



Digital-based religious local content policy: Challenges and opportunities for strengthening qur'an literacy for generation

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ABSTRACT

The rapid development of information technology triggers a paradoxical phenomenon in Generation Z, namely the high level of digital intelligence that is not balanced with Qur'anic literacy skills. This research aims to analyze strategic challenges and opportunities and formulate a digital-based local religious content policy architecture to strengthen the literacy of the Qur'an for Generation Z. This qualitative research uses a library research method with content analysis techniques on educational regulatory documents and articles from reputable scientific journals. The results of the study show that the main challenges include shifting student learning patterns, rigid conventional learning methods, and limited curricular time allocation. Meanwhile, digitalization opportunities pave the way for the reconstruction of multi-level Qur'an literacy that includes the technical-mechanical, meaning-conceptual, and ethical-transformative realms using interactive applications, artificial intelligence, and gamification. The digital-based local content policy architecture based on Law Number 20 of 2003 is present as a strategic legal-curricular instrument through the provision of standardized teaching materials, strengthening the capacity of educators' digital pedagogy, and the implementation of blended evaluation. The implementation of this policy effectively converts gadgets from a means of distraction into a medium for moral and spiritual reinforcement for Generation Z.

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INTRODUCTION

The rapid development of information and communication technology in the era of the Industrial Revolution 4.0 and the transition to Society 5.0 have brought fundamental changes in the cultural landscape and human social behavior (Rokhimah et al., 2024). In this context, Generation Z—a demographic group born and raised amidst massive internet penetration—faces the realities of their lives that are closely tied to the digital ecosystem (Nurlaila et al., 2024). As *Digital Natives*, Generation Z has unique characteristics in processing information, communicating, and building

learning patterns that tend to be visual, instant, interactive, and screen-based (*Screen-based learning*) (Harahap et al., 2025). However, behind the high technological intelligence and speed of access to information, there are deep academic concerns related to the dynamics of spirituality and moral ethics of the younger generation. The openness of cyberspace without borders often creates vulnerability to the erosion of ethical values, increasing individualistic behavior, moral disorientation, and a decrease in interest in substantive religious studies. This condition requires the presence of a repositioning of Islamic education that is not only able to keep pace with the speed of technological development, but also utilizes these digital instruments to strengthen the moral and religious foundations of students.

One of the most basic and crucial indicators in measuring the effectiveness of Islamic religious education in schools is the level of Qur'anic literacy proficiency (Ali et al., 2024; Ikhsan & Rafi, 2025). Qur'an literacy basically includes the ability to read according to the rules of tajweed, rewrite Arabic texts, and understand the substantive messages contained in it (Rosyid et al., 2026). However, various empirical realities at the secondary school level show that the mastery of Qur'an literacy in the adolescent age group is still at an alarming level (Hermita et al., 2024; Salma & Dahlan, 2026; Triasih & Irawadi, 2026). Many students in formal schools who have difficulty reciting verses fluently, have not mastered the basic laws of makhraj and tajweed, and some of them are still classified as illiteracy of the Qur'an (Laily and Maesurah, 2021; Rahayu and Taqwa, 2025; Shima and Rohman, 2025). The problem is even more complex when dealing with the phenomenon of shifting learning culture of Generation Z, where conventional methods of teaching the Qur'an that are monotonous and oriented towards mechanical memorization without interactivity begin to lose appeal. As a result, instead of making the Qur'an the main guide for life and reading, students tend to feel alienated from their own holy books due to the incompatibility between the teaching methods applied and their digital learning styles (Muhyiddin, Solihin, and Handika, 2026).

