

# Rereading the Qur'an as a Source of Global Literacy: Educational Challenges in the Era of Digital Disruption

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**Abstract:** Digital disruption presents both significant opportunities and challenges for the education sector. The rapid flow of information often creates a paradox: the younger generation is increasingly technologically literate, but often loses its moral and spiritual direction. In this context, rereading the Quran as a source of global literacy is an urgent need. The Quran is not merely a religious text, but a reservoir of universal values, justice, compassion, and wisdom that can guide humans in navigating the complexities of the modern world. This research seeks to explore how Quranic literacy can be integrated with digital literacy to address contemporary educational challenges. The results show that Quranic principles such as tabayyun (clarification of information), rahmah (compassion), and hikmah (wisdom) are relevant for building an ethical, critical, and humanistic digital education ecosystem. Quranic literacy provides an ethical framework that balances technological sophistication with spiritual depth, so that education not only produces a digitally savvy generation but also one with character. Thus, rereading the Quran as global literacy is not merely a theological discourse, but a practical proposal for Indonesian and global education to shape complete human beings, both digitally literate and inspired. This transformation is key to education's resilience and even direction, amidst the unstoppable tide of digital disruption.

**Keywords:** Al-Qur'an, Global Literacy, Educational Challenges, Disruption, Digital.

## Introduction

The world of education is currently facing major changes due to the era of digital disruption. Digital technology has opened up limitless learning spaces, connected people worldwide, and enabled the flow of knowledge to spread at unprecedented speed. However, behind these enormous opportunities, there are serious threats: a deluge of aimless information, the degradation of ethical values, and the decline in the quality of human interaction in the educational process (Judge & Yulia, 2024). In other words, global education faces a paradox: becoming more accessible, but increasingly losing depth of meaning.

In the history of Islamic civilization, the Qur'an exists not only as a ritual scripture but also as the

foundation of civilization's literacy. The first revelation, Iqra' (read), signifies that reading is the gateway to human liberation (Jayana & Mansur, 2023). Literacy from the perspective of the Qur'an does not stop at the skill of reading texts, but rather encompasses the ability to interpret reality, connect knowledge with values, and foster ethical and spiritual awareness. This means that from the outset, the Qur'an teaches a broader model of literacy than just technical skills.

However, in modern developments, the Quran's function as a universal source of literacy has often been narrowed. It is more often understood as a guide to individual rituals or normative rules, rather than as an epistemological framework that can guide the direction of global education (Charles, 2024). This reduction often causes Muslims to

stutter in facing global challenges, even though the Qur'an contains universal principles that are relevant to addressing today's educational crisis.

Rereading the Qur'an as a source of global literacy means reviving the cosmopolitan nature of revelation. Quranic literacy teaches a balance between intellectuality, spirituality, and morality. It trains humans not only to be cognitively intelligent, but also ethically wise and socially empathetic (Murtado & Badrudin, 2025). In the context of digital disruption, Quranic literacy can function as a critical filter so that education does not become trapped in merely transferring information, but also internalizes the values of wisdom.

Quranic literacy also emphasizes the dimension of liberation. Quranic-based education guides humanity toward freedom from ignorance (*jahl*), oppression (*zulm*), and materialistic domination. This is what distinguishes Quranic literacy from digital literacy. While digital literacy often stops at mastering technical information, Quranic literacy encourages the formation of individuals who are intellectually free and morally dignified (Shania et al., 2024). Education rooted in the Qur'an is thus able to balance the needs of technological progress with humanitarian values.

Furthermore, the Qur'an offers a multi-level literacy model: spiritual literacy (transcendental awareness), social literacy (solidarity and justice), and ecological literacy (responsibility for nature). These three dimensions are relevant to the current global crisis: a spiritual crisis that triggers nihilism, a social crisis of inequality and conflict, and an ecological crisis that threatens the very survival of life (Febrianti, 2025). Global education will be hampered if it only emphasizes the digital aspect without addressing these three fundamental literacies. In the Indonesian context, this challenge is even more critical. As the world's largest Muslim population, Indonesia has great potential to offer a global education model based on inclusive and humanistic Quranic values (Saidina, 2025). Islam Nusantara, known for its friendliness and accommodating approach to local cultures, can be a bridge to actualizing Quranic literacy in education that is relevant to global challenges while also rooted in local wisdom.

