

REACTUALIZATION OF THE MEANING OF *IQRA'* IN SURAH AL-ALAQ TO STRENGTHEN STUDENTS' LITERACY IN THE DIGITAL ERA

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Abstrak

Rendahnya capaian literasi peserta didik di Indonesia yang diiringi dengan pesatnya perkembangan teknologi digital telah mengubah kebiasaan membaca dari aktivitas yang mendalam dan reflektif menjadi konsumsi informasi yang cepat dan fragmentaris. Berbagai upaya peningkatan literasi selama ini masih lebih berorientasi pada penguatan kemampuan membaca secara teknis dan pelaksanaan program literasi, sementara penguatan landasan filosofis literasi belum banyak mendapat perhatian. Penelitian ini bertujuan untuk mereaktualisasikan makna *iqra'* dalam surah Al-Alaq serta merekonstruksinya sebagai paradigma filosofis bagi penguatan literasi peserta didik di era digital. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan melalui kajian terhadap tafsir klasik dan kontemporer, serta berbagai literatur yang berkaitan dengan literasi dan pendidikan di era digital. Hasil penelitian menunjukkan bahwa *iqra'* tidak hanya dimaknai sebagai perintah membaca teks tetapi merupakan paradigma epistemologis yang mencakup proses memperoleh, memahami, merefleksikan, dan mentransformasikan pengetahuan. Penelitian ini merekonstruksi empat dimensi literasi yang terkandung dalam makna *iqra'*, yaitu *reading literacy*, *comprehension literacy*, *reflective-critical literacy*, dan *transformative literacy*. Keempat dimensi tersebut membentuk suatu proses literasi yang utuh dengan mengintegrasikan aspek intelektual, etis, spiritual, dan sosial. Reaktualisasi makna *iqra'* juga menunjukkan bahwa penguatan literasi peserta didik di era digital tidak cukup berorientasi pada kemampuan mengakses informasi, tetapi harus diiringi dengan kemampuan memahami, memverifikasi secara kritis, merefleksikan, serta mengimplementasikan pengetahuan secara bertanggung jawab.

Keywords: *Iqra'*; Surah Al-Alaq; Literasi; Pelajar; Era Digital.

Abstract

The low level of students' literacy achievement in Indonesia coupled with the rapid advancement of digital technology has transformed reading



habits from a deep and reflective activity into the rapid and fragmented consumption of information. Existing literacy enhancement efforts have primarily focused on strengthening technical reading skills and implementing literacy programs, while insufficient attention has been given to establishing the philosophical foundations of literacy. This study aims to recontextualize the meaning of *iqra'* in surah al-'Alaq and reconstruct it as a philosophical paradigm for strengthening students' literacy in the digital era. Employing a qualitative library research approach, the study examines classical and contemporary Qur'anic exegesis (tafsir) alongside scholarly literature on literacy and education in the digital era. The findings reveal that *iqra'* should not be understood merely as a command to read written texts but it represents an epistemological paradigm encompassing the processes of acquiring, comprehending, reflecting upon, and transforming knowledge. The study reconstructs four dimensions of literacy embedded in the concept of *iqra'*: reading literacy, comprehension literacy, reflective-critical literacy, and transformative literacy. These dimensions constitute a holistic literacy process that integrates intellectual, ethical, spiritual, and social dimensions. Furthermore, the recontextualization of *iqra'* demonstrates that strengthening students' literacy in the digital era should extend beyond the ability to access information. It must also cultivate the capacities to comprehend, critically verify, reflect upon, and responsibly apply knowledge in both personal and social contexts.

Keywords: *Iqra'*; Surah Al-Alaq; Literacy; Student; Digital Era.

PENDAHULUAN

Literacy is a fundamental part of the educational process, because it is a means for students to acquire, understand, process, and utilize information in daily life.(Kasturi & Afifah, 2024) The term literacy itself was initially only understood as the ability to read and write. Technological changes and societal dynamics have made this term develop.(Hobbs & Coiro, 2016) Literacy skills are indispensable in facing increasingly complex global challenges, including scientific developments, technological advances, and the ever-changing dynamics of social life.(Sobirin & Djubaedi, 2024) Data from the Organization for Economic Cooperation and Development (OECD) also explains that countries with high literacy levels have a significant level of economic and technological progress, because their human resources have high productivity and innovation. (Aisyah et al., 2024) As per the data, strengthening literacy is one of the important agendas in the development of education in various countries, including Indonesia, which can be a long-term investment in sustainable human development.



