TAHFIDZUL QURAN AS A MORAL FILTER IN FACING THE CHALLENGES OF ARTIFICIAL INTELLIGENCE IN THE DIGITAL ERA

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ABSTRACT: The development of Artificial Intelligence (AI) in the digital era presents significant ethical challenges to human morality and character. The amoral operation of AI has contributed to the degradation of empathy and the spread of disinformation, leading to a crisis of spiritual values within society. This research employs a qualitative method with a literature review approach. A critical analysis was conducted to examine the role of tahfidzul Qur'an (Qur'an memorization) as a conceptual solution in facing the ethical challenges posed by AI and digitalization. The analysis indicates that tahfidzul Qur'an serves as an effective moral filter. This process is more than just a ritualistic memorization; it deeply instills Qur'anic values such as honesty, patience, and the importance of tabayyun (information verification). These values form an internal ethical fortress that equips individuals to engage with technology wisely and ethically. It is concluded that the most effective solution is not to reject technology but to integrate the spirituality offered by tahfidzul Qur'an with sound digital literacy. This combination can shape a generation that is not only technologically intelligent but also spiritually mature and morally upright, thus capable of utilizing AI for good. This finding provides a foundation for integrating Qur'anic ethics into digital literacy education.
Keywords: Artificial Intelligence, Digital Ethics, Spirituality, Tahfidzul Qur'an.

ABSTRAK: *Perkembangan Artificial Intelligence (AI) di era digital menghadirkan tantangan etis yang signifikan terhadap moralitas dan karakter manusia. Operasi AI yang telah berkontribusi pada degradasi empati dan penyebaran disinformasi, menyebabkan krisis nilai spiritual di tengah masyarakat. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (literature review). Analisis dilakukan secara kritis untuk mengkaji peran tahfidzul Qur'an sebagai solusi konseptual dalam menghadapi tantangan etis yang ditimbulkan oleh AI dan digitalisasi. Hasil analisis menunjukkan bahwa tahfidzul Qur'an dapat berfungsi sebagai filter moral. Proses ini lebih dari sekadar hafalan ritualistik namun menanamkan nilai-nilai Qur'ani secara mendalam, seperti kejujuran, kesabaran, dan pentingnya tabayyun (klarifikasi informasi). Nilai-nilai ini membentuk benteng akhlak internal yang membekali individu untuk menyikapi teknologi secara bijak dan beretika.*

Disimpulkan bahwa solusi yang paling efektif bukanlah menolak teknologi, melainkan mengintegrasikan spiritualitas yang ditawarkan tahfidzul Qur'an dengan literasi digital yang sehat. Kombinasi ini dapat membentuk generasi yang tidak hanya cerdas secara teknologi, tetapi juga matang secara spiritual dan berakhlak mulia, sehingga mampu memanfaatkan AI untuk kebaikan. Temuan ini memberikan fondasi untuk mengintegrasikan etika Qur'ani ke dalam pendidikan literasi digital.

Kata Kunci: *Artificial Intelligence, Etika Digital, Spiritualitas, Tahfidzul Qur'an.*

INTRODUCTION

The contemporary digital era is marked by fundamental disruptions driven by the advancement *of Artificial Intelligence* (AI).[1],[2] This technology has existed in various aspects of human life, from the education system, to health services, to social interaction, promising unprecedented efficiency and convenience. However, behind its incredible capabilities, AI operates in running it in a user-dependent configuration. As an entity that works on algorithms and data, AI lacks the awareness, empathy, or internal ethical framework to distinguish between true and intrinsically wrong. Consequently, ethical challenges such as algorithmic bias, the massive spread of disinformation, and the potential manipulation of human behavior are crucial issues that accompany its development[3].

The global discourse on Artificial Intelligence (AI) ethics is currently dominated by Western or Eurocentric frameworks. This situation overlooks the wealth of non-Western ethical traditions and creates an urgent need to introduce a more pluralistic perspective, including from an Islamic viewpoint, to develop comprehensive ethical benchmarks for AI[4]. From an Islamic perspective, AI is not only seen as a technological advancement but also as a transformative force that influences social structures and educational systems, especially among Muslim youth[5]. Islamic religious leaders have highlighted the diverse impacts of AI on human potential and societal order. On one hand, AI offers great opportunities; however, on the other hand, it also brings significant threats and risks that need to be mitigated[6]. The main challenge is to ensure that AI development is aligned with

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[1] Alexander Brem, Ferran Giones, and Marcel Werle, "The AI Digital Revolution in Innovation: A Conceptual Framework of Artificial Intelligence Technologies for the Management of Innovation," *IEEE Transactions on Engineering Management*, 2023, https://doi.org/10.1109/TEM.2021.3109983.