Therefore, rereading the Quran as a source of global literacy is not a romanticization of the past,

but rather a critical effort to address the educational crisis in the era of digital disruption. The Quran must be repositioned as a source of epistemological and pedagogical inspiration capable of providing direction, so that education does not lose its identity amidst the currents of technological modernization. This research is based on the belief that the Quran has a life force that transcends time (Zubaidi, 2025). By rereading this sacred text as a source of global literacy, humanity will discover a more complete educational framework: combining technological intelligence with spiritual depth, connecting digital skills with moral responsibility, and linking global innovation with ethical wisdom.

Thus, this research is expected to present a new paradigm: that Quranic literacy is not only for Muslims but can also be a universal contribution to global education. In the era of digital disruption, the Quran can act as a counterbalance, directing the flow of technology toward humanity, maintaining sustainability, and fostering a civilization rooted in divine values.

## Materials and Methods

This research uses a qualitative approach based on a hermeneutic-critical literature review. This approach was chosen because the issue of rereading the Qur'an as a source of global literacy is not sufficiently examined normatively, but rather needs to be analyzed in dialogue with the challenges of education in the era of digital disruption. Hermeneutics provides space for understanding the Qur'anic text contextually, while literary criticism opens up opportunities to identify gaps between Qur'anic values and the realities of global education. The research data sources include Qur'anic verses related to literacy (such as *iqra'*, *hikmah*, *ta'lim*, and *tadabbur*), classical and contemporary commentaries, as well as modern educational literature, international reports, and recent research on the digital era (Rachmawan, 2013). Data collection techniques were conducted through innovative library research, which not only examined religious texts but also connected them to global research. To strengthen relevance, a light digital ethnography approach was also used,

involving observations of digital literacy phenomena in online education practices.

Data analysis was conducted using a three-layer hermeneutic model: first, analysis of the Qur'anic text; second, analysis of the context of digital education challenges (such as information overload and ethical degradation); and third, intertextual analysis that synergizes Qur'anic literacy with global literacy theory. Data validity was maintained through discourse triangulation, namely comparing classical interpretations, modern interpretations, and international educational literature to produce a comprehensive synthesis (Farida, 2022). With this approach, the research does not stop at normative explanations, but seeks to present a conceptual contribution: making the Qur'an an epistemological and pedagogical framework that can direct global education to remain humanistic, ethical, and welfare-oriented amidst the flow of digital disruption.

## Results and Discussion

### Qur'anic Literacy as the Basis of Civilization

Since the first revelation, 'Iqra' (read) as stated in QS Al'alaq verses 1-5, the Qur'an emphasizes literacy as the gateway to civilization. Literacy in the Qur'anic sense is not merely the ability to read texts, but also encompasses the interpretation of reality, the processing of reason, and the appreciation of morality and spirituality. Thus, Qur'anic literacy produces humans who are not only cognitively competent but also wise in weighing values (Mahbubah, 2025). This is the difference with modern literacy, which is often trapped in the technical aspect of being able to read data, but lacks depth of meaning. Literacy in the Qur'an does not begin with the technical ability to read letters, but rather from the transformative call of Iqra', which opens human horizons to read both the text and the universe. This first revelation marks that Islamic civilization is built on an integral literacy awareness: reading, understanding, reflecting, and connecting knowledge with values. Thus, Qur'anic literacy is not merely an academic skill, but an ontological foundation that guides humans towards a civilized life.

Historically, Islamic civilization reached its peak when Quranic literacy became the foundation of knowledge. Verses on knowledge, wisdom, and ta'lim (intelligence) sparked the birth of traditions in research, philosophy, astronomy, medicine, and literature. All of these branches of knowledge flourished because the Quran views knowledge as worship, not merely the accumulation of data. This is what distinguishes Quranic literacy from modern literacy, which tends to be value-neutral: the Quran emphasizes that knowledge should be directed toward the benefit of others, not exploitation (Jayana, 2021). Moreover, Quranic literacy has a comprehensive ethical dimension. It guides humanity so that knowledge does not give rise to arrogance, but rather to humility; so that technology does not become a tool of domination, but a means of benefit; so that words do not injure, but spread compassion. With this paradigm, Quranic literacy not only produces intellectual intelligence but also spiritual and emotional intelligence, which are prerequisites for the formation of a civilized society.

In the context of the modern world, marked by moral, social, and ecological crises, Quranic literacy has once again found its relevance. It offers a literacy model that not only masters information but also guides how that information is managed wisely. A civilization built on Quranic literacy integrates knowledge, faith, and humanity into one. This is what makes Quranic literacy not merely a learning instrument, but a sustainable source of civilizational energy and a blessing for all the worlds.