Strategies to improve literacy in Indonesia are quite diverse, ranging from the central government that promotes the *School Literacy Movement* (GLS), the Literacy Motor for Children and the Literacy *Seru Goes to School* which is a program in Lamongan district, East Java, and many organizations that have been established with a vision of strengthening literacy. The various literacy programs from the national to regional levels that have been carried out do not eliminate the literacy condition of students in Indonesia with its various challenges. The results of the *Programme for International Student Assessment* (PISA) 2022 show that Indonesia's reading literacy score is 359 points, a decrease compared to the 2018 score of 371 points and the smallest point during PISA. Data also shows that only about 25% of Indonesian students are able to reach level 2 or higher in reading competence. This condition shows that some students still have difficulty in identifying the main ideas, understanding information in depth, and reflecting on the content of the reading adequately. Furthermore, almost no students are able to reach level 5 or higher in reading. At this level, students are asked to understand long texts, handle abstract concepts or go against intuition, and make distinctions between facts and opinions based on implicit clues related to the content or source of information.(Development, 2023)

The data from the *Programme for International Student Assessment* (PISA) in 2022 can be a material for reflection and evaluation of the Indonesian people, where the results are influenced by *covid* so that Indonesia has experienced 'learning loss'. The phenomenon of low literacy in Indonesia is also influenced by the development of digital technology which has changed information consumption patterns, from in-depth reading activities to activities of seeing, scrolling, and consuming information quickly from animations, videos and audio that are more interesting so that reading writing or letters is no longer interesting.(Anisa et al., 2022) Various social media platforms provide information in short, instant, and fragmentary forms so that they slowly reduce the habit of reading longer texts. This causes students to tend to get used to obtaining information quickly without going through a deep understanding process.

Various studies show that students' literacy abilities are influenced by various factors, such as lack of teacher competence, the national program of the School Literacy Movement that is not optimal,(Anisa et al., 2022) inadequate facilities, low literacy motivation of students,(Kurniasih, 2022) and an unsupportive environment.(Febrianti et al., 2026) The low literacy of students cannot be seen as a technical problem of learning alone. This problem is also related to the weakening of reading culture and the decline in awareness of the importance of reading activities as a means of acquiring knowledge.(Tahmidaten & Krismanto, 2020) Considering this, efforts to strengthen literacy are not enough to be carried



out through the provision of reading materials and literacy programs but also require strengthening the philosophical foundations and values that underlie these literacy activities.

Talking about literacy in Islam, of course, it will be related to the first revelation of the Prophet Muhammad Saw. who received QS. Al-Alaq verses 1-5 begin with the command *iqra'* (reading). (Majid, 2019) The command was not only the beginning of the descent of the Qur'an, as the greatest miracle of the Prophet Muhammad Saw., but also a symbol of the beginning of the scientific tradition in Islam. Linguistically, the word *iqra'* is rooted in the word *qara'a* which means to read, gather, study, understand, and convey. (Makhfudhotin, 2026) This shows that *iqra'* is not just a reading activity, but a broader intellectual process in acquiring and developing knowledge.

Wahbah Zuhaili explained that the meaning of *iqra'* is not just the activity of reading written texts. He emphasized that this command is the foundation for integrative epistemology. This command to read includes everything that can be achieved by the human intellectual, both *the qauliyah* verses contained in the Qur'an and *the kauniyah* verses found in the universe. (Az-Zuhaili, 2013) Zuhaili's explanation leads to the understanding that *iqra'* is the spirit of exploration, the search for knowledge, observation of reality, and reflection on various phenomena of life. (Farid et al., 2026) The Islamic scientific tradition that developed since the time of the Prophet Muhammad Saw. was born from the meaning of the first command of Allah Swt. (reading/*iqra'*) so that it gave birth to a discipline that made a great contribution to the development of scientific civilization.

