

Integration of Islamic Education and Digital Literacy in Shaping a Qur'anic Generation

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ARTICLE INFO

Volume: 4

ISSN: [2963-5489](#)

KEYWORD

Integration, Islamic Education,
Digital Literacy, Qur'anic
Generation

ABSTRACT

This article discusses the integration of Islamic education and digital literacy in facing the challenges of the global era. Islamic education in the digital age has two sides: opportunities and challenges. The opportunities lie in utilizing technology for da'wah, providing digital scriptures, and facilitating interactive learning, while the challenges include the spread of hoaxes, moral degradation, gadget addiction, and weak digital literacy among students. The study employs a qualitative method with a literature review approach. The findings affirm that the integration of Islamic education and digital literacy can be realized through an integrated curriculum, learning methods based on Islamic digital platforms, as well as the roles of teachers, parents, and society in creating a supportive educational environment. This integration not only strengthens moral character but also enhances 21st-century competencies. Ultimately, it produces a Qur'anic generation that is faithful, noble in character, digitally literate, productive, and capable of conveying Islamic teachings through social media. In the digital era, a Qur'anic generation is not only able to survive globalization but also actively contributes to the development of a positive digital civilization.

1. Introduction

Amid the wave of globalization and the rapid advancement of technology, the world of education is undergoing significant transformations that bring both opportunities and challenges. The progress of information and communication technology has revolutionized the way people acquire, manage, and disseminate information, including within the context of education and Islamic education in particular (M. Choirul Muzaini et al., 2024). Today's generation, often referred to as digital natives, is familiar with the internet, social media, and digital devices from an early age. This condition presents a dual reality: opportunities and challenges.

On the one hand, the utilization of digital technology enhances student interaction and engagement, while also providing easier access to various learning resources such as scholarly references, digital scriptures, and Qur'anic applications (Helda Pratiwi, 2024). Digitalization also opens opportunities for easier access to knowledge, the presence of interactive learning media, and the expansion of da'wah spaces. However, on the other hand, serious challenges have also emerged, including the overflow of information, the spread of hoaxes, moral degradation, and low levels of digital literacy among students. This situation demands the integration of Islamic education with digital literacy as a strategic solution to form a Qur'anic generation that is faithful, knowledgeable, and virtuous.

Previous studies have emphasized that digital literacy plays a significant role in building the adaptive capacity of young generations amid technological advancement. Rahman et al. in Silvina highlight that digital literacy has now evolved into digital intelligence, requiring comprehensive skills to manage and produce technology-based information ethically and responsibly (Silvina Waroh et al., 2025). Khairul Fahmi et al. describe Islamic education as an effective solution in addressing the negative impacts of the digital era by instilling Qur'anic values such as honesty, responsibility, and justice (Fahmi et al.,

*Haryono Idi is a Student Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, organized by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

2024). Similarly, Silvina Waroh points out that digital literacy is not merely technical skills, but also involves ethics, responsibility, and moral values aligned with Islamic teachings.

While previous studies have largely discussed the importance of digital literacy in strengthening the adaptive skills of the young generation and the role of Islamic education in protecting students from the adverse effects of the digital era, most of these works have treated the two areas as separate fields of study. Few studies have comprehensively integrated digital literacy with Islamic education in shaping a Qur'anic generation. Therefore, a study that combines these two aspects is necessary to develop a more holistic approach in facing the challenges of the digital era.

This research is expected to provide both theoretical and practical contributions by formulating a model of integration between Islamic education and digital literacy in shaping a Qur'anic generation. Such integration is expected not only to enhance the adaptive skills of the young generation in wisely utilizing technology but also to strengthen Islamic values such as honesty, responsibility, and justice. Thus, this study can serve as a reference for Islamic educational institutions in developing learning strategies that are relevant to contemporary developments while remaining grounded in Qur'anic values.

2. Literature Review

A. The Concept of Islamic Education and the Challenges of the Digital Era

If education is understood as a process of nurturing mental, moral, and physical aspects aimed at producing civilized individuals who can carry out their duties, obligations, and responsibilities in society as servants of Allah, then education can be defined as an effort to develop personality while instilling a sense of responsibility. For human beings, education occupies an essential position, similar to nutrition that sustains personal growth and development (Silvina Waroh et al., 2025).