[2] Abdulaziz Aldoseri, Khalifa N. Al-Khalifa, and Abdel Magid Hamouda, "AI-Powered Innovation in Digital Transformation: Key Pillars and Industry Impact," *Sustainability (Switzerland)*, 2024, https://doi.org/10.3390/su16051790.

[3] Muhammad Bahram, "Legal And Ethical Challenges (Social Engineering To Freedom Of Opinion In The Digital World)," *SENTRI: Journal of Scientific Research*, 2023, https://doi.org/10.55681/sentri.v2i12.1895.

[4] Ezieddin Elmahjub, "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI," *Philosophy and Technology* 36, no. 4 (2023): 1–24, https://doi.org/10.1007/s13347-023-00668-x.

[5] Seli Parlina and Aldian Hudaya, "Integrating Ai: Societal and Educational Transformations Among Muslim Youth," *Journal of Social Sciences and Humanities* 1, no. 1 (2024): 1–12, https://jurnal.budhimulia.com/index.php/mahajana/article/download/2/1.

[6] Mikhail V. Vinichenko et al., "The Impact of Artificial Intelligence on Society Views of Islamic Religious Leaders," *European Journal of Science and Theology* 16, no. 3 (2020): 67–77.

Islamic teachings and oriented towards the principle of *maṣlaha* (public good), so that technology can be controlled for the common good[7].

These challenges are exacerbated by the shifting landscape of human social interaction. The digitization of communication, mediated by social media platforms and instant messaging apps, has significantly reduced face-to-face interactions rich in emotional cues and empathy[8]. This phenomenon contributes to the degradation of communication ethics, which is characterized by the rise of hate speech, *cyberbullying*, and the loss of manners in virtual spaces[9]. Fast-paced interactions tend to dull moral and spiritual sensitivities, creating a generation vulnerable to polarization and crises of meaning. Thus, there is an urgent need to build a robust internal filter in individuals to be able to navigate the digital world wisely.

In the context of this digital ethical crisis, spiritual traditions and revelation-based character education offer relevant solutions. One of them is *tahfidzul Qur'an* (memorizing the Qur'an), which is more than just the activity of memorizing sacred texts. This process is a method of internalizing noble values such as honesty (*shiddiq*), trust, patience, and justice, which directly form the moral and spiritual framework of a memorizer[10]. Research shows that *the tahfidz program* has a positive correlation with the formation of noble morals (*akhlakul karimah*) and spiritual intelligence, which serves as a fortress of defense against negative influences from the external environment. The Qur'an that is memorized and meditated becomes an inner compass that guides every action and decision, both in the real and virtual worlds.

This research gap identifies several strategic research gaps. Although several studies such as Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI and Ethical Pluralism in AI Policy: A Framework for Islamic Integration into Global AI Governance have raised the issue of Islam and technology, no one has explicitly placed the Qur'anic tahfidzul as a functional moral filter mechanism against AI disruption.[11] Our research is empirical and conceptual research that links spiritual intelligence with digital ethics or AI-related behavioral regulations. Spiritual Intelligence and its Relationship with Happiness and Resilience among Undergraduate Muslim Students shows the relationship between

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7 Elmahjub, "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI."

8 Thorsten M. Erle et al., "Emojis as Social Information in Digital Communication," *Emotion*, 2022, https://doi.org/10.1037/emo0000992.

9 Rob Cover, "Digital Hostility, Subjectivity and Ethics: Theorising the Disruption of Identity in Instances of Mass Online Abuse and Hate Speech," *Convergence*, 2023, https://doi.org/10.1177/13548565221122908.

10 Muhammad Nurul Mubin, Ahmad Syafii, and Mubarok Fatahillah, "Integrating Wasathiyyatul Islam Fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks," *Contextuality* 38, no. 01 (2024): 65–82, https://doi.org/10.30631/38.01.65-82.

