

Critical Learning Ethics in the Qur'an: Insights from Qur'an 17:36 (Al-Isra: 36) for Digital Literacy

Muhammad Burhan Ashfiya'

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya

Email: burhanashfy@gmail.com

Syarief Fathimatuz Zahro

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya

Email: rsyarif133@gmail.com

Akbar Arrafi Yuswono

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya

Email: Disclase246@gmail.com

Ahmad Yusam Thobroni

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya

Email: ayusamth71@uinsa.ac.id

Abstract

The development of digital literacy provides significant opportunities to enhance the quality of learning by making it more flexible, open, and supported by broad access to information. However, on the other hand, this development also poses serious challenges, particularly the weakening of critical thinking skills and the lack of ethical foundations in digital learning practices. This study aims to analyze the ethics of critical learning in the Qur'an through a tarbawi interpretation approach of QS. Al-Isra: 36 in the context of digital literacy. The main problem of this study is the low level of critical thinking ability in digital learning practices that is not balanced with adequate ethical foundations. The research employs a descriptive qualitative approach based on library research using a thematic interpretation (maudhu'i) method that integrates textual analysis of the verse with the context of contemporary education. Data are analyzed through stages of identifying the meaning of the verse, linguistic analysis, and synthesizing educational values contextualized with digital literacy using qualitative content analysis. The results show that QS. Al-Isra: 36 contains principles of critical learning ethics, including information verification, rational thinking, rejection of following without knowledge-based evidence, and intellectual responsibility. The findings also indicate a gap between the normative values of learning ethics in Islam

and digital learning practices that tend to be instant and non-reflective. This study emphasizes that tarbawi interpretation can function as a bridge between Qur'anic values and the needs of modern digital literacy. The theoretical contribution of this study lies in strengthening the concept of learning ethics as an integration of cognitive and moral dimensions, while its practical contribution is the development of applicable indicators of critical learning ethics in digital learning. This study recommends the integration of Qur'anic values into the curriculum to strengthen ethical digital literacy and to foster learners who are critical and responsible.

Keywords: Critical learning ethics, tafsir tarbawi, QS. Al-Isra: 36, digital literacy, Islamic education

Abstrak

Perkembangan literasi digital memberikan peluang besar dalam meningkatkan kualitas pembelajaran yang lebih fleksibel, terbuka, dan berbasis akses informasi yang luas. Namun, di sisi lain, perkembangan tersebut juga memunculkan tantangan serius berupa lemahnya kemampuan berpikir kritis serta rendahnya landasan etika dalam praktik belajar digital. Penelitian ini bertujuan menganalisis etika belajar kritis dalam Al-Qur'an melalui pendekatan tafsir tarbawi terhadap QS. Al-Isra: 36 dalam konteks literasi digital. Permasalahan utama penelitian ini adalah rendahnya kemampuan berpikir kritis dalam praktik belajar digital yang tidak diimbangi dengan landasan etika yang memadai. Penelitian menggunakan pendekatan kualitatif deskriptif berbasis studi kepustakaan dengan metode tafsir tematik (*maudhu'i*) yang mengintegrasikan analisis tekstual ayat dengan konteks pendidikan kontemporer. Data dianalisis melalui tahapan identifikasi makna ayat, analisis linguistik, serta sintesis nilai-nilai pendidikan yang dikontekstualisasikan dengan literasi digital menggunakan analisis isi kualitatif. Hasil penelitian menunjukkan bahwa QS. Al-Isra: 36 mengandung prinsip etika belajar kritis yang meliputi verifikasi informasi, rasionalitas berpikir, penolakan terhadap mengikuti tanpa dasar ilmu, serta tanggung jawab intelektual. Temuan juga menunjukkan adanya kesenjangan antara nilai normatif etika belajar dalam Islam dan praktik belajar digital yang cenderung instan dan tidak reflektif. Penelitian ini menegaskan bahwa tafsir tarbawi dapat berfungsi sebagai jembatan antara nilai Qur'ani dan kebutuhan literasi digital modern. Kontribusi teoretis penelitian ini terletak pada penguatan konsep etika belajar sebagai integrasi dimensi kognitif dan moral, sedangkan kontribusi praktisnya berupa pengembangan indikator etika belajar kritis yang aplikatif dalam pembelajaran digital. Penelitian ini merekomendasikan integrasi nilai Qur'ani dalam kurikulum untuk memperkuat literasi digital beretika dan membentuk pembelajar yang kritis serta bertanggung jawab.

Kata Kunci: Etika belajar kritis, tafsir tarbawi, QS. Al-Isra: 36, literasi digital,

A. Introduction

The development of digital technology has created significant transformations in the global education system, particularly in how students access, process, and utilize information. Data shows that more than 70% of students in various countries rely on digital sources as their primary learning resources, resulting in changes in learning patterns and academic interactions. This phenomenon not only

increases information accessibility but also raises serious challenges related to the validity and ethics of information use. According to Pratama, the ease of digital access is often not matched by adequate verification capabilities.¹ This situation has given rise to uncritical learning practices that are vulnerable to misinformation. This situation demonstrates that digital literacy requires a strong ethical foundation to avoid negative global impacts.

