

Reconstruction Of Qur'ani Digital Literacy In Islamic Religious Education: An Analysis Of Qs Thematic Interpretation Al-Hujurat: 6 And The Development Of Qur'anic Digital Literacy Framework

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Abstract

Research on digital literacy in Islamic Religious Education (IRE or PAI) has largely focused on technical competence in using digital media, while studies of QS. Al-Hujurat verse 6 have generally stopped at explaining the normative concept of tabayyun as information verification. These two clusters of scholarship are rarely integrated into a single, applicable conceptual framework for IRE learning in the era of social media and Artificial Intelligence (AI). This article aims to reconstruct the concept of Qur'anic digital literacy through a thematic (maudhu'i) tafsir analysis of QS. Al-Hujurat verse 6 together with four supporting verses (QS. Al-Isra': 36, QS. Az-Zumar: 18, QS. An-Nur: 15, and QS. Al-Ahzab: 70), using library research that combines thematic interpretation, comparative analysis of classical and contemporary tafsir, and conceptual reconstruction. The analysis synthesizes Qur'anic values into seven dimensions of digital literacy: verification (tabayyun), critical thinking (ta'aqqul), information evaluation, ethical communication (qaulan sadidan), information responsibility (amanah), reflective thinking (tadabbur), and digital citizenship. These dimensions are synthesized into a Qur'anic Digital Literacy Framework linking Qur'anic values, digital literacy principles, IRE competencies, and learner character. The novelty of this study lies in proposing the Qur'anic Digital Literacy Framework as a conceptual model that systematically integrates Qur'anic epistemological and ethical values with contemporary digital literacy for IRE. The framework provides practical guidance for curriculum design, project- and case-based learning, and the ethical integration of AI in Islamic Religious Education.

Keywords: Qur'anic digital literacy; tabayyun; thematic tafsir; Islamic religious education.

Abstrak

Penelitian mengenai literasi digital dalam Pendidikan Agama Islam (PAI) selama ini lebih banyak berfokus pada penguasaan kompetensi teknis dalam penggunaan media digital, sedangkan kajian terhadap QS. Al-Hujurat ayat 6 umumnya masih terbatas pada penjelasan normatif mengenai konsep tabayyun sebagai verifikasi informasi. Kedua klaster kajian tersebut masih jarang diintegrasikan ke dalam suatu kerangka konseptual yang aplikatif bagi pembelajaran PAI di era media sosial dan kecerdasan buatan (Artificial Intelligence/AI). Artikel ini bertujuan merekonstruksi konsep literasi digital Qur'ani melalui analisis tafsir tematik (maudhu'i) terhadap QS. Al-Hujurat ayat 6 beserta empat ayat pendukung (QS. Al-Isra': 36, QS. Az-Zumar: 18, QS. An-Nur: 15, dan QS. Al-Ahzab: 70), dengan menggunakan metode penelitian kepustakaan yang memadukan pendekatan tafsir tematik, analisis komparatif terhadap tafsir klasik dan kontemporer, serta rekonstruksi konseptual. Hasil analisis mensintesis nilai-nilai Al-Qur'an ke dalam tujuh dimensi literasi digital, yaitu verification (tabayyun), critical thinking (ta'aqqul), information evaluation, ethical communication (qaulan sadīdan), information responsibility (amanah), reflective thinking (tadabbur), dan digital citizenship. Ketujuh dimensi tersebut disintesis menjadi Qur'anic Digital Literacy Framework yang menghubungkan nilai-nilai Al-Qur'an, prinsip-prinsip literasi digital, kompetensi PAI, dan karakter peserta didik. Kebaruan penelitian ini terletak pada pengembangan Qur'anic Digital Literacy Framework sebagai model konseptual yang secara sistematis mengintegrasikan nilai-nilai epistemologis dan etis Al-Qur'an dengan konsep literasi digital kontemporer dalam Pendidikan Agama Islam. Framework ini memberikan panduan praktis bagi pengembangan kurikulum, pembelajaran berbasis proyek dan studi kasus, serta integrasi AI secara etis dalam pembelajaran PAI

Kata Kunci: literasi digital Qur'ani; tabayyun; tafsir tematik; Pendidikan Agama Islam

Introduction

Digital transformation has changed the way Muslims access, produce, and disseminate religious information. Social media, search engines, and Artificial Intelligence-based chatbots have expanded students' access to religious information while simultaneously exposing them to hoaxes, disinformation, and fragmented religious authority (Putra & Ayyaisy, 2025; Sarjito, 2024). Recent studies have also shown that weak digital literacy, particularly limited abilities to critically evaluate and verify online information, contributes to the circulation of unverified religious content in digital spaces.