11 Elmahjub, "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI."

spiritual intelligence and resilience in Muslim students, but does not specifically link it to digital ethics or AI.[12]

Conceptually, strategic positions in AI Ethics, Islamic education, and digital literacy ethics. In the realm of Western AI Ethics, this research contributes by contributing to the spiritual emptiness contained in the rational ethics of artificial intelligence which has been dominated by issues such as algorithm bias, fairness, and transparency as discussed.[13] Meanwhile, in the domain of Islamic AI Ethics, this article develops a new subfield called the Tahfidz Ethics Model, which is an ethical model based on moral-spiritual values rooted in the principles of maqāṣid syarī'ah, benefit, and justice. On the other hand, in the realm of Digital Moral Education, it expands the focus of digital literacy by integrating Qur'anic values into the digital ethics learning curriculum, in line with the idea.[14] As for the perspective of Spiritual Psychology, this study emphasizes the function of tahfidzul Qur'an as a form of self-regulation, inner peace, and moral resilience to AI disruption.

Therefore, this research argues that *tahfidzul Qur'an* can function as an effective and visionary moral filter in facing ethical challenges posed by *Artificial Intelligence* in the digital era. This program is not only relevant as an individual worship practice, but also as a character education strategy that is able to equip the Muslim generation with spiritual toughness and ethical clarity. Through an analysis of the impact of AI and digital moral degradation, this research will outline how Qur'anic values internalized through *tahfidz* can be the foundation for the formation of technologically intelligent and spiritually mature human beings.

METHOD

This research is designed using a qualitative approach through the library *research*[15] method. This approach was chosen because of its relevance in examining in depth, analyzing, and synthesizing conceptual ideas from various literature to build a solid argument about the role of *tahfidzul Qur'an* as a moral filter in facing the ethical challenges of *Artificial Intelligence* (AI). Data collection was carried out by documentation study techniques, which focused on primary data sources in the form of the Al-Karim Qur'an, especially verses related to morals, ethics, and manners. In addition, secondary data sources are also used, including reputable scientific journals, reference books, and research reports that discuss the ethics of AI, the social impact of digital technology, character education, and Islamic

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[12] Nurul Fathiyah binti Zainuddin, Ida Juliana Hutasuhut, and Mohamad Azhari Abu Bakar, "Spiritual Intelligence and Its Relationship with Happiness and Resilience among Undergraduate Muslim Students," *Journal of Cognitive Sciences and Human Development* 10, no. 2 (2024): 162–74, https://doi.org/10.33736/jcshd.7821.2024.

[13] Luciano Floridi et al., "AI4People—An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Minds and Machines* 28, no. 4 (2018): 689–707, https://doi.org/10.1007/s11023-018-9482-5.

[14] Garry Falloon, "From Digital Literacy to Digital Competence: The Teacher Digital Competency (TDC) Framework," *Educational Technology Research and Development*, 2020, https://doi.org/10.1007/s11423-020-09767-4.

[15] Andrea Gasparini and Heli Kautonen, "Understanding Artificial Intelligence in Research Libraries: An Extensive Literature Review," *LIBER Quarterly*, 2022, https://doi.org/10.53377/lq.10934.

psychology. All collected data is then analyzed using *qualitative content analysis* and *comparative synthesis*. This analysis process includes several systematic stages: data reduction to classify relevant information, presentation of data in the form of argumentative narratives, comparative analysis to compare the concept of morality of AI with Qur'anic values, and ending with the drawing of conclusions to answer the research objectives[16][17].

RESULTS AND DISCUSSION
Artificial Intelligence and Moral Challenges in the Digital Era

The development *of Artificial Intelligence* (AI) can be likened to a double-edged sword. On the one hand, this technology offers incredible efficiency and advancement in various sectors of life. But on the other hand, its sophisticated capabilities present a fundamental ethical challenge, especially because its operations take place in a *"moral vacuum"*. AI does not have a conscience or consciousness like a human, so every decision is purely based on data logic without consideration of good and bad values.

This moral vacuum becomes even more evident when we examine how AI algorithms work. As analyzed by Arifin & Hidayat, AI systems are designed to work based on data and probability, without being equipped with empathy or an understanding of human values. Algorithms on digital platforms are often optimized to maximize user *engagement*[18]. To achieve this goal, the system will inadvertently prioritize and promote content that is sensational, extreme, and potentially divisive, as this type of content has proven to be the most effective in attracting and holding human attention.