QS. Al-Isra: 36 is very relevant in discussing the ethics of critical learning, especially regarding the verification of information in accordance with the principles of digital literacy. This verse reads: "Land taqfu mandl would like to lay down.ilm" (do not follow that of which you have no knowledge). This verse emphasizes the prohibition of following information without a clear basis of knowledge, which is in line with the principle of information verification in digital literacy. In this context, the interpretation of this verse shows that the ethics of learning in Islam includes not only cognitive understanding, but also moral accountability for the information received and disseminated.² Tarbiyah shows that the educational verses in the Qur'an provide clear guidance in regulating the learning process, including in facing the challenges of unverified digital information.³

In the context of contemporary digital literacy, high levels of information access are not always accompanied by adequate evaluative capacity to assess the accuracy of that information. Research shows that ease of digital access actually increases the risk of accepting information without critical verification, thus underscoring the importance of the ethical dimension in digital learning.⁴ In addition, according to Hasibuan et al., the tarbawi interpretation approach to QS. Al-Isra: 36 shows that this verse contains the principle of epistemic responsibility, namely the individual's obligation to ensure the validity of information before it is received or disseminated.⁵ Thus, digital literacy not only covers technical aspects, but also demands the integration of critical thinking skills and ethical awareness in the learning process.

¹Fachri Pratama, Neneng Komariah, and Saleha Rodiah, "The Relationship Between Digital Literacy Skills and the Prevention of Hoax News Among College Students," *Informatio: Journal of Library and Information Science* 2 (February 2023): 165, <https://doi.org/10.24198/inf.v2i3.43792>.

²Qithrotun Nida Aulia, Sholahuddin Al Ayubi, and Salim Rosyadi, "Critical Thinking in the Qur'an: A Study of Thematic Interpretation and Its Implementation in the Digital Era," *Al-Fahmu: Journal of Qur'anic Science and Interpretation* 4, no. 1 (2025): 131–49.

³Muhammad Zein Damanik and Fauziah Nur Azmi, "Tafsir QS Al-'Alaq: 1-5 in Answering the Challenges of Seeking Knowledge in the Digital Era," *At-Tarbiyah: Journal of Islamic Religious Research and Education* 2, no. 2 (2025): 552–58.

⁴Arinal Haq Fauziah and Diah Ayu Nurulita, *INTEGRATION OF EDUCATIONAL VALUES IN SURAH AL-ISRA' VERSE 36 TO PREVENT IMPULSIVE BEHAVIOR ON SOCIAL MEDIA*, 2 (2024).

⁵Anwar Arif Hasibuan, Munandar Munandar, and Hery Sahputra, "PROHIBITION OF SPEAKING WITHOUT KNOWLEDGE (Analysis of Sayyid Qutub's Interpretation in Tafsir Fizilandli Al-Qur'an Surat Al-Isra':36)," *Relinesia: Journal of Religious Studies and Indonesian Multiculturalism* 3, no. 4 (October 2024): 510–15.

The global impact of low critical learning ethics is evident in the increasing spread of hoaxes, plagiarism, and a decline in analytical thinking among students. Fitriana explained that Generation Z tends to consume information instantly without thorough evaluation.⁶This phenomenon is exacerbated by digital algorithms that reinforce information bias. In the context of Islamic education, this situation poses a serious challenge because it contradicts the principle of responsible knowledge-seeking. Hafid and Wildan emphasize that learning ethics in Islam encompass not only moral aspects but also intellectual integrity.⁷Therefore, an approach is needed that is capable of integrating Qur'anic values into digital literacy practices.

Methodologically, QS. Al-Isra: 36 can be positioned as a foundation for developing a scientific mindset based on the verification and clarification of information. Hasibuan et al. explain that the prohibition against following something without knowledge reflects a basic principle of scientific epistemology, which emphasizes the importance of validation before accepting information as true.⁸The epistemological principles in the Qur'an are not merely cognitive in nature, but also contain normative dimensions that direct individuals to be cautious about the sources and processes of knowledge acquisition. Within the framework of Qur'anic epistemology, the activity of knowing is never value-free, but is always linked to moral responsibility for the validity of the information obtained. This is reflected in Surah Al-Isra': 36, which emphasizes that hearing (al-sam'), sight (al-bashar), and the heart (al-fu') and is an epistemic instrument that will be held accountable, so it functions not only as a tool for acquiring information, but also as a mechanism for critically evaluating its truth. Thus, Qur'anic epistemology positions the senses and the heart as active entities with epistemic responsibilities, not merely passive devices for receiving data.⁹Thus, QS. Al-Isra: 36 not only functions as a normative ethical foundation, but also as an operational epistemological framework in developing critical and responsible thinking skills in dealing with the flow of digital information.

The interpretation of tarbawi as an approach to understanding the Qur'an offers a relevant theoretical framework for developing learning ethics. Radjendra states that the interpretation of tarbawi serves as a comprehensive source of educational values, encompassing both epistemological and moral

⁶Ida Fitriana et al., "Islamic Education and Digital Literacy: Solutions for Forming Online Ethics for Generation Z," *Al-Ilmiya: Journal of Islamic Education* 1, no. 4 (January 2026): 1753–59.