From the perspective of contemporary educational theory, digital literacy extends beyond technical competence to include the ability to access, evaluate, create, and communicate information ethically and responsibly through digital technologies, as emphasized by UNESCO's Digital Literacy Global Framework and the European Digital Competence Framework (DigComp 2.2) (UNESCO Institute for Statistics, 2018; Vuorikari, Kluzer, & Punie, 2022). This broader perspective is particularly relevant to

Islamic Religious Education, where digital competence must also be accompanied by epistemological and ethical responsibility in evaluating religious information. An empirical study of religious digital literacy of PAI students confirms that religious digital literacy includes critical thinking, digital media ethics, awareness of social influences, and the ability to filter and verify religious information (Rusadi & Aripin, 2023), but also identifies fundamental problems in the form of low information verification skills, limited digital competence of educators, the dominance of emotional approaches in receiving religious information, and the lack of optimal integration of religious digital literacy into the PAI curriculum (Vischa Dewayanie & Tentiasih, 2026). The idea of ethical communication from QS. Al-Hujurat has indeed been raised by a number of researchers as a solution to build a polite digital culture, but this approach has not been widely implemented operationally in learning design. Meanwhile, strengthening the digital literacy of the younger generation in PAI emphasizes that the main challenges include the limitations of teachers' digital competence, the low critical thinking skills of students, the rise of unverified religious information, and the weak understanding of digital ethics (Habibah, 2022; Mawadatul Af'idati, Budi Pangastuti, Rismawati Rismawati, & Siti Roudhotul Jannah, 2025).

Previous studies on digital literacy in Islamic Religious Education can generally be classified into three major strands. The first strand emphasizes the development of students' digital competencies, particularly technical skills in accessing, managing, and utilizing digital technologies for learning (Habibah, 2022b; Rusadi & Aripin, 2023). The second strand focuses on the ethical dimension of digital communication by drawing upon Qur'anic values, especially the concept of *tabayyun* in QS. Al-Hujurat, although these discussions remain largely normative and have not yet been translated into an operational learning framework (Putra & Ayyaisy, 2025b; Sarjito, 2024). The third strand examines the opportunities and ethical challenges posed by Artificial Intelligence in Islamic education (Ansari, Ahmad, & Bhutta, 2024; Bearman & Ajjawi, 2023). Despite these valuable contributions, the three strands remain fragmented and have not been integrated into a comprehensive conceptual framework that reconstructs the thematic interpretation of QS. Al-Hujurat verse 6 as the epistemological and ethical foundation of Qur'anic Digital Literacy in Islamic Religious Education.

The presence of Artificial Intelligence increases the complexity of this problem. Recent studies have shown that AI offers significant pedagogical opportunities for religious learning personalization of learning, adaptive feedback, and reinforcement of critical thinking through interactive feedback models (Bearman & Ajjawi, 2023; Rojas & Chiappe, 2024), but at the same time raises new ethical issues, ranging from the risk of academic integrity violations (Ansari, Ahmad, & Bhutta, 2024), algorithmic bias (Al-Zahrani, 2024; Rizun, Bordean, Nikiforova, Beleiu, & Revina, 2026), to the erosion of tacit knowledge and traditional religious scientific authority (Dieterle, Dede, & Walker, 2024). This condition confirms that the digital literacy crisis in Islamic Religious Education is no longer limited to technical competence but has become an epistemological and ethical issue concerning how learners evaluate, verify, and respond

to information generated or mediated by AI systems. Since AI-generated content may contain fabricated references, algorithmic bias, or decontextualized religious interpretations, it cannot be accepted uncritically but requires systematic verification. In this context, the Qur'anic principle of *tabayyun* (QS. Al-Hujurat: 6) becomes increasingly relevant as an epistemological foundation for evaluating the credibility of AI-generated religious information and cultivating responsible digital literacy in Islamic Religious Education.