As a result of these mechanisms, AI unknowingly becomes an agent that accelerates the spread of disinformation, perpetuates biases that already exist in data, and creates *echo chambers* that reinforce polarization in society. Thus, the challenges posed by AI are no longer just theoretical discourses. It has become a concrete reality that actively shapes the way we receive information, interact with each other, and perceive the world around us[19].

Degradation of Empathy, Ethics, and Spirituality in the Digital World

The impact of the massive use of digital technology driven by AI is a fundamental shift in human interaction. Screen-mediated communication tends to be poor in non-verbal cues (intonation, facial expressions, body language), which

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[16] Chusnul Rofiah and Burhan Bungin, "ANALISIS DATA KUALITATIF: MANUAL DATA ANALISIS PROSEDUR," *Develop*, 2024, https://doi.org/10.25139/dev.v8i1.7319.

[17] Yaqin, "The Role of Nonverbal Communication in Enhancing Effective Leadership in Organizational Contexts," *JurnalDIALEKTIKA:JurnalIlmuSosial* 15, no. 1 (2024): 324–33, https://doi.org/10.31943/gw.v15i1.652.

[18] Yopi Lutfi Subargo et al., "Aktivasi Argumentasi Melalui Model Pembelajaran Provokatif-Interaksial Dengan Optimalisasi Kecerdasan Buatan ChatGPT Pada Kelas Bahasa Indonesia Mahasiswa Universitas Airlangga," *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2023, https://doi.org/10.19105/ghancaran.vi.11777.

[19] Ilham Nurfajri et al., "Dampak Algoritma AI Terhadap Komunikasi Publik: Memahami Manipulasi Informasi Dan Realitas," *CONVERSE Journal Communication Science* 1, no. 3 (2025): 13, https://doi.org/10.47134/converse.v1i3.3543.

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are crucial components in building empathy. This phenomenon is in line with findings regarding moral degradation in the digital space, where hate speech and cyberbullying are commonplace[2021]. Interactions that are fast-paced, instant, and measured by superficial metrics like "likes" and "shares" have blunted our sensitivity to other people's *feelings*. Furthermore, this permissive digital culture erodes noble values such as *tabayyun* (clarification of information), patience, and prudence. As a result, technical digital literacy alone is not enough without being balanced by ethical and spiritual awareness, people, especially the younger generation, will be easily dragged into the flow of negative information and lose their inner compass. This crisis is not just an ethical crisis, but also a crisis of spirituality, where the true meaning of life is replaced by pseudo-validation in cyberspace[22].

Tahfidzul Qur'an as a Moral and Spirituality Filter

Tahfidz is not just a memorized repetition activity; the process involves repetitive repetition, reflection, and verbal practice so as to make the scriptures a *repertoire of values* that are easily accessible in real-life situations. Pedagogically, tahfiz programs instill spiritual habits (daily rituals), discipline of learning, and the practice of sustainable religiosity, all of which contribute to the internalization of moral norms such as honesty, trust, patience, and manners. Qualitative findings on motifs, self-regulation, and hafizh spiritual experiences in Indonesia support this idea: memorizers display strong religious motivations and systematic *self-regulation* strategies in the process of memorization and memorization maintenance[23].

Many studies on tahfiz education report that the practice of memorization demands routine, clear targets, periodic evaluation, and repetitive learning mechanismsthe same elements as *self-regulated learning* strategies. This pattern encourages the formation of the habit of delaying impulsive gratification, planning, and self-monitoring so that it has implications for improving self-restraint in the social context. Thus, when a hafizh encounters provocative content or impulsive impulses on social media, this self-regulation ability acts as a "psychological filter" that suppresses impulsive reactions and facilitates a more reflective response[24].

In addition to the character aspect, empirical evidence from the medical and psychological literature finds a positive correlation between intensive engagement with the Qur'an (including memorization) and better mental/psychophysiological

[20] Tommaso Bertolotti and Lorenzo Magnani, "A Philosophical and Evolutionary Approach to Cyber-Bullying: Social Networks and the Disruption of Sub-Moralities," *Ethics and Information Technology*, 2013, https://doi.org/10.1007/s10676-013-9324-3.