To overcome the problem of religious literacy, local governments use their authority within the framework of educational autonomy as mandated by Law Number 20 of 2003 concerning the National Education System through the preparation of the Religious Local Content (Mulok) policy or Reading and Writing of the Qur'an (BTA) (Nawafil and Siminto, 2023). This policy is designed as a legal-curricular instrument that aims to provide additional space for strengthening the religious competence of students outside the subject of Islamic Religious Education (PAI) which has a very limited time. Through Regional Regulations or Regional Head Regulations, the Religious Mulok policy is expected to be a moral defense fortress as well as a means of alleviating Qur'an illiteracy in a massive and structured manner. However, in practice, the implementation of the conventional Mulok Religious policy often meets with a dead end (Izzana et al., 2026). Too rigid approaches, the absence of standard evaluation standards, the lack of availability of contextual teaching materials, and the manual delivery methods make the effectiveness of this policy shrink significantly when faced with the fast-paced life dynamics of Generation Z.

Based on the complexity of these problems, the formulation and reorientation of the Religious Local Content policy towards a digital-based format (*digital-based local content policy*) is a strategic imperative that cannot be postponed any longer. Digital transformation in local religious content policies should not be superficially reduced as an act of moving the texts of the Qur'an from print media to digital formats such as PDF documents or smart devices (Sudjana et al., 2025). Furthermore, the digital-based local content policy is a systemic reconstruction that includes the development of technology-based curriculum, the use of interactive Qur'an applications, the integration of artificial intelligence systems (*Artificial Intelligence*) for the correction of tajweed, the application of the gamification method (*Gamification*) to increase learning motivation, as well as to provide an evaluation platform that can be accessed in a *real-time* by teachers and parents (Mukhlason, 2021). This innovative step is expected to be able to minimize the distance between

the religious world and the daily ecosystem of Generation Z, so that the Qur'an learning process transforms from a burdensome curricular obligation to a fun, interactive, and meaningful learning experience.

The urgency of digital-based religious local content policies is triggered by the challenges of implementing regulations and the great opportunities to strengthen Qur'an literacy for Generation Z. From the aspect of regulatory governance, Masrufa, (2024) revealed that the implementation of local content in formal schools still often faces structural obstacles, especially limited time allocation and lack of supporting facilities. This problem is increasingly complex when juxtaposed with shifting characteristics of students. Fiqriani et al., (2025) emphasizing that there is a significant gap between the conventional BTA curriculum and the learning style of Generation Z that is closely related to the digital world, so that regional regulations are required to facilitate adaptive technology integration. On the other hand, technology integration offers great opportunities in improving learning effectiveness. This opportunity is strengthened by the findings Hastani (2023) Technological advances in the digital era have a great influence, one of which is developments in the field of education. Especially in learning the Qur'an with online media provides many conveniences, such as translation, qiroah. Therefore, Adi and Zulkifli (2025) emphasizing the need to reform local content policies that not only require religious teaching, but also mandate the preparation of standardized and integrated digital teaching materials. The synthesis of the series of studies confirms that strengthening the literacy of the Qur'an for Generation Z requires a comprehensive policy reconstruction, covering aspects of the legality of the digital curriculum, infrastructure readiness, and the provision of teaching materials that are relevant to the times.

The presence of various previous literature provides a comprehensive picture of the current academic map, but at the same time shows a significant *research gap*. Most of the current research is still partially focused, both on the evaluation aspects of conventional local content regulation and the development of digital learning media on a micro scale in the classroom. There is still a lack of studies that comprehensively analyze the challenges and opportunities for digital-based religious local content policy reconstruction in responding to the characteristics of Generation Z in order to strengthen Qur'an literacy. This academic gap (*research gap*) is what this study aims to fill.

Therefore, this study aims to analyze strategic challenges and opportunities and formulate the direction of digital-based religious local content policies that are adaptive to strengthen the literacy of the Qur'an of Generation Z. The results of this research are expected to make a theoretical contribution to the study of Islamic education policies, as well as become a practical reference for regional policy makers and managers of educational institutions in designing policies for religious local content that is transformative and relevant to the times.

