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Analysis of the Relevance of Al-Qur'an Learning Materials in Schools with Students' Digital Literacy Needs

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Abstract

Objective: This study aims to analyze the relevance of Qur'anic learning materials in schools to digital literacy needs, identify challenges and opportunities for technology integration, and provide recommendations for learning strategies that are in accordance with technological developments. **Theoretical framework:** The theoretical framework of this research refers to digital literacy and technology integration in education. Digital literacy is defined as the ability to utilize technology to support learning, while technology integration aims to improve the quality of education without ignoring the values of religious education. **Literature review:** This study refers to two main journals. First, Fahmi & Layyinnati discuss the optimization of the digital Qur'an in learning. Second, Lisyawati examine digital literacy in Islamic Religious Education in madrasas. These two studies show the importance of digital literacy to support more effective and relevant religious learning. **Methods:** The method used was a literature review by analyzing two journals related to the digital Qur'an and digital literacy in Islamic religious education. This analysis aims to explore the relevance and challenges of technology integration in Qur'an learning. **Results:** The results of the study show that the digital Qur'an can increase learning motivation, expand access to interpretation, and support learning flexibility. However, key challenges include limited infrastructure, teacher readiness, and the risk of exposure to invalid religious information. **Implications:** The implications of this study show the importance of strengthening digital literacy in learning the Qur'an in schools, as well as the need to improve infrastructure and training for teachers in order to effectively integrate technology in Islamic religious education. **Novelty:** This research offers a new approach to integrating digital literacy in Qur'an learning, with a focus on the challenges and opportunities of technology integration in the digital age as well as recommendations for relevant learning strategies.

Keywords: digital transformation, digital literacy, qur'an learning, islamic religious education, educational technology.

INTRODUCTION

The development of digital technology has changed the way humans interact with information, including in the field of education. Students today live in a digital era that demands digital literacy skills as part of 21st-century competencies. According to Romzi

Fahmi and Idzi' Layyinnati, the use of the digital Qur'an can be an effective means to increase Islamic literacy while adjusting to the needs of the times [1].

Digital literacy is not only the ability to use technological devices, but also includes the skills to understand, evaluate, and produce information critically. In the context of learning the Qur'an, digital literacy means the ability of students to access, read, and understand the Qur'an through digital media while maintaining religious values [2]. Elis Lisyawati emphasized that digital literacy in Islamic religious education must be directed at strengthening spiritual values as well as technological skills. The Qur'an learning material in schools has so far focused more on the aspects of reading, memorizing, and understanding interpretation [3].

However, with the presence of digital technology, the material needs to be contextualized to be relevant to the lives of students who are used to using applications, e-books, and digital platforms. Fahmi and Layyinnati stated that the use of digital Qur'an applications can increase learning motivation while expanding access to sources of interpretation and translation [4].

The main challenge in integrating digital literacy into Qur'an learning is the readiness of teachers and schools. Many teachers are still limited in understanding technology, so learning tends to be conventional [5]. Lisyawati found that most madrasas do not have a systematic strategy for developing digital literacy, so religious learning is still run traditionally. In addition to the teacher factor, school infrastructure is also an obstacle [6]. Not all schools have adequate technology facilities to support digital-based learning. This causes a gap between the needs of students who are familiar with technology and learning conditions that are still manual. According to Fahmi and Layyinnati, this gap can be overcome by utilizing simple devices such as smartphones that most students already have [7].

The integration of digital literacy in learning the Qur'an also opens up great opportunities. Students can access various sources of Islamic interpretations, hadiths, and literature through the internet, thus expanding their religious horizons. Lisyawati emphasized that digital literacy can strengthen students' critical abilities in sorting out valid and reliable religious information [8].