### The Education Crisis in the Era of Digital Disruption

The digital revolution has brought global education into a rapid flow of information. Knowledge is now easily accessible, but this creates a paradox: information is abundant, but wisdom is scarce. Information overload, superficial learning, and the degradation of ethical values are real challenges. The education system is often trapped in the mere transfer of information, neglecting the formation of character, empathy, and a humanitarian vision. This situation suggests that the world of education requires a new literacy framework capable of balancing technological advancement with ethical-spiritual values. The era of digital disruption

presents a major paradox for the world of education (Kurniasari, 2018). On the one hand, digital technology opens up limitless learning spaces, providing fast, broad, and affordable access to information. But on the other hand, it has given rise to a fundamental crisis: education is trapped in a flood of directionless data, knowledge has become an instant commodity, and depth of thought has been replaced by the speed of a click. This crisis is not just about learning methods, but rather a civilizational crisis that touches on how humans understand the meaning of learning itself.

The first crisis is the superficiality of knowledge. Digital platforms teach the skills of "quickly absorbing" information, but often neglect the ability to analyze and reflect. As a result, a generation is born that is adept at quoting but fragile at formulating ideas. Education is losing its role as a space for contemplation, shifting into an arena for data consumption. The second crisis is the erosion of ethical and humanitarian values. Digital disruption has made people more engaged in interacting with screens than with each other (Riana & Jannah, 2017). The teacher-student relationship has been replaced by algorithms, and empathy has been eroded by the dominance of technology. Education, which should shape character, has instead degenerated into merely the transmission of technical skills. The result is the birth of individuals who are digitally skilled but lacking in moral and social sensitivity.

The third crisis is unequal access. Rather than bringing equity, digital technology often widens the gap between the haves and have-nots. Amidst the discourse of educational globalization, many communities remain left behind due to limited digital infrastructure and competencies. This crisis emphasizes that digital disruption is not automatically synonymous with the democratization of knowledge, but also has the potential to deepen marginalization (Murtiningsih, 2024). Thus, the education crisis in the era of digital disruption is not simply a technical challenge that can be overcome with new devices, but rather a philosophical challenge: how education can maintain the human spirit amidst the rapid flow of technology. If education is defined solely as adaptation to digital machines, then what is produced is a functional human being, not a

civilized human being. Therefore, this crisis also serves as an opportunity to reaffirm the orientation of education as a process of humanizing humans, not merely producing a digital workforce.

### **Rereading the Qur'an in a Global Context**

In the context of globalization and digital disruption, rereading the Quran means positioning it not merely as a ritual text, but as a source of universal literacy. Quranic values such as *hikmah* (wisdom), *'ilm* (knowledge), *ta'lim* (teaching), and *tadabbur* (deep reflection) can serve as the ethical foundation of global education. With a hermeneutic approach, the verses of literacy are understood as instructions for developing critical, creative, and responsible human beings (Efendi & Iskandar, 2024). This confirms that the Qur'an has relevance that transcends geographical and religious boundaries, offering guidance for all of humanity.

Reading the Quran is a never-ending process. Since its revelation, it has remained a living text, transcending time and space. However, today's global dynamics demand a new perspective: how the Quran should be understood not only as a book of guidance for the Muslim community, but also as a universal source of literacy that can provide meaning for all humanity (Akib, 2024). Rereading the Qur'an in a global context means positioning its values as moral and intellectual energy in responding to world challenges: from humanitarian crises, socio-economic injustice, climate change, to increasingly complex digital ethical problems.

The Quran contains principles that are both transcendent and inclusive. The values of *'adl* (justice), *rahmah* (compassion), and *hikmah* (wisdom) are relevant not only to Muslims but also to global civilization. For example, the concept of justice can serve as an ethical foundation for addressing global inequality; compassion serves as a spirit for building interfaith human solidarity; and wisdom serves as a guide in navigating the rapid flow of technology that often exceeds moral control (Fauzi, 2023). From this perspective, the Qur'an is not positioned merely as a normative book, but rather as a source of ethical inspiration for a more peaceful, just, and sustainable world order.

