

Digital Literacy Skills in the Study of Tafsir *Al-Mishbah* by M. Quraish Shihab

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Abstract: This study discusses the scope of digital literacy studied based on Tafsir al-Mishbah. The goal is to find the verses that indirectly explain digital literacy. That way, it will produce a theory on using digital media from an Islamic point of view. So that the Muslim generation, in particular, can keep pace with technological developments and digital literacy capabilities. This research method uses qualitative research with a *library research* approach. The primary reference is based on *Tafsir al-Mishbah*, equipped with books and accredited journals. Through this method, it can be found how to explain the verses of the Qur'an about the concept of digital literacy. The study found that terms related to digital literacy can be expressed through the terms *iqra'*, *kitabab*, and *qalam*. Furthermore, the principles of digital literacy in Tafsir al-Mishbah are also found, including the use of digital media (QS. al-Qalam: 1, QS. al-Alaq: 1); the use of digital media (QS. al-Baqarah: 263, QS. al-Isra: 28, QS. an-Nisâ: 9 and 63); information selection (QS. al-Hujurât: 6, QS. an-Nûr: 11); content dissemination (QS. al-Hujurât: 12, QS. an-Nûr: 15); maintaining privacy (QS. an-Nûr: 27-28); and creativity in creating content (QS. Hûd: 37). It can be concluded that the concept of digital literacy according to the Qur'an is a means of goodness, a means of communicating by meeting the requirements of Islamic principles, a means of researching and selectively receiving information, a means of spreading hoax news, advice on maintaining personal data, and as a means of developing creativity in content. These Islamic principles can improve a person's digital literacy competence to keep up with the increasingly rapid development of technology.

Keywords: Qur'an; Digital Literacy; Tafsir al-Mishbah.

Introduction

In this digital era, there are a lot of changes that can be felt, especially in the technological aspect. This technological development has also penetrated various fields, including education, culture, society, economics, and religion. Based on the results of the analysis of several data that have been collected, it is known that the rapid development of technology is based on three factors. *First*, the COVID-19 pandemic made almost all activities utilize technology systems. At that time, all stakeholders were 'forced' to use technology for work, study, and even religious activities.¹

Second, the factor of Generation Z that is at this time. Generation Z is a generation that is very attached to technology, so it views it as one of the critical aspects of life. Even the ability to access technology seems to be innate from birth. The characteristics of this generation tend to be independent and can develop with just a little guidance; even if they are kept away from technology, they cause negative impacts.² *Third* is the increase in internet users, which means more and more

¹ Unggul Basoeky, *The Utilization of Digital Technology in Various Aspects of People's Lives* (Bandung: Media Sains Indonesia, 2021), p. 159.

² Ferdinal Lafendry, *Creative and Fun Teachers in the Millennial Era* (Jakarta: Salemb Humanica, 2019), H. 16.

people are using technology. In research conducted by We Are Social in 2022, there was an increase of 1.03% from 202.6 million internet users to 204.7 million.³

Technology development has reaped many positive impacts, including in the education aspect of many institutions that offer online learning systems. In the economic aspect, there are a lot of *e-commerce* such as Lazada, Shopee, Tokopedia, and others. Many more platforms in other fields tend to be easy, effective, and efficient. These various positive impacts undeniably reap many negative consequences. One of them is to change gradually and lower people's moral values due to the misuse of technology, such as the many *cybercrimes*, the emergence of *cyberbullying behavior*⁴, the piracy of other people's works, the rise of hoax news⁵, hate content or speech⁶, the importance of privacy that seems to be lost, and other cases.⁷

After further investigation, we found that this has a lot of negative impacts that significantly impact the decline in morals of the current young generation. In fact, in the Qur'an, it is clear that Allah SWT says to instill morals in people,⁸ one of which is in QS. al-An'am/6 151 affirms, "*Say (Muhammad), let me read what God forbids to you. Do not associate Him with anything, do good to your parents, and do not kill your children because of poverty. We are the ones who provide sustenance for you and them. Do not approach vile deeds, whether visible or hidden and do not kill those whom Allah forbids except for the right reasons. Thus, he commands you that you may understand.*"

Seeing the various impacts of the use of digital media raises the question of how to use digital media from the Islamic side and whether the Qur'an explains the provisions and use of digital media. Nata argues that understanding the verses of the Qur'an, which are related to the

³ Rizki Chair, *Digital Literacy* (Padang: Global Technology Executive, 2022), p. 11.

⁴ *Cyberbullying* refers to the actions of social media users who bully other users. On social media, the perpetrator *cyberbullying* Performing their actions by writing bad words, bullying, harassment, rude jokes, ridicule, giving bad nicknames to other users, or posting something that embarrasses others. Negative effects caused by *cyberbullying* The victim is very devastating, that is, he feels psychologically depressed, disrespected, intimidated, depressed, and hurt. All of this, if not addressed immediately, will affect their mental and physical health. For example, he will withdraw from associations, feel lonely and useless to others. Gradually this will affect the body's immune system to be weakened. Amelia Ayu Devasari, Arwinda Diniati Arwinda Diniati, and Azizah Isnaini Istiqomah Azizah Isnaini Istiqomah, "Cyberbullying Pada Aplikasi Media Social Tiktok," *Empathy : Journal of Guidance and Counseling* 9, no. 2 (2022): 156–65, <https://doi.org/10.26877/empati.v9i2.11072>.

⁵ Kominfo press release No. 50/HM/KOMINFO/04/2023, during the first quarter of 2023 of the Ministry of Communication and Informatics has identified as many as 425 news *Hoax* that circulates on the website and *platform* digital. The identification results admitted in the period August 2018 – March 31, 2023 have been found a total of 11,357 news *Hoax* with a wide range of issues. This number increased at the end of 2023 to 12,547 news *Hoax*. By category, news *Hoax* Most are related to health issues, followed by government issues, fraud, politics, disasters, to defamation, religion, and education. See Kominfo. (2023, April 6). *Press Release NO. 50/HM/KOMINFO/04/2023*. Retrieved on April 24, 2024, from https://www.kominfo.go.id/content/detail/48363/broadcast-pers-no-50hmkominfo042023-about-quarter-first-2023-kominfo-identification-425-isu-hoaks/0/broadcast_pers. Also, [Christiany Juditha, "Hoax Communication Interaction on Social Media and Its Anticipation," *Journal Pekommas* 3, no. 1 \(2018\): 31–34.](#) Fadila Akmelia Rizki et al., "Prevention of Hoax News in Rural Communities Using Educational Methods," *Proceedings UIN Sunan Gunung Djati Bandung* 1, no. 57 (2021): 108–19, <https://proceedings.uinsgd.ac.id/index.php/Proceedings..>

⁶ Anissa Rahmadhany, Anggi Aldila Safitri, and Irwansyah Irwansyah, "The Phenomenon of Spreading Hoaxes and Hate Speech on Social Media," *Journal of Business Information Technology and Systems* 3, no. 1 (2021): 30–43, <https://doi.org/10.47233/jteksis.v3i1.182>.

