND verses". The search yielded a total of 50 articles published between 2017 and 2026. The application used to retrieve the articles was Harzing's Publish or Perish through Google Scholar. Subsequently, the retrieved article data were imported into VOSviewer for analysis and visualization as bibliometric maps. The use of Publish or Perish and VOSviewer can assist researchers in processing publication data and generating network visualizations based on relationships among keywords (Al Husaeni & Nandiyanto, 2021). Keyword co-occurrence analysis can be used to identify conceptual relationships and thematic clusters within a research field (Ellegaard, 2018). In addition, mapping through VOSviewer can help demonstrate relationships among research elements and the development of themes based on the patterns of associations that emerge (Vlase & Lähdesmäki, 2023). The results of the analysis were subsequently interpreted qualitatively, presented in the discussion, and followed by the formulation of conclusions to obtain findings consistent with the objectives of the study.

RESULTS AND DISCUSSION:

The Concept of Culture in the Qur'anic Perspective

Culture encompasses the ways in which human beings organize their lives through knowledge, values, norms, beliefs, behavior, social practices, and material or spiritual creations. From an etymological perspective, budaya is derived from the Sanskrit buddhayah, referring to human intellect and reasoning, whereas the English term culture originates from the Latin colere, meaning to cultivate or work. These meanings indicate that culture is closely related to human intellectual capacity, social life, and the process through which individuals and communities develop their ways of living (Pudjitriherwanti, 2019). Culture is also transmitted across generations through symbols, norms, values, customs, and social institutions, thereby becoming an important source of identity and moral guidance (Ismail et al., 2022; Sisweda et al., 2020).

From an Islamic perspective, culture cannot be reduced to external expressions such as literature, art, architecture, or lifestyle. It also encompasses the worldview, intellectual orientation, moral values, and patterns of behavior that shape how human beings understand and conduct their lives. Islamic culture is therefore rooted in the values derived from the Qur'an and al-Sunnah. The concepts of ummah, al-thaqafah, al-hadharah, tamadun, adab, and ad-din represent interconnected dimensions of this cultural framework. Ummah emphasizes collective identity and social

responsibility; al-thaqafah highlights knowledge, intellectual development, and education; al-hadharah concerns civilized social life and institutional development; tamadun emphasizes the advancement of society in material and spiritual dimensions; adab reflects ethical conduct and intellectual discipline; and ad-din places all aspects of human life within a comprehensive religious framework (Mustopa, 2017; Tunggak & Salamon, 2011).

Within the Qur'anic framework, culture is closely connected to human action (amal) and intellectual capacity ('aql). Culture is not merely an end product but an ongoing process through which human beings express their existence and respond to their environment. Amal therefore represents a concrete manifestation of culture because human activities generate social practices, values, institutions, and material products (Mabrur, 2020; Tasbih, 2018). At the same time, 'aql functions as an essential instrument for understanding revelation, interpreting the natural environment, and developing civilization. The Qur'an repeatedly encourages human beings to reflect on natural phenomena and use their intellectual capacities to recognize divine signs (Mabrur, 2020; Surya, 2020).

The Qur'anic concept of culture is also dynamic. The concept of al-ayyām illustrates the cyclical nature of the rise and decline of societies and civilizations. Qur'anic narratives concerning 'Ad, Thamud, Saba', and the civilization of Prophet Solomon demonstrate that material and technological achievements may represent cultural advancement, but their sustainability depends on moral responsibility, gratitude, justice, and obedience to God (Azis et al., 2023; Mabrur, 2020). Thus, the Qur'anic conception of culture integrates intellectual, social, material, and spiritual dimensions rather than treating culture merely as a collection of external traditions.

