

INTEGRATED ULUMUL QUR'AN CURRICULUM: BRIDGING CLASSICAL INTERPRETATION AND MEDIA LITERACY IN THE DIGITAL ERA

Fahmi Salim^{1*}, Rizq Mimmaulidia²

¹University of Muhammadiyah Prof. Dr. Hamka, ²University of Muhammadiyah Prof. Dr. Hamka

¹email Coresponder: *fahmi_1c@yahoo.com

Abstract: Uncontrolled digital religious content has given rise to the phenomenon of shallow Quranic literacy among educated Muslims. Quranic studies in Islamic higher education institutions are generally still textual-classical and have not systematically responded to the challenges of massive verse-based misinformation circulating on social media. On the other hand, efforts to integrate digital literacy into Quranic learning are still carried out partially and are not based on a solid interpretation epistemology. This study aims to design an Integrative Quranic Ulumul Curriculum framework that bridges the classical interpretation tradition with digital media literacy competencies systematically. Through library research methods with content analysis approaches and theoretical synthesis of 20 reputable journal articles from the Scopus and Sinta databases (2015–2024), this study identifies five components of an integrative curriculum constructed on the theoretical foundations of Knowles' andragogy (1980), Jacobson and Mackey's metaliteracy (2011), and Gadamer's hermeneutics (2004). The literature selection process followed the PRISMA 2020 protocol, from a total of 143 articles screened to 20 final articles that met the inclusion criteria. The results of the study indicate that the integration of these two domains is not only possible but also academically and socially urgent in the context of the threat of Quranic misinformation in Indonesia's digital space. The novelty of this research lies in the Integrative Ulumul Qur'an Curriculum Model as a curricular framework that simultaneously strengthens mastery of the tradition of interpretation and builds critical competence regarding Quranic content in the digital space.

Keywords: Ulumul Qur'an; Integrative Curriculum; Digital Media Literacy; Classical Interpretation; Andragogy.

INTRODUCTION

One of the greatest paradoxes in contemporary Islamic life is the increasing access to digital Quranic texts, which is not matched by an increase in the quality of Quranic literacy itself. DataReportal (2024) reports that Indonesia has 185.3 million active internet users, placing it among the countries with the highest social media penetration in Southeast Asia. In this dense digital environment, religious content based on Quranic verses has become one of the most massively produced and consumed content categories, often without a basis in valid interpretation methodology

(Brossard & Scheufele, 2022). This phenomenon is not merely a matter of ordinary information literacy, but touches on a fundamental theological dimension: how the meaning of revelation is understood and distributed in society. This condition is exacerbated by the rampant production of Quranic verse-based content that is removed from the context of the revelation, mislabeled, or deliberately manipulated for certain interests. Rohman and Ulum (2021), in a content analysis study of 1,247 pieces of content reported to the Ministry of Communication and Information Technology and Mafindo (Indonesian Ministry of Finance) during 2019–2021, noted a significant increase in hoax content including quotations from the Quran after 2019, with the main actors being anonymous accounts lacking scholarly authority in interpretation. Aziz and Shaleh's (2023) study further demonstrated that YouTube and Instagram platforms have become arenas for the proliferation of non-academic interpretations, accessed far more widely than authoritative sources of interpretation from authoritative commentators.

Amid this crisis, the response from Islamic higher education institutions remains inadequate. The Ulumul Qur'an courses implemented in the majority of Qur'anic Science and Tafsir study programs in Indonesia, as criticized by Mustaqim (2019) and Hermanto and Fauzan (2022), still revolve around the transmission of classical texts with an approach that has remained largely unchanged for decades. Meanwhile, a study by Sari and Hidayat (2020) found that efforts to integrate digital literacy in State Islamic Religious Universities (PTKIN) remain instrumental and do not substantively address the epistemological dimensions of Islamic scholarship. Hobbs and Coiro (2021) assert that religious education requires a media literacy framework that is fundamentally different from general media literacy because it involves sacred texts and distinctive interpretative traditions. Ulumul Qur'an and digital literacy fall into two distinct domains. On the one hand, studies on Ulumul Qur'an and the curriculum of interpretation, such as Mustaqim (2019) and Hasyim et al. (2022), are very rich epistemologically but barely touch on the dimensions of digital literacy. On the other hand, studies on digital literacy in Islamic education, such as Sari and Hidayat (2020) and Maksum and Ridwan (2023), are quite methodologically sound but lack a sufficient epistemology of interpretation as a foundation for their content.