RESEARCH METHODOLOGY

This research uses a qualitative approach with the type of library research that focuses on the analysis of regional religious public policies and digital pedagogy. This approach was chosen to analyze in depth and holistically the conceptual reconstruction of the Digital-Based Religious Local Content Policy in strengthening the literacy of the Qur'an for Generation Z. The research data sources are divided into two: primary data includes education regulatory documents such as Law No. 20 of 2003 concerning the National Education System and Regional Regulations/Regent Regulations related to BTA Local Content, while secondary data is collected from Sinta 1-6 indexed scientific journal articles in the last 10 years.

The data collection technique is carried out through a documentation study which is carried out systematically through official academic databases such as SINTA Data, Garba Digital Reference (GARUDA), and Google Scholar. The data analysis technique applies content analysis combined with the interactive framework of Miles, Huberman, and Saldana through the stages of

data reduction, presentation of analytical data, and drawing conclusions based on novelty (novelty). The validity of the data (trustworthiness) is maintained through triangulation of sources by comparing regional public policy texts with empirical research findings from reputable journals, as well as criticizing external and internal sources to test the authenticity of documents. Through these analysis stages, this research can formulate a conceptual synthesis of challenges, opportunities, and directions for the formulation of digital-based religious local content policies that are adaptive for Generation Z.

RESULTS AND DISCUSSIONS

Analysis of the Needs and Reorientation of Qur'an Literacy for Generation Z

A paradoxical shift occurred in Generation Z in the modern Islamic education ecosystem (Hidayat et al., 2025). On the one hand, Generation Z has a very high level of digital literacy, characterized by the ability to operate smart devices, access global information platforms, and process visual materials quickly (Anggraini et al., 2026). On the other hand, their basic ability to read, write, and understand the Qur'an shows a tendency that is not optimal (Khairunaisa & Zahira, 2025). This phenomenon confirms the gap between technological expertise and religious maturity. Qur'an learning in formal schools has often been perceived by Generation Z as rigid, monotonous, and separate from the reality of their digital lives (Putri et al., 2026). Characteristics of Generation Z who love interactivity, time flexibility, direct feedback (*Instant Feedback*), and screen-based learning media demand a fundamental reorientation of the Qur'anic learning model.

In response to these characteristics, Qur'an literacy in the digital era can no longer be interpreted singularly or limited to the mere aspect of text pronunciation (Muhammad et al., 2024). Based on the results of the synthesis of thought and empirical findings, Qur'anic literacy for Generation Z needs to be reconstructed into a multi-level literacy framework that covers three main domains, firstly Technical-Mechanical Literacy (*Recitation & Kitabah*): Ability to read the text of the Qur'an according to the correct laws of makhraj and tajweed, as well as the ability to copy and write Arabic script accurately. Second, Meaningful-Conceptual Literacy (*Fahmul Ayah*): An in-depth understanding of the translation, content of messages, and interpretation of Qur'anic verses to form substantive religious knowledge. Third, Ethical-Transformative Literacy (*Tathbiq & Naqd*): The ability to relate the messages of the Qur'an as a moral guideline in responding to social-digital phenomena, filtering out disinformation (*Hoax*), and rejecting all forms of verbal violence in cyberspace (Efendi, 2025; Novitasari, 2025).

The conventional Qur'anic learning model that emphasizes teaching on memorization methods without interactivity has proven to be less able to touch the realm of ethical-transformative literacy (Supeno et al., 2025). When Generation Z feels that learning the Qur'an is not responsive to the digital world in which they operate, there is a risk of spiritual alienation. In this situation, gadgets that should be an efficient instrument to deepen knowledge have actually turned into the main distraction medium that keeps students away from interacting with the Qur'an (Arsyad & Hasanah, 2025). Therefore, the integration of technology into the Qur'anic literacy framework is not just a visual complement, but an epistemological bridge to bring the values of the holy book closer to the lifestyle and way of thinking of Generation Z.