Building upon the foregoing state-of-the-art review, three interrelated research gaps can be identified. First, the study of digital literacy in PAI has so far stopped more on technical ability to use technology and digital media in general, without making the values of the Qur'an as its systematic epistemological and ethical foundation. Second, the study of the interpretation of QS. Al-Hujurat verse 6 generally stops at the normative explanation of the concept of *tabayyun* as an obligation to verify news, without reducing it to an operational learning competency framework. Third and this is the crucial point, there has not been much research that integrates the results of thematic interpretation of the verse, along with its supporting verses, into a conceptual framework of Qur'anic digital literacy that is applicable to PAI learning in the era of social media and AI. This article is positioned to fill those third gaps.

Based on this description, this research is formulated in three questions: How is the concept of *tabayyun* understood in the interpretation of QS. Al-Hujurat verse 6 according to classical and contemporary commentators? What digital literacy values can be reconstructed from the thematic interpretation of QS. Al-Hujurat verse 6 and its supporting verses? How can the Digital Literacy model of the Qur'an be applied in Islamic Religious Education? In line with formulating these problems, this research aims to: analyze the concept of *tabayyun* based on the interpretation of QS. Al-Hujurat verse 6; reconstruct the principles of digital Qur'anic literacy; and develop a Digital Literacy Framework of the Qur'an for Islamic Religious Education.

The novelty of this article lies in the shift in the focus of the study: from simply interpreting QS. Al-Hujurat verse 6 normatively, towards the reconstruction of the Qur'anic Digital Literacy Framework as a new conceptual model that integrates the interpretation of the Qur'an with contemporary digital literacy theory, and links it explicitly with the competencies and characters that are the goals of Islamic Religious Education.

Method

This study employed a qualitative approach (Creswell, 2016) using library research, thematic (*maudhu'i*) interpretation, and conceptual analysis. The thematic interpretation was conducted following the methodological principles developed by 'Abd al-Hayy al-Farmawi, which emphasize identifying a central theme, collecting relevant Qur'anic verses, examining their chronological and contextual relationships, comparing the interpretations of classical and contemporary exegetes, and synthesizing the findings into a comprehensive understanding of the selected theme (Al-Farabi & Djamaluddin, 2025;

Zulaiha Eni, 2021). The resulting Qur'anic concepts were subsequently analyzed through conceptual analysis to reconstruct a Qur'anic Digital Literacy Framework applicable to Islamic Religious Education.

Data were collected through systematic literature retrieval and documentation. The research was conducted through six interconnected stages. First, determining the research theme, namely Qur'anic Digital Literacy, and identifying QS. Al-Hujurat verse 6 together with four supporting verses relevant to information verification, ethical communication, and critical reasoning. Second, collecting and documenting classical and contemporary Qur'anic commentaries and relevant scholarly literature on digital literacy, Artificial Intelligence, and Islamic Religious Education. Third, conducting a comparative thematic analysis of the selected exegetical works to identify convergent and divergent interpretations. Fourth, coding and synthesizing the Qur'anic values derived from the interpretation into conceptual categories relevant to digital literacy. Fifth, integrating these categories with contemporary digital literacy theory to construct the Qur'anic Digital Literacy Framework. Sixth, interpreting the implications of the framework for curriculum development, learning strategies, and the ethical use of Artificial Intelligence in Islamic Religious Education.

The primary sources of this study consisted of QS. Al-Hujurat verse 6 together with four supporting verses and selected classical (al-Tabari, Ibn Kathir, al-Qurthubi, al-Baghawi) and contemporary (Quraish Shihab, Wahbah al-Zuhaili, Sayyid Qutb) Qur'anic commentaries. These exegetical works were purposively selected because they represent different interpretative traditions and provide a comprehensive basis for thematic comparative analysis. Secondary sources comprised peer-reviewed international and national journal articles published within the last five years on digital literacy, information ethics, Artificial Intelligence, and Islamic Religious Education to contextualize the Qur'anic interpretation within contemporary educational discourse.

To enhance the trustworthiness of the study, source triangulation was employed by comparing classical and contemporary Qur'anic commentaries with recent scholarly literature on digital literacy, Artificial Intelligence, and Islamic Religious Education. Conceptual triangulation was also undertaken by integrating the findings of thematic interpretation with contemporary digital literacy theories to ensure the consistency and credibility of the proposed framework.