Interpretation of Cultural Verses

The interpretation of selected cultural verses using Tafsir al-Munir demonstrates that the Qur'anic concept of culture is expressed through several interconnected themes. First, QS. Al-Fajr 89:6–10 describes the civilizations of 'Ad, Thamud, and Pharaoh through their architectural achievements, physical strength, and technological capabilities. Wahbah al-Zuhaili explains that the people of 'Ad possessed strong physical characteristics and impressive architectural structures, while Thamud were capable of carving mountains and constructing large buildings. Pharaoh was also associated with monumental structures and a powerful political system (Az-Zuhaili 2016). These narratives indicate that the Qur'an recognizes material and technological achievements as part of human civilization while simultaneously emphasizing that such achievements cannot guarantee the sustainability of a society when accompanied by arrogance and rejection of divine guidance.

Second, QS. Al-Hujurat 49:13 and QS. Al-Rum 30:22 provide a theological foundation for understanding cultural diversity. QS. Al-Hujurat 49:13 describes human beings as originating from a single male and female and being divided into nations and tribes so that they may lita'arafu, or come to know one another. Wahbah al-Zuhaili emphasizes that differences in lineage, ethnicity, and social identity do not establish human superiority; rather, piety constitutes the primary criterion of human dignity (Az-Zuhaili 2016). Similarly, QS. Al-Rum 30:22 presents differences in

languages and physical appearances as signs of divine power. These interpretations establish cultural diversity not as a source of superiority or conflict but as part of the diversity of human creation.

Third, QS. Hud 11:7 emphasizes amal as an essential dimension of human existence. The creation of the heavens and earth is described as a test of which human beings perform the best deeds. Wahbah al-Zuhaili interprets this as indicating that human activities are evaluated according to sincerity, obedience, and conformity with divine guidance (Az-Zuhaili 2016). In this sense, cultural production is not value-neutral. Human activities, social institutions, and material achievements acquire religious significance according to the values and ethical orientation underlying them.

Fourth, QS. Saba' 34:15 illustrates the relationship between culture, environmental management, prosperity, and gratitude. The people of Saba' are described as possessing fertile gardens and a prosperous settlement. Wahbah al-Zuhaili interprets the prosperity of Saba' as a divine blessing that required gratitude, worship, and responsible conduct (Az-Zuhaili 2016). This interpretation suggests that sustainable cultural development requires a balance between material prosperity and spiritual responsibility.

Fifth, QS. Saba' 34:13 and QS. Al-Naml 27:44 demonstrate the relationship between cultural production, technology, architecture, and leadership during the reign of Prophet Solomon. The construction of monumental buildings, large vessels, and sophisticated architectural structures illustrates the development of material culture. However, these achievements are consistently linked to gratitude and obedience to God (Az-Zuhaili 2016). Therefore, the Qur'anic narrative does not reject technological or material advancement but places it within an ethical and theological framework.

Finally, QS. Al-Baqarah 2:164 emphasizes the role of human reason in understanding natural phenomena and developing human civilization. The verse draws attention to the creation of the heavens and earth, the alternation of night and day, maritime transportation, rainfall, living organisms, wind, and clouds. Wahbah al-Zuhaili interprets these phenomena as signs of divine power that invite human beings to reflect and use their intellectual capacities (Az-Zuhaili 2016). Consequently, 'aql can be understood as an important cultural resource because intellectual reflection enables human beings to understand nature, develop knowledge, and transform their environment responsibly.

Taken together, these interpretations indicate that Qur'anic cultural concepts encompass at least four interconnected dimensions: human action (amal), intellectual capacity ('aql), cultural diversity, and civilizational development. These dimensions are consistently connected to ethical and theological principles, particularly justice, gratitude, responsibility, and obedience to God.

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Bibliometric Mapping of Cultural Verse Studies

The bibliometric analysis of 50 publications published between 2017 and 2026 generated a network consisting of 84 keyword items organized into 11 thematic clusters. The network visualization demonstrates that the literature is primarily organized around three central keywords: tafsir, verse, and culture. These three nodes occupy prominent positions and function as major connectors among the thematic clusters. The large size of these nodes indicates their high frequency of occurrence, while their dense connections demonstrate strong conceptual relationships among Qur'anic interpretation, verses, and cultural studies.