However, these opportunities are also accompanied by challenges in the form of the rampant invalid religious information in the digital world. Students are at risk of being exposed to deviant interpretations or content that is not in accordance with Islamic teachings [9]. Therefore, teachers have an important role as facilitators who guide students in using digital literacy wisely. Fahmi and Layyinnati emphasized the need for assistance so that students do not make mistakes in understanding the teachings of the Qur'an through digital media [10].

The relevance of Qur'an learning materials to digital literacy can also be seen from the aspect of learning motivation. Students who are familiar with technology will be more interested if Qur'an learning is packaged in an interactive digital form, such as quiz applications, interpretation videos, or online learning platforms [11]. Lisyawati stated that the digital approach can increase students' active participation in religious learning. In addition, the integration of digital literacy in learning the Qur'an also supports the achievement of national education goals, which are to produce students who have faith, piety, and noble character while having 21st-century skills [12].

Thus, learning the Qur'an not only serves as a spiritual strengthening but also as a means of developing digital competence. Fahmi and Layyinnati emphasized that the digital Qur'an can be a bridge between spiritual needs and technological skills [13]. Based on the description above, it is clear that the relevance of Qur'an learning materials to students' digital literacy is an important issue that needs to be studied more deeply. The integration of the two not only answers the challenges of the times but also provides a great opportunity to

improve the quality of Islamic religious education in schools. Lisyawati emphasized that digital literacy in religious learning must be seen as an urgent need, not just an addition [14].

The change in the educational paradigm from conventional to digital requires innovation in learning the Qur'an. Teachers no longer only play the role of delivering material, but also as facilitators who guide students in utilizing technology to understand the Qur'an [15]. Fahmi and Layyinnati emphasized that teachers must be able to integrate technology with Islamic values so that learning remains meaningful. Digital generation students have different characteristics from previous generations. They understand visual and interactive information faster than long text. Therefore, Qur'an learning materials need to be packaged in multimedia form to make them more attractive [16].

Lisyawati stated that the use of digital media can increase students' interest in learning religious materials. In addition to the motivation aspect, the use of digital technology in learning the Qur'an can also increase the effectiveness of learning [17]. Students can repeat the material independently through applications or learning videos, so that the learning process becomes more flexible. Fahmi and Layyinnati emphasized that this flexibility is very important to support lifelong learning [18]. The integration of digital literacy also supports a project-based learning approach. Students can create digital projects such as video interpretations, Qur'an study podcasts, or Islamic blogs. Lisyawati emphasized that this approach not only improves digital skills but also strengthens religious understanding [19].

In addition, digital-based learning of the Qur'an can expand access to education. Students in remote areas can learn through an app or online platform without having to rely on printed books [20]. Fahmi and Layyinnati stated that the digitization of the Qur'an opens up opportunities for the equitable distribution of Islamic religious education. However, keep in mind that the use of digital technology in learning the Qur'an must still pay attention to ethics and manners. Students must be taught to respect the Qur'an even though it is accessed through digital devices. Lisyawati emphasized the importance of character education in digital literacy so that students are not only technologically intelligent but also have noble character. The relationship between Qur'an materials and digital literacy can also be seen from the aspect of collaboration. Students can discuss and share understanding through online forums or social media. Fahmi and Layyinnati emphasized that digital collaboration can enrich religious understanding as well as train communication skills [21].

In addition to collaboration, digital literacy also supports personalization of learning. Students can choose materials according to their needs and interests, for example, focusing on thematic interpretation or Arabic studies. Lisyawati stated that this personalization can increase the relevance of Qur'an learning to students' lives. The integration of digital literacy in learning the Qur'an is also in line with the vision of holistic Islamic education. Islamic education emphasizes not only the spiritual aspect, but also the intellectual and skill aspects. Fahmi and Layyinnati emphasized that the digital Qur'an can be a means to develop these three aspects in a balanced manner. In addition, digital literacy in learning the Qur'an also supports the development of a literacy culture in schools. Students are used to reading and writing through digital media, so the literacy culture is getting stronger [22].