The study that most closely integrates these two domains is actually Brossard and Scheufele's (2022) study of science communication in the digital age. They found that misinformation in digital media is most effectively addressed not by technological tools, but by strengthening literacy. This

finding indirectly strengthens the study's argument that Quranic misinformation requires literacy based on Ulumul Qur'an courses, not just general digital literacy. However, no research has yet translated these findings into an operational curriculum design for the context of tafsir studies.

As a solution-oriented effort, the objectives of this research are formulated into three interrelated things, namely to identify the essential components of the Ulumul Qur'an course that are relevant to respond to the challenges of the digital era, analyze the theoretical framework of media literacy that is in accordance with the epistemology of Islamic interpretation, and formulate the design of the Integrative Ulumul Qur'an Curriculum as a model that can be adopted by the study program of Al-Qur'an science and interpretation at the level of Islamic universities in Indonesia.

LITERATURE REVIEW

Ulumul Qur'an as a System of Knowledge: From Al-Zarkasyi to Contemporary Times

Ulumul Qur'an as a scientific discipline is an epistemological construct accumulated by scholars for more than fourteen centuries. Al-Zarkasyi (d. 794 H) in *Al-Burhan fi Ulum Al-Qur'an* and Al-Suyuthi (d. 911 H) in *Al-Itqan fi Ulum Al-Qur'an* laid the foundation for the systematization of sciences related to the Qur'an, including asbabun nuzul, nasikh-mansukh, i'jaz, qira'at, and various methods of interpretation. This intellectual heritage is not merely a methodology of text interpretation, but rather a system of safeguarding the meaning of revelation from distortion throughout the history of Islamic civilization (Mustaqim, 2019). Al-Attas and Wan Daud (2021) argue that an Islamic education system that loses its tauhidic-Qur'anic epistemological foothold will experience structural fragility when faced with the hegemony of digital information.

In the context of Indonesian Islamic higher education, the Ulumul Qur'an course faces a tension between the need to maintain the authenticity of this scholarly tradition and the need for contextual relevance. A comparative study by Sari and Hidayat (2020) found that Islamic studies instructors at PTKIN acknowledged the inadequacy of their curriculum to equip students for digital literacy challenges, but lacked an integrative framework to adopt. The epistemological position adopted by this study follows the view of Al-Attas and Wan Daud (2021) that Ulumul Qur'an is an active knowledge system that needs to be applied to new contexts and challenges.

Andragogy Theory and Its Relevance in Interpretation Learning

Malcolm Knowles (1980) laid the foundations of andragogy theory through six fundamental assumptions about how adults learn: (1) an independent self-concept, (2) accumulated experience as a source of learning, (3) a readiness to learn oriented towards social needs, (4) a problem-centered learning orientation, (5) the need for internal motivation, and (6) the need to know the reasons for learning. In the context of learning Ulumul Qur'an in higher education, these assumptions are very relevant because students bring rich experience of consuming digital content and often already have certain initial positions regarding the interpretation of the Qur'an that they find on the internet.

The relevance of andragogy for Islamic learning in the digital era, according to Mezirow's (1991) study on transformative learning, is that the most meaningful adult learning occurs when learners are confronted with situations that challenge their long-held assumptions. In this context, exposing students to problematic digital interpretation content in the Qur'anic study program serves as a stimulus for transformative learning, encouraging them to actively apply the interpretation principles they have learned to analyze and evaluate the content. This approach also aligns with the findings of Maksum and Ridwan (2023) that problem-based blended learning results in higher student engagement than conventional interpretation learning.

Media Literacy in the Islamic Context

The concept of metaliteracy developed by Jacobson and Mackey (2011) goes beyond conventional definitions of information literacy by emphasizing an individual's metacognitive ability to understand how knowledge is produced, curated, shared, and consumed in a dynamic digital information ecosystem. This framework is highly relevant to the issue of digital Quranic literacy because it integrates the dimensions of information production and consumption simultaneously. A Quranic literate person is not only able to read and understand verses, but must also be able to critically analyze how these verses are presented, contextualized, or even stripped of their context in the digital space.