⁷ Early Morning Pertiwi, *ICT Literacy and Learning Media* (Sukoharjo: Pradina Pustaka, 2022), h. 100.

⁸ M. Quraish Shihab, *Insight into the Qur'an: Thematic Interpretation of Various Problems of the Ummah* (Jakarta: Mizan, 2007), p. 389.

development of science, is very important for educational activities. Therefore, a study is needed that discusses the concept of digital literacy in the study of the Qur'an.⁹

The use of digital media is called digital literacy. Digital literacy is a person's ability to use digital media to manage, create, and access something wisely and carefully.¹⁰ It can also be said to be the ability of an individual to apply functional skills to digital devices so that he can find and select information, think critically, be creative, collaborate with others, communicate effectively, and remain aware of electronic security and the evolving socio-cultural context.¹¹ So, to parallel the development of existing technology, it is also necessary to improve digital literacy skills. Moreover, a survey conducted by the Ministry of Communication and Information shows that the digital literacy skills of the Indonesian people have not reached a 'good' level, where the information ability index and data literacy still tend to be low.¹²

The meaning of literacy in the Quran is mentioned a lot, with mentions 318 times about writing and 85 times about reading. Some digital literacy research includes Wenny's study, which reveals information literacy in QS. al-'Alaq, which states that the command to read is not just reading and writing within the scope of a book but understanding all the intentions of the whole nature and its contents, or it is said to have the ability to understand information.¹³ Furthermore, Sodikin discussed media literacy in QS during the research. Luqman: 13-19 and QS. al-'Alaq: 1-5 shows that families need to instill media literacy as a medium filtering tool to prevent radicalism in the family.¹⁴ Then, in Syafrizaldi's research, et al. raised social media literacy in the Qur'an, which is explained in QS. al-Hujurat will take a stand first to ward off hoax news.¹⁵ Syahiddah et al. also emphasized the importance of social media users in improving literacy culture to ward off untrue information.¹⁶

Based on the studies that have been found, the concept of digital literacy is still expressed in only one or two parts, such as media literacy and information literacy. In other words, no one has clearly explained the components of the digital literacy terminology and how the verses explain it. There has been no research that discusses explicitly the term digital literacy. Therefore, in this study, the concept of digital literacy and its parts will be addressed based on related verses, which will be studied according to Tafsir al-Mishbah's study. The choice of Tafsir al-Mishbah is due to several factors, including the language that is easy to understand, the continuity of verses with each other, and *the adabi ijtima'i* pattern considered suitable for this research. It is also equipped with an

⁹ Abuddin Nata, *Tafsir Ayat-Ayat Pendidikan (Tafsir Al-Ayat At-Tarbawi)* (Jakarta: Raja Grafindo Persada, 2021).

¹⁰ Early Morning Pertiwi, *ICT Literacy and Learning Media*, p. 19.

¹¹ Haickal Attallah Naufal, "Digital Literacy," *Perspective* 1, no. 2 (2021): 195–202, <https://doi.org/10.53947/perspekt.v1i2.32>.

¹² Ministry of Communication and Information, "Indonesia Digital Literacy Survey 2020", accessed on January 24, 2023, in <https://aptika.kominfo.go.id/wp-content/uploads/2020/11/Survei-Literasi-Digital-Indonesia-2020>.

¹³ Lili Sudria Wenny, "Information Literacy Based on Surah Al-'Alaq," *Journal of Librarian Studies* 3, no. 1 (2021): 10, <https://ejournal.uinib.ac.id/jurnal/index.php/maktabatuna/article/view/3166>.

¹⁴ Sodikin Sodikin, "Media Literacy in the Family Environment in Preventing Radicalism from the Perspective of the Qur'an," *Matan: Journal of Islam and Muslim Society* 1, no. 1 (2019): 30, <https://doi.org/10.20884/1.2019.1.1.1902>.

¹⁵ Syafrizaldi Syafrizaldi, Farida Hanum Siregar, Annie Deswita, *Social Media Literacy in Covid-19 Pandemic (From the Qur'an's Perspective)*, vol. 3 (Atlantis Press SARL, 2023), <https://doi.org/10.2991/978-2-494069-07-7>.

¹⁶ Amalia Syahiddah, et al. "Sorting Information Based on Values", *Al-Afkar: Journal for Islamic Studies* 3, no. 2 (2020): 102–10.

explanation of the content of the words, asbabun nuzul, and various opinions of experts¹⁷ so that it can make it easier to find and study Qur'anic verses related to digital literacy.

The research method used is qualitative, employing a library research approach. This approach involves collecting and analyzing literature sources, categorizing the data, and drawing conclusions to produce meaningful information. The primary data source in this study is "Tafsir al-Mishbah" by M. Quraish Shihab. Secondary data sources include articles, accredited scientific journals, books, and other relevant materials. The data collection technique is documentation, where the researcher searches for, collects, and analyzes the necessary data. In the data analysis stage, the researcher focuses on key terms such as media literacy, information literacy, social media use, and keywords related to digital literacy, which will guide the search for relevant Qur'anic verses. After collecting the data, it is re-analyzed using "Tafsir al-Mishbah" to ensure accuracy (data presentation stage). If the data is appropriate, it is then used to produce a narrative that serves as the research findings, also known as the conclusion-drawing stage.