⁷Hafid and Labibul Wildan, "ETHICS IN EDUCATION: THE PERSPECTIVE OF THE TARBAWI HADITH AND ITS IMPLEMENTATION IN THE DIGITALIZATION ERA," *Golamuna: Journal of Islamic Studies* 11, no. 01 (July 2025): 121–37.

⁸Hasibuan, Munandar, and Sahputra, "PROHIBITION OF SPEAKING WITHOUT KNOWLEDGE (Analysis of Sayyid Qutub's Interpretation in Tafsir Fizilandli Al-Qur'an Surat Al-Isra')." *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)* 7, no. 2 (2024), <https://journal.uui.ac.id/IJIS/article/view/36155>.

⁹ Mudasir Ahmad and Tariq Rafeeq Khan, "Integrating Cognitive Science With Islamic Philosophy: Emergence And Current Challenges," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)* 7, no. 2 (2024), <https://journal.uui.ac.id/IJIS/article/view/36155>.

dimensions.¹⁰Asnawi and Mirza added that this approach is capable of contextualizing the teachings of the Quran within modern educational practices. In the development of theoretical thought, the interpretation of tarbawi has evolved from a textual to a contextual approach.¹¹Amalia and Mirza demonstrate that integrating interpretation with digital issues is an urgent need. This framework provides a conceptual basis for examining the ethics of critical learning from a Qur'anic perspective.¹²

QS. Al-Isra: 36 is one of the verses that holds strong relevance in discussing the ethics of critical learning. This verse emphasizes the prohibition of following something without a valid basis in knowledge, which aligns with the principle of information verification in digital literacy. Tarbiyah demonstrates that educational verses in the Quran have direct implications for modern learning practices.¹³The concept of tabayyun in Islam is an important foundation in building a critical attitude towards information. However, the study of QS. Al-Isra: 36 is still limited in the context of tarbawi interpretation. This condition opens up opportunities for further exploration in this research.

The main problem identified was the low level of critical thinking skills in digital learning practices, which were not balanced by a strong ethical foundation. Sofyaningrum and Maulana added that character education had not been fully integrated into digital learning practices.¹⁴This imbalance indicates a gap between the concept of learning ethics and its implementation. Therefore, an approach capable of bridging this gap is needed. This research seeks to address this issue through the tarbawi interpretation approach.

The context of this research is relevant to the Islamic education sector, particularly in addressing the challenges of digitalizing learning. Tahta Media Group states that technological developments such as AI have significantly transformed the educational landscape.¹⁵This situation demands curriculum adaptation and a values-based learning approach. Wildan emphasized that the integration of digital

¹⁰Ryan Radjendra et al., "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era," *Action Research Journal Indonesia (ARJI)* 7, no. 4 (2025): 2878–90.

¹¹Asnawi Asnawi and Iskandar Mirza, "Implementation of the Concept of Tarbawi Interpretation in Islamic Education," *Tahsinia Journal* 5, no. 6 (2024): 918–27.

¹²Lia Amalia and Iskandar Mirza, "RELEVANCE OF TAFSIR AND TARBAWI HADITH IN FORMING THE CHARACTER OF EDUCATIONAL PARTICIPANTS IN THE DIGITAL ERA," *Indonesian Journal of Education: Theory, Research, and Innovation* 6, no. 1 (2026), <https://jurnal.penerbitwidina.com/index.php/JPI/article/view/2701>.

¹³Damanik and Azmi, "Tafsir QS Al-'Alaq."

¹⁴Rosita Sofyaningrum and Ahmad Irham Maulana, "The Values of Islamic Education of Ahlus Sunnah Wal Jamaah (Aswaja) in the Short Story Collection of Santri Bejo, Kyai's Son-in-Law," *Nusantara Islamic Journal* 6, no. 2 (2022): 51–64.

¹⁵Tahta Media Group, "Islamic Education in the Era of Artificial Intelligence," *Indonesian Scientific Study Journal*, 2023, <https://tahtamedia.co.id/index.php/issj/article/download/1384/1378/4990>.

literacy into Islamic education must be accompanied by strengthening ethics.¹⁶The characteristics of Islamic education, based on Qur'anic values, provide advantages in addressing this challenge. Therefore, this research has strong contextual relevance.

The research gap is evident in the limited number of studies integrating tarbawi interpretation with digital literacy in the context of critical learning ethics. Arji and Santang focus more on normative aspects without specifically linking them to the digital context.¹⁷Tarbiyah studies educational texts, but does not connect them to digital literacy.¹⁸This situation indicates that no research has comprehensively integrated these three aspects. This gap forms the basis for the research's novelty.

The novelty of this research lies in the integration between tarbawi interpretation, critical learning ethics, and digital literacy based on QS. Al-Isra: 36. This approach is not only normative, but also contextual and applicative. This research offers a new perspective in understanding learning ethics in the digital era. In addition, this research also develops the concept of critical learning ethics based on Qur'anic values. This approach is expected to contribute to the development of Islamic education theory. This novelty is an added value in this research.