Result and Discussion

Because this study employs a qualitative library research approach using thematic (*maudhu'i*) interpretation and conceptual analysis, the results presented in this section do not refer to empirical findings derived from field observations or surveys. Instead, they represent the outcomes of a systematic thematic analysis of selected Qur'anic verses, a comparative examination of classical and contemporary exegetical works, and a synthesis of relevant scholarly literature on digital literacy, Artificial Intelligence, and Islamic Religious Education. Accordingly, the findings should be understood as conceptual and interpretative results that provide the basis for reconstructing the proposed Qur'anic Digital Literacy Framework.

Digital Literacy Crisis in Islamic Religious Education

Data and findings from various recent systematic reviews confirm that the digital literacy crisis in PAI is multidimensional. In the dimension of religious authority, digitalization has shifted the pattern of religious referral from established scholars and institutions to digital figures and search engine algorithms, thus raising fundamental questions about the legitimacy and accountability of the new religious authority (Chairi, 2019; Rohim, 2026). In the learning dimension, the limitations of PAI teachers' digital competence, the low critical thinking skills of students, and the lack of optimal integration of digital literacy into the curriculum are structural obstacles (Uliah, Seftiani, Mardlaatillah, Kurniawan, & Yusria, n.d.). In the technological dimension, the presence of generative AI ranging from religious chatbots to content recommendation systems on social media accelerates the circulation of religious information without adequate verification mechanisms, thereby increasing the risk of spreading religious hoaxes and polarizing the people (Elvina & Siregar, 2023; Mu'min, 2026).

The three dimensions of the crisis authority, learning, and technology, show that the problem of digital literacy in PAI cannot be solved by technical skills training alone. A foundation of values is needed that is able to guide students' epistemic and ethical attitudes in the face of the massive, fast, and increasingly difficult flow of digital information between authentic and machine-generated information. This foundation of value is what this article from QS tries to reconstruct. Al-Hujurat verse 6 and its supporting verses.

This finding theoretically positions Qur'anic values as an epistemological and ethical foundation for addressing the limitations of conventional digital literacy approaches, while practically indicating the need for PAI learning to integrate verification, critical evaluation, and ethical responsibility into students' engagement with digital religious information.

Thematic Interpretation Analysis of QS. Al-Hujurat Verse 6

QS. Al-Hujurat verse 6 comes down with regard to the event of the arrival of news brought by a person whose status is disputed (*fasiq*), which the Qur'an then serves as the basis for the command to *tabayyun* to ensure clarity before acting on the news (Kasir, 2004; Thabari, 2007). Comparison of classical interpretations (Al-Qurthubi, 1946; Al-Thabari, n.d.; Kasir, 2004) and contemporary (Sayyid Quthub Ibrahim Husain al-Syarabi, 2001; M. Quraish Shihab, 2002; Wahbah Al-Zuhaili, 1991) on this verse is presented in Table 1.

Table 1. Comparison of Classical and Contemporary Mufasir Interpretations of QS. Al-Hujurat: 6

Mufasir / Tafsir	Book of	Approach	Meaning of Naba' and Tabayyun	Contemporary Relevance
Al-Tabari (Jami' Bayan)	al-	<i>Riwayat/tafsir bi al-ma'tsur</i>	Emphasizing the cause of <i>al-nuzul</i> related to the news of al-Walid ibn 'Uqbah about the <i>Banu al-Mustaliq</i> ; <i>naba'</i> is interpreted as news that has the potential to cause damage if received without research	Emphasizing that the credibility of the news anchor (<i>fasiq/ 'adil</i>) is the determining variable, not the rapid flow of information alone
Ibn Kathir (Tafsir al-Qur'an al-'Azim)	al-	<i>Riwayat/fikih hadis</i>	Reinforcing the same <i>asbab al-nuzul</i> and linking	The principle of prudence (<i>al-</i>