Discussion

Concepts and components of digital literacy

Digital literacy consists of two words, namely *literacy* and *digital*. Literacy comes from Latin, and *litteratus* means a person who learns. Literacy can be interpreted as competence in writing and reading. However, literacy has penetrated various aspects nowadays, so understanding it has become increasingly complex.¹⁸ Digital comes from the Greek word *digitus*, which means finger. In English, *digital* is something related to a finger or machine for specific calculations. So, digital is a signal or data that describes electronic technology that can process, store, and produce data in a size called *bytes*.¹⁹

Several opinions have been put forward regarding the definition of digital literacy. According to Suherdi, as quoted by Pertiwi et al., digital literacy is a person's ability to search, apply, assess, and utilize media to obtain information wisely and appropriately per the applicable laws in daily life.²⁰ According to Sulianta, digital literacy is a component that has unity in skills, attitudes, and understanding in using, handling, and communicating news contained in the media.²¹ Furthermore, Suherdi argued, as quoted by Devri, that digital literacy is a person's ability to process and use information through various devices.²² Meanwhile, according to Adawiyah, digital literacy is the ability to read, write, and communicate through digital media so that they can be objective about the information sought and received.²³ In addition, according to Martin, as quoted by Rahayu

¹⁷ Afrizal Nur, *Tafsir Al-Mishbah in the Spotlight: A Critique of the Works of Tafsir M. Quraish Shihab* (Jakarta: Kitab al-Kautsar, 2018), h. 7.

¹⁸ Early Morning Pertiwi, *ICT Literacy and Learning Media*, p. 16.

¹⁹ The Hadith, *Digital Transformation in Various Aspects* (Solok: Insan Cendekia Mandiri, 2021), p. 97.

²⁰ Early Morning Pertiwi, *ICT Literacy and Learning Media*, h. 20.

²¹ Feri Sulianta, *Digital Literacy* (Jakarta: tp, 2020), h. 4.

²² Devri Suherdi, *The Role of Digital Literacy in the Pandemic* (Pekalongan: Nasya Expanding Management, 2022), h. 13.

²³ Rabiatul Adawiyah, *The Role of Digital Literacy in Learning the Qur'an Hadith* (Pekalongan: Nasya Expanding Management, 2022), h. 4.

et al., digital literacy is the complex ability to utilize digital media and technically manage its sources.²⁴

Based on the above, it can be concluded that digital literacy is a person's competence in searching, assessing, understanding, obtaining, processing, utilizing, and communicating with knowledge and skills to manage information using various digital media. Thus, the goals of having digital literacy skills include: a) Improving a person's ability to think critically to study a written or scientific work; b) Instilling literacy habits in the community from an early age; c) Improving ethical attitudes in a person; d) Improving a person's personality through literacy and time management activities; e) Improving knowledge ability in studying various types of information in the community; f) Increase the level of understanding of a person in obtaining information in various sources.²⁵

The digital literacy component is the underlying point of what digital literacy means. Some of the components in digital literacy include: 1) The use of digital media, namely the use of digital media (*social networking*) with various applications such as Google, Instagram, Twitter, Facebook, Whatsapp, and so on. The use of social media applications should be cautious and pay attention to the applicable rules; 2) Utilization of digital media, namely the ability to use and utilize digital media religion well (*greeting content*); 3) Information dissemination, namely the ability to create, collect and disseminate content through social media (*transliteracy*). And ensure that the content delivered is readily accepted (*organizing and sharing content*). So that it does not cause harm to oneself or others;

4) Information selection, namely the ability to search, find, identify, and select the information needed (*filtering and selecting content*); 5) Privacy: the ability to maintain *privacy* in using digital media to avoid digital crimes such as account hacking and personal data leaks. Therefore, it is necessary to have the ability to use personal identity carefully (*managing digital identity*); 6) Creativity, which is the ability to innovate in creating content that can be reused according to needs (*repurposing content*). And develop self-creativity to spread knowledge and new ideas through digital media (*self-bearing*).²⁶ The media used in the scope of digital literacy is very diverse, including websites. These messaging applications include WhatsApp, Line, Kakao Talk, Telegram, and so on, as well as various social media applications such as TikTok, Instagram, YouTube, Facebook, Twitter, Skype, and others.²⁷

Furthermore, digital literacy has both positive and negative impacts. Among the positive effects include: a) Saving time by accessing information from reliable sources; b) Financial efficiency by quickly obtaining information without having to buy various print media; c) More comfortable and safe in managing information as needed; d) Easy to obtain the latest information; e) Able to connect with others quickly; f) The correct channeling of thoughts can contribute to social change.²⁸ The negative impacts of not having digital literacy skills include a) Difficulty distinguishing credible or not information; b) Tending to be active in social media compared to socializing directly; c) Erosion of cultural heritage values; d) There is unlimited freedom to control

²⁴ Rahayu, *Women and Digital Literacy: Between Problems, Barriers, and Directions for Empowerment* (Sleman: Gajah Mada University Press, 2021), h. 6.

²⁵ Suherdi, *The Role of Digital Literacy During the Pandemic*, h. 16.

²⁶ Adawiyah, *The Role of Digital Literacy in Learning the Qur'an Hadith*, h. 51-53.

²⁷ The Russian Nazarene, *Cybermedia Theory and Research* (Jakarta: Kencana, 2016), p. 27.

²⁸ Suherdi, *The Role of Digital Literacy During the Pandemic*, h. 24.

the act of plagiarism against the work of others; e) Encouraging criminal acts such as fraud and the spread of hoax news; f) It is easy to take information whose source of truth is still unclear.²⁹

Digital Literacy in the Study of Tafsir al-Mishbah

1. Digital Literacy Terms

Talking about digital literacy, in the Qur'an, there is no diction or term directly because the term digital literacy appeared later. However, if explored further, there are Qur'anic verses that mention digital literacy, including:

a) *Iqra'*

The word *iqra'* comes from the *qara'a – yaqra'u – qiraatan – wa qur'an* was initially meant to gather. However, if combined with other sentences, it can mean reading.³⁰ In the al-Munawir dictionary, different meanings are found, namely studying, studying, reading, and conveying.³¹ According to the Great Dictionary of the Indonesian Language (KBBI), reading is seeing, understanding, spelling, promoting, speaking, communicating, knowing, and considering something.³² So, *iqra'* is seeing something that causes a person to read what they see, resulting in the emergence of thinking processes such as understanding, reciting, learning, and knowing.