Hobbs and Coiro (2021) assert that religious education requires a unique media literacy approach because sacred texts carry a different epistemic authority than ordinary informational texts. Consequently, the generic media literacy framework proposed by Hobbs (2010) needs to be combined with the epistemic authority of exegetical scholarship to produce literacy that is not only

medially critical but also theologically valid. This is the most fundamental theoretical rationale for the Integrative Ulumul Qur'an Curriculum Model.

METHOD

This study uses a qualitative approach through a library research design that aligns with the tradition of theoretical qualitative research in the field of Islamic education (Zed, 2008; Moleong, 2017). The data sources are 20 reputable scientific journal articles from the Scopus (Q1–Q3) and Sinta (1–2) databases published between 2015 and 2024. The literature selection process follows the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol version 2020 updated by Page et al. (2021) to ensure transparency.

A literature search was conducted using a Boolean strategy in Scopus, Web of Science, and Google Scholar with the formula: ("Quranic sciences" OR "Ulumul Quran" OR "Quran curriculum") AND ("digital literacy" OR "media literacy" OR "information literacy") AND ("Islamic education" OR "religious education"). The inclusion criteria applied were: (a) relevance of the topic to Ulumul Quran, tafsir, digital literacy, or andragogy in the Islamic context; (b) indexed in reputable databases (Scopus or Sinta 1–2); (c) written in Indonesian or English; and (d) published between 2015 and 2024. The screening process resulted in a selection flow presented in Table 1 below.

Table 1. Literature Selection Flow Based on the 2020 PRISMA Protocol

PRISMA 2020 Stage	Number of Articles
Identification	N = 143
Screening – Duplication	N = 112
Screening – Title & Abstract	N = 54
Eligibility – Full Text	N = 28
Included – Final	N = 20

Data analysis was conducted using two sequential techniques. First, content analysis was applied to extract themes, arguments, findings, and gaps from each selected article. Thematic coding was conducted inductively in two rounds to ensure theme saturation. Second, theoretical synthesis connected the findings into a coherent framework and built the architecture of the Integrative Ulumul Qur'an Curriculum Model. The validity of the analysis was strengthened through source triangulation, ensuring that each major theoretical claim was supported by at least two articles from different databases.

FINDINGS AND DISCUSSION

Literature Review Between Tafsir Traditions and Digital Challenges

A content analysis of 20 articles yielded a thematic map that comprehensively illustrates the research gap. Of the total literature, only two of the 20 articles (10%) attempted to establish an explicit connection between tafsir scholarship and digital literacy, and both were exploratory in nature without producing an operational curricular model. Table 2 summarizes the findings from the ten most representative articles from two main clusters: the tafsir scholarship cluster and the Islamic digital literacy cluster.

Table 2. Thematic Map of Selected Literature Review (2019–2024)

Author & Year	Focus of Study	Key Findings	Research Gap
Mustaqim (2019)	Interpretation methodology in the curriculum of Indonesian Islamic universities	The dominance of the textual-classical approach and the lack of response to the digital context	There is no integration of digital media in curriculum design
Sari & Hidayat (2020)	Digital literacy integration in Islamic higher education	Digital literacy at PTKIN is still instrumental, not epistemological	Does not touch the scientific substance of Ulumul Qur'an
Hobbs & Coiro (2021)	Media literacy in religious education contexts	Religious education requires a specific media literacy framework that is different from general literacy.	Not specific to the Islamic exegetical tradition
Rohman & Ulum (2021)	Hoaxes containing verses from the Quran on social media	Verse-based hoax content increased significantly after 2019 and the main actors were anonymous accounts.	Does not propose concrete curricular solutions
Al-Attas & Wan Daud (2021)	Epistemology of Quranic knowledge in modern education	The Islamic education system needs to return to the epistemology of monotheism as a foundation.	Very normative; does not touch on operational curriculum
Hasyim et al. (2022)	Integration of digital technology	Digital applications expand access but are prone to creating	Less deeply touches on the