The network can be broadly organized into three major intellectual axes. The first is the methodological axis, represented primarily by clusters involving tafsir, classical tafsir, hermeneutics, takwil, epistemology, contextual approach, and specific exegetical traditions such as al-Tabari and Ibn Kathir. This axis demonstrates that the study of cultural verses remains strongly connected to debates concerning interpretive methods and the relationship between classical and contemporary approaches.

The second is the thematic-substantive axis, which connects culture, Qur'an, society, humanity, religious pluralism, consumerist culture, social justice, and cultural integration. This axis indicates that cultural verse studies have expanded beyond textual interpretation toward broader questions of social life, human relations, consumption, justice, and cultural transformation.

The third is the comparative and contextual axis, represented by keywords such as M. Quraish Shihab, Sayyid Qutb, Hamka, comparative study, intercultural communication, business, philosophical concept, and justice. The presence of these keywords indicates that contemporary research increasingly places Qur'anic interpretation in dialogue with different exegetical traditions and contemporary social domains.

Among the 11 clusters, Cluster 1, centered on tafsir, al-Tabari, classical tafsir, hadith, hermeneutics, and Quranic verse, represents the strongest methodological foundation. Cluster 3, centered on culture and Qur'an and including Hamka, Tafsir al-Azhar, maqashidi exegesis, and religious pluralism, is particularly relevant to the present study because it directly connects cultural concepts with Qur'anic interpretation. Cluster 6, involving consumerist culture, israf, tabzir, kufr, and Tafsir al-Misbah, indicates the emergence of research examining Qur'anic responses to contemporary consumer culture.

A particularly important finding is the presence of justice as an independent cluster. Although justice is a central ethical value in the Qur'an, its isolated position indicates that it has not yet been systematically integrated with the broader conceptual construction of Qur'anic culture. This finding represents an important research gap because justice could function as a foundational value connecting theological, social, and cultural dimensions of Qur'anic teachings.

Temporal Development of Research Themes

The overlay visualization demonstrates a temporal evolution in the research landscape. Earlier publications, represented predominantly by blue and blue-purple nodes, are associated with

keywords such as culture, Qur'an, Hamka, language, hermeneutics, classical tafsir, and Quranic verse. This pattern indicates that earlier research tended to emphasize textual interpretation, classical exegetical traditions, language, and fundamental conceptual issues.

The research focus subsequently shifted toward more contextual approaches during 2024–2025. Green-colored nodes include interpretation, perspective, Tafsir al-Misbah, Ibn Kathir, al-Tabari, reason, god, and cultural framework. This development indicates increasing attention to contextual interpretation, contemporary exegetical works, and the relationship between Qur'anic interpretation and social-cultural realities.

More recent themes, represented by yellow nodes, include epistemology, conceptual mapping, human intellectual endeavor, humanity, and product. These themes suggest that recent research has expanded toward epistemological questions, scientific mapping, humanistic concerns, and the broader implications of Qur'anic interpretation. The emergence of conceptual mapping also corresponds with the growing use of bibliometric methods for identifying research trends and intellectual structures.

Overall, the temporal pattern indicates a transition from predominantly textual and classical approaches toward more contextual, epistemological, and multidisciplinary studies. Qur'anic interpretation remains the central research domain, but its relationship with culture, humanity, social realities, and contemporary intellectual approaches has become increasingly prominent.

Density Analysis, Research Gaps, and Novelty

The density visualization confirms the dominance of tafsir and verse as the core themes in the literature. These keywords exhibit the highest density, indicating that most publications remain centered on Qur'anic verses and their interpretation. Interpretation, culture, Qur'an, perspective, and Tafsir al-Misbah occupy areas of moderate density, suggesting that contextual and cultural approaches have begun to develop but have not yet reached the same level of concentration as general Qur'anic exegesis.

Conversely, keywords such as epistemology, conceptual mapping, humanity, cultural framework, business, israf, consumption, and political consciousness appear in lower-density areas. This finding suggests that these topics remain relatively underexplored. More importantly, the density pattern demonstrates that culture has generally functioned as a context for Qur'anic interpretation rather than as a systematically constructed theoretical concept derived from the Qur'an itself.