The word *iqra'* and its derivatives are mentioned in the Qur'an 16 times.³³ Another opinion says that it is mentioned 85 times by counting the words of the Qur'an. One of the words *iqra'* is contained in the words of Allah as follows:

(١) اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read it with the name of your Creator God. (al-'Alaq/96: 1)

Tafsir al-Mishbah explains that scholars have different opinions about the meaning of the command to read in this verse. *First*, the meaning of reading is not always interpreted as writing or writing that others must hear. *Second*, according to Abduh, the meaning of reading here is not as an obligation command such as prayer like a *mukallaf* but as an order of encouragement for self-development. *Third*, the meaning of reading here is not accompanied by a specific object, so it means general. The object in question is reading in any form, whether written or unwritten, sourced from Allah SWT or the surrounding environment.³⁴ This verse also emphasizes that reading is a trait related to all human activities. Therefore, it is recommended that you read to obtain blessings.³⁵

Then, it is clarified again about the benefits of reading in the next paragraph as follows:

(٣) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ The

Read, and your Lord is the Exalted. (al-'Alaq/96: 3)

The above verse explains that reading, especially about science, should not be done just once. Instead, repetition and consistency need to be achieved (*istiqomah*). This means reading, studying, and researching various written or unwritten topics. Furthermore, the verse emphasizes the process of human effort in reading and the form of human trust (*tawakal*) in Allah Swt. Through this

²⁹ Suherdi, p. 21.

³⁰ M. Quraish Shihab, *Tafsir Al-Mishbah; Message of Impression and Compatibility of the Quran* Jilid 15 (Jakarta: Lentera Hati, 2013), h. 392.

³¹ Munavir Ahmed Warson, *Kamus Al-Munawwir* (Surabaya: Pustaka Progresif, 2002), p. 1101.

³² Online Version Dictionary, accessed on June 5, 2023, in <https://kbbi.web.id/baca>.

³³ Awwalul Umah Agustina, *The Meaning of the Iqra' Sentence in the Qur'an: An Analysis of Semantic Studies* (Kediri: IAIN Kediri, 2019), p. 51.

³⁴ Shihab, *Tafsir Al-Mishbah; Message of Impression and Harmony of the Quran*, h. 393.

³⁵ Shihab, h. 395.

process, Allah Swt will bestow the gift of knowledge through understanding, insights, new perspectives, and the unveiling of truths humans cannot measure, even with the same object.³⁶

Furthermore, in reading, it is also recommended to be slow in understanding each reading. This is as implied in the words of Allah as follows:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (١٠٦)

And the Qur'an (We revealed) gradually so that you (Mubammad) recite it to people slowly, and We will pass it down gradually. (al-Isrâ'/17: 106)

The above verse is the answer of Allah SWT to the polytheists' question about why the Qur'an is not revealed at once. The gradual decline of the Qur'an, among others, is to make it easier for the Prophet Muhammad to memorize and practice every instruction and make it easier to answer every problem of his people. This verse signals that seeking knowledge or reading should not be done in a hurry but slowly to make it easier to understand each reading object.

In the context of digital literacy, the above verses explain that it is essential to have caution, precision, and meticulousness in receiving information through digital media. Every digital media user should be able to understand each reading context correctly. Not just reading but paying more attention to understanding the information read. Therefore, you should not rush to conclude the reading when receiving information. If it cannot be understood, the information should be reviewed.

1) *Kitabah*

The word *kitabah* comes from the word *kataba – yaktubu – kitaban – wa kitabatan*, which means to write. Combined with other sentences, it can mean bequeathing, predestining, obliging, ordering, or teaching writing.³⁷ The Great Dictionary of the Indonesian Language (KBBI) states that writing is making letters or numbers with a pen, giving birth to thoughts or feelings with writing, composing, making letters, drawing, and making batik.³⁸ Thus, *kitabah* is expressing thoughts or feelings through writing and pictures with the help of media.

The recitation of *the book* and its derivatives is mentioned in the Qur'an 318 times. One of the recitations of *the book* is mentioned in QS. al-Baqarah/2: 282, which explains the importance of having literacy skills to be able to write something correctly. Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ... (٢٨٢)

O you who believe! If you have debts for a specified time, you should write them down. And let a writer among you write it right. Let the writer not refuse to write it as Allah has taught him, so let him write it. And let the debtor dictate, and let him fear Allah his Lord, and let him not detract from it in the least. If the debtor is a person who lacks intellect, is weak (his condition), or is unable to dictate himself, then his guardian should dictate it correctly (al-Baqarah/2: 282).

³⁶ Shihab, h. 400.

³⁷ Munavir Ahmed Warson, *Kamus Al-Munawwir*, h. 1187.

³⁸ Online Version Dictionary, accessed on June 7, 2023, in <https://kbbi.web.id/tulis>.

This verse is the most extended in the Qur'an and explains debts and receivables (*mudāyanah*). This verse advises Muslims that if they are in debt, they should write the value of whether it is big or small to avoid misunderstandings. When this verse was revealed, the condition of Muslims who were good at writing was still rare. Therefore, through this verse, Allah SWT recommends that every Muslim can write to be able to write correctly. Furthermore, in the phrase verse, "*If the debtor is a person who lacks intellect or is weak (his condition), or is unable to dictate himself, then his guardian should dictate it correctly....*" It also implies the need for parental assistance to children to control children in writing through any media.

Shihab also emphasized that this verse implies the importance of learning to write. Because it will be possible to experience situations that result in debts and receivables, from here, it can also be described that the ability to write, or what is called literacy, is indispensable in daily life, not only for debts and receivables but more broadly leads to any activity that human beings do.