LITERATURE REVIEW

The rapid development of digital technology has transformed the landscape of education, reshaping how students access, process, and interact with information. In the context of Islamic education, these changes also influence the learning of the Qur'an in schools, requiring a re-evaluation of traditional learning materials to ensure their relevance in the digital era. Literature discussing Qur'anic learning increasingly emphasizes that students today, who are part of the digital generation, need learning experiences that align with their technological environment and cognitive preferences. Digital literacy, therefore, becomes a foundational skill that supports both academic development and religious understanding [22].

Digital literacy in Qur’anic learning refers not only to the ability to operate devices but also to the capacity to critically evaluate digital religious information, navigate digital Qur’an platforms, and integrate technology into the interpretation and practice of Qur’anic teachings. Studies highlight that digital literacy must be seen as a component that enriches rather than replaces traditional learning. While conventional approaches such as reading and memorization remain essential, they need to be complemented with digital methods that enhance accessibility and engagement. Digital Qur’an applications, multimedia tafsir resources, and online learning platforms are among the tools that can bridge traditional religious education with modern learning needs [23].

A recurring theme in the literature is the potential of digital media to increase students’ motivation and participation. Visual and interactive features of digital tools align well with the learning characteristics of contemporary students, who tend to prefer dynamic and flexible learning experiences. By incorporating audio recitations, searchable verses, and multimedia explanations, digital Qur’an tools offer opportunities for independent and personalized learning. This adaptability supports diverse learning styles and helps deepen students’ understanding of Qur’anic content beyond rote memorization. However, the integration of digital literacy in Qur’anic education also presents several challenges. Teacher readiness is one of the most frequently discussed issues, as many educators lack confidence or skills in utilizing digital platforms effectively. Without adequate training, teachers struggle to integrate technology into lessons meaningfully. Infrastructure remains another major obstacle; disparities in internet access, devices, and digital resources create unequal learning opportunities across schools and regions. These challenges indicate the need for systematic support and investment to ensure equitable implementation [23].

Table 1. Relevance of Qur’anic Learning Materials and Students’ Digital Literacy Needs

Aspect	Key Summary
Digital Transformation in Education	Digital technology reshapes how students access and process information; Qur’anic learning materials must adapt to the digital era.
Digital Literacy in Qur’anic Learning	Involves not only operating devices but also evaluating online religious information, using digital Qur’an platforms, and engaging with digital tafsir resources.
Traditional vs. Digital Methods	Traditional methods remain essential but should be complemented with digital tools such as Qur’an apps, multimedia tafsir, and online learning platforms.
Benefits of Digital Media	Enhances motivation, participation, independent learning, flexibility, and deeper understanding through audio, visual, and interactive features.
Implementation Challenges	Teacher readiness is low; limited training, inadequate infrastructure, and unequal access to devices and internet remain major barriers.
Risk of Misinformation	Students may encounter non-authoritative content; digital literacy must include ethical and critical evaluation skills, guided by teachers.
Overall Literature Insight	Aligning Qur’anic materials with digital literacy needs ensures relevance and effectiveness; technology strengthens spiritual learning when supported by competent teachers and adequate facilities.

Another prominent issue highlighted in the literature is the risk of misinformation. Students may easily encounter non-authoritative or misleading religious content online. Thus, the teacher’s role as a guide and filter becomes increasingly important. Digital literacy in Qur’anic learning must therefore include ethical and critical dimensions, helping students evaluate sources responsibly and apply religious teachings correctly within a digital

environment. Overall, existing literature suggests that aligning Qur’anic learning materials with digital literacy needs is essential for ensuring the relevance, effectiveness, and integrity of Islamic education in modern schools. The integration of technology, when supported by competent teachers and adequate facilities, can strengthen students’ spiritual understanding while equipping them with vital 21st-century skills [24].