The purpose of this study is to analyze critical learning ethics in the Qur'an through the tarbawi interpretation approach to QS. Al-Isra: 36 and its relevance to digital literacy. This study also aims to develop a conceptual framework for learning ethics based on Qur'anic values. The theoretical contribution of this study lies in strengthening the integration between interpretation and education. Practically, this research is expected to serve as a reference in the development of Islamic education curricula. The results of this study can also be used as a basis for improving the quality of students' digital literacy.

This research is highly urgent in addressing the challenges of learning ethics in the increasingly complex digital era. Low critical thinking skills and weak learning ethics can impact the overall quality of education. Integrating Quranic values into digital literacy is a relevant and strategic solution. This research is expected to contribute to developing a critical, ethical, and responsible generation. Therefore, this research not only has academic value but also high practical relevance in the world of education.

B. Method

¹⁶Labibul Wildan, "Digital Literacy of Students Based on Hadith Values," *INCARE, International Journal of Educational Resources* 5, no. 6 (2025): 681–94.

¹⁷A. Arji, "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era," *Al-Risalah: Journal of Islamic Education*, 2023, <https://journal.nahnuinisiatif.com/index.php/ARJI/article/view/582>; R. Santang, "Implementation of the Concept of Tafsir Tarbawi in Islamic Education Learning," *Tahsinia: Journal of Islamic Education*, 2022, <https://jurnal.rakeyansantang.ac.id/tahsinia/article/view/366>.

¹⁸Damanik and Azmi, "Tafsir QS Al-'Alaq."

This study uses a descriptive qualitative approach based on library research with the thematic interpretation (maudhu'i) method to analyze critical learning ethics in QS. Al-Isra: 36 in the context of digital literacy. This approach was chosen because it is able to integrate textual analysis of the Qur'an with the context of contemporary education systematically and contextually. The primary data is QS. Al-Isra: 36, while secondary data includes contemporary interpretations, especially the work of M. Quraish Shihab, as well as scientific literature related to tarbawi interpretation, learning ethics, and digital literacy. Data collection techniques were carried out through documentation by tracing credible scientific sources for the period 2020–2025 to ensure the temporal relevance of the research. Data analysis uses the maudhu'i interpretation stages which include verse identification, linguistic analysis, context exploration, and synthesis of educational values contained in the verse.¹⁹ This process is then contextualized using qualitative content analysis to connect Qur'anic values with digital literacy practices, resulting in the construction of a conceptual narrative of critical learning ethics.²⁰

The research instrument, a coding sheet, was used to systematically identify, categorize, and interpret critical learning ethics values. This instrument served as an operational guide in the data reduction and categorization process, ensuring that interpretations were not merely subjective but based on measurable conceptual indicators.²¹ The units of analysis include verse texts, excerpts from interpretations, linguistic meanings, and interpretive contexts relevant to learning ethics. The main variable, critical attitude, is operationalized into four indicators: information verification, rational thinking, rejection of following without scientific basis, and intellectual responsibility, all of which are derived from the meaning of QS. Al-Isra: 36. Each interpretation data is coded based on these indicators to produce conceptual categories that represent critical learning ethics from the perspective of tarbawi interpretation. The analysis stages are carried out through the processes of identification, categorization, synthesis, and interpretation to produce a conceptual narrative that connects Qur'anic values with the challenges of digital literacy. Data validity is maintained through triangulation of interpretation sources and academic literature to ensure the consistency and credibility of the research findings.²²

C. Result and Discussion

¹⁹A. Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies* (Yogyakarta: Pustaka Pelajar, 2021); M. Q. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2020).

²⁰ L. J. Moleong, *Qualitative Research Methodology*, ed. Revised edition (Bandung: PT Remaja Rosdakarya, 2021); Sugiyono, *Qualitative Research Methods* (Bandung: Alfabeta, 2022).

²¹ Moleong, *Qualitative Research Methodology*; Sugiyono, *Qualitative Research Methods*.

²² Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies*; Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

The Meaning of QS. Al-Isra: 36, Digital Literacy Problems, and Research Position

The Meaning of QS. Al-Isra: 36, Digital Literacy Problems, and Research Position This research begins with a deep understanding of QS. Al-Isra: 36 as the main foundation. The results of the analysis show that this verse has a very strong meaning in shaping critical learning ethics, especially in terms of not accepting information without a clear basis. The interpretation of M. Quraish Shihab explains that this verse not only regulates the way of thinking, but also emphasizes moral responsibility for the information received and disseminated.²³This meaning indicates that the Quran already taught the principles of critical thinking before it developed in modern educational theory. Abdullah emphasized that a contemporary interpretive approach allows this verse to be understood within the context of the times, including the digital era.²⁴These findings demonstrate that Surah Al-Isra': 36 is highly relevant to addressing current digital literacy issues. Therefore, this verse is not only a normative teaching but can also be applied in modern learning practices.