Then, in QS. al-Baqarah/2: 79, with the ability to write to be able to spread the proper writing and from sources that can be accounted for, as He said:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (٧٩)

Woe to those who write the book with their own hands and say, "This is from Allah" (with the intention) to sell it at a low price. So woe to them because of their handwriting and woe to them because of what they do. (al-Baqarah/2: 79)

The above verse tells about Jewish religious leaders who deliberately changed the content of the Torah for their benefit, arguing that what they did was from Allah SWT. The incident began when there was a burning and destruction of Baitul Maqdis, where, at that time, the Torah was also burned. The Torah at that time was only read every seven years, so people did not memorize it because it was not widespread. In addition, there was a religious distortion from the Jews, so the Torah was increasingly changed.³⁹ The end of this verse indicates that the sins committed by the Jews are counted twice: first, for falsifying the holy book, and second, for the continuous sin (*jariyah*) due to their actions. These sins will continue to be counted for anyone who follows them.⁴⁰ This is emphasized through the following words of the Prophet PBUH:

Whoever makes a good sunnah and then does it will get his reward and the reward of those who follow him without reducing their reward in the slightest. And whoever makes a bad sunnah and then performs the sunnah will get his sin and the sin of those who follow it without deducting from their sin in the slightest. (HR. Ibn Majah)⁴¹

³⁹ Shihab, h. 241.

⁴⁰ Shihab, h. 242.

⁴¹ Abi Abdillah Muhammad bin Yazid Al-Qazwini, *Presented by Ibn Majah* (t.tp: Sharikat Al-Tiba'ah Al-Arabiyyah As-Saudiyyah, 1983), h. 39.

The above hadith suggests that a person must be able to write responsibly. If you spread good writing, it will be a source of goodness; conversely, if it contains lies and evil, it will become a source of harm. In digital literacy, the verses and hadiths above emphasize the importance of having digital literacy skills to avoid spreading false information. This way, digital media users can contribute accurate writing from credible sources. Such writings can be beneficial and become a message of goodness for those who share them.

2) *Qalam*

The word *qalam* means pen, writing, or writing style, with the plural form *aqlâm*. The word *qalam*, when viewed from the origin of the verb, comes from the word *qalama-qalman*, which means to cut, underline, or adjust.⁴² According to the Great Dictionary of the Indonesian Language (KBBI), a pen is a writing tool made of steel or other materials.⁴³ Writing is the result of essays, drawings, or paintings.⁴⁴ Thus, *qalam* is a medium used to write that will produce a writing, essay, or description of something.

The word *qalam* is mentioned in the Qur'an 4 times.⁴⁵ The word *qalam* is mentioned in QS. al-'Alaq/96: 4 which explains that the media is a means needed by human beings as follows:

الَّذِي عَلَّمَ بِالْقَلَمِ (٤)

Who teaches (humans) with a pen (al-'Alaq/96: 4).

The above verse confirms that Allah SWT teaches humans to use media. The meaning of the media here is the effort and means or tools humans use.⁴⁶ Using media as a means of learning for human beings is reaffirmed in QS. al-Qalam/68: 1, as follows:

ع وَالْقَلَمِ وَمَا يَسْطُرُونَ (١)

For the sake of the pen and what they wrote. (al-Qalam/68: 1)

Through this verse, Allah SWT seems to swear that the writing must have a positive impact, namely providing goodness and usefulness. The subject in this verse is general, whether the author is an angel, the author of revelation, or even the entire human race.⁴⁷ The term "medium used to write" in this verse can refer to traditional stationery, such as a pen, and modern tools like laptops,

⁴² Munavir Ahmed Warson, *Kamus Al-Munawwir*, h. 1153.

⁴³ Online Version Dictionary, accessed on June 9, 2023, in <https://kbbi.web.id/pena>.

⁴⁴ Online Version Dictionary, accessed on June 9, 2023, in <https://kbbi.web.id/tulisan>.

⁴⁵ Among them are in Surah Ali 'Imran: 4; Surat Luqman: 29; Surah al-Qalam: 1; and Surah al-Alaq: 4. Risman Bustaman, "Writing (Kitabah) as a Scientific Pillar of the Qur'anic Perspective: A Thematic, Hermeneutic, and Linguistic Interpretation Approach," *Rock Rock International Conference*, no. October (2016): 599–630. Zahwa Amaly Fiddaraini and Muhammad Ariffur Rohman, "Interpretation of the Terms Nun, Al-Qalam, and Yasthurun in the Qur'an (Semiotic Analysis)," *Lughawiyah: Journal of Arabic Education and Linguistics* 2, no. 2 (2020): 120–31, <https://doi.org/10.31958/lughawiyah.v2i2.2461>.

⁴⁶ Shihab, *Tafsir Al-Misbbab; Message of Impression and Harmony of the Quran*, vol. 15, h. 402.

⁴⁷ Shihab, vol. 14, h. 242.

computers, gadgets, or tablets.⁴⁸ To gain the benefits of writing, one must read. Therefore, this verse also emphasizes the importance of the commands to read and write.⁴⁹

In digital literacy, the above verse advises that humans use digital media such as laptops or smartphones to find information or knowledge. To obtain knowledge, humans need to filter the information found so that it can be helpful and accountable for its credibility.

Principles and Rules of Digital Literacy in the Qur'an

Matters related to digital literacy competencies should meet the principles and rules outlined in the Qur'an. The Qur'an's presentation of principles and regulations in digital literacy can be examined through the components of digital literacy terminology, as follows:

1) Use of Digital Media

Digital literacy is the ability to use digital media. The use of media is mentioned in the Qur'an in QS. al-Qalam/68: 1, as follows:

(١) وَالْقَلَمِ وَمَا يَسْطُرُونَ

For the sake of the pen and what they wrote. (al-Qalam/68: 1)

According to Shihab, the use of media in this verse is shown through the term *al-qalam*, which means pen. However, if interpreted more broadly, it refers to any tool, including the most modern media such as computers, laptops, cellphones, or androids. So he thinks that this verse contains an encouragement that what is written provides benefits and goodness for everyone who reads it.⁵⁰ This is in line with what is explained in QS. al-'Alaq/96:1, that: "*Read (say) the name of your God who created.*" This verse explains humans' importance in seeking knowledge, namely by reading. The reading business requires media to make it easier for humans.⁵¹

In digital literacy, a good use of media, according to the Qur'an, is using media for things that are beneficial to both oneself and others, such as creating content or writing that is informative, quality, and quality. Nadilla's opinion corroborates this: for social media to provide benefits, it is necessary to pay attention to social media manners and ethics. Among the manners and ethics are following Islamic principles, including maintaining intentions, spreading goodness, calling for kindness, preventing evil, not insulting and spreading hatred, and not spending time just playing on social media.⁵²

2) Utilization of Digital Media

⁴⁸ Zahwa Amaly Fiddaraini and Muhammad Ariffur Rohman, "Interpretation of the Terms Nun, Al-Qalam, and Yasthurun in the Qur'an (Semiotic Analysis)," *Lughawiyah: Journal of Arabic Education and Linguistics* 2, no. 2 (2020): 120–31, <https://doi.org/10.31958/lughawiyah.v2i2.2461>.