	in PTKIN interpretation learning	interpretations without methodology.	epistemological dimension of interpretation
Hermanto & Fauzan (2022)	21st century competency-based Islamic Education curriculum	The Islamic Education curriculum has not responded to media literacy in a systematic and structured manner.	Not specific to Ulumul Qur'an
Brossard & Scheufele (2022)	Science communication and misinformation in digital media	Misinformation in digital media requires a literacy approach based on specific scientific domains.	Not related to the religious domain or interpretation
Maksum & Ridwan (2023)	The effectiveness of digital learning in Islamic higher education	Blended learning is effective in increasing student engagement but requires an Islamic content framework.	The absence of the Ulumul Qur'an content framework in digital learning design
Lim (2023)	Critical media literacy for religious minorities in digital spaces	Minority religious communities are more vulnerable to misinformation based on sacred texts.	Not specific to the context of Islam and Ulumul Qur'an

Table 2 identifies three clusters of findings consistent across the literature. The first cluster, comprising Mustaqim (2019), Al-Attas and Wan Daud (2021), and Hasyim et al. (2022), shows that the Ulumul Qur'an curriculum at PTKIN is still dominated by a classical text transmission approach that does not explicitly address digital literacy challenges. The second cluster, encompassing Rohman and Ulum (2021), Aziz and Shaleh (2023), and Brossard and Scheufele (2022), demonstrates that domain-specific misinformation requires a domain-based literacy response, not just generic digital tools. The third cluster, encompassing Sari and Hidayat (2020), Maksum and Ridwan (2023), and Lim (2023), demonstrates that existing digital literacy approaches in Islamic education are not yet grounded in an adequate epistemology of interpretation. These three clusters together legitimize the need for an Integrative Ulumul Qur'an Curriculum Model.

Building a Bridge between Interpretation and Media Literacy

The most fundamental theoretical contribution of this study is the construction of an epistemological bridge between the Ulumul Qur'anic tradition and modern media literacy theory. On the surface, these two domains appear ontologically separate: one rooted in the epistemology of revelation and medieval Islamic scholarly traditions, the other born of modern mass communication theory and information science. However, this study argues that both share a fundamental common

interest: ensuring that the understanding of the text is not distorted by the misleading context in which it is conveyed.

In the Ulumul Qur'an tradition, the principle of asbabun nuzul serves as a contextualization instrument that ties the meaning of a verse to its historical situation so that it is not treated as a context-free text. This is essentially identical to what media literacy theory calls contextual analysis, namely the analysis of the context of message production and distribution. The nasikh-mansukh principle, which requires readers to understand the chronology and hierarchy of a text, parallels the principle of source evaluation in information literacy, which requires readers to assess the credibility and temporal relevance of a source. This epistemological intersection, which Al-Attas and Wan Daud (2021) argue is a manifestation of the universality of Islamic epistemology, forms the foundation for the integrative architecture of the KUQI Model.

Gadamer's (2004) hermeneutical framework of 'fusion of horizons' is also relevant to understanding this dynamic. Readers of the Qur'anic text bring their own digital experiential horizons, while the Qur'anic text brings the historical horizons of revelation. The task of Qur'anic education in the digital age is to facilitate a critical and responsible fusion between these two horizons. Brossard and Scheufele (2022) found an analogy in the context of science communication: public understanding of science only improves when there is mediation between the complexity of scientific knowledge and the simplifications necessary for public communication. In the context of Ulumul Qur'an, this mediation is a domain that graduates of the Qur'anic Sciences and Tafsir study program must specifically master.

Design of an Integrative Ulumul Qur'an Curriculum Model

Based on theoretical synthesis and literature gap analysis, this study formulates an Integrative Ulumul Qur'an Curriculum Model consisting of five main components. Each component contains a classical sub-component from the Ulumul Qur'an tradition and a digital sub-component from media literacy theory, bound by measurable integrative learning outcomes and an explicit theoretical foundation.

The first component, the Epistemology of Revelation, is the foundation of the entire curriculum. The asbabun nuzul (the revelation of revelations) and tartib nuzul (the revelation of revelations) are taught not merely as historical knowledge, but as active analytical instruments to test the validity of Qur'anic content on social media. Students are trained to ask critical questions: Is the

context in which this verse was revealed accurately presented in the content I consume? This approach aligns with Knowles' (1980) andragogical assumption that adults learn most effectively when material is directly connected to real-life problems they face.