In the contemporary context, Islamic education becomes increasingly significant, not merely as the transfer of knowledge but also as a means of holistic human development. From this perspective, Islamic education is viewed as the internalization of divine values permeating all aspects of life—spiritual, intellectual, social, and ecological. The uniqueness of Islamic education lies in its integrative, transcendental, and value-laden approach, offering an alternative paradigm compared to modern secular models (Nasir & Sunardi, 2025). Syed M. Naquib al-Attas, as cited in Saragih and Mihardi, emphasizes that the ultimate aim of Islamic education is to produce *insan beradab* (civilized individuals)—those who recognize the hierarchical order of truth, understand their position before Allah, and fulfill their social and ecological responsibilities (Saragih & Mihardi, 2025). The concept of *ta'dīb* is not only ethical but also epistemological, stressing the unity of knowledge, morality, and spirituality (Hanifah, 2018).

In Islamic education, the most crucial aspect is guiding learners to understand themselves as creations of God and beings who live within the universe. Thus, the goal of Islamic education is to cultivate self-awareness regarding their responsibilities as God's creatures and social beings while shaping them into righteous individuals as the embodiment of *khalīfatullāh fi al-ardh* (vicegerents of God on earth) (Syafe'i, 2015).

The ultimate goal of Islamic education is to form *insān kāmil*, a complete human being who is balanced in spiritual, intellectual, and social aspects. However, the digital era presents serious challenges. Students are often more attracted to digital entertainment than to religious knowledge. The phenomenon of gadget addiction, exposure to harmful content, and weak social control threaten the moral integrity of the younger generation.

Moreover, the level of internet penetration in schools has not been fully matched by adequate digital literacy skills to support character education effectively. Challenges such as the spread of fake news (hoaxes) on social media, the prevalence of negative content, cyberbullying, declining student morality, and teachers' low sensitivity toward technology remain pressing issues (Fajri et al., 2023). This indicates the need for stronger technological competence so that students can utilize the internet and digital media as tools to broaden knowledge, deepen their understanding of learning materials, and foster critical thinking skills.

Therefore, the digital era not only presents challenges but also offers tremendous opportunities for the development of Islamic education. Various Islamic materials can now be delivered and accessed through diverse digital media such as online learning platforms, digital Qur'an applications, and social media, which serve as effective tools of da'wah. This condition demands the revitalization of Islamic education to remain relevant to contemporary developments and to respond effectively to the needs of the younger generation in the digital era.

B. Digital Literacy in the Islamic Perspective

Digital literacy is the ability of an individual to understand digital content (Dewi et al., 2021). It refers to the use of technology to collect, organize, and disseminate digital information. It is also defined as the capacity to comprehend, analyze, assess, manage, and evaluate information using advanced technology (Fajri et al., 2023).

The application of digital literacy today enables society to use and access technology more wisely (Dewi et al., 2021). According to Sumiati & Wijonarko (2020), there are several main benefits of digital literacy: (1) broadening individuals'

knowledge through searching and understanding information; (2) enhancing critical thinking skills in analyzing information; (3) developing verbal communication skills; (4) strengthening concentration and focus; and (5) enriching reading and writing skills. With these advantages, digital literacy has great potential to be implemented in education as a support for digital-based learning systems.

However, the digital era also brings new challenges to the learning process, such as information overload, the spread of hoaxes, and the low level of digital literacy among students. In this context, Qur'an Surah Al-'Alaq (1–5) serves as a normative guideline for developing digital literacy that is critical and ethically grounded. The verses emphasize that knowledge should be pursued with sincere intention and utilized for noble purposes. The awareness that Allah is the ultimate source of all knowledge requires integrity and responsibility in the use of digital technology (Muhammad Zein Damanik et al., 2025).

Thus, Islamic education needs to integrate Qur'anic values into the curriculum and teaching methods so that the younger generation excels not only in mastering technology but also in building virtuous character. The Qur'anic command *Iqra'* (QS. Al-'Alaq: 1–5) reinforces the importance of reading, understanding, and applying knowledge.

Islamic digital literacy means using technology in accordance with Islamic ethics and values. For instance:

1. Filtering content in line with Sharia.
2. Using social media as a means of da'wah.
3. Avoiding hate speech, slander, or pornography.

In this way, digital literacy becomes not only a tool for intellectual development but also a means of drawing closer to Allah.

C. The Integration of Islamic Education and Digital Literacy

This integration can be realized through several steps:

1. Curriculum

Curriculum integration refers to uniting Islamic values with technological skills within a coherent learning framework. Its goal is to create holistic and relevant learning experiences. In the context of contemporary Islamic education, integration ensures that religious values are connected with the practical competencies needed in the digital age. For example, including Islamic digital literacy content in Islamic Religious Education (PAI) subjects, such as discussions on social media ethics in *Aqidah Akhlaq* (Zainuddin, 2025).

2. Teaching Methods

Digital literacy-based teaching methods may involve the use of online platforms, digital collaborative projects, and other creative approaches that leverage technology to strengthen character education. Teachers can design lessons that emphasize values while ensuring the content aligns with Islamic principles. Digital content monitoring is also essential, as is teacher training to effectively integrate digital literacy into religious education (Arifin et al., 2024). Tools such as Learning Management Systems (LMS), Qur'an applications, interactive videos, and Islamic online discussion platforms can be employed.