⁴⁹ Bustaman, "Writing (Kitabah) as a Scientific Pillar of the Qur'anic Perspective: A Thematic, Hermeneutic, and Linguistic Interpretation Approach", p. 607.

⁵⁰ Shihab, *Tafsir Al-Mishbah; Message of Impression and Compatibility of the Quran*.

⁵¹ M. Quraish Shihab, *Al-Lubab: Meaning, Purpose, and Lessons from Al-Fatihah and Juz Amma* (Jakarta: Lentera Hati, 2008), h. 229.

⁵² Nadila Putri Saharani et al., "The Use of Social Media in Islamic Perspectives," *Journal of Research on Religion and Philosophy* 1, no. 2 (2022): 116–25, <https://doi.org/10.55606/jurrafi.v1i2.514>.

Digital literacy is a person's competence to make good use of digital media, one of which is communicating⁵³ through social media. The need to communicate well is mentioned in the Qur'an in QS. al-Baqarah/2: 263, as follows:

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدْوَى ۗ وَاللَّهُ عَنِّي حَلِيمٌ (٢٦٣)

Kind words and forgiveness are better than alms accompanied by hurtful actions. Allah is the Richest, the Most Loving. (al-Baqarah/2: 263)

This verse is focused on the term *qaul ma'ruf*, which means good words. According to Shihab, this verse recommends that in communication, you should always say good words and not hurt the other person's heart. The excellent meaning here is the right action, according to the norms of society and religious teachings. This verse also urges that someone who cannot give something should apologize rather than give in a forced or hurtful situation.⁵⁴

The way to communicate well is also explained in the words of God, as follows:

وَإِذَا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

And if you turn away from them to obtain the mercy of your Lord that you expect, then speak to them gentle words. (al-Isrâ'/17: 28)

This verse is directed to the term *qaulan maisuran*, which explains that one should speak gently in communication. According to Shihab, the meaning of humility here is that it refers to words that are not offensive and that give good wishes to the interlocutor.⁵⁵ The command of the above verse is addressed directly to the Prophet Muhammad (peace be upon him) when he was forced to let the person who asked for help go home empty-handed because there was nothing to give. Then, Allah SWT gives better guidance through this verse: if you cannot fulfill a request for help, someone should say polite and gentle words, such as promising them that they will give them if they have sustenance.⁵⁶

On social media, we often see content that shows *social experiments*, which aim to test the empathy of a person or a group of people towards others who ask for help. The response shown by a person can vary; Some refuse to give, some are indifferent, and some give sincerely. This last attitude aligns with the spirit carried by the verse above. Even if they refuse to help, they should be conveyed with good words without hurting the feelings of the beggar.

Further, how to communicate well is explained in another Word of God, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe! Fear Allah and speak the right word. (al-Aḥzāb/33: 70)

The above verse has a connection with the fourth verse in the same letter, which explains the polytheists and hypocrites who mocked the marriage of the Prophet (peace and blessings of Allaah be upon him) and Zainab bint Jahshi (r.ah). When the Prophet (peace and blessings of

⁵³ According to experts, communication consists of two types, namely verbal and nonverbal communication. Verbal communication is communication that is used to convey messages directly in two forms, namely verbal and written. Meanwhile, nonverbal communication is communication that is used to convey messages without using words, such as gestures or body language. Ahmed Sultan Dan Nurhaqi Haqqi Rustan, *Introduction to Communication Studies* (Sleman: Deepublish, 2017), h. 88.

⁵⁴ Shihab, *Tafsir Al-Mishbah; Message of Impression and Harmony of the Quran*, vol. 1, h. 507.

⁵⁵ Shihab, vol. 7, h. 453.

⁵⁶ Hamka, *Tafsir Al Azhar*, Juz 30 (Jakarta: Pustaka Panjimas, 2013), h. 4042.

Allaah be upon him) married Zainab bint Jahshi r.ah. who was the former wife of Zaid bin Hārithah, his adopted son, a Jew, and a hypocrite, said, "Muhammad married his own son's ex-wife." Then Allah SWT denied their words by explaining that the adopted son did not become a biological child. Therefore, marrying the ex-wife of his adopted child is permissible.

Concerning communication, this verse focuses on the term *qaulan sadīdan*. Shihab explained that in this verse, communication should be said in the right words (honest), precise, and per the condition of the interlocutor. The words spoken do not cause confusion; if they give advice, they can guide and straighten a person.⁵⁷ Correct and honest words are applied in communication by providing factual information, conveying words clearly, without causing doubts for the listeners, and if conveying criticism contains constructive criticism, not bringing down the interlocutor.

When associated with the use of communication on social media, the above verse teaches that when we post something, it should contain the right things (according to facts and data). Do not post content that includes lies (hoaxes), is not straightforward about the truth, or contains accusations against others. Because all of this will trigger disputes, misunderstandings, and unrest and can damage the good name of others, with the correct words, information will be widely helpful for society and positively influence their souls and minds. If the speech is good, then the influence is also good; if it is terrible, it will also be harmful. Similarly, the correct words will affect behavior. A person who is used to saying the right words will stay away from lies and bad behavior.⁵⁸

In addition, it is pleasing to the way of communication mentioned in QS. an-Nisā'/4: 63, follows:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

They are the ones whom Allah knows what is in his heart. Therefore, turn you away from them, give them counsel, and speak to them words imprinted on their souls. (an-Nisā'/4:63)

The term *qaulan balīghan* means a word that is marked. Quthub interprets balīghan as a subtle word used to influence and convince others to be better.⁵⁹ This verse explains how to communicate, stating that one should be able to convey something easy to understand so that it can enter the heart of the interlocutor. In the context of digital literacy, it can be understood that communicating, especially in social media, should social media users post or send messages to fellow users by using sound, soft, non-hurtful speech, adjusting the condition of the interlocutor, and using easy-to-understand language. With this principle, every social media user can make good use of their social media according to Islamic principles.

The principle of *qaulan balīghan* teaches that communication, according to the principles of the Qur'an, should be polite, gentle, accurate, honest, pleasant, and valuable while adhering to appropriate conditions and manners. The words conveyed should be persuasive and effective, making them easy for the listener to understand. This approach ensures that the communication does not create feelings of disappointment or hatred in the listener, regardless of the medium used. In the Qur'an, this *kind of qaulan balīghan* communication has been practiced by the Prophet Ibrāhīm (as) in dialogue with his people who worship idols. In Surah al-Anbiyā'/21: 62-67, the phrase of the answer of the Prophet Ibrāhīm (as). "Surely the great (statue) did it, so ask them if they can speak." it touched the soul and mind of his people so much that they realized the truth of the Prophet Ibrāhīm (as). Aforementioned. They momentarily realized that the statues they

⁵⁷ Shihab, *Tafsir Al-Misbah; Message of Impression and Harmony of the Quran*, vol. 2, h. 426.

⁵⁸ Muhammad Hussain Thabat, *Al-Mizān Fi Tafsir Al-Qur'an* (Beirut: Muassasah al-A'lam li al-Mathbu'a, 2012), h. 253.

⁵⁹ Syed Qutub, *Tafsir Fi Zbilal Al-Qur'an* (Beirut: Dar Asi-Severok, 1992), p. 404.

worshipped were just a bunch of stones that had no sense and could not provide any benefit or help.⁶⁰

3) Information Selection in Digital Media

Digital literacy is a person's competence in searching, finding, researching, and selecting information that suits their needs. Selection of research of information mentioned in the Qur'an through the words of Allah, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ

O you who believe! If a wicked person comes to you with a message, then study the truth so that you do not harm people because of ignorance (carelessness), and you will eventually regret your deeds. (al-Hujurat/49: 6)

This verse is focused on the term *fatabayyanu*, which means to be thorough. According to Shihab, this verse explains the importance of seeking the truth of the information received. If you get information, you should find out the truth by researching, criticizing, and identifying who, when, where, and where the information was obtained. Then, sort, filter, and confirm the correctness of the information and whether it can be accounted for and has credibility. That way, misunderstandings, and slander can be avoided, which can cause division. Shihab stated that the number of people spreading information does not necessarily mean the information can be justified.⁶¹ This is further explained in the following verse:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۚ بَلْ هُوَ خَيْرٌ لَكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Indeed, those who bring false news are from your group. Do not think the news is bad for you, even if it is good for you. Each of them will have compensation for his sins. And whoever among them takes the most significant share (of the sin he commits) will receive a great punishment. (an-Nur/24:11)

The above verse tells the story of hypocrites who spread the news of lies of the Prophet Saw's wife, namely Aisyah r.a.h. This verse prohibits the spread of false and untrue information. Allah SWT will give great punishment to those who spread lies. This verse advises that it should not be easy to spread information that cannot be ascertained true. Spreading false information will cause chaos and division. Information can be considered a lie if someone who disseminates it does not know the origin of the source because the truth of information can only be ascertained if the first party who receives the information is believed to be honest and credible. Therefore, the following verse prohibits us from following or disseminating information whose source is unclear:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not follow something that you do not know. Because of hearing, sight, and conscience, all of them will be held accountable. (al-Isra'/17: 36)

⁶⁰ Shihab, *Tafsir Al-Misbbab; Message of Impression and Harmony of the Quran*, vol. 8, h. 475.

⁶¹ Shihab, *Tafsir Al-Misbbab; Message of Impression and Harmony of the Quran*, vol. 13, h. 238.

In the context of digital literacy, it can be understood that one should always be careful about receiving information through social media. Moreover, social media makes it easier for users to view and share various content. The efforts made are not to carelessly or hastily spread content that is not clear about the origin of the truth to minimize the division of the ummah due to hoax news.⁶² As Sulhi and Sahrizal researched, social media is now an effective and efficient communication medium. Therefore, we should not be in a hurry to act; we should be examined first so as not to cause wrong and wrong actions. That way, you will avoid the nature of lying prohibited in Islam.⁶³

4) Content Dissemination in Digital Media

Digital literacy is the ability to disseminate content or information through digital media. The dissemination of content in the Qur'an is alluded to in the words of Allah as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا
 ۚ أَن يَحِبَّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe! Stay away from many prejudices, for some prejudices are sinful, and do not look for the faults of others, and do not gossip about others. Do any of you like to eat the flesh of your dead brother? Of course, you feel disgusted. And fear Allah. Indeed, Allah is the Recipient of Repentance, the Most Merciful (al-Hujurât/49: 12).

Shihab argues that this verse explains that avoiding prejudice or suspicion of others in communication is not easy. Negative prejudice can lead a person to engage in worse behaviors, such as fault-finding and *ghibab* (backbiting). Ghibah itself can cause division among Muslims. Allah SWT even compares *ghibab* to a person eating the flesh of their own brother's corpse. Therefore, the Prophet (PBUH) also forbade prejudice, as narrated by Mu'awiyah (RA), who said that he heard the Prophet (PBUH) say:

إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ أَوْ كَدَيْتَ أَنْ تُفْسِدَهُمْ. رواه أبو داود

If you look for the faults of others, you have corrupted them, or you have almost ruined them. (HR. Abu Dawud)

Thus, fellow Muslims should strive to create peace and tranquility and provide mutual benefits to others. Furthermore, in QS. an-Nūr/24: 15, Allah said:

إِذْ تَلَقُّوهُ بِالَّذِي أَلَمْتُمْ بِهِ وَلَمْ يَكُن لَّكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

When you receive it by word of mouth, and you say with your mouth what you don't know in the slightest, and you take it for granted, even though it is a big deal in the sight of Allah. (an-Nūr/24: 15)

This verse continues the story of the Prophet's wife, Aisyah r.a.h, which hypocrites slander. Shihab explained that Allah SWT forbids the spread of false information. If it is indeed known that

⁶² Refika Mastanora and Yuliati Yuliati, "Preventing Hoax Issues on Social Media Using the Empowering Eight (E8) Digital Literacy Model," *Islah: Journal of Ushuluddin Science, Adab and Da'mab* 5, no. 2 (2023): 263–78, <https://doi.org/10.32939/ishlah.v5i2.247>.