[21] Mukhamad Ainul Yaqin and Nailatus Sholihah, "Literasi Al- Qur ' an Pada Masa Golden Age : Analisis Efektivitas Metode Yanbu ' a Dalam Perspektif Behavioristik" 3, no. 1 (2025): 14–25, https://doi.org/10.38073/pelita.v3i1.3247.

[22] Falloon, "From Digital Literacy to Digital Competence: The Teacher Digital Competency (TDC) Framework."

[23] Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (the Qur'an Memorizer) in Indonesia," *International Journal of Instruction*, 2022, https://doi.org/10.29333/iji.2022.15137a.

[24] Siti Rohmah, "Konsep Membentuk Karakter Anak Berbasis Al-Qur'an," *Jurnal Qiro'ah* 9, no. 1 (2019): 40–69, https://ejurnal.iiq.ac.id/index.php/qiroah/article/view/95.

health outcomese.g., reduced symptoms of depression, anxiety, and some indicators of chronic illness in certain groups. This shows that memorizing the Qur'an can be a source of inner peace, increased emotional resilience, and a sense of meaning in life, thus strengthening the claim that tahfidz serves as a *spiritual purifier* in the face of the pressures of the times. However, it should be noted that some studies are correlative and contextual factors (pesantren lifestyle, social support, etc.) also play a role[25].
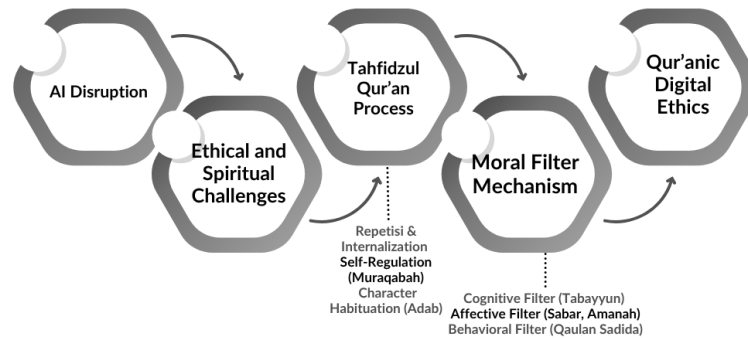
Figure 1. Conceptual Framework: Tahfidzul Qur'an as a Moral Filter

In the context of artificial intelligence (AI) disruption, tahfidzul Qur'an can be understood as a spiritual mechanism that functions as a *moral filter* against value degradation due to algorithmic bias, disinformation, and loss of digital empathy. The process of internalizing Qur'anic values through tahfidz does not stop at verbal repetition, but takes place through *dzikr-based learning* which involves reflection, appreciation, and self-control (*muraqabah*). This activity instills fundamental values such as *shiddiq*, *amanah*, and *tabayyun* which are the basis of ethics in dealing with digital reality. In this context, tahfidz plays a role in building *spiritual self-regulation* that allows individuals to resist digital impulses, critically select information, and maintain moral integrity in the midst of massive information flows. Thus, tahfidz is not just a ritualistic worship practice, but an instrument for the formation of ethical awareness and revelation-based digital wisdom.

The *moral function of the filter* produced through the internalization of Qur'anic values includes three main dimensions: cognitive, affective, and behavioral. In the cognitive realm, hafizh has a tendency to verify information (*tabayyun*) before reacting to digital content. In the affective realm, he has the ability to resist negative emotions such as anger (*ghadab*) and prejudice (*su'uzhan*) in online communication. Meanwhile, in the realm of behavior, tahfidz forms the habit of interacting ethically according to the principles of *qaulan sadida* and the spirit of *amar ma'ruf nahi munkar*. The integration of these three domains gives birth to *spiritualized digital literacy*, which is the ability to use technology critically and ethically with spiritual awareness. Thus, the individual formed through tahfidz does not become

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[25] Nazmus Saquib et al., "Health Benefits of Quran Memorization for Older Men," *SAGE Open Medicine*, 2017, https://doi.org/10.1177/2050312117740990.

a passive object of the algorithm, but a moral subject that is active in directing AI human interaction towards benefit.

The values of the Qur'ani that are often repeated by memorizers such as the command to perform *tabayyun* (clarification), the prohibition of spreading slander, and the encouragement to say good serve as cognitive norms that drive critical examination of information and restrain the spread of negative speech. Functionally, it means that a hafizh who has internalized these values tends to (a) be more careful before sharing content, (b) seek clarification before judging, and (c) choose polite language when responding to conflict. The literature on Islamic character education and the evaluation study of tahfidz programs show that structured programs are able to strengthen these ethical behavior tendencies in formal and non-formal educational practices[26].