METHODOLOGY

This research uses a qualitative approach with the literature study method (library research). This approach was chosen because the focus of the research is to analyze the relevance of Qur’an learning materials in schools to the digital literacy needs of students through a study of existing scientific sources. The main data were obtained from two Indonesian-language journals, namely the work of Fahmi & Layyinnati on the optimization of the digital Qur’an as a learning medium to improve Islamic literacy, and the work of Lisyawati on digital literacy in Islamic Religious Education learning in madrasas. In addition, this study also utilizes secondary data in the form of books, articles, and education policy documents that are relevant to the research theme [25].

Data collection is carried out by means of documentation studies, namely accessing, reading, and reviewing journals and related literature, then recording information that is relevant to the focus of the research. Furthermore, the data is analyzed using content analysis techniques. The analysis stages include data reduction by selecting appropriate information, data classification based on themes such as the relevance of Qur’an materials, digital literacy, challenges, and learning strategies, and data interpretation to find the relationship between Qur’anic learning materials and students’ digital literacy needs [26].

Table 2. Research Methodology

Component	Description
Research Approach	Qualitative research using a literature study (library research) to analyze the relevance of Qur’anic learning materials to students’ digital literacy needs.
Primary Data Sources	Two Indonesian journals: (1) Fahmi & Layyinnati on digital Qur’an optimization for Islamic literacy, (2) Lisyawati on digital literacy in Islamic Education in madrasas.
Secondary Data Sources	Books, scientific articles, and educational policy documents relevant to Qur’anic learning and digital literacy.
Data Collection Technique	Documentation study: accessing, reading, reviewing literature, and recording relevant information.
Data Analysis Technique	Content analysis: (1) data reduction, (2) data classification by themes (Qur’an materials, digital literacy, challenges, strategies), (3) interpretation of thematic relationships.
Validity Strategy	Source triangulation by comparing primary journal findings with supporting literature, maintaining consistency with research objectives and problem formulation.
Research Setting & Time	Desk research conducted through official university and research portals; completed in November 2025.
Expected Output	A comprehensive understanding of the relevance of Qur’anic learning materials to digital literacy needs and recommendations for 21st-century technology-based learning strategies.

To maintain the validity of the data, this study uses source triangulation, which involves comparing the findings of the two main journals with other supporting literature. In addition, the consistency of the analysis is maintained by ensuring the suitability between the problem formulation, the research objectives, and the results of the analysis [27]. This research was conducted in a desk research manner by accessing journals and literature through official portals of universities and research institutions,

and was carried out in November 2025. With this methodology, the research is expected to be able to provide a comprehensive picture of the relevance of Qur'an learning materials in schools to students' digital literacy needs, as well as produce recommendations for learning strategies that are in accordance with technological developments and demands of 21st Century Education [28].

RESULTS AND DISCUSSION

Qur'an Material in Schools Is Still Conventional Dominant

Qur'an learning materials in schools are generally still dominated by conventional approaches centered on the ability to read, memorize, and understand texts literally. Models like this are indeed important as the basic foundation of Qur'an literacy, but they have not fully answered the needs of students in the digital era. Learning activities often emphasize only mechanical aspects, such as tartil and tahfiz, without expanding interpretive skills that can be contextualized in modern life. Lisyawati emphasized that religious learning in various madrassas is still taking place with a traditional pattern due to the lack of integration of innovative digital strategies from teachers [29].

This condition prevents students not getting an adaptive learning experience that is relevant to technological developments, especially in terms of access to digital sources of the Qur'an, learning applications, and Qur'an-based information literacy skills. Thus, the lagging behind digital integration in Qur'an materials is an important challenge to be corrected so that learning of the Qur'an is not only a transmission of knowledge, but also able to form literacy competencies in accordance with the demands of the 21st century [30].