		the verse with the prohibition of hasty decision-making on the basis of unilateral news.	<i>ihthyath</i>) is the basis for verification ethics that are relevant to the fast-paced flow of digital information.
Al-Qurthubi (Al-Jami' li Ahkam al-Qur'an)	<i>Tafsir ahkam</i>	Lowering the legal implications of the <i>tabayyun</i> command: the obligation to exercise restraint (<i>tawaqquf</i>) before acting on unclear news.	<i>Tawaqquf</i> can be reconstructed as a digital attitude: refraining from likes, shares, or comments before verification is complete.
Al-Baghawi (Ma'alim al-Tanzil)	<i>Tafsir bi al-ma'tsur ringkas</i>	Affirming that ' <i>an tushibu qawman bi jahalatin fa tushbihu 'ala ma fa'altum nadimin</i> is the ' <i>illat</i> prohibition of acting rashly	Regret (<i>nadam</i>) called verse is an ethical argument for the social consequences of spreading misinformation.
Quraish Shihab (Tafsir Al-Misbah)	<i>Contextual-Indonesian interpretation</i>	Interpreting <i>tabayyun</i> is not just not haste, but an active attitude of seeking clarity (finding a common point of truth) before behaving.	<i>Tabayyun</i> is placed as an active competency (seeking clarity), relevant as a digital skill, not just a passive attitude of restraint.
Wahbah al-Zuhaili (Al-Tafsir al-Munir)	<i>Tafsir fikih-kontemporer</i>	Relate the verse to the rules of <i>fiqh al-yaqin la yazulu bi al-syakk</i> and the importance of <i>isnad/sanad</i> of news before it is believed to be true.	The concept of information <i>sanad</i> can be adapted into a source-tracing framework in digital literacy.
Sayyid Qutb (Fi Zilal al-Qur'an)	<i>Tafsir haraki/tarbawi</i>	Emphasizing the dimension of the formation of the people's personality: <i>tabayyun</i> is part of <i>tarbiyah</i> to build a society that is not easily provoked.	<i>Tabayyun</i> functions as an instrument of collective character formation, relevant for the purpose of character education in PAI.

The synthesis of the seven interpretations shows three important things. First, all *mufasir* both classical and contemporary agree that *tabayyun* is not just an

encouragement, but a command (*amr*) that contains legal and ethical consequences if ignored. Second, there is a shift in emphasis from classical *mufasir* which emphasizes historical and legal aspects (credibility of news carriers, obligation of *tawaqquf*) to contemporary *mufasir* which emphasizes epistemological-active aspects (seeking clarity) and systemic aspects (*sanad* information, formation of collective character). This shift opens up space for the reconstruction of *tabayyun* as an operational digital literacy competency, not just a passive attitude of restraint. Third, the normative argument in the verse that rash action on vague news risks causing damage (*an tushibu qawman bi jahalah*) and regret (*nadamin*) directly corresponds to the real consequences of spreading hoaxes in the digital space: real and irreversible social losses, even if the information that caused them has been corrected.

This interpretation extends previous studies that have generally positioned *tabayyun* primarily as a normative principle for preventing the spread of false information. Rather than limiting *tabayyun* to the obligation to verify news, the comparative analysis shows that it can be reconstructed as an active epistemic competence involving source credibility, suspension of judgment, information tracing, and awareness of social consequences. This finding provides the theoretical basis for positioning *tabayyun* as the core dimension of Qur'anic Digital Literacy in PAI, while its practical implication is the development of learning activities that train students to verify religious information before accepting, sharing, or acting upon it.

Supporting Sentences: Thematic Expansion

To strengthen the conceptual construction of Qur'anic digital literacy, the thematic interpretation of QS. Al-Hujurat verse 6 needs to be dialogued with four other verses that are thematically related to information and communication ethics.

QS. Al-Isra' verse 36 forbids following something that is not known to science, because hearing, sight, and heart will be held accountable. This verse reinforces the epistemic dimension of *tabayyun*: verification is not only a matter of social prudence, but also an axiological-transcendent individual responsibility (Wahbah Al-Zuhaili, 2013). In the digital context, this is the basis for the principle of information evaluation, the obligation to assess the validity of a claim before believing or disseminating it, even if it seems visually or algorithmically convincing.

QS. Az-Zumar Verse 18, praises those who listen to words and follow the best of them. This verse emphasizes the dimension of *ta'addul* (critical reasoning) as the ability to select and compare information, rather than simply reactively accepting or rejecting it (Thabari, 2007). This principle is relevant to critical thinking skills in addressing the diversity of religious narratives on social media and the results of generative AI, which often present convincing answers without guaranteeing truth.

QS. An-Nur verse 15 condemns the attitude of underestimating the spread of news which actually has a great impact on the sight of Allah, even though it is considered light by the perpetrator (at-Thabari, 2007). This verse underlies the dimension of information responsibility (*amanah*): the awareness that every act of disseminating or forwarding information including simply sharing/forward contains a moral burden that should not be underestimated.