Responding to the challenges of AI and the social media ecosystem is not enough just by memorizing or just with technical competence. The most realistic intervention model is the integration: (a) a tahfidz curriculum that includes digital adab modules (online communication ethics, tabayyun principles, source literacy), (b) digital literacy training that is given a normative leg from the teachings of the Qur'an so that the evaluation of truth and ethics is linked to spiritual values, and (c) empowerment of hafizh as *content creators* which produces educational/religious content to counter disinformation. Several practical studies of tahfidz programs and their evaluations show the effectiveness of models that combine character strengthening and structured learning activities. Education policy recommendations should lead to cross-disciplinary integration between Qur'anic education and media literacy[27].

In the midst of these challenges, *tahfidzul Qur'an* is present as a relevant character education solution. The process of memorizing the Qur'an is more than just a cognitive activity, but a process of deeply internalizing divine values. Qur'an-based character education has proven to be effective in instilling noble values and forming noble morals. A memorizer of the Qur'an (*hafidz*) repeatedly interacts with verses that command honesty, prohibition of gossip, slander, and prejudice (QS. Al-Hujurat: 12), and emphasizing the importance of telling the truth (QS. Al-Ahzab: 70). These values serve as an active internal moral filter. When faced with provocative content on social media, a *hafidz* who has internalized the teachings of the Qur'an will have stronger self-control, memorizing the Qur'an with spiritual intelligence and self-control. The memorization becomes a constant reminder that guides his actions, filters the information received, and leads him to respond in a civilized and responsible manner. Thus, *tahfidz* is not just memorization in the head, but a moral fortress in the soul.

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[26] Muhammad Kosim et al., "Strengthening Students' Character through Tahfidz Quran in Islamic Education Curriculum," *Jurnal Pendidikan Islam*, 2019, https://doi.org/10.14421/jpi.2019.81.69-94.
[27] Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (the Qur'an Memorizer) in Indonesia."

To clarify the role of *tahfidzul Qur'an* as a moral filter, here is a comparison table between the challenges of the digital age and the solutions offered by Qur'anic values:

Table 1. Comparison Between The Challenges Of The Digital Age And The Solutions Offered By Qur'anic Values

Comparative Aspects	Challenges in the Digital Age (Without Moral Filters)	Solutions Offered by Tahfidzul Qur'an	Qur'anic Value Reference (Example Verse)
Receipt of Information	Reactive, easy to trust disinformation, trapped in *the echo chamber*.	Critical, prioritizing *tabayyun* (clarification of the truth).	"O you who believe! If a wicked person comes to you with news, then examine the truth..." (QS. Al-Hujurat: 6)
Communication Style	Impulsive, rude, hate speech, and easy to judge.	Polite, speaking the truth (*qaulan sadida*), weighing the impact of speech.	"... and speak good words to men..." (QS. Al-Baqarah: 83)
Decision Making	Based on algorithms, trends, and social validation (*likes/shares*).	Based on moral considerations, halal-haram, and benefits.	"Verily, this Qur'an guides the straightest (path)..." (QS. Al-Isra': 9)
Psychic & Spiritual Conditions	Anxiety, FOMO (*Fear of Missing Out*), loses its meaning.	Calm, patient, have a clear purpose in life, strong self-control.	"... Remember, only by remembering Allah will your heart be at peace." (QS. Ar-Ra'd: 28)
Role in Society	Passive consumer, unfiltered content spreader.	Agent of positive change, producer of useful content.	"And let there be among you a group of people who call out for good..." (QS. Ali 'Imran: 104)

Integration of Spirituality and Digital Literacy: Shaping Superior Human Beings

The ideal solution is not to reject technology, but to integrate the power of spirituality with digital literacy skills. A *hafidz* should not be a person who stutters with technology, but rather a wise and ethical user of technology[28]. The combination of the spiritual depth of the Qur'an and a critical understanding of the digital world

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[28] Redite Kurniawan, M. Yunus Abu Bakar, and Nur Kholis, "Integrating Quranic Framework for Digital Literacy Curriculum in Madrasa," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 15, no. 1 (2024): 87, https://doi.org/10.24042/002024151642200.