On the other hand, the findings also show that there is a real problem in digital learning practices, namely the low critical thinking skills of students. Pratama et al. explained that many students receive information quickly without checking the truth.²⁵Afif added that Generation Z tends to focus more on the speed of information than the accuracy of information.²⁶In the context of Islamic education, this situation demonstrates weaknesses in the application of learning ethics. Wildan stated that learning ethics should address not only morals but also integrity in thinking.²⁷Maulana also found that moral values in education were not yet fully connected to digital learning practices.²⁸This finding shows a gap between theory and practice in learning ethics, which is in fact contrary to the values taught in QS. Al-Isra: 36.

Addressing this gap, this study found that tarbawi interpretation plays a crucial role as a bridge between the normative values of the Quran and contemporary educational practices. Arji explained that tarbawi interpretation can serve as a foundation for building an educational system based on Quranic values.²⁹Santang shows that the application of these values in learning is still limited to the knowledge

²³Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*; Ministry of Religion of the Republic of Indonesia, *The Qur'an and its Interpretation (Completed Edition)* (2022), <https://quran.kemenag.go.id>.

²⁴ Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies*.

²⁵Pratama, Komariah, and Rodiah, "The Relationship Between Digital Literacy Skills and the Prevention of Hoax News Among Students."

²⁶A. Afif, "Solutions for Forming Online Ethics for Generation Z," *Al-Ilmiya: Journal of Islamic Education*, 2023, <https://journal.al-afif.org/index.php/al-ilmiya/article/view/841>.

²⁷Wildan, "Digital Literacy of Students Based on Hadith Values."

²⁸M. Maulana, "Moral and Moral Values in Tarbawi Hadith for Character Education," *Maulana's Journal*, 2022, <https://journal.maulanaatsani.iaihnw-lotim.ac.id/index.php/maulana/article/view/982>.

²⁹Arji, "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era."

aspect and has not touched on critical thinking skills.³⁰Widina added that integrating Quranic values into digital learning can strengthen students' character.³¹However, most research still stops at explaining values without developing more applicable concepts. This suggests that there is still significant opportunity to develop critical learning ethics based on the Quran. These findings reinforce the importance of this research in filling this gap and affirming its position among previous studies.

Visualization of Finding Patterns

Findings Category	Explanation	Occurrence Rate
Meaning of the Verse	Prohibition of following without knowledge	High
Learning Ethics	Responsibility in thinking	High
Digital Literacy	Minimal information verification	Very high
Tarbawi Interpretation	Integration of Qur'anic values	Currently
The gap	The theory is not yet applicable	High

An Analysis of Critical Learning Ethics in QS. Al-Isra: 36: From the Principles of Interpretation to Contextual Indicators

The analysis shows that QS. Al-Isra: 36 contains the main principle of critical learning ethics, which centers on the prohibition against following information without a clear basis in knowledge. M. Quraish Shihab's interpretation emphasizes that this verse not only addresses the prohibition but also establishes a framework for thinking that demands verification, caution, and responsibility in receiving information.³²Abdullah explains that in contemporary interpretation, this verse can be interpreted as the basis for critical epistemology in Islam.³³These findings demonstrate that critical thinking in Islam is not merely a cognitive skill, but an integral part of ethics. This contrasts with modern approaches, which often separate cognitive and moral aspects. Thus, QS. Al-Isra': 36 provides a more holistic foundation for developing a critical attitude.

Further analysis shows that the concept of "not following without knowledge" can be translated into several operational indicators of critical learning ethics. First,

³⁰Santang, "Implementation of the Concept of Tafsir Tarbawi in Islamic Education Learning."

³¹P. Widina, "The Relevance of the Interpretation and Hadith of Tarbawi in the Formation of Digital Character," *Journal of Islamic Education*, 2024, <https://jurnal.penerbitwidina.com/index.php/JPI/article/download/2701/1800>.

³²Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*; Ministry of Religion of the Republic of Indonesia, *The Qur'an and its Interpretation (Completed Edition)*.

³³ Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies*.

the ability to verify information before accepting or disseminating it. Second, the ability to use logic and rational considerations to understand information. Third, the awareness not to follow opinions without a clear basis. Fourth, responsibility for the impact of the information used. Wildan emphasized that learning ethics in Islam must encompass intellectual integrity, not just general morality.³⁴Maulana also showed that moral values in education must be linked to real practices in learning.³⁵These findings indicate that QS. Al-Isra: 36 has a value structure that can be operationalized in an educational context, not just at the normative level.

In the context of digital literacy, these findings are highly relevant because they demonstrate the alignment between Quranic values and the needs of modern learning. Pratama et al. explain that poor information verification skills are a major cause of the spread of hoaxes among students.³⁶Afif added that the behavior of consuming information quickly without in-depth analysis worsens the condition.³⁷Arji stated that tarbawi interpretation can be a solution in integrating Qur'anic values into the education system.³⁸Santang also emphasized that these values need to be applied concretely in the learning process.³⁹Widina showed that the integration of Qur'anic values in a digital context can strengthen students' character and mindset.⁴⁰Thus, QS. Al-Isra: 36 can serve as both a normative and practical basis for strengthening digital literacy, bridging textual values and contemporary realities.