⁶³ Sulhi M. Daud Abdul Kadir and Sahrizal Vahlepi, "Exploring Information by Tabayyun According to the Qur'an Reviewed from Classical and Contemporary Interpretations," *Scientific Journal of Batanghari University of Jambi* 21, no. 2 (2021): 825, <https://doi.org/10.33087/jubj.v21i2.1570>.

it is untrue, then it should be immediately denied, not spread to each other. This is so that the fake news will soon subside and the adverse effects will not be widespread in the community.⁶⁴

In digital literacy, the explanation above emphasizes being careful about using social media by not using it as a means of finding and spreading the horror of others, prejudice, exchanging cruel comments, spreading slander, gossiping, and looking for the faults of others. This aligns with Devid's statement that the more the digital world develops, the trend of hoaxes will increase. Therefore, the Qur'an teaches us to be careful in disseminating information. It urges social media users to be wise, selective, and intelligent in receiving information so that they do not arbitrarily spread information without sorting and finding out the truth first.⁶⁵

5. *Maintaining the Privacy of Yourself and Others*

Digital literacy is the ability to maintain the privacy of personal data in certain media so that others do not misuse it. Personal data protection or the term security is mentioned in the Qur'an in the following words of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ (٢٧) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۗ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ هُوَ
أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

O you who believe! Do not enter a house that is not your home before asking permission and greeting its inhabitants. That is better for you, that you (constantly) remember. If you do not find anyone in it, do not enter it without permission. And if it is said to you, "Come back!" Then you should return. It is more holy to you, and Allah knows what you are doing. (an-Nūr/24:27-28)

Shihab explained that these two verses discuss the importance of a person's freedom to maintain privacy. To respect the privacy rights of others, one should ask permission from the person concerned. And if you do not get permission, you should not force your will.⁶⁶ Islam also teaches that part of human rights is maintaining privacy and confidentiality. Thus, Islam encourages humans to respect the privacy of others, including not spying or intruding on the privacy of others without permission.

Aslam's research revealed that the concept of security was also mentioned through the story of Zulkarnain in Surah al-Kahfi verses 90-98. It is explained that Zulkarnain built a tall, thick wall made of copper and hot iron to protect his people from the damage that Ya'juj and Ma'juj would do. The concept of security is transferred in the modern world by a *firewall*, a security system to protect a person's data from irresponsible outsiders. Furthermore, Soediro explained that Islam

⁶⁴ Shihab, *Tafsir Al-Mishbah; Message of Impression and Harmony of the Quran*, vol. 9, h. 304.

⁶⁵ Devid Saputra, "Rumor (Hoax) about Covid-19," *Mau'idhoh Hasanah : Journal of Da'wah and Communication Sciences* 1, no. 2 (2020): 1–10, <https://doi.org/10.47902/mauidhoh.v1i2.69>.

⁶⁶ Shihab, *Tafsir Al-Mishbah; Message of Impression and Harmony of the Quran*, h. 320.

highly upholds privacy, security, and ethics. Therefore, using and accessing something that is not his right is prohibited in Islam.⁶⁷

6. Creativity in Creating Content

Digital literacy is a person's competence to innovate in creating content through digital media. Innovation and creativity are mentioned in the Qur'an in QS. Hūd/11:37, follows:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۗ إِنَّهُمْ مُعْرِضُونَ

And make the ark with the supervision and guidance of Our revelation, and do not speak to Me of the wrongdoers. Indeed, they will be drowned. (Hūd/11:37)

According to Shihab, this verse tells the story of the Prophet Noah (as), whom Allah SWT ordered to make a boat to save his people. In this verse, the term *ishna'* is focused, which means to make or produce something new that has never existed and is related to the needs of life.⁶⁸ The definition of the word *ishna'* is in line with the definition of creativity: the ability to create, have inventiveness, intelligence, and imagination.⁶⁹

In the context of digital literacy, it can be understood that Allah SWT teaches humans to think creatively. So that digital media users can creatively create content to spread goodness and preach,⁷⁰ with full innovation, so that they can attract the attention of others, especially in carrying out goodness. As affirmed by the following words of God:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And let there be among you a group of people who call for virtue, instruct (do) the makruf, and prevent from the unrighteous. And they are the lucky ones. (Ali 'Imrân/3:104)

The above is also like Jamal and Sawaluddin, who said that social media users must be creative by pouring their thoughts through the display and visualization of the content created. Thus, they can use social media creatively and responsibly to convey messages beneficial to the entire community and users.⁷¹ At the same time, it will make social media an effective means of da'wah because of its extensive reach.

Conclusion

Through the study and analysis results, the concept of digital literacy, with all its complexities from general theory to Arabic terminology and related verses, was also found. An in-depth study of verses through Tafsir al-Mishbah found that the principle of using digital media is solely for good.

⁶⁷ Soediro Soediro, "Principles of Security, Privacy, and Ethics in the Information and Electronic Transactions Law in the Perspective of Islamic Law," *Cosmic Law* 18, no. 2 (2018): 97-105.

⁶⁸ Shihab, *Tafsir Al-Mishbah; Message of Impression and Harmony of the Quran*, vol. 6, h. 245.

⁶⁹ Online Version Dictionary, accessed on May 30, 2023, in <https://kbbi.web.id/kreatif>.

⁷⁰ Shihab, vol. 2, h. 173.

⁷¹ Kharunnas Jamal and . Sawaluddin, "Qur'an and Hadiths in Social Media: Messages of the Qur'an and Hadith in Using Social Media," *ICRI: Proceedings of The 1st International Conference Recent Innovation* (2020): 1864–1871, <https://doi.org/10.5220/0009936618641871>.

Then, as a means of communicating by meeting the requirements of the Islamic tenets, namely speaking well, correctly, gently, easy to understand, not hurt, not disappointing, and understanding the condition of the interlocutor. Furthermore, precision and selectivity are needed to ensure the correctness of the information received in digital media. At the same time, it is an effort to avoid spreading hoaxes and false information. In addition, it is necessary to protect personal data in digital media because Islam respects privacy very much. Finally, it can maximize digital media in disseminating creative content and preaching. These Islamic principles can improve a person's digital literacy competence and help them keep up with the increasingly rapid development of technology.

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