The bibliometric findings therefore reveal two major research gaps. First, although Qur'anic interpretation has been extensively studied, a systematic synthesis of cultural concepts derived from relevant Qur'anic verses and multiple exegetical traditions remains limited. Second, the integration of Qur'anic cultural concepts with fundamental values such as justice has not yet been sufficiently developed within the existing literature.

This study addresses these gaps by integrating bibliometric analysis with thematic Qur'anic interpretation. The bibliometric analysis identifies the intellectual structure, dominant themes, emerging topics, and research gaps, while the thematic interpretation provides a substantive framework for understanding cultural concepts in the Qur'an. In particular, the use of Tafsir al-Munir by Wahbah al-Zuhaili provides an additional interpretive perspective that is not prominent in the bibliometric network, where other exegetical works such as Ibn Kathir, Tafsir al-Misbah, Tafsir al-Azhar, and the works of Sayyid Qutb appear more prominently.

The novelty of this study consequently lies in the integration of bibliometric mapping and thematic Qur'anic interpretation to formulate a more systematic understanding of culture from a Qur'anic perspective. Rather than merely identifying publication trends, this study connects the bibliometric structure with substantive interpretations of cultural verses and highlights justice, intellectual capacity, human action, cultural diversity, and civilizational development as interconnected dimensions of Qur'anic culture.

Thus, the findings suggest that Qur'anic cultural studies are moving from a predominantly textual orientation toward a more contextual and multidisciplinary framework. The combination of bibliometric evidence and thematic interpretation provides a foundation for developing a more integrated conceptual framework of Qur'anic culture that is responsive to contemporary social and cultural challenges.

CONCLUSIONS

This study successfully elucidates the concept of culture from both general and Islamic perspectives and interprets Qur'anic verses related to culture, thereby directly addressing the research objectives. The bibliometric analysis demonstrates that culture, both etymologically and conceptually, refers to the overall way of life of human beings, encompassing thought, behavior, values, norms, and human creations. These elements are transmitted across generations and constitute distinctive identities within societies. From an Islamic perspective, culture is not limited to external manifestations but is rooted in a worldview and value system derived from the Qur'an and Sunnah, emphasizing obedience, knowledge, and the cultivation of noble character through concepts such as ummah, al-thaqafah, al-hadharah, tamadun, and adab.

The interpretation of Qur'anic verses further enriches the understanding of culture by highlighting 'amal (human action) as a concrete manifestation of culture, reason or intellect as an instrument for its development, and al-Ayyam as a cycle of cultural and civilizational rise and decline. Historical examples involving the peoples of 'Ad and Thamud, the land of Saba', and the civilization of Prophet Solomon provide historical illustrations and lessons concerning cultural achievements and their consequences. In addition, the Qur'anic verses emphasize the importance of intercultural recognition and the use of human intellect to contemplate the greatness of God's creation as foundations for developing a harmonious and meaningful cultural life.

This study also maps the intellectual landscape of research on cultural concepts and Qur'anic interpretation through VOSviewer-based bibliometric analysis. The findings indicate that this

discourse is primarily structured around three central axes: tafsir, Qur'anic verses (verse), and the concept of culture (culture), which are strongly interconnected with interpretation and the Qur'anic text (Qur'an). The identification of 11 thematic clusters reveals diverse research focuses, ranging from classical and contemporary exegetical methodologies and epistemological dimensions to applications in critiques of consumerist culture, social transformation, and leadership issues. The temporal analysis through overlay visualization demonstrates an evolution in research focus from textual and classical studies toward more contextual, epistemological, and multidisciplinary approaches.

Overall, this study confirms that although a substantial body of literature has developed around Qur'anic exegesis and verses related to culture, the construction of an integrated and systematic concept of culture based on the Qur'an remains an area requiring further development. The findings therefore provide a foundation for future research to formulate a more comprehensive Qur'anic cultural framework that integrates exegetical traditions, ethical values, social realities, and contemporary cultural dynamics.

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