The second component, the Tafsir Tradition, integrates mastery of the four main tafsir methods (tahlili, ijmalī, muqaran, maudhu'i) with the ability to evaluate digital tafsir products. Students not only learn tafsir methodology in the abstract but also apply it to evaluate tafsir accounts on YouTube and other digital platforms.

The third component, Language of the Qur'an, integrates the study of i'jaz and Qur'anic balaghah with semiotic analysis of digital content. Students are trained to detect linguistic manipulation of verses, such as context-deprived verse fragments or biased translations. Hobbs and Coiro (2021) confirm that linguistic literacy based on sacred texts is a core competency that cannot be replaced by digital tools alone.

The fourth component, Contemporary Hermeneutics, is the one that most directly responds to the misinformation crisis. The principles of nasikh-mansukh and muhkam-mutasyabih are taught as fact-checking tools based on the science of interpretation, which are fundamentally different from technological fact-checking. This is the most important applied contribution of this research: proving that the principles of classical Ulumul Qur'an have a relevant and even superior analytical function in the context of verifying digital Qur'anic content.

The fifth component, Social Applications, concludes the curriculum cycle by training students to produce academically valid and ethical Quranic content digitally. This includes mastering the ethics of sharing verses on social media and the ability to produce multimedia content based on accurate interpretations, as recommended by Ribble (2017) within the framework of digital citizenship.

Challenges and Implementation Strategies at PTKIN

This study identified three implementation challenges that need to be addressed. The first challenge is human resource readiness. Lecturers in Islamic Qur'anic studies at PTKIN generally possess strong competencies in classical interpretation but do not always possess adequate digital literacy, while lecturers in educational technology lack in-depth exegesis knowledge. The recommended solution is a cross-disciplinary team teaching model, followed in the long term by a digital literacy competency improvement program for exegesis lecturers. Sari and Hidayat's (2020)

findings on the need for an integrative framework readily adopted by Islamic studies instructors reinforce the relevance of this recommendation.

The second challenge is the availability of integrative teaching materials. To date, no Qur'anic study textbook systematically integrates digital media case studies as analytical discussion material. Consequently, institutions adopting the Integrative Qur'anic study curriculum model need to develop specific teaching modules containing case studies of digital Qur'anic content combined with analytical guidelines based on Qur'anic study principles. Hasyim et al. (2022) recommend a similar approach and document positive student responses. The third challenge is the lack of a standardized assessment system. The Integrative Qur'anic study curriculum model requires a three-dimensional rubric that simultaneously measures the scientific accuracy of interpretation, the depth of critical analysis of digital content, and the ethics of Qur'anic content production.

The Relevance of the Integrative Ulumul Qur'an Curriculum Model for the Indonesian Context

The urgency of the Integrative Ulumul Qur'an Curriculum Model is very specific to the Indonesian context as a country with the largest Muslim population in the world and one of the most active social media users in Asia. Indonesia has more than 58 PTKIN with hundreds of study programs in Qur'anic Science and Tafsir which are institutionally very strategic. If each PTKIN graduates an average of 50 students per year from these study programs, then within a decade there will be thousands of graduates equipped with integrative competencies to become agents of Qur'anic literacy in their communities. Lim (2023) proves that religious communities with strong literacy based on sacred texts are significantly more able to survive the penetration of misinformation than communities that only rely on general digital literacy.

The Integrative Ulumul Qur'an Curriculum Model also aligns with the national policy direction outlined in the Minister of Education and Culture Regulation Number 3 of 2020 concerning National Standards for Higher Education, which requires study program learning outcomes to encompass 21st-century competencies, including critical thinking and information literacy. Therefore, adopting the Integrative Ulumul Qur'an Curriculum Model is not only academically relevant but also aligns with applicable higher education policy regulations and can strengthen the study program's competitive position in the context of accreditation.

CONCLUSION AND SUGGESTION

This study addresses three established objectives. First, based on a content analysis of 20 reputable articles selected through the PRISMA 2020 protocol, five essential components of Ulumul Qur'an are identified as most relevant to responding to the challenges of the digital era: epistemology of revelation, the tradition of interpretation, the language of the Qur'an, contemporary hermeneutics, and social applications. These five components are not new to the treasury of Ulumul Qur'an, but articulating their relevance to digital media literacy is an original contribution offered by this study and distinguishes it from previous studies.

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