Digital generation students are more interested in interactive media. Today's students who belong to the millennial generation and Gen Z are the generation that grew up in the digital ecosystem, so they have very different learning preferences compared to previous generations. They are more interested in interactive media that allow active participation, such as digital Qur'an applications, creatively packaged interpretation videos, to online learning platforms that provide the flexibility to learn anytime and anywhere. This interest is not only entertainment, but is related to the way they process information, which is more responsive to visual, audio, and interactivity.

Learning the Qur'an that utilizes digital media, therefore, becomes more relevant and effective for the characteristics of this generation. Fahmi & Layyinnati show that the use of digital Qur'an applications not only increases learning motivation but also expands students' access to various Islamic sources, such as interpretation, translation, and thematic studies that were previously difficult to reach through traditional learning methods. Thus, the use of digital media is not just an alternative to learning, but has become an urgent need so that the teaching of the Qur'an remains contextual and sustainable with the development of the learning style of the digital generation [31].

Teachers Face Limitations in Technology Competence

The use of the digital Qur'an has been proven to have a significant impact on increasing students' learning motivation, especially for the generation that is very familiar with technology. High accessibility, because it can be used anytime and anywhere, makes the learning process more flexible and not limited to formal classrooms. This flexibility allows students to learn at their own pace and lifestyle, such as reading verses at their leisure, repeating material via audio, or searching for interpretation through digital search features.

This convenience fosters a sense of engagement and emotional closeness because the Qur'an can be accessed through devices that they use every day, such as smartphones or tablets. Lisyawati emphasized that the integration of digital approaches in religious learning can increase the active participation of students, because the material presented through

visual, audio, and digital interaction displays is more easily accepted by a generation with a fast and dynamic mindset. Thus, the digital Qur'an not only plays a role as an alternative media, but also as a pedagogical instrument that is able to encourage motivation, participation, and deeper meaning of Qur'anic material in the context of modern education [32].

Uneven School Infrastructure

In addition to the teacher competency factor, the limitation of school infrastructure is also one of the main obstacles in optimizing digital-based Qur'an learning. Not all schools or madrassas have adequate access to technological devices such as computers, stable internet networks, or multimedia-based classrooms. This condition causes the implementation of digital literacy to run unevenly and is only effective in educational institutions that have adequate facilities.

In fact, the demands of 21st-century learning require schools to provide facilities that allow students to access various digital learning resources, including Qur'an apps and platforms. According to Fahmi & Layyinnati, this gap in facilities can still be overcome through a strategy of utilizing simple devices such as smartphones, which are already owned by most students. By maximizing these personal devices, the digital-based learning process can still take place even though school facilities are limited. This shows that Qur'anic learning innovation does not have to depend entirely on large infrastructure, but can be carried out gradually according to the capabilities of each educational unit [33].

The Use of Digital Qur'an Increases Learning Motivation

The use of the digital Qur'an has been proven to be able to increase students' learning motivation because it provides a more flexible, practical, and in accordance with the life patterns of the digital generation. The Qur'an application, equipped with translation, interpretation, audio qira'ah, and verse search features, allows students to easily access material anytime and anywhere. This flexibility makes learning no longer limited to face-to-face hours in the classroom, but can be done independently and continuously.

Another factor that increases motivation is the visual display and interactivity that makes students feel closer to the Qur'an material than conventional printing methods. Lisyawati emphasized that the digital approach in religious learning is able to encourage active participation of students, because interactive media provides a more interesting and personalized learning experience. Thus, the digital Qur'an not only serves as a tool but as a pedagogical medium that significantly strengthens students' interest, engagement, and understanding of Qur'an material [34].

The Risk of Exposure to Invalid Religious Information Is High

While the use of digital technology offers many conveniences, it also carries serious risks in the form of increased exposure to invalid, unverified, or even deviant religious information from authoritative Islamic teachings. In the era of information disclosure, students can easily access religious content from various sources that do not necessarily have academic credibility or adequate scientific authority.