QS. Al-Ahzab verse 70 commands to be pious and to speak with *qaulan sadidan* words that are true, straightforward, and on target (Muhammad Quraish Shihab, 2021). This verse is the basis for the dimension of ethical communication, namely the principle of digital communication that is honest, non-provocative, and free from misleading rhetoric even though it is not technically in the form of an explicit lie.

The integration of these five verses shows that the Qur'an does not regulate only one aspect of information communication (verification), but builds a complete set of information ethics: starting from the attitude of receiving information (Al-Isra': 36, Az-Zumar: 18), responding to it proportionately (Al-Hujurat: 6, An-Nur: 15), to reconveying it (Al-Ahzab: 70). This series is the argumentative basis for the reconstruction of the digital literacy dimension of the Qur'ani in the following section.

The thematic expansion also complements previous digital literacy studies that tend to separate information evaluation, critical thinking, and communication ethics as distinct digital competencies. The Qur'anic perspective instead places these competencies within an interconnected ethical-epistemic process: information must first be approached with epistemic caution, evaluated critically, communicated truthfully, and accompanied by moral responsibility. Theoretically, this synthesis broadens the meaning of digital literacy from functional competence toward an integrated epistemological and ethical framework. Practically, it provides a basis for PAI teachers to design learning tasks that require students to evaluate, discuss, and disseminate religious information responsibly.

Reconstruction of the Qur'ani Digital Literacy Dimension

The reconstruction of the seven dimensions of Qur'anic Digital Literacy was carried out through a four-stage analytical process. First, key concepts were identified from the thematic interpretation of QS. Al-Hujurat verse 6 and the four supporting verses by comparing the perspectives of classical and contemporary exegetes. Second, these concepts were grouped into thematic categories according to their epistemological, ethical, cognitive, and social functions in responding to digital information. Third, the categories were synthesized across the selected verses to identify recurring Qur'anic principles that consistently appeared throughout the interpretation. Finally, the synthesized principles were mapped onto seven conceptual dimensions according to their dominant educational functions. The principle of *tabayyun* was reconstructed as verification, *ta'aqqul* as critical thinking, *qaulan sadidan* as ethical communication, *amanah* as information responsibility, *tadabbur* as reflective thinking, while the synthesis of values across the selected verses generated the dimensions of information evaluation and digital citizenship. Together, these seven dimensions form the conceptual foundation of the proposed Qur'anic Digital Literacy Framework for Islamic Religious Education.

The analytical process resulted in seven interrelated dimensions of Qur'anic Digital Literacy rather than a set of independent competencies. Verification (*tabayyun*) becomes the core dimension that becomes the gateway to all other dimensions: without verification, critical thinking (*ta'aqqul*) loses its object of reasoning, because critical reasoning requires data that has been verified for credibility. Information evaluation functions as a reinforcement of *tabayyun* at the individual epistemic level, while information responsibility (*amanah*) places *tabayyun* not only as a cognitive competence but also as a personal moral burden. Ethical communication (*qaulan sadidan*) represents the culmination of the verification and evaluation process, guiding how verified information should be communicated responsibly in the public sphere. Reflective thinking (*tadabbur*) acts as a metacognitive process that connects all of these dimensions with spiritual awareness, so that digital literacy does not stop at instrumental competence, but becomes a vehicle for *tazkiyah al-nafs*. Digital citizenship is a collective dimension that links the six individual dimensions with the social responsibility of maintaining *ukhuwah* and public benefits in the digital space.

These interdimensional relationships are cyclical, not linear: the results of reflection (*tadabbur*) and digital citizenship awareness in turn reinforce *tabayyun*'s preparedness

when students are faced with new information. This cyclical structure distinguishes the reconstruction of Qur'anic digital literacy from the secular digital literacy model which is generally linear-instrumental (access, analysis, evaluation, creation) without an axiological-transcendent content.

Qur'anic Digital Literacy Framework

The seven reconstructed dimensions are synthesized into the proposed Qur'anic Digital Literacy Framework, a conceptual model that illustrates how Qur'anic values are transformed into digital literacy principles, translated into Islamic Religious Education (PAI) competencies, and ultimately manifested in student character. The framework is presented as a conceptual diagram (Figure 1) and an analytical matrix (Table 2).