Challenges and Opportunities to Strengthen Qur'an Literacy for Generation Z

The rapid development of information technology in the era of the Industrial Revolution 4.0 and Society 5.0 has tied the lives of Generation Z into a fast-paced and interactive digital ecosystem (Rokhimah et al., 2024). Despite having high cyber navigation skills, Generation Z's basic skills in reading, writing, and understanding the Qur'an show a shift that has not been optimal (Khairunaisa & Zahira, 2025). This gap marks an imbalance between technological skills and the religious maturity of students in formal schools.

This problem is increasingly complex due to the application of conventional Qur'an learning methods that tend to be rigid, monotonous, and separate from the digital reality of Generation Z (Putri et al., 2026). When the teaching process is not responsive to the screen-based learning style, the Qur'an risks being perceived as merely a curricular burden that triggers spiritual alienation. As a result, smart gadgets that have the potential to become learning instruments have actually turned their function into the main distraction media that distances students from the holy book (Arsyad & Hasanah, 2025).

Behind these challenges, technological penetration presents a great opportunity to transform the sound of the Qur'anic learning methodology through easy access to translations and interactive audio recordings (Hastani, 2023). The integration of digital innovations, such as artificial intelligence for tajweed correction and the application of gamification methods, is able to create a more interesting learning atmosphere without reducing scientific value (Mukhlason, 2021). The presence of this digital media allows learning to take place flexibly, beyond the limitations of conventional classroom space and time.

The opportunity for technological integration also paves the way to reconstruct Qur'anic literacy so that it is not reduced to mere text pronunciation (Muhammad et al., 2024). Digital-based learning is designed to reach a multi-level literacy framework that includes technical-mechanical, meaning-conceptual, and ethical-transformative aspects. Through this approach, understanding the Qur'an functions directly as a moral guideline for students in filtering disinformation and rejecting verbal violence in cyberspace (Efendi, 2025).

In order to respond to the religious literacy gap, local governments use their authority within the framework of educational autonomy as mandated by Law Number 20 of 2003 concerning the National Education System through the formulation of the Religious Local Content policy (Nawafil & Siminto, 2023). This regulation serves as a legal umbrella to strengthen students' religious competence beyond the limited time allocation of Islamic Religious Education. However, the implementation of the local content policy conventionally often comes to an impasse due to a rigid approach and the absence of standard evaluation standards (Izzana et al., 2026).

The weakness of the implementation of conventional local content encourages the need for policy transformation towards a digital-based format that does not simply move the text of the Qur'an into an electronic document (Sudjana et al., 2025). The digital-based local content policy is a systemic reconstruction that mandates the preparation of standardized and adaptively integrated digital teaching materials in schools (Adi & Zulkifli, 2025). This legal framework ensures that the use of technology in religious teaching has clear regulatory certainty and development directions.

This policy architecture is supported by the integration of a holistic curriculum, increasing the capacity of educators' digital pedagogy, providing standardized facilities, and the implementation of a blended evaluation model (Masrufa, 2024). Face-to-face sessions are maintained to maintain the validity of direct reading, while digital platforms are used for independent exercises and project-based assessments. This adaptive policy formulation bridges religious curriculum with the learning style of Generation Z in order to alleviate Qur'an illiteracy (Fiqriani et al., 2025).

CONCLUSION

The reorientation of Qur'an literacy for Generation Z is a strategic step to bridge the gap between technological proficiency and the depth of religious spirituality. The gap that occurs due to changes in digital information consumption patterns and the limitations of conventional learning models can be overcome through the reconstruction of multi-level Qur'an literacy that includes the technical-mechanical, meaning-conceptual, and ethical-transformative realms. The digital-based religious local content policy is present as a strategic architecture that integrates a holistic curriculum, increasing the capacity of educators' digital pedagogy, providing standardized infrastructure, and the implementation of a learning model and blended evaluation. With the

active involvement of the family and community ecosystem, and the strengthening of local wisdom values, the implementation of this policy can transform gadgets from distraction media into a means of moral strengthening. In the end, strengthening digital-based Qur'an literacy not only solves technical challenges in learning, but also forms Generation Z as digitally intelligent, intellectually mature, and noble individuals in the modern era.

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