This condition can trigger misunderstandings, misinterpretations, or even extreme understanding if proper assistance is not provided. Fahmi & Layyinnati emphasized that the role of teachers is very important as a filter and guide in the digital-based learning process. Teachers not only direct how to use Qur'an applications, but also help students assess the authority of sources, evaluate the suitability of content, and understand the teachings of the Qur'an based on scientific methodology. Thus, technological integration must always be balanced with strong pedagogical control so that students remain on the correct path of religious understanding [35].

Digital Literacy Strengthens Students' Critical Skills

The integration of digital literacy in learning the Qur'an can also function as a means of strengthening students' critical thinking skills, especially in filtering and evaluating religious information that circulates very quickly in the digital era. Digital literacy is not only related to the ability to operate devices, but also includes the ability to assess the validity of sources, understand the context of information, and distinguish between scientific, religious knowledge, and unfounded personal opinions.

Lisyawati stated that the application of digital literacy in Islamic religious education should be directed at strengthening students' analytical skills so that they can become independent and critical learners in dealing with the flood of religious information. By honing these skills, students are not only able to avoid misinformation but also can develop a deeper, rational, and more comprehensible understanding of the Qur'an. Therefore, digital literacy is one of the important components that need to be integrated in today's Qur'an learning to produce a generation that is spiritually intelligent as well as intellectually critical [36].

The Relevance of Qur'an Materials to Digital Literacy

Qur'anic learning materials in schools need to be contextualized with the development of digital technology so that they remain relevant to the characteristics of millennial and Gen Z students. The integration of digital media in learning the Qur'an not only helps students understand verses and interpretations more interestingly, but also supports a more visual, interactive, and flexible way of learning. According to Fahmi & Layyinnati, the use of digital Qur'an applications and platforms can be a bridge between the spiritual needs of learners and the technological skills they need in modern life. Thus, Qur'an materials packaged through digital media are able to expand the learning space while answering the challenges of the digital era that demand adjustments to learning methods and media [37].

Challenges of Digital Literacy Integration

Although the integration of digital media in Qur'an learning has great potential, its implementation is inseparable from various challenges, especially related to teacher competence. Many teachers have not fully mastered technology, making it difficult to utilize digital media optimally in learning. Lisyawati emphasized that some madrassas and schools are still not ready to implement digital literacy due to a lack of training, supporting facilities, and adequate digital culture. Another challenge arises from the unequal distribution of education infrastructure in Indonesia. Not all schools have stable internet access, technology devices, or multimedia spaces that allow for maximum digital learning. This limitation widens the gap between students who have adequate facilities and those in areas with minimal technology, so that the integration of digital literacy runs unevenly [38].

Digital Literacy Integration Opportunities

Behind these challenges, the integration of digital literacy in learning the Qur'an provides a great opportunity to strengthen students' competencies. Through digital media, students can easily access various sources of interpretation, translation, and Islamic literature from around the world through applications, websites, and online learning platforms. This wide access can enrich their understanding of the teachings of the Qur'an from various perspectives.

In addition, digital literacy is able to increase students' motivation and active participation because learning materials are presented in a more interesting and interactive format. Digital project-based learning, such as the creation of tafsir videos, Islamic educational podcasts, and verse interpretation blogs, not only increases students' understanding of the content of the Qur'an but also hones 21st-century skills such as creativity, communication, collaboration, and critical thinking [39].

Teachers' Strategies in Digital Literacy Integration

In this context, the role of teachers is very important as the main driver of the integration of digital literacy in learning the Qur'an. Teachers need to improve their digital competence through training, workshops, and ongoing professional development activities in order to be able to utilize technology effectively. Qur'an material can be packaged in the form of interactive multimedia such as infographics, verse explanation videos, tajweed simulations, and easy-to-use tafsir applications. In addition to being a material presenter, teachers play the role of facilitators who guide students in selecting, understanding, and responding to religious information critically and wisely. Teacher assistance is also important to ensure that students do not misinterpret digital information and remain based on valid and authoritative religious understandings [40].