Amidst a pluralistic reality, rereading the Quran demands courageous dialogue. Its verses are not simply understood within the Muslim community

but also need to be positioned as part of a global conversation. This opens up opportunities for the Quranic message to engage in dialogue with philosophy, modern science, and other religious traditions (Romdhoni, 2012). In this way, the Quran can serve as a bridge to civilization, not simply a symbol of a particular group's identity. Rereading it globally actually strengthens the Quran's image as a book for all humanity, in keeping with its vision as *rahmatan lil-'alamin* (blessing for all the worlds).

Ultimately, rereading the Quran in a global context is a civilizational project that demands a balance between fidelity to the text and courage in interpretation. Faithfulness ensures that the divine message remains intact, while courage allows this sacred text to speak the language of our time. This is where a cosmopolitan Quranic hermeneutics emerges: a way of reading that is oriented not only toward "us" as Muslims, but also toward "the world" as our shared home. In this way, the Quran can continue to be an unfading light, illuminating humanity's path in facing challenging global dynamics.

### **Integration of Quranic Literacy and Digital Literacy**

One of the keys to the Quran's relevance in the era of digital disruption is its integration with digital literacy. Quranic literacy serves as a compass that guides the use of technology to avoid falling into the trap of algorithmic hegemony or information manipulation. In educational practice, this can be realized through curriculum development that combines digital skills with Quranic ethical awareness (Rahmani, 2025). For example, it not only teaches how to search for information on the internet, but also how to sort, verify, and use information with moral responsibility.

The era of digital disruption has radically changed the face of human civilization. Information moves rapidly, data is abundant, and the world seems borderless. However, the rapid digital flow often leads to crises: a flood of false information, moral degradation, and even the erosion of human values. It is in this context that Quranic literacy rediscovers its relevance. Quranic literacy is not merely the ability to read the sacred text, but also to bring to life the moral, spiritual, and ethical

messages contained within (Putri & Rohman, 2024). Integration between Quranic literacy and digital literacy is an urgent need to build a generation that is not only technologically savvy but also morally mature and resilient in the face of disruption.

Quranic literacy is essentially the ability to understand the Quran as a guide to life that guides humans to be wise in responding to reality. Meanwhile, digital literacy is the ability to access, select, and manage information through digital devices critically and ethically. When the two are brought together, a new paradigm is born: the use of digital technology is not only directed towards practical interests, but also interpreted as a medium for preaching, education, and the dissemination of Quranic values (Rany et al., 2025). This integration ensures that digital literacy is not limited to technical skills but enriched with an ethical vision derived from revelation.

A concrete example of this integration is how the Quranic principle of *tabayyun* (information clarification) can serve as a guideline for dealing with fake news online (Al Hujurot ayat 6). The value of *rahmah* (compassion) can form the basis of ethical communication on social media, preventing digital interactions from being filled with hate speech (Ali Imran ayat 159). The principle of *hikmah* (wisdom) can guide the use of technology for productive purposes, such as developing digital-based education, cross-border collaborative research, and community empowerment (Albaqoroh ayat 269) (Ziyadaturrohman et al., 2025). Thus, the Qur'an is not only read in the prayer room, but is also internalized in the virtual space, which has now become an integral part of modern human life.

The integration of Quranic and digital literacy ultimately aims to create a new civilizational ecosystem that balances technological sophistication with spiritual depth. Without Quranic values, digital literacy can become trapped in pragmatism devoid of ethics. Conversely, without mastering digital literacy, the Quranic message can be left behind and lose its relevance amidst the currents of globalization. Therefore, integrating the two is a strategic path to fostering a generation that is not only digitally literate but also literate in revelation (a generation capable of using

the Quran as a moral compass in navigating the complex digital world).

### **Dimensions of Qur'anic Literacy: Spiritual, Social, Ecological**

Qur'anic literacy fundamentally extends beyond the ability to read the Qur'anic text phonetically. It is a process of appreciating and internalizing the values of revelation so that human life is holistically directed. In this context, Qur'anic literacy has three important, interrelated dimensions: spiritual, social, and ecological. All three provide an understanding that the Quran is not merely a book of prayers or laws, but also a guideline for civilization that embraces the sustainability of humanity and the universe (Karolina, 2018).

The Qur'an itself not only teaches cognitive literacy but also presents a more comprehensive dimension (Baswedan et al., 2025). *First*, spiritual literacy: awareness of God as the source of truth and wisdom. *Second*, social literacy: the drive to build solidarity, justice, and compassion across identities. *Third*, ecological literacy: humanity's responsibility as caliphs in preserving the natural world. These three dimensions are the answer to the current global crisis: a spiritual crisis that gives rise to nihilism, a social crisis in the form of inequality, and an ecological crisis that threatens civilization.