will give birth to individuals who are able to utilize AI and digital platforms as a means for good (*amar ma'ruf nahi munkar*).[29]

This integration can be realized in various forms: a *hafidz* can be a content creator who spreads messages of peace and enlightenment, a technology developer who designs ethical AI systems, or an educator who teaches digital manners based on Qur'anic values to his generation[30]. Thus, the role of *hafidz* transforms from being a "guardian" of values for oneself, to an "agent of change" that brings the light of the Qur'an into a complex digital ecosystem. In the end, the main goal is to form a generation that is not only intellectually and technologically intelligent, but also spiritually mature and solid in character, so that it is able to face the disruptions of the times without losing its human identity[31].

The practical implications of this finding point to the need for a formal integration between the *tahfidzul Qur'an* curriculum and *digital adab* (digital etiquette) education. Although *tahfidz* proves effective in building an internal moral fortress, the noble values memorized such as honesty, patience, and *tabayyun* (verification) require contextualization to be practically applied when facing ethical dilemmas in cyberspace. Therefore, *tahfidz* educational institutions can enrich their teaching materials by directly linking these Qur'anic values to contemporary digital scenarios. For example, the teaching of *tabayyun* (information verification) can become the foundation for media literacy modules to combat disinformation accelerated by AI. Similarly, the concepts of *amanah* (integrity) and *hifdzul lisan* (guarding one's speech) can be transformed into practical guidelines for interacting on social media and managing digital footprints. With this integration, the *tahfidz* program not only produces memorizers of the Qur'an (*huffadz*) but also shapes ethical digital citizens capable of using technology with a solid spiritual foundation[32].

CONCLUSION

The development *of Artificial Intelligence* (AI) in the digital era has posed serious challenges to the foundations of morality, empathy, and human character. AI, which operates without ethical awareness in a "moral vacuum", has been the driving force behind the degradation of social interactions, where impersonal communication dulls sensitivity and empathy. In the midst of the rapid flow of information that is often manipulated by algorithms for the sake of user engagement, society, especially the younger generation, is faced with a crisis of loss

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[29] Efendi Sugianto, "The Role of Islamic Religious Education in The Development of Students Spirituality and Morality in The Digitalization Era," *Jurnal Sustainable* 7, no. 2 (2024): 412–22, https://jurnal.lp2msasbabel.ac.id/sus/article/view/5135.

[30] Kurnia Nur Aliffia et al., "The Role of Religious Education in Maintaining Students' Mental Health in the Digital Age" 15, no. 01 (2025): 1–10.

[31] Mohamed Akhiruddin Ibrahim et al., "Digital Tools Revolutionizing Tahfiz Al-Quran Learning Processes," *J. Electrical Systems* 20, no. 10 (2024): 4970–78.

[32] Muhamad Faisal Ashaari et al., "The Development of Islamic Digital Citizenship Model Based on a Fuzzy Delphi Method," *Jurnal Komunikasi: Malaysian Journal of Communication*, 2022, https://doi.org/10.17576/JKMJC-2022-3804-06.

of spiritual values and moral compass in the digital space. In this context, *tahfidzul Qur'an* is present not only as a ritual worship activity, but as a strategic and relevant moral filter. Far beyond just memorizing words, *the tahfidz* process essentially instills divine values such as honesty, patience, responsibility, and manners (*qaulan sadida*) into an individual's soul. These values function as an active internal fortress, forming individuals who are able to respond to technology wisely and ethically. It equips individuals with the ability to perform *tabayyun* (clarification) of information, refrain from hate speech, and make decisions based on revelation considerations, not just digital trends or validations.

Therefore, the most effective solution is not to reject technology, but to integrate the depth of spirituality offered by *tahfidzul Qur'an* with healthy digital literacy. This combination will give birth to a generation that is not only technologically intelligent, but also spiritually mature and noble. They will be transformative users of technology: able to leverage AI as a tool to spread good, rather than being victims of algorithmic bias. In the end, *tahfidzul Qur'an* becomes a fundamental guide in dealing with AI disruption, directing humans to remain masters of technology, not the other way around, and ensuring that the progress of the times is in harmony with human values. This study extends Islamic educational ethics by positioning Tahfidzul Qur'an as a framework for digital-age moral resilience.

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