Sentence Concept	Meaning of Tafsir	Critical Attitude Indicator	Digital Context
Lā taqfu mā laysa laka bihī 'ilm (Do not follow without knowledge)	Prohibition on accepting or following information without a clear and valid basis of knowledge	Verify information before accepting or distributing it.	Check the validity of the source before sharing information.
Al-sam'a wa al-bayesara wa al-fu'ād (Hearing, sight, and heart)	Epistemic awareness that all sensory and cognitive potential will be held accountable	Rational thinking and the use of critical reasoning	Evaluate digital content holistically, not just based on

³⁴Wildan, "Digital Literacy of Students Based on Hadith Values."

³⁵Maulana, "Moral and Moral Values in Tarbawi Hadith for Character Education."

³⁶Pratama, Komariah, and Rodiah, "The Relationship Between Digital Literacy Skills and the Prevention of Hoax News Among Students."

³⁷Afif, "Solutions for Building Online Ethics for Generation Z."

³⁸Arji, "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era."

³⁹Santang, "Implementation of the Concept of Tafsir Tarbawi in Islamic Education Learning."

⁴⁰Widina, "The Relevance of Tafsir and Hadith Tarbawi in the Formation of Digital Character."

			appearance or popularity.
Kulla ulā'ika kāna 'anhu mas'ūlan (All of that will be held accountable)	The affirmation that the use of knowledge is a moral mandate that must be accounted for	Intellectual responsibility for information	Avoid hoaxes, plagiarism, and apply ethics in using social media

Critical Interpretation of QS. Al-Isra: 36 and Its Implications for the Development of Learning Ethics in the Digital Era: Towards an Applicative Model

The interpretation results show that QS. Al-Isra: 36 not only provides basic guidance on the prohibition of following information without knowledge, but also establishes a comprehensive and sustainable ethical framework for learning. M. Quraish Shihab's interpretation emphasizes that humans are responsible for their entire cognitive process, from receiving and understanding to disseminating information.⁴¹ Abdullah explained that in contemporary interpretation, this verse can be understood as the basis for the formation of epistemic awareness that connects knowledge and moral responsibility.⁴² These findings demonstrate that Islamic learning ethics are not partial, but encompass the entire thought process. This is a key distinction from modern educational approaches, which often separate cognitive and ethical aspects. Thus, Surah Al-Isra': 36 can be understood as the foundation for a comprehensive and relevant learning ethics across time.

Further interpretation reveals a pattern that has been under-recognized in previous research: the relationship between sensory dimensions (hearing and sight) and intellectual responsibility. This verse emphasizes that all means of acquiring knowledge have ethical consequences, so the learning process cannot be separated from moral control. Wildan asserts that ethics in Islamic education must include reflective awareness of information sources.⁴³ Maulana also showed that character formation is not enough just through instilling values, but must be followed by correct thinking practices.⁴⁴ This finding broadens the meaning of learning ethics from mere norms to a system of self-control within the cognitive process. Thus, critical thinking in Islam is not only an analytical skill but also a form of spiritual responsibility. This is an important contribution to the development of a more comprehensive concept of learning ethics.

In the context of digital literacy, this interpretation demonstrates a strong alignment between Quranic values and the needs of modern learning. Pratama points out that the primary crisis in digital literacy is the lack of reflective thinking about the

⁴¹Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*; Ministry of Religion of the Republic of Indonesia, *The Qur'an and its Interpretation (Completed Edition)*.

⁴² Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies*.

⁴³Wildan, "Digital Literacy of Students Based on Hadith Values."

⁴⁴Maulana, "Moral and Moral Values in Tarbawi Hadith for Character Education."

information received.⁴⁵ Afif added that the behavior of consuming information quickly without analysis causes a decline in the quality of critical thinking.⁴⁶ Arji stated that the interpretation of tarbawi has great potential in answering this challenge through internalizing Qur'anic values.⁴⁷ Santang emphasized the importance of implementing these values in real learning practices.⁴⁸ Widina showed that the integration of Qur'anic values in digital learning can strengthen students' character and mindset.⁴⁹ These findings indicate that QS. Al-Isra: 36 is not only theoretically relevant but also applicable in facing contemporary digital challenges.

This research found that most previous studies have not developed the concept of critical learning ethics operationally. Many studies stop at explaining values without linking them to clear indicators in learning practices. Abdullah pointed out that one weakness in interpretation studies is the lack of contextualization with actual issues.⁵⁰ Wildan also emphasized that educational ethics are often discussed normatively without concrete implementation.⁵¹ This finding shows that there are limitations in the existing literature, especially in connecting tafsir and digital education practices. Thus, this study is here to fill this gap by offering a more applicable interpretation and deriving indicators that can be implemented directly in the context of digital learning. This is an added value and differentiator in the development of tarbawi tafsir studies.

