



Coherence of *Surah Al-'Alaq* Verses and Their Relevance to Modern Literacy

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Abstract:

The digital transformation and paradigm shifts in 21st-century education demand a reinterpretation of the concept of literacy from an Islamic perspective. *Surah Al-'Alaq*, as the first revealed chapter, contains fundamental messages related to the activities of reading, thinking, and learning, which carry both spiritual and epistemological values. This study aims to analyze the coherence (*munasabah*) among the verses in *Surah Al-'Alaq* verses 1–5 and to explore their relevance to the concept of modern literacy. The method employed is the Systematic Literature Review (SLR) with a qualitative descriptive approach, involving thematic analysis of 25 sources—consisting of scholarly journals and classical as well as contemporary *tafsir*—published in the last five years. The findings show that the structure of verses in *Surah Al-'Alaq* forms an integrative Qur'anic literacy framework, encompassing spiritual dimensions (reading in the name of God), existential dimensions (awareness of creation), epistemological dimensions (the use of the pen as a symbol of civilization), and transformational dimensions (the process of continuous learning). These values are strongly relevant to modern literacy, such as digital, critical, and ethical literacy. *Surah Al-'Alaq* can serve as a foundation for developing an Islamic literacy paradigm that meets contemporary challenges. The implication is that Islamic education needs to design a literacy curriculum that not only focuses on technical skills but also on shaping the spiritual, moral, and intellectual character of learners.

Key Words: *Verse Coherence, Surah Al-'Alaq, Modern Literacy*

Abstrak:

Transformasi digital dan pergeseran paradigma dalam pendidikan abad ke-21 menuntut penafsiran ulang konsep literasi dari perspektif Islam. Surat *Al-'Alaq*, sebagai surat pertama yang diwahyukan, mengandung pesan-pesan fundamental terkait aktivitas membaca, berpikir, dan belajar, yang membawa nilai-nilai spiritual dan epistemologis. Penelitian ini bertujuan untuk menganalisis koherensi (*munasabah*) antar ayat dalam Surat *Al-'Alaq* ayat 1-5 dan mengeksplorasi relevansinya dengan konsep literasi modern. Metode yang digunakan adalah Tinjauan Pustaka Sistematis (TPS) dengan pendekatan deskriptif kualitatif, yang melibatkan analisis tematik terhadap 25 sumber—terdiri dari jurnal ilmiah dan *tafsir* klasik maupun kontemporer—yang diterbitkan dalam lima tahun terakhir. Temuan penelitian menunjukkan bahwa struktur ayat-ayat dalam Surat *Al-'Alaq* membentuk kerangka literasi Al-Qur'an integratif, yang mencakup dimensi spiritual (membaca atas nama Tuhan), dimensi eksistensial (kesadaran akan ciptaan), dimensi epistemologis

(penggunaan pena sebagai simbol peradaban), dan dimensi transformasional (proses pembelajaran berkelanjutan). Nilai-nilai ini sangat relevan dengan literasi modern, seperti literasi digital, kritis, dan etis. Surat Al-'Alaq dapat menjadi landasan bagi pengembangan paradigma literasi Islam yang menjawab tantangan kontemporer. Implikasinya, pendidikan Islam perlu merancang kurikulum literasