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## **The Relevance of Religious Knowledge in the Digital Age: A Quranic Guide for the Modern Generation**

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### **Abstract**

The modern generation, which is closely related to digitalization, needs guidance in using various social media. By delving deeper into the relevance of religious knowledge in the digital era through the guidance of the Qur'an, the modern generation can build ethics in communicating and socializing to create a healthy digital space. The descriptive qualitative research method is used to explore information through a library research approach so that the information obtained is more in-depth. The study of Surah Al-Hujurat verse 11 on communication ethics implies that communication is a crucial aspect of community life that must be carried out by upholding moral and ethical values. It should emphasize the importance of maintaining manners in communicating, such as not mocking, criticizing, using bad titles, having negative prejudices, finding fault, or talking about other people's bad points. The noble values contained in this verse, such as mutual respect, tolerance, good intentions, and monotheism, are the main foundations in building harmonious social interactions, both directly and in digital spaces. In the modern era, applying these principles is a strategic solution to overcome communication challenges in the digital era, including phenomena such as cyberbullying, by encouraging the creation a more positive and respectful digital environment. Moral education based on Islamic teachings plays a significant role in instilling noble behavior so that society can face the development of the times, always adhere to the values of the Qur'an, and make the Prophet Muhammad SAW the primary role model.

**Keywords:** Religious Knowledge, Digital Era, Al-Qur'an, Ethics, Modern Generation

### **Introduction**

In the digital era, technology has become an important part of life. Digitalization provides various significant benefits, including facilitating access to education,

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communication, and information. However, moral and ethical challenges also arise, such as online bullying, the spread of hoaxes, and the decline in moral values in the younger generation, which require serious attention (Astuti et al., 2024). Herlambang (2018) said that technological advances have become inseparable from modern human life, making many people accustomed to and even dependent on technology in their daily activities (Hamdani et al., 2024). Cindy Mutia Annur (2023) reported that in January 2023, the number of internet users in Indonesia reached 213 million, covering around 77% of the total population. This number increased by 5.44% compared to the previous year when internet users were only 202 million people (Rohmatulloh & Astuti, 2024).

Changes in the massive digitalization era are marked by the dominance of modern technology, such as computers and the internet, which significantly impact various aspects of human life (Sagala et al., 2024). Everyone can feel the ease of accessing all information and technology. The advantages of the digital era include the use of technology to improve efficiency, access, and collaboration, which builds the foundation for a society that is more connected, innovative, and responsive to global change (Sagala et al., 2024). Another advantage of the increasing quality of digital technology that continues to develop is a valuable transformation for conveying the message of Islamic (Riza, 2021).

The impact of globalization, marked by a flood of information in the cyber and digital era, has a significant and widespread influence on shaping public opinion in society (Ajusman et al., 2024). Misuse of technology to spread hoaxes and propaganda can significantly impact social life, even though it looks simple and easy to do (Baihaki, 2020). Negative actions on social media, such as provocation, blasphemy, and violence, often target vulnerable groups, such as those who belong to minority groups, whether religious, ethnic, or sexual orientation groups. This situation arises because freedom of expression is often misused in the digital democratic space (Fitria & Subakti, 2022).

According to Nafi (2018), the impact of hoaxes is very detrimental because they can form negative opinions that potentially threaten the nation's integrity. Political figures or activists often spread hoaxes through provocation, which triggers hatred and tension. The motives behind the spread of hoaxes vary, ranging from financial gain, ideological interests, and political agendas to hatred towards certain groups. These hoaxes are spread through various channels: conventional media, such as newspapers and television, and digital media, such as social media and news portals (Baihaki, 2020).

Currently, what is no less striking and common in society is the behavior of millennials and Generation Z, who were initially interactive but became passive after using gadgets so that effective communication no longer occurs (Zis et al., 2021). Social media such as Twitter, Instagram, Facebook, and the like, accompanied by various features such as like, share, tweet, and others, have become an important part of their lives for Indonesian people. However, the phenomenon of click activism reflects two conditions: first, those who use technology to expand their knowledge and strengthen their abilities, and second, those who are less proficient in technology, only follow trends, and become victims of the negative impacts of technology (Aksin, 2016). The occurrence of cyber law violations. Legal problems that often arise are

related to the transmission of information, communication, and electronic transactions, especially those related to evidence and legal actions taken through electronic media (Irawati et al., 2021).

For this reason, guidance is needed on applying and utilizing digital media to create healthy digital communication and lifestyle. Communication through social media must be carried out with good and careful ethics, which is in line with Islamic principles, which require spreading peace, using good words, and verifying information to prevent bad prejudice between users (Fathulloh, 2024). Ethics, in general, is a structured process that shapes individuals through moral understanding and guides behavior and norms in social life (Fathulloh, 2024). In the Islamic view, ethics, or morality, includes aspects of ethics and morality (Maslan et al., 2023).

In conveying and receiving information or content in the current digital era through various social networking platforms, several points need to be considered, including 1) Honest attitude, 2) Clarifying (tabayyun), 3) Maintaining politeness in conveying information or responding to information received, 4) Not revealing other people's disgrace (Maslan et al., 2023).

Therefore, it is necessary to have guidance from science, especially religious science. In Jujun S (2007: 231) Science has reached a level of progress that significantly affects human life. Science does not only cause the phenomenon of dehumanization but can potentially convert the essence of humanity itself. In other words, science is no longer just a tool for humans to achieve life goals; it can also design life goals themselves (Supriatna, 2019).

Islamic religious knowledge can be obtained through education in formal institutions or in Islamic boarding schools. Hamim (2014) wrote Al-Ghazali's opinion, which explains the meaning of education. According to him, education is an educator's effort to eliminate deviant behavior and replace it with commendable character qualities in students so that they are closer to Allah and achieve happiness in the world and also happiness in the hereafter (M. I. Firmansyah, 2019). Islamic sciences are sourced from the Qur'an and Sunnah, the Universe (Afaq), the Human Self (Anfus), and History (Qashash) (Mufid, 2013).

## **Literature Review**

Two previous studies discussed the concept of the relevance of religious knowledge in the digital era. "The Priority of Seeking Knowledge in an Islamic Perspective in Modern Life: Challenges, Opportunities, and the Influence of Technology in Character Formation in the Digital Era," the title of the study by Mardiya and Sofa (2025), is the first research reference that will be relied on. This study applies a qualitative approach using library research techniques. This study reviews the Islamic view on seeking knowledge in the digital age, highlighting technology's obstacles, potentials, and impacts on personality formation. In today's technological era, it provides ease in accessing knowledge through online platforms and offers more interactive learning methods. Technology, such as social media and educational applications, plays a role in shaping character through the spread of Islamic values

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that emphasize noble morals. The research findings show that despite major challenges, technology can strengthen education in science and morals if used wisely. This study also suggests the importance of combining technology and moral education to form a generation that is smart and equipped with good morals (Mardiya et al., 2025).

The second study is entitled "The Relevance of Islamic Education in the Digital Era in Navigating Modern Challenges". This study adopts a library research method combined with a qualitative research approach. The results of the research that has been conducted show that the era of globalization has had a major impact on Islamic education. First, with rapid technological advances, access to various information has become easier, but often, this information can be detrimental. The national education system in the midst of the globalization era pays close attention to value systems and philosophy. Second, the demands of globalization encourage the need for a qualified, educated, and skilled workforce as a top priority. Third, cooperation between parties in schools is very important. On the other hand, globalization also encourages international cooperation in the field of education (Wulan Sari et al., 2023)

This study shows similarities with the two previous studies, namely focusing on the relevance of religious knowledge in the digital era. The difference is that this research will examine the Al Gujurat letter verse 11, which regulates the modern generation's communication ethics. The formulation of the problem in this study is based on the relevance of religious knowledge in the digital era according to the guidance of the Qur'an for the modern generation.

### **Research Method**

This study uses a qualitative research method with descriptive analysis. According to Moleong (2005:6), qualitative research aims to understand the phenomena experienced by research subjects, such as behavior, perception, motivation, actions, and so on, in a comprehensive manner. This research was conducted with a descriptive approach, using words and language to describe events in a natural and specific context, utilizing various scientific methods (Fiantika et al., 2022). This research focuses on a general understanding of social phenomena, which aims to analyze the relevance of religious knowledge in the digital era of the Qur'an and Hadith guide for the modern generation.

In this study, data collection was obtained through library research. This study aims to solve problems through a critical and in-depth study of relevant library sources, which are sources of ideas or inspiration to generate new ideas (Sari, 2020). Researchers utilize various sources such as books, the internet, scientific works, and literature related to the relevance of religious knowledge in the digital era of the Qur'an guide for the modern generation. The researchers then study and conclude from the sources that have been collected.

## **Results and Discussion**

The development of media technology is currently crucial for urban communities. In the digital era, Indonesians are increasingly facilitating in accessing information quickly and efficiently. Media, as a means of conveying messages and signals has become an integral component of the communication process. Advances in communication media technology continue to progress rapidly, significantly impacting Indonesian people's daily lives (Setiawan et al., 2022).

Religious ethics are often considered to conflict with the comfort of social media users in a digital society. The application of religious ethics is seen as a threat to the freedom of modern traditions or is considered irrelevant to the times. The concept of halal in the media often seems paradoxical, as if it is not in line with the wishes of society. Meanwhile, modern cultural changes are the main guideline for personal ethics in using media. As a result, religion, especially Islam, is often marginalized and ignored in various (Setiawan et al., 2022).

Although the state has been present to regulate the orderly use of digital media through legal institutions, it has not been able to contribute much to the development of digitalization in society. The use of social media often gives rise to problems such as racism, sarcasm, and cyberbullying, where someone is attacked with rude comments, insults, or derogatory remarks, which harm the victim, even though it is done indirectly (Tsani et al., 2024). This problem arises due to the lack of boundaries in expressing opinions, although the ITE Law (Number 11 of 2008) has regulated this (Tampubolon & Siregar, 2022).

Allah SWT says in QS. Ali Imran verse 103: *"And hold fast all of you to the rope (religion) of Allah, and do not become divided and remember the favor of Allah upon you when you were enemies (in the days of ignorance), then Allah united your hearts, so that by His grace you became brothers, while (at that time) you were on the brink of the abyss of hell, then Allah saved you from there. Thus, Allah explains His verses to you so that you may be guided"*.

The content of the verse prohibits us from living in enmity; this must, of course, be applied to life in the real world and in cyberspace. This is proof that Islam does not like division (Putri et al., 2022).

Islam is in line with the development of science, knowledge, and even the latest technology, making it a relevant guide to life. As the greatest miracle, the Qur'an contains the values of science and technology, encouraging Muslims to seek knowledge and understand natural phenomena. Modern research reveals the numerical miracles of the Qur'an (i'jaz `adadiy) which strengthen the doctrine of monotheism. Science in Islam includes worldly and afterlife understanding, creating harmony between religion and science (Iryani, 2017).

Communication ethics require adjustment to shared norms influenced by cultural relativism, allowing for individual perspective differences. The principle of humanity is an important basis for uniting various views to reach an agreement. In social media, communication ethics are reflected through politeness, use of good language, non-provocative, respect for copyright, not spreading fake news, and relevant comments (Mutiah et al., 2019).

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In the Islamic perspective, communication is an important part of socializing. Many laws of communication ethics have been conveyed in Islam, one of which is the letter Al Hujurat verse 11,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْ أَسْمَاءِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ مِّنْهُمْ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ

This means, "O you who believe, let not a people make fun of another people (because) it may be that they (who are made fun of) are better than those (who make fun of) and neither should women ( make fun of) other women (because) it may be that the woman (who is being made fun of) is better than the woman (who is making fun of). Don't criticize each other or call each other bad names. The worst calling is (the calling of) being wicked after believing. Whoever does not repent, those are the wrongdoers. QS. Al Hujarat verse 11.

Surah Al Hujurat, especially verse 11, emphasizes the importance of maintaining communication ethics by avoiding speech that has the potential to hurt others. These verses of the Qur'an serve as moral guidelines and social controls in social interactions, including in cyberspace. Applying these values in public communication can be a solution to overcome problems such as cyberbullying, encourage the creation of harmonious and mutually respectful digital relationships, and strengthen unity and social integration in national life (Hemalia & Ronaydi, 2024).

Referring to the asbabul nuzul of the revelation of Surah Al Hujurat verse 11, there are six ethics in communicating and socializing, including: 1) Prohibition of mocking or making fun of fellow human beings, 2) Prohibition of criticizing each other, 3) Prohibition of calling with bad names or titles, 4) Prohibition of suspicion, 5) Prohibition of acts of finding fault with others, 6) Prohibition of gossiping about others (Lutfi, 2020). The interpretation of the application of communication ethics in the letter Al-Hujurat verse 11 is 1) The value of mutual respect between fellow human beings, 2) The value of *khusnuzon*, 3) The value of tolerance, 4) The value of monotheism (Sidik, 2020).

The behavior of netizens who comment negatively on social media is contrary to the teachings of the Qur'an, especially those contained in the letter Al Hujurat verse 11. This verse teaches all humans, both those of the same religion and those of different beliefs, to avoid acts of mocking, insulting, and criticizing each other. In the context of the digital world, actions such as cyberbullying should not exist. Netizens who engage in such behavior need to reflect the message in the letter Al Hujurat verse 11 by committing to creating an online atmosphere that supports and respects ethics in digital communication and focuses on activities that provide beneficial values for both oneself and others (Ayu & Zulfikar, 2024).

Moral education in Islam teaches peace and happiness in the world and the hereafter through noble behavior that emulates the Prophet Muhammad. In the letter Al Hujurat, verse 11 provides guidance not to insult, be prejudiced, or criticize, emphasizing that nobility is determined by piety, not wealth or position. In the modern era, moral education needs to adapt

to the development of the times, supported by prayer and research, to be able to face social challenges while adhering to the values of the Qur'an (D. Firmansyah & Suryana, 2022)

## **Conclusion**

The development of technology in the media sector has become an important need in supporting the activities of urban communities, but it has also raised ethical challenges in social media. Religious ethics, especially Islam, are often considered to conflict with modern traditions, even though the Qur'an, including QS. Al Hujurat, contained in verse 11, provides relevant guidelines for creating polite and harmonious communication. Islam teaches the prohibition of insulting, criticizing, or slandering, emphasizing values such as mutual respect, good intentions, and tolerance. Challenges such as cyberbullying, racism, and sarcasm on social media show the importance of implementing Islamic moral values in digital communication. Religious knowledge through Islamic religious education as an agent of change plays a strategic role in forming a generation with noble morals through exemplary behavior and moral teaching that is adaptive to the development of the times. Islam and the progress of science and technology encourage its people to understand natural phenomena and build harmony between religion and science. By adhering to the moral principles of the Qur'an, society can create a healthy digital space, support unity, and strengthen social integration to answer modern challenges without forgetting Islamic values.

## **Declaration of conflicting interest**

In writing this article, as a researcher, I am free from any form of interest or conflict, whether professionally, personally or financially, that may affect the objectivity of the research results. This research was conducted independently to contribute to education.

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