The meaning of *iqra'* has a very close relationship with the concept of modern literacy. Literacy that not only requires the ability to read, but also the ability to understand, interpret, connect information, and produce new knowledge. The spirit of modern literacy is relevant to the values contained in the meaning of *iqra'*. Reading activities from an Islamic perspective are not the final goal, but the entrance to build awareness, knowledge, and wisdom. (Syiafuddin et al., 2025)

The reality that today is seen as far from the concept of literacy and the meaning of *iqra'* experiences a significant gap. The command of *iqra'* is understood as limited to the activity of reading religious texts (the Qur'an) alone without internalizing the broader and important values of literacy. This results in students not fully understanding that reading is an intellectual process that aims to build understanding and expand insight. (Sinurat et al., 2024) In addition, educational practices in schools still often place reading as an academic activity oriented towards completing tasks and achieving grades. (Fitriani et al., 2025) The lack of student involvement further distances the concept of literacy. Seeing this



reality, efforts are needed to restore the meaning of *iqra'* as a philosophical foundation in building a literacy culture for students.

A number of previous studies have examined the concept of *iqra'* from various perspectives. Some of the research focuses on the interpretation of QS. Al-Alaq and the educational content contained in it. Other research relates the concept of *iqra'* to the development of science,(Khotimah, 2024) character education,(Ni'am, 2022) and the formation of a knowledgeable society.(Mubarak et al., n.d.) On the other hand, research on literacy highlights many factors that affect students' reading ability,(Ahyar et al., 2022) The effectiveness of the school literacy movement,(Rosmiati et al., 2023) and strategies to improve reading culture in schools.(Sukma & Sekarwidi, 2021) These studies show that the concept of *iqra'* and literacy has become the focus of attention of researchers in recent years. However, most studies still discuss *iqra'* as a command to read and as a basis for seeking knowledge. Research that specifically examines the meaning of *iqra'* in the Qur'an and relates it to strengthening students' literacy is still relatively limited. In addition, there are not many studies that have attempted to reconstruct the literacy values contained in the meaning of *iqra'* to answer the problem of low literacy culture among students in the digital era.

Based on this description, this study aims to examine the meaning of *iqra'* in the Qur'an and identify its relevance to strengthening students' literacy. This study is expected to make a conceptual contribution in re-understanding the meaning of *iqra'* as the foundation of literacy culture while offering an Islamic perspective in answering literacy challenges faced by students in the digital era.

METODE PENELITIAN

This research uses a type of qualitative research with a descriptive-analytical approach. The approach used encourages an in-depth study of the meaning of *iqra'* in surah Al-Alaq and analyzes its relevance to strengthening students' literacy in the digital era. This approach emphasizes the synthesis and critical interpretation of various literature sources to build a comprehensive conceptual framework.(Cresswell, 2016) This research is not directed to measure the relationship between variables empirically, but to conduct a critical reading of literature sources so that a conceptual reconstruction of the meaning of *iqra'* is obtained.

The data sources in this study are divided into primary and secondary sources. Primary data sources are in the form of classical and contemporary tafsir books that directly provide interpretations of Surah Al-Alaq, especially verses 1-5 and the concept of *iqra'*. The selection of tafsir is carried out purposively by considering the scientific authority of mufasir, the relevance of interpretation to the object of research, and the representation of classical and contemporary perspectives. Meanwhile,



secondary data sources are in the form of books, scientific journal articles, dissertations, theses, research reports, and other academic works that are relevant to the concepts of literacy, digital literacy, Islamic education, epistemology, critical literacy, and transformative learning. Secondary sources are used to build a conceptual dialogue between the results of reading the meaning of *iqra'* and the development of literacy theory and the educational needs of students in the digital era. The primary data source in this study is in the form of tafsir to dissect the meaning of *iqra'* in surah Al-Alaq. The secondary data sources include books, scientific journals, dissertations, theses, research reports, and online sources relevant to the study of this research.(Sari, 2025) In addition to using the latest methodological references, this research is also supported by qualitative methodological references that are authoritative to strengthen the academic foundation of the research.

Data analysis using the Miles, Huberman, and Saldana model through three stages: *data condensation*, which is selecting and grouping interpretive data and literature relevant to the meaning of *iqra'* and literacy; *data presentation*, which is organizing findings in categories and conceptual relationships between *iqra'* and literacy; and *drawing and verifying conclusions*, which is interpreting patterns to formulate the reactualization of the meaning of *iqra'* and its relevance to strengthening students' literacy.(Miles & Huberman, 1984)

The validity of the data in this study was carried out through triangulation of sources by comparing various primary and secondary references related to the reactualization of the meaning of *iqra'* in surah Al-Alaq and its relevance to students' literacy. This step is carried out to ensure that the data is consistent. In addition, peer debriefing and repeated critical reading of the analysis results are used to increase the credibility, dependability, and conformability of the research findings.(Hakim et al., 2026) This approach is used to strengthen the validity of qualitative research, especially in ensuring that the interpretation of data remains objective, directed at the issue of modernization of education.