3. The Role of Teachers

Teachers' understanding of digital literacy and its relevance to Islamic education is critical. According to Gilster, cited in Tuna (2021), digital literacy is the ability to use technology and information from digital devices effectively and efficiently across academic, career, and daily life contexts. Teachers must regard digital literacy not merely as technical competence but as the capacity to use technology wisely and safely in teaching Islamic values (Tahir et al., 2024). As role models, teachers should be digitally literate, guiding students to use media responsibly.

4. The Role of Parents, Schools, and Society

Collaboration between schools, parents, and the community is essential in strengthening digital literacy-based character education. Parents' involvement ensures continuity between home and school, reinforcing values instilled in class. Regular evaluation of programs is also necessary to ensure their effectiveness. Digital ethics education should be introduced so that students learn to behave courteously in online spaces. Ultimately, the goal is to internalize Qur'anic values in everyday life.

A Qur'anic generation is one that lives according to the teachings of the Qur'an, where character education is supported by digital literacy. With proper planning, this integration is expected to produce a generation that is not only technologically competent but also virtuous, capable of navigating the digital era with wisdom and responsibility (Arifin et al., 2024).

D. Building a Qur'anic Generation

The Qur'anic generation possesses strong faith, performs correct worship, and upholds noble character. This generation develops a personality built upon the values of the Qur'an, so that their attitudes and behavior reflect the teachings of Islam (Shari & Azizah, 2021). A Qur'anic generation is one that makes the Qur'an a guide for life, ensuring balance between worldly

affairs and the hereafter. For Generation Z, who are closely connected with technology, the Qur'an encourages them to keep learning, achieving, and embodying noble character such as compassion, empathy, and justice. This sacred book also provides practical guidance in facing life's challenges, managing relationships, and discovering life's purpose (Basri et al., 2024).

Research by Aulia and Al Ayubi (2023) shows that *Islamic Cyber Youth* has successfully used social media platforms such as Instagram, Twitter, TikTok, and YouTube to educate society about the Qur'an by sharing verses and reflections. This utilization of social media has tangible impacts, as the digital generation resonates more with technology-based platforms that present Islamic teachings in accessible ways.

The dissemination of Qur'anic messages through social media positively influences young people, making them more familiar with its contents and convinced that the Qur'an offers answers to life's challenges (Yuhadi, 2018). However, digital intelligence is needed to filter content, given the frequent inaccuracies of Qur'anic texts on various websites. Building a Qur'anic generation in the digital era requires planned and continuous efforts, both through formal and non-formal education (Silviana & FartinBotifar, n.d.).

Integrating Islamic education with digital literacy can foster the following characteristics:

1. Faithful and virtuous: taking the Qur'an as a moral filter.
2. Digitally literate: critically evaluating information.
3. Productive: using technology to create, not merely consume.
4. Modern da'i: spreading Islamic values through social media and digital platforms.

Thus, a Qur'anic generation is not only oriented toward mastering religious knowledge but also equipped to face global challenges in an Islamic manner.

3. Methodology

This study employs a **library research method**, using literature as the primary data source to emphasize conceptual and theoretical analysis rather than empirical fieldwork. The data consist of primary sources, such as books, scholarly articles, and journals on digital literacy and Islamic education, as well as secondary sources, including popular articles, reports, and other supporting documents. Data collection was conducted through documentation, intensive reading, and note-taking from relevant literature accessed via libraries and online databases such as Google Scholar. The data were then analyzed using **content analysis**, by examining, comparing, and interpreting the literature to identify key patterns, differences, and syntheses of ideas. This approach aims to provide a comprehensive understanding of how the integration of Islamic education and digital literacy can contribute to shaping a **Qur'anic generation** that is both technologically proficient and morally grounded in Islamic values.

4. Results and Discussion

A. The Concept of Islamic Education and the Challenges of the Digital Era

The findings indicate that Islamic education in the digital era faces two dimensions: opportunities and challenges. The opportunities lie in the ability to use technology to expand da'wah, provide digital scriptures, and facilitate interactive learning. However, the challenges include the spread of hoaxes, moral degradation, gadget addiction, and the weak digital literacy of students. Therefore, Islamic education must undergo revitalization to remain relevant and capable of guiding the younger generation in facing digital-era challenges while upholding Qur'anic values.