Figure 1: Conceptual Model of the Qur'anic Digital Literacy Framework

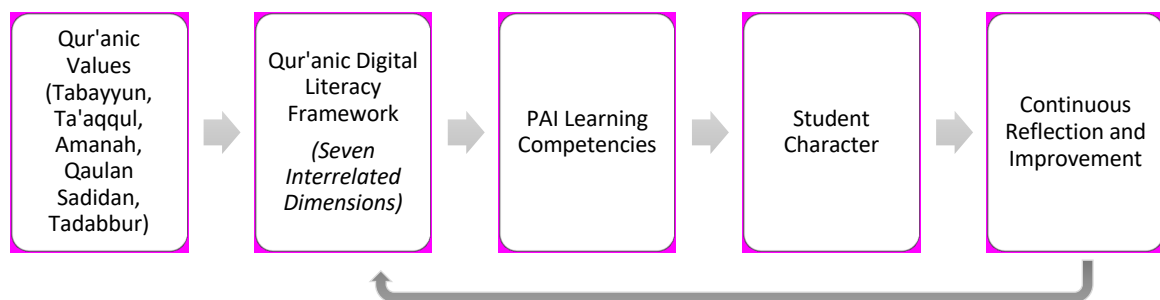


Table 2. Qur'anic Digital Literacy Framework

Dimensions	Qur'anic Value (Verse Reference)	Digital Literacy Principle	PAI Competencies	Student Character
Verification	<i>Tabayyun</i> (QS. Al-Hujurat: 6)	Cross-checking sources before believing/spreading	Competence in verifying the credibility and chain of religious information	Thorough and non-reactive
Critical Thinking	<i>Ta'aqqul</i> (QS. Az-Zumar: 18)	Weighing arguments, choosing the best information	Competence in digital religious content analysis	Critical and independent
Information Evaluation	The prohibition of following without knowledge (QS. Al-Isra': 36)	Assessing the validity and credibility of information sources	Epistemic competence in weighing evidence	Epistemically responsible
Ethical Communication	<i>Qaulan Sadidan</i> (QS. Al-Ahzab: 70)	Communicate honestly, straightforwardly, non-provocative	Polite digital rhetorical competence	Polite and honest
Information Responsibility	<i>Amanah</i> (QS. An-Nur: 15 - prohibition of underestimating news)	Be aware of the moral burden of every upload/distribution	Digital accountability competencies	Trust and caution
Reflective Thinking	<i>Tadabbur</i> (general spirit of the Qur'an)	Reflecting on the long-term impact before acting	Self-reflection competence in PAI learning	Reflective and thoughtful

Digital Citizenship	<i>Ukhuwah</i> & general masses (QS. Al-Hujurat: 6, contextual)	Playing an active role in maintaining social cohesion in the digital space	Digital citizenship competencies based on <i>maqashid shari'ah</i>	Caring and benefit-oriented
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As illustrated in Figure 1 and detailed in Table 2, the proposed Qur'anic Digital Literacy Framework operates through four sequential yet mutually reinforcing stages. The first stage establishes Qur'anic values (*tabayyun*, *ta'qqul*, *qaulan sadidan*, *amanah*, and *tadabbur*) as the transcendent axiological foundation of digital literacy. The second stage translates these values into operational digital literacy principles, including source verification, critical evaluation of information, ethical communication, and responsible digital engagement. The third stage transforms these principles into Islamic Religious Education (PAI) competencies that can be formulated as intended learning outcomes, such as evaluating the credibility of religious information, tracing information chains, and practicing reflective learning. Finally, these competencies contribute to the development of students' character, fostering carefulness, critical thinking, honesty, responsibility, reflectiveness, and a commitment to the public good. Rather than representing a linear process, the framework incorporates a reflective feedback loop in which character formation continuously reinforces students' future digital literacy practices. Consequently, the proposed framework integrates the cognitive domain (digital literacy competencies) with the affective and spiritual domains (character formation) through the enduring guidance of Qur'anic values, thereby offering a conceptual model that extends beyond previous studies of digital literacy in Islamic Religious Education.

Implications for Islamic Religious Education

The above framework has a number of practical implications for the implementation of PAI, in line with the paradigm that Islamic education must be organized as a unified value system, not just a transfer of technical knowledge (Akrim, 2020; Desi Gustiara, Rizky Azzahra, & Herlini Puspika Sari, 2024). At the curriculum level, the seven dimensions of Qur'anic digital literacy can be integrated as cross-material learning outcomes: faith, morals, and *muamalah* instead of being treated as additional material separate from the core curriculum. At the level of learning strategy, this framework can be realized through project-based learning, for example, students are tasked with making and presenting verification results on a viral religious issue by explicitly applying the principles of *tabayyun* and *qaulan sadidan*; and through case-based learning that presents real cases of religious hoaxes or religious AI chatbot outputs for students to analyze using the seven dimensions of the framework.