HASIL DAN PEMBAHASAN

The Meaning of *Iqra'* in Surah Al-Alaq: Reconstruction of the Concept of Reading in the Perspective of the Qur'an

Surah Al-Alaq verses 1 - 5 occupy a strategic position in the Islamic intellectual tradition, because it is the first revelation received by the Prophet Muhammad Saw. The translation of *the iqra'* is not as simple as reading a text as understood in the modern sense.(Majid, 2019) Mufasssirs from various periods explained that *iqra'* contains a broad and profound meaning, encompassing intellectual, spiritual, and civilizational activities.(Ridhoni & Bashori, 2025) However, there is a difference in the



meaning of the word *iqra'*, where it is usually placed as *amr taklifi*, which is a command that contains demands for action so that its implementation requires effort, a learning process, and continuous practice. On the other hand, there is a view that understands *iqra'* as *amr takwini*, which is an ability that has actually been instilled in humans by Allah Swt. and is realized in accordance with His will and power. (Sanusi, 2022) These two views are actually able to be compromised because they are actually complementary, where when compromised, it is concluded that in reading from the perspective of the Qur'an, there needs to be continuous effort while leaning on the power of Allah SWT.

Seeing that the root of the word *iqra'* comes from the word *qara'a* in its *fi'il madhi* which has various meanings in the Arabic dictionary, namely reading, collecting, conveying, and studying. (Rahmi & Tabroni, 2022) These various meanings show that the word *iqra'* which is interpreted as reading in the translation of the Qur'an does not stop at the process of reciting language symbols, but also includes how the process of understanding and connecting various information so as to give birth to meaningful knowledge. In this context, it can be understood that reading is not just a mechanical activity, but an intellectual activity that involves observation, understanding, and reflection. (Safitri et al., 2025)

The classical mufasssir pays great attention to the meaning of the command *iqra'* in surah Al-Alaq. In the tafsir of Ath-Thabari it is explained that the command is an instruction of Allah Swt. to the Prophet Muhammad Saw. to 'read by saying the name of God who has created', this shows that the command to read in Islam must be connected with divine consciousness. The main source of knowledge in Islam is not solely the technical ability to read, but the guidance of Allah who directs man to knowledge. The position of the Prophet Muhammad Saw. as an *ummi* (cannot read and write) shows that the command to read here is not to read symbols but refers to receiving and understanding the revelation of Allah Swt. (Ath-Thabari, 2007) Imam Ar-Razi also explained this verse that this verse is a call to use reason in understanding the signs of the power of Allah Swt. The sentence 'by mentioning the name of God who has created' is an affirmation that reading activities must be directed to the recognition of Allah Swt. (Al-Razi, 2006)

A similar view is also explained by Ibn Katsir that the first verse of Surah Al-Alaq emphasizes the importance of reading as an entrance to science. The mention of Allah Swt. as God who created in this verse contains a signal that humans are commanded to pay attention to and study the signs of Allah's power that are spread throughout the universe. (Al-Dimasyqi, 2007) More broadly, Imam Al-Qurthubi explained that reciting *iqra'* means an encouragement to actively seek knowledge. Reading is the main means to understand the essence of life, know God, and gain wisdom. (Ath-Thabari, 2007) Reading is not only understood as



an academic activity, but also an existential activity that helps humans understand their position and responsibilities as '*abdullah* and *khalifatullah*.