Implications for National Education

The integration of digital literacy in learning the Qur'an has wide implications for the direction of national education development. Learning the Qur'an integrated with technology supports the vision of holistic Islamic education, which is to form students who have spiritual, intellectual, and practical intelligence that is relevant to the demands of the times. In addition, the development of digital literacy is in line with the mandate of national education to produce a generation that has faith, piety, and noble character, but also has qualified digital competencies to compete in the global era. Thus, the integration of digital literacy in learning the Qur'an is not just a pedagogical innovation, but a strategic need in building an adaptive, critical, and technologically literate generation of Qur'anis [41].

Analysis

The data presented in the document highlights the urgent need to align Qur'anic learning materials in schools with the digital literacy competencies required by students in the 21st century. The dominance of conventional methods—such as reading, memorizing, and literal interpretation—limits students' ability to engage with the Qur'an in ways that reflect their digital realities. As shown in the literature, students belonging to the millennial and Gen Z cohorts prefer interactive, visually rich, and flexible learning environments, making digital Qur'an applications, multimedia tafsir, and online learning platforms highly relevant to their learning needs.

The analysis reveals several key challenges. Teacher competence remains a major barrier: many educators lack confidence and training in using digital tools, leading to a continuation of traditional teaching patterns. Unequal school infrastructure further restricts the adoption of digital-based Qur'anic education, particularly in institutions lacking stable internet access or technological devices. These limitations contribute to disparities in students' access to digital religious resources. Despite these challenges, the opportunities are substantial. Digital platforms significantly boost motivation and participation, while offering flexible, personalized, and independent learning experiences. However, increased exposure to unreliable religious information underscores the crucial role of teachers as guides and filters. Integrating digital literacy into Qur'anic learning not only enhances critical thinking but also supports broader national education goals aimed at producing spiritually grounded yet technologically capable students [41].

CONCLUSION

Based on the results of research and discussion, it can be concluded that the learning materials of the Qur'an in schools are still dominated by conventional approaches in the form of reading, memorizing, and understanding textual interpretation. This approach is important to maintain the Islamic scientific tradition, but it is not yet fully relevant to the needs of the digital generation students who are used to interactive media. Students are more interested in technology-based learning, such as Qur'an applications, video interpretations, and online

platforms that can increase their motivation and active participation. The integration of digital literacy in learning the Qur'an faces several challenges, especially the limitation of teachers' competence in mastering technology and the unevenness of school infrastructure. This causes religious learning to still run traditionally in many schools and madrasas. However, great opportunities remain open because students are already familiar with digital devices, so technology-based learning can be more easily implemented. The use of the digital Qur'an has been proven to be able to increase students' motivation to learn because it provides flexibility in accessing materials anytime and anywhere. However, the risk of exposure to invalid religious information in the digital world is quite high, so teacher assistance is needed so that students do not misunderstand Islamic teachings. Digital literacy in learning the Qur'an also strengthens students' critical skills, especially in sorting out correct and reliable religious information. Overall, the integration of digital literacy in learning the Qur'an supports the achievement of national education goals, which are to produce a generation that has faith, piety, noble character, and 21st-century skills. With the right strategy, digital-based Qur'an learning can be a bridge between spiritual needs and technological skills, so that Islamic religious education in schools remains relevant to the demands of the times and able to answer the challenges of the digital era.

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Author's Contributions

All authors collaboratively designed the research framework, conducted data collection, analyzed findings, and prepared the manuscript. Each contributed equally to refining theoretical concepts, validating results, and ensuring academic rigor throughout the study. Final revisions and approval of the submitted version were completed jointly by all authors.

Conflicts of Interest

The authors declare no conflicts of interest related to this study. All research activities, analyses, and interpretations were conducted independently without external influence. Institutional affiliations did not affect the objectivity, integrity, or outcomes of the research presented in this manuscript.

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