**First**, the spiritual dimension affirms that Qur'anic literacy is a path to strengthening humanity's relationship with the Creator. Reading the Quran means igniting a transcendental awareness that life is not merely a material routine, but part of a journey toward God. The spiritual values of the Quran train humans to cultivate gratitude, patience, and trust in God amidst the turbulence of modern life (Aqsha & Amin, 2025). Thus, Qur'anic literacy in the spiritual dimension is not merely a ritual worship activity, but rather an inner energy that gives life a more meaningful and directed orientation.

**Second**, the social dimension positions the Quran as a guideline for building harmonious relationships between people. Qur'anic literacy in this realm fosters sensitivity to justice, solidarity, and concern for others. Verses about the importance of helping the weak, maintaining trust, and prohibiting discrimination demonstrate that the Quran is a foundation for social ethics that

transcends identity boundaries. In practice, Qur'anic literacy can be translated into community empowerment movements, social media ethics, and a commitment to building peace amidst plurality (Suflawiyah, 2021). In this way, Qur'anic literacy is not only for pious individuals but also for civilized citizens of the world.

**Third**, the ecological dimension emphasizes that the Qur'an speaks not only to humans but also to the cosmos. The universe is understood as a set of sacred verses that must be read with sincerity. Qur'anic literacy in the ecological dimension means an awareness that damaging the environment is a form of betrayal of God's mandate as caliph on earth. Verses prohibiting causing damage (*fasad fi al-ardh*) serve as the theological basis for ecological ethics (Sholehuddin, 2021). By integrating Qur'anic literacy and ecological awareness, humans are encouraged to develop a sustainable lifestyle, maintain ecosystem balance, and care for the earth as our shared home.

The integration of these three dimensions makes Qur'anic literacy more than just the technical ability to read the Quran. It is a paradigm for life that shapes a complete human being: rooted in spirituality, imbued with social responsibility, and anchored in ecological awareness. By reading the Quran within this multidimensional framework, Muslims can contribute more broadly to addressing global challenges, including moral, social, and environmental crises. This is the face of Qur'anic literacy, which not only saves individuals but also saves civilization.

### **Relevance for Indonesian Education**

Indonesia, as the country with the largest Muslim population, has a strategic role in articulating Qur'anic literacy on the global stage. The concept of Islam Nusantara, which is friendly, moderate, and accommodating to local cultures, can serve as a model for inclusive, Quran-based education. Indonesian education can serve as an example of how Qur'anic literacy not only shapes Islamic identity but also produces global citizens who are humanistic, tolerant, and concerned with sustainability (Ridho, 2024).

Indonesian education currently faces major challenges: a moral crisis among the younger generation, weakening social solidarity, and low

ecological awareness amidst the rapid flow of digital modernization. The national education system is often trapped in cognitive aspects and technical competencies, while the dimensions of character and holistic awareness receive less serious attention. In this context, multidimensional Quranic literacy (spiritual, social, and ecological) presents itself as an important offering to enrich the direction of Indonesian education, thus producing whole human beings (Muttaqin et al., 2025).

**First**, the spiritual dimension of Quranic literacy is relevant for strengthening character education. When many young people are trapped in pragmatism and lose their sense of direction, the Quran presents a transcendental orientation that fosters a sense of a higher purpose in life. Indonesian education can integrate Quranic spiritual values (such as gratitude, honesty, patience, and trust) into the curriculum and learning practices. This will not only produce academically intelligent students but also students with moral and spiritual resilience in facing the complexities of the times (Anita, 2025).

**Second**, the social dimension of Quranic literacy provides a foundation for education that fosters empathy and solidarity. The Quran encourages humans to uphold justice, help the weak, and uphold trust. These values can be translated into Indonesian education through collaborative learning, community service programs, and strengthening social ethics in schools and universities. In this way, students will not only become competitive individuals but also possess a collective character (ready to live harmoniously in a pluralistic and democratic society) (Iryani & et al., 2025).

**Third**, the ecological dimension of Quranic literacy is highly relevant to the environmental crisis facing the Indonesian nation. Forest destruction, marine pollution, and ecological disasters are often rooted in low ecological awareness. Indonesian education can internalize Quranic verses prohibiting damage to the earth into an environmentally-based curriculum. Schools and universities can become practical spaces for sustainable lifestyles, such as green school programs, waste management, and renewable energy. Quranic literacy in the ecological dimension

can strengthen awareness that caring for the earth is part of worship and a mandate of the caliphate (Mutiara, 2025).