Classical mufasssir has explained that reciting *iqra'* is not limited to reading which is understood as a technical activity only. Furthermore, contemporary mufasssir provides a more contextual elaboration in accordance with the development of modern society. M. Quraish Shihab explained that the object of reading in *the iqra'* command is deliberately not explicitly mentioned. The absence of this object shows that the reading command is not limited to the text of revelation, but also includes the reading of nature, society, history, and various realities of life.(Shihab, 2021) In line with this explanation, Wahbah Zuhaili emphasized that the command of *iqra'* is the basis for all scientific activities in Islam. According to him, reading must be understood as the process of acquiring knowledge through various available sources, both from revelation and from the results of observation of reality. This shows that the concept of reading in the Qur'an contains the spirit of exploration and continuous search for knowledge (Az-Zuhaili, 2013)

The Dimension of Literacy in the Meaning of *Iqra'*: from Reading, Understanding, to Interpreting Reality

The meaning of *iqra'* explained by classical to modern mufasssir shows that the command cannot be reduced to the activity of reading the text literally. This broader meaning has important implications for how to understand literacy in the perspective of the Qur'an. If modern literacy is generally understood as the ability to access, understand, evaluate, and use information, then the concept of *iqra'* offers a more comprehensive framework by placing the activity of seeking knowledge as a gradual and continuous process. Literacy itself has a very important role in the world of education, where literacy can affect the success rate of students.(Lutfiani et al., 2020) In this perspective, literacy does not stop at the ability to build understanding, but comes to critical reflection, as well as connecting knowledge with the reality of life. Literacy in the perspective of the Qur'an is not just an academic skill, but a process of forming intellectual consciousness that leads humans to a deeper understanding of the self, society, and God.

(1) *Iqra'* as Literacy of Access to Knowledge (Reading Literacy)

The first dimension of literacy in the meaning of *iqra'* lies in the ability to access knowledge through reading activities in a broad sense. *iqra'* in QS. Al-Alaq does not explicitly mention the objects that must be read. The absence of such an object of reading shows that the command of *iqra'* is not limited to the reading of the text of revelation, but includes all signs (verses) that can be the source of knowledge.(Ath-Thabari, 2007) M. Quraish Shihab explained that the object of *iqra'* includes revelation, the universe, history, humans, and



various realities of life.(Shihab, 2021) In line with that, Wahbah Zuhaili emphasized that the command to read is the foundation for all scientific activities because humans are commanded to acquire knowledge through various sources that Allah has provided, both *qauliyah* and *kauniyah*.(Az-Zuhaili, 2013) Thus, *iqra'* not only directs humans to be able to read language symbols, but also encourages the ability to observe, explore, and gather information as the first step in the process of forming science.

This understanding has a strong relevance to the development of the concept of contemporary literacy. Modern literacy is no longer interpreted as limited to the ability to read and write, but as the ability to access, identify, and utilize information from various media and life contexts.(Dewi, 2023) The reading literacy framework developed by the OECD places reading activities as the foundation for the development of more complex thinking competencies, while UNESCO and Hobbs affirm that literacy in the 21st century requires the ability to access information through a variety of sources, both print, digital, and social environments.(Hobbs & Coiro, 2016) However, the concept of *iqra'* offers a more comprehensive perspective. Looking at modern literacy, it emphasizes the expansion of media and sources of information, while *iqra'* has since the beginning placed all reality as an object of reading with both scientific and spiritual value. Therefore, the first dimension of literacy in the perspective of the Qur'an is not just the ability to obtain information, but the ability to open oneself to various sources of knowledge as a form of recognition of the breadth of the signs of Allah's greatness in the universe.

(2) *Iqra'* as Comprehension Literacy

The second dimension in the meaning of *iqra'* is the ability to build comprehension literacy. Reading activities do not stop at the process of recognizing language symbols, but continue with efforts to understand the meaning contained in them.(Hariati et al., 2025) Etymologically, the root word *qara'a* not only means reading, but also gathers, connects, and analyzes various information so as to give birth to a complete understanding.(Majid, 2019) This shows that *iqra'* contains cognitive processes that involve the analysis, interpretation, and synthesis of information before the knowledge is accepted as truth. This perspective is in line with the reading literacy framework developed by the *Programme for International Student Assessment* (PISA) which places the ability to understand, interpret, evaluate, and reflect on the content of reading as the main indicator of literacy, not just the ability to read mechanically. Thus, the meaning of *iqra'* actually contains a literacy paradigm that goes beyond the ability to decode to meaning making, namely the ability to build meaning through critical interaction between readers, texts, and contexts. In the perspective of



the Qur'an, understanding is not just an intellectual goal, but is the basis for the birth of consciousness that allows humans to interpret knowledge correctly and use it as a guide in understanding the reality of life. (Faqihuddin et al., 2026)