Discussion:

These findings reinforce Fajri et al. (2023), who argue that the overwhelming flow of digital information often surpasses students' literacy skills. Within the context of Islamic education, this condition may undermine the moral and spiritual values of the younger generation. However, in line with al-Attas's (1993) concept of *ta'dib*, Islamic education functions as a moral filter to preserve *adab* in responding to digital globalization. This means that Islamic education must not be passive but rather adaptive and proactive in integrating Qur'anic values into the use of technology.

B. Digital Literacy from an Islamic Perspective

Literature analysis shows that Islamic digital literacy is not merely a technical skill but also encompasses ethics, responsibility, and *adab* in accessing and disseminating information. Islamic digital literacy is rooted in the principle of "Iqra'" (Q.S. Al-'Alaq: 1-5), which emphasizes the importance of reading, understanding, and applying knowledge for good purposes. By filtering content according to Sharia, utilizing social media for da'wah, and avoiding hate speech, digital literacy becomes an essential instrument for enhancing intellectual capacity while drawing closer to Allah.

Discussion:

The above findings reveal that Islamic digital literacy has two key dimensions: technical competence in managing information

and moral-spiritual reinforcement in the use of technology. These findings support the view of Rahman et al. in Silvina Waroh (2025), who argue that digital literacy has evolved into digital intelligence, requiring both technological mastery and ethical awareness in its use. Thus, Islamic digital literacy must be understood more broadly than as a 21st-century skill; it is also an instrument for shaping personal integrity. When connected to Q.S. Al-'Alaq (1–5), it is clear that the command "Iqra'" is not limited to reading texts but also demands critical understanding and the application of knowledge for public good. This provides a clear direction that the use of technology must be oriented toward beneficial and worshipful purposes.

C. Integration of Islamic Education and Digital Literacy

The findings affirm that integration can be realized through several key strategies: (a) an integrated curriculum that embeds Islamic digital literacy within Islamic education (PAI), (b) teaching methods based on Islamic digital platforms, (c) the role of teachers as technologically literate role models and transmitters of Qur'anic values, and (d) the role of parents and society in creating a supportive educational environment. This integration demonstrates that Islamic digital literacy is not merely an additional skill but part of the process of Qur'anic character education.

Discussion:

This integration supports Rahman et al. (2023), who state that character education in the digital era is only effective when involving collaboration among schools, families, and communities. Teachers are required not only to be instructors but also role models in technology use, as emphasized by Gilster (in Tuna, 2021), who defines digital literacy as a broad life skill. By embedding digital ethics into Islamic education (PAI), Islamic education can strengthen morality while also enhancing 21st-century competencies. Thus, this integration offers a holistic learning model that addresses concerns over moral degradation in the digital generation.

D. Shaping a Qur'anic Generation

The findings show that integrating Islamic education with digital literacy fosters the character of a Qur'anic generation who are faithful, morally upright, digitally literate, productive, and capable of performing da'wah through social media. Such a generation can employ the Qur'an as a moral filter while mastering technology for positive purposes. Case studies such as *Islamic Cyber Youth* prove that social media can serve as an effective medium for disseminating Qur'anic values in a language relatable to the digital generation. Thus, in the digital era, the Qur'anic generation can embody religiosity while remaining adaptive to global developments.

Discussion:

This is supported by Aulia & Al Ayubi (2023), who demonstrated the effectiveness of *Islamic Cyber Youth* in conveying Qur'anic messages through digital media. However, this study adds further value by systematically formulating the characteristics of the Qur'anic generation: (1) employing the Qur'an as a moral filter, (2) being discerning in evaluating information, (3) being productive in creating works, and (4) serving as modern preachers (*da'i*). This indicates that Islamic digital literacy not only equips youth with technical skills but also molds them into active agents capable of transforming the digital space into a field of da'wah. Thus, the Qur'anic generation not only survives in the age of globalization but also contributes positively to digital civilization.

5. Conclusion

Islamic education in the digital era simultaneously faces opportunities and challenges. On one hand, technology provides space to expand da'wah, offer digital scriptures, and support more interactive learning. On the other hand, the rapid flow of information, the spread of hoaxes, moral degradation, and weak digital literacy among students present serious challenges. Therefore, Islamic education must play an active role in revitalizing itself to adapt to technological developments without losing its grounding in Qur'anic values as moral and spiritual filters.

Acknowledgments: The author would like to express sincere gratitude to colleagues who provided valuable academic input, as well as to those who offered technical and administrative assistance, which greatly contributed to the completion of this research. Special appreciation is also extended to family and friends for their continuous prayers, encouragement, and moral support. Without the contributions of these parties, the preparation of this article would not have been accomplished smoothly.

Conflicts of Interest: The author declares no conflict of interest in this research. The funding body had no role in the design of the study, data collection, analysis, or interpretation, manuscript writing, or the decision to publish the findings.

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