By integrating the spiritual, social, and ecological dimensions of Quranic literacy, Indonesian education has a significant opportunity to produce a complete generation (intellectually intelligent, morally mature, caring for others, and responsible for nature). This is a transformative form of education that not only prepares a skilled workforce but also shapes individuals with Quranic character who are ready to lead the nation toward a sustainable civilization.

### Universal Contribution

Rereading the Quran as a source of global literacy is not an attempt to Islamize world education, but rather an attempt to contribute universal values. Quranic literacy can be understood as offering a new paradigm for education: technology is managed ethically, globalization is embraced with solidarity, and knowledge is managed with wisdom. In this way, the Quran serves as a counterbalance to the flow of digital disruption, ensuring that education does not lose its identity as a process of humanizing humanity (Muthoifin & Afiyah, 2025).

Although rooted in Islamic tradition, Quranic literacy, with its spiritual, social, and ecological dimensions, actually holds universal contributions to humanity. Its presence is not only relevant to the Muslim community but can also be positioned as an offering of shared values in facing the global crisis (Kurniasih & et al., 2025). In a world increasingly fragmented by identity conflicts, moral crises, and environmental damage, Quranic literacy is a source of ethical inspiration that can transcend religious, national, and cultural boundaries.

The spiritual dimension of Quranic literacy, for example, teaches the importance of transcendental awareness and inner balance. These values are inherently interfaith, as every religious tradition and philosophy of humanity emphasizes the need for a life orientation that transcends purely material interests. In a global context, the spiritual dimension of the Quran can be a significant contribution to establishing a balance between technological progress and spiritual depth, preventing humanity

from becoming trapped in the modern existential crisis.

The social dimension of Quranic literacy also offers a universal contribution in the form of an ethic of togetherness. The Quranic message of justice, mutual assistance, and respect for differences is a principle aligned with universal humanitarian values. These values can be articulated in discourses on human rights, global social justice, and international solidarity. By making Quranic literacy the basis of social ethics, the world can find common ground to mitigate identity conflicts and build a mutually enriching dialogue between civilizations.

Meanwhile, the ecological dimension of Quranic literacy is becoming increasingly urgent in addressing the global climate crisis. Quranic principles prohibiting the destruction of the earth and humanity's role as caliph can be universally understood as a moral call to preserve nature. These values can be integrated with global environmental movements, from the Sustainable Development Goals (SDG) to international climate agreements. Thus, Quranic literacy contributes to efforts to build global ecological awareness based on spirituality and moral responsibility.

The universal contribution of Qur'anic literacy ultimately lies in its ability to bridge spirituality, humanity, and ecology within a unified ethical framework. Its values can engage in dialogue with other traditions, enrich interfaith dialogue, and serve as a moral force for building a peaceful, just, and sustainable world civilization. In this way, the Qur'an exists not only to guide Muslims but also to ignite the torch of global humanity.

### Conclusions

Rereading the Quran as a source of global literacy is essentially an effort to bring revelation into the larger conversation of human civilization. The Quran serves not only as the holy book of Muslims but also as a reservoir of universal values, justice, compassion, and wisdom that can address global challenges. In an era of digital disruption, where information is abundant but often lacking in meaning, Quranic literacy offers an ethical framework for selecting, processing, and internalizing knowledge to ensure it remains on the

side of humanity. The challenge of education in the digital age is not just about technology, but also about how to shape the character of a generation that is critical, ethical, and rooted in spiritual values. In this context, Quranic literacy can serve as a guide so that digital intelligence is not uprooted from a moral compass.

The principle of tabayyun can counter hoaxes, the value of mercy can cool the communication space, and the vision of wisdom can direct the use of technology towards productive things. Thus, education based on Quranic literacy not only prepares an intelligent generation but also a generation of character capable of navigating the digital world wisely. Ultimately, rereading the Quran in the context of global literacy is an endeavor of civilization: uniting spirituality, knowledge, and technology in harmony. Indonesian and global education can use it as a foundation for producing complete human beings (individuals who are both digitally literate and literate in revelation), ready to face the challenges of the era of disruption without losing their sense of humanity. In this way, the Quran remains alive, not only in the mushaf but also in the ever-changing pulse of global civilization.

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