(3) *Iqra'* as Reflective and Critical Literacy

The next dimension in the meaning of *iqra'* is reflective-critical literacy, which is the ability to reflect and evaluate the knowledge gained before accepting it as truth. The Qur'an not only commands humans to read but also repeatedly encourages the activity of *tafakkur* (deep thinking), (Liani, 2016) *tadabbur* (pondering the meaning), (Yasir, 2021) dan *i'tibar* (taking lessons) which shows that the process of acquiring knowledge must be accompanied by intellectual reflection. Knowledge in the Islamic perspective is not received passively, but is analyzed, considered, and linked to the values of truth so as to produce a responsible understanding. (Muniroh, 2024; Zuhria et al., 2025) This principle is further emphasized through the concept of *tabayyun* in QS. Al-Hujurat verse 6 which emphasizes the importance of verifying every information before believing or disseminating it. (Mustofa & Salman, 2026) In the context of a digital society characterized by a flood of information, hoaxes, misinformation, and disinformation, *tabayyun* is an ethical and methodological foundation for the development of critical literacy. This perspective has a meeting point with the concept of critical literacy put forward by Paulo Freire, who views literacy as the ability to read reality critically, question various assumptions, and free oneself from accepting information that is manipulative. (Hendriani et al., 2018) However, the concept of *iqra'* offers a more comprehensive scope because critical reflection is not only directed at social analysis but also based on divine values and moral responsibility. Thus, the reflective-critical dimension in the meaning of *iqra'* not only forms individuals who are capable of evaluating the credibility of information, but also individuals who are able to use knowledge as a means to uphold truth and benefit.

(4) *Iqra'* as Literacy of Reality Meaning (Transformative Literacy)

The highest dimension in the meaning of *iqra'* is transformative literacy, which is the ability to transform knowledge into awareness, wisdom, and actions that provide benefits for life. In the perspective of the Qur'an, reading activities are not oriented to the accumulation of information alone, but are directed to shape the way of view, attitude, and behavior of humans in carrying out their roles as '*abdullah* and *khalifatullah* on earth. (Ni'am, 2022) Therefore, knowledge obtained through the *iqra'* process must give birth to *wisdom*, namely the ability to place knowledge appropriately, build *syu'ur* or awareness of reality, and foster moral responsibility in every action. (Safitri et al., 2025) Thus, the success of literacy is not only measured by the extent to



which a person is able to understand information but also by his ability to internalize the values of truth and implement them in individual and social life.

The four dimensions of literacy that have been described, namely literacy as access to knowledge, comprehension literacy, reflective-critical literacy, and transformative literacy are not the adoption of one particular theory, but the result of a conceptual synthesis built through this research. The synthesis is based on three main foundations, namely the normative foundation in the form of QS. Al-Alaq verses 1-5 along with the interpretation of classical and contemporary mufasir who place *iqra'* as the foundation of Islamic epistemology; the conceptual foundation in the form of the development of modern literacy theory developed by the OECD and UNESCO which expands the meaning of literacy from just the ability to read to the ability to access, understand, and utilize information; and the analytical foundation that is dialogued with the concept of critical literacy Paulo Freire and Jack Mezirow's transformative learning to explain the reflective and transformative dimension in the literacy process. Through this synthesis, this research offers an *iqra'*-based literacy paradigm as a conceptual reconstruction that enriches the treasures of literacy studies, especially in the perspective of Islamic education.

Reactualization of the Meaning of *Iqra'* as a Paradigm for Strengthening Students' Literacy in the Digital Era

The development of digital technology has fundamentally changed the way students acquire, process, and use information.(Maesaroh & Muh. Wasith Achadi, 2026; Sobirin & Djubaedi, 2024; Syibromilisi et al., 2026) Access to knowledge that previously relied on books, libraries, and teachers is now shifting to digital platforms that offer information instantly and unlimitedly.(Sinaga & Firmansyah, 2024) This condition has a double consequence, one side of which is that students have a greater opportunity to acquire knowledge from various sources(Mashudi, 2021; Nurhasanah, 2024) And on the other hand, this convenience is often followed by a decline in the culture of deep reading, an increasing tendency to consume information briefly (bite-sized information), and a low ability to evaluate the validity of information.(Napis & Buchori, 2026) As a result, literacy in the digital era no longer only faces the problem of low interest in reading, but also challenges in building the ability to think critically, reflectively, and responsibly about the information received.