At the level of Artificial Intelligence utilization, this framework offers an ethical foundation for the responsible use of AI in PAI learning: learners are trained not to accept generative AI outputs on a taken for granted basis, but to apply *tabayyun* and *ta'qqul* to machine-generated answers, while recognizing the epistemic limitations of AI in religious matters that require scientific *sanad* and scholarly authority. At the level of character strengthening, these seven dimensions provide an operational framework for educators to assess the development of students' digital characters in a more structured manner, not just based on pedagogical intuition. Overall, these implications confirm that strengthening Islamic digital literacy is not just the addition of technological materials to PAI, but a paradigmatic reorientation that makes the value of the Qur'an an the epistemic and ethical basis for learning in the digital and AI era.

To facilitate practical implementation, each dimension of the proposed framework can be translated into observable learning activities and assessment indicators. For example, the verification (*tabayyun*) dimension may be implemented by asking students to compare religious information obtained from social media with authoritative Qur'anic commentaries or scholarly sources before presenting their conclusions. Critical thinking (*ta'aqqul*) can be assessed through students' ability to justify why certain digital religious content is credible or misleading. Ethical communication (*qaulan sadidan*) may be evaluated through students' participation in online discussions using respectful, evidence-based arguments. Similarly, reflective thinking (*tadabbur*) can be fostered through reflective journals in which students critically examine the ethical implications of sharing digital religious information. In the context of Artificial Intelligence, students may be required to analyse responses generated by AI chatbots, verify them against recognised Islamic sources, identify potential inaccuracies or biases, and reflect on the limitations of AI in matters requiring scholarly authority and *sanad*. These examples demonstrate how the seven dimensions can be operationalised into measurable learning outcomes, authentic classroom activities, and performance-based assessments within Islamic Religious Education.

Conclusion

This study concludes that the digital literacy crisis in Islamic Religious Education is not merely a problem of students' technical ability to access and use digital technologies, but also involves epistemological, ethical, and social dimensions in receiving and disseminating religious information. The thematic interpretation of QS. Al-Hujurat verse 6 demonstrates that *tabayyun* constitutes a fundamental Qur'anic principle of information verification, while the supporting verses expand this principle into critical reasoning, information evaluation, ethical communication, and information responsibility. Through a systematic process of identification, categorisation, synthesis, and conceptual reconstruction, these Qur'anic principles were developed into seven interrelated dimensions of Qur'anic Digital Literacy: verification (*tabayyun*), critical thinking (*ta'aqqul*), information evaluation, ethical communication (*qaulan sadidan*), information responsibility (*amanah*), reflective thinking (*tadabbur*), and digital citizenship.

These seven dimensions form the proposed Qur'anic Digital Literacy Framework, which connects Qur'anic values with digital literacy principles, Islamic Religious Education competencies, and student character. The framework contributes theoretically by extending digital literacy from a predominantly functional and instrumental concept toward an integrated epistemological, ethical, and spiritual framework grounded in Qur'anic values. Practically, it provides a basis for integrating Qur'anic digital literacy across PAI learning through project- and case-based activities, formative assessment, reflective learning, and responsible use of Artificial Intelligence. In particular, students can be trained to verify AI-generated religious information, evaluate sources, communicate findings ethically, and recognize the epistemic limitations of AI in relation to established Islamic scholarly authority.

This study is limited by its library-based and conceptual nature, as the proposed framework has not yet been empirically tested with PAI teachers or students in actual educational settings. In addition, the interpretation is based on a selected group of classical and contemporary exegetical works and a limited number of supporting verses, so other interpretive traditions and Qur'anic passages may generate additional dimensions or perspectives. Future research should therefore empirically validate the framework through classroom-based studies, expert validation, or mixed-method research, including the development and testing of learning indicators, assessment instruments, and instructional models based on the seven dimensions. Further studies may also examine how the framework can be adapted to different educational levels and contexts and how it can guide the responsible use of generative AI in Islamic Religious Education.

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