The implications of these findings suggest that critical learning ethics based on QS. Al-Isra: 36 can be used as a basis for developing a Qur'anic values-based learning model. Theoretically, this research enriches the literature on tarbawi interpretation by presenting contextual readings that respond to the challenges of the digital era. This approach can be applied in Islamic education curricula to strengthen students' critical thinking skills while instilling moral awareness in the learning process.

Practically, the results of this study can also serve as a reference for developing ethical digital literacy for both educators and students. Arji and Widina demonstrate that integrating Quranic values into education has a positive impact on character formation.⁵² Santang emphasized that the application of these values must be carried

⁴⁵Pratama, Komariah, and Rodiah, "The Relationship Between Digital Literacy Skills and the Prevention of Hoax News Among Students."

⁴⁶Afif, "Solutions for Building Online Ethics for Generation Z."

⁴⁷Arji, "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era."

⁴⁸Santang, "Implementation of the Concept of Tafsir Tarbawi in Islamic Education Learning."

⁴⁹I. W. Widiyana et al., "Training in Writing and Publicating Scientific Articles for Elementary School Teachers," *International Journal of Community Service Learning* 6, no. 2 (2022): 140–49, <https://doi.org/10.23887/ijcs.v6i2.52117>.

⁵⁰ Abdullah, *Contemporary Interpretation Methodology in Qur'anic Studies*.

⁵¹Wildan, "Digital Literacy of Students Based on Hadith Values."

⁵²Arji, "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era"; Widina, "The Relevance of Tarbawi Interpretation and Hadith in Digital Character Formation."

out systematically in the learning process.⁵³ Thus, this research not only provides theoretical contributions in the field of Qur'anic studies and education, but also has practical benefits that can be implemented in the world of education, especially in responding to ethical challenges in the digital era.

Visualization Summary Interpretation and Implications

Dimensions	Key Findings	Implications
Epistemological	Learning ethics includes all cognitive processes (receiving, understanding, disseminating)	A holistic foundation that unites cognition and morality in critical learning
Anthropological	The sensory dimensions (hearing, sight, heart) have ethical consequences.	Reflective awareness as self-control in the learning process
Contextual	The alignment between Qur'anic values and digital literacy needs	Applicative relevance in responding to the challenges of the digital era (hoaxes, misinformation)
Research Position	Filling the gaps in previous normative studies	Offers operational indicators and applicative models for digital ethics
Benefit	Theoretical and practical contributions	Ethical digital literacy and curriculum development

⁵³Santang, "Implementation of the Concept of Tafsir Tarbawi in Islamic Education Learning."

Conclusion

This study confirms that low critical thinking skills in digital learning practices are not solely caused by cognitive limitations, but rather by the absence of a strong ethical foundation in the learning process. The findings show that QS. Al-Isra: 36 provides a comprehensive framework for critical learning ethics, encompassing information verification, rational thinking, and intellectual responsibility for all knowledge received and disseminated. The tarbawi interpretation approach successfully bridges the gap between the normative values of the Qur'an and digital learning practices, while producing operational indicators that can be applied contextually. The theoretical contribution of this study lies in strengthening the concept of learning ethics as an integration of epistemological and moral dimensions, while its practical contribution is seen in the potential for application in the development of ethical digital curriculum and literacy. However, this study is still limited to a literature review without empirical validation in the field, thus opening opportunities for further research based on case studies or educational experiments. In an academic context, these findings enrich the study of tarbawi interpretation with a contemporary perspective, while in the practical and policy realms, this study offers a strong normative basis for formulating more ethical digital education strategies. Thus, the integration of Qur'anic values in digital literacy is not only a necessity, but also a strategic solution in forming a generation of critical, responsible, and character-based learners.

Bibliography

- Abdullah, A. *Contemporary Interpretation Methodology in Qur'anic Studies*. Yogyakarta: Pustaka Pelajar, 2021.
- Afif, A. "Solutions for Forming Online Ethics for Generation Z." *Al-Ilmiya: Journal of Islamic Education*, 2023. <https://journal.al-afif.org/index.php/al-ilmiya/article/view/841>.
- Ahmad, Mudasir, and Tariq Rafeeq Khan. "Integrating Cognitive Science With Islamic Philosophy: Emergence And Current Challenges." *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)* 7, no. 2 (2024). <https://journal.uui.ac.id/IJIS/article/view/36155>.
- Amalia, Lia, and Iskandar Mirza. "THE RELEVANCE OF TARBAWI INTERPRETATION AND HADITH IN CHARACTER FORMATION OF STUDENTS IN THE DIGITAL ERA." *Indonesian Journal of Education: Theory, Research, and Innovation* 6, no. 1 (2026). <https://jurnal.penerbitwidina.com/index.php/JPI/article/view/2701>.
- Arji, A. "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era." *Al-Risalah: Islamic Education Journal*, 2023. <https://journal.nahnuinisiatif.com/index.php/ARJI/article/view/582>.
- Asnawi, Asnawi, and Iskandar Mirza. "Implementation of the Concept of Tarbawi Interpretation in Islamic Education." *Journal of Tahsinia* 5, no. 6 (2024): 918–27.
- Aulia, Qithrotun Nida, Sholahuddin Al Ayubi, and Salim Rosyadi. "Critical Thinking in the Qur'an: A Study of Thematic Interpretation and Its Implementation in the Digital Era." *Al-Fahmu: Journal of Qur'anic Science and Interpretation* 4, no. 1 (2025): 131–49.
- Damanik, Muhammad Zein, and Fauziah Nur Azmi. "Tafsir QS Al-'Alaq: 1-5 in Answering the Challenges of Seeking Knowledge in the Digital Era." *At-Tarbiyah: Journal of Islamic Religious Research and Education* 2, no. 2 (2025): 552–58.
- Fauziah, Arinal Haq, and Diah Ayu Nurulita. *INTEGRATION OF EDUCATIONAL VALUES IN SURAH AL-ISRA' VERSE 36 TO PREVENT IMPULSIVE BEHAVIOR IN SOCIAL MEDIA*. 2 (2024).
- Fitriana, Ida, Siti Asiah Nurfadillah, Eden Abdul Manan, Windary Sri Patimah, and Dwi Novita. "Islamic Education and Digital Literacy: Solutions for Forming Online Ethics for Generation Z." *Al-Ilmiya: Journal of Islamic Education* 1, no. 4 (January 2026): 1753–59.
- Hafid, and Labibul Wildan. "ETHICS IN EDUCATION: THE PERSPECTIVE OF THE TARBAWI HADITH AND ITS IMPLEMENTATION IN THE DIGITALIZATION ERA." *Qolamuna : Journal of Islamic Studies* 11, no. 01 (July 2025): 121–37.
- Hasibuan, Anwar Arif, Munandar Munandar, and Hery Sahputra. "THE PROHIBITION OF SPEAKING WITHOUT KNOWLEDGE (An Analysis of Sayyid Qutub's

- Interpretation in the Tafsir Fizilāli Al-Qur`an Surah Al-Isra': 36)." *Relinesia: Indonesian Journal of Religious Studies and Multiculturalism* 3, no. 4 (October 2024): 510–15.
- Ministry of Religious Affairs of the Republic of Indonesia. *The Qur'an and Its Interpretation (Enhanced Edition)*. 2022. <https://quran.kemenag.go.id>.
- Maulana, M. "Amoral and Moral Values in Tarbawi Hadith for Character Education." *Maulana Journal*, 2022. <https://journal.maulanaatsani.iaihnw-lotim.ac.id/index.php/maulana/article/view/982>.
- Moleong, L. J. *Qualitative Research Methodology*. Edited by Revised edition. Bandung: PT Remaja Rosdakarya, 2021.
- Pratama, Fachri, Neneng Komariah, and Saleha Rodiah. "The Relationship Between Digital Literacy Skills and Hoax News Prevention Among College Students." *Informatio: Journal of Library and Information Science* 2 (February 2023): 165. <https://doi.org/10.24198/inf.v2i3.43792>.
- Radjendra, Ryan, Silpa Silpa, Ainal Ghani, Guntur Cahaya Kesuma, and A. Fatoni. "The Relevance of Tarbawi Interpretation in Islamic Religious Education in the Digital Era." *Action Research Journal Indonesia (ARJI)* 7, no. 4 (2025): 2878–90.
- Santang, R. "Implementation of the Concept of Tarbawi Interpretation in Islamic Education Learning." *Tahsinia: Journal of Islamic Education*, 2022. <https://jurnal.rakeyansantang.ac.id/tahsinia/article/view/366>.
- Shihab, M. Q. *Tafsir Al-Mishbah: Messages, Impressions, and Harmony of the Qur'an*. Jakarta: Lentera Hati, 2020.
- Sofyaningrum, Rosita, and Ahmad Irham Maulana. "The Values of Islamic Education of Ahlus Sunnah Wal Jamaah (Aswaja) in the Short Story Collection of Santri Bejo, Kyai's Son-in-Law." *Jurnal Islam Nusantara* 6, no. 2 (2022): 51–64.
- Sugiyono. *Qualitative Research Methods*. Bandung: Alfabeta, 2022.
- Tahta Media Group. "Islamic Education in the Era of Artificial Intelligence." *Indonesian Scientific Study Journal*, 2023. <https://tahtamedia.co.id/index.php/issj/article/download/1384/1378/4990>.
- Widiana, I. W., Ni K. D. Trisiantari, Ni N. Rediani, Kadek E. Yudiana, and Ni Made Daini Vitri Sinta Sari. "Training on Writing and Publicating Scientific Articles for Elementary School Teachers." *International Journal of Community Service Learning* 6, no. 2 (2022): 140–49. <https://doi.org/10.23887/ijcsl.v6i2.52117>.
- Widina, P. "The Relevance of Tafsir and Hadith Tarbawi in the Formation of Digital Character." *Journal of Islamic Education*, 2024. <https://jurnal.penerbitwidina.com/index.php/JPI/article/download/2701/1800>.
- Wildan, Labibul. "Digital Literacy of Students Based on Hadith Values." *INCARE, International Journal of Educational Resources* 5, no. 6 (2025): 681–94.