This reality shows that various literacy improvement programs that have been oriented towards providing reading materials, reading habits, and improving reading technical skills have not been able to fully answer the complexity of digital literacy problems.(Dewi, 2023) Strengthening



literacy is not enough to be understood as increasing the frequency of reading or the ability to understand the content of reading, but requires a paradigm that is able to shape the way students think in interpreting information. (Meilinda et al., 2020) In this context, the meaning of *iqra'* offers a more comprehensive paradigm because it places reading activities as part of an epistemological process that connects knowledge, reflection, and moral responsibility. Thus, the reactualization of *iqra'* is not just about reviving the spirit of reading, but rather reconstructing the orientation of literacy so that it does not stop at the mastery of information, but develops into the formation of wisdom.

This paradigm can be built through four dimensions of literacy contained in the meaning of *iqra'*. The first dimension, *reading literacy*, encourages students to expand their reading objects, not only limited to textbooks, but also social phenomena, scientific developments, the environment, and the dynamics of digital life. The second dimension, *comprehension literacy*, places understanding as the main goal of reading so that students do not just collect information, but are able to connect various knowledge as a whole. The third dimension, *reflective-critical literacy*, teaches that every information must be analyzed, verified, and reflected before it is accepted as truth, in line with the principle of *tabayyun* emphasized by the Qur'an. And the fourth dimension, *transformative literacy*, directs the entire literacy process to produce changes in ways of thinking, character formation and real actions that bring benefits to society. These four dimensions show that literacy in the perspective of *iqra'* is a continuous process, starting from obtaining information to transforming it into valuable actions.

The *iqra'* paradigm in the world of education shifts the learning orientation from just knowledge transfer to the formation of students as lifelong learners. Teachers no longer only play the role of conveying information, but rather as facilitators who guide students in developing critical reading skills, reflecting on various phenomena, and building a connection between science and moral and spiritual values. (Sulistian, 2025) This approach also places students as active subjects in the process of seeking knowledge, as well as the spirit of *iqra'* which encourages humans to continue to explore, understand, and develop knowledge as a form of devotion to Allah Swt.

The reactualization of the meaning of *iqra'* has strategic implications in building a literacy culture in the digital era. Students are not only equipped with the ability to access technology or use various digital platforms, but must also have epistemological and ethical awareness in utilizing information. Digital literacy based on *iqra'* encourages students not to be easily trapped in instant culture, the dissemination of information without verification, and the consumption of superficial content. Instead, they are directed to use technology as a means



of expanding insights, deepening knowledge, and producing works that provide benefits for life. This shows that technology is not positioned as a threat to the reading culture, but as a medium that strengthens scientific traditions when used based on the values contained in *iqra'*.

The reactualization of the meaning of *iqra'* is not just an effort to restore the command to read as a symbol of the beginning of revelation, but is a reconstruction of the literacy paradigm that is relevant to the challenges of 21st-century education. This paradigm places literacy as a process that integrates the ability to read, understand, reflect, and transform knowledge into responsible actions. Thus, *iqra'* is not only a philosophical foundation for strengthening students' literacy, but also offers an epistemological framework that is able to bridge the development of digital technology with the main goal of Islamic education, which is to give birth to knowledgeable, moral human beings, and able to provide benefits for life.

CONCLUSION

The meaning of *iqra'* in surah Al-Alaq cannot be understood only as a textual reading command, but is an epistemological paradigm that integrates the process of obtaining, understanding, reflecting, and transforming knowledge. Based on the analysis of the interpretation of classical and contemporary mufasirs, this study reconstructs the four dimensions of literacy contained in the meaning of *iqra'*, namely reading literacy, comprehension literacy, reflective-critical literacy, and transformative literacy, which form a complete literacy process from reading activities to the birth of benefit-oriented actions. The reconstruction shows that the concept of *iqra'* has strong relevance to the literacy needs of students in the digital era because it not only emphasizes the ability to access information, but also the ability to understand, critically evaluate, and utilize knowledge ethically and responsibly. Thus, this research offers an *iqra'*-based literacy paradigm as a philosophical foundation for strengthening students' literacy that integrates intellectual, spiritual, and moral dimensions, so that it can be a conceptual reference in the development of Islamic education that is more responsive to the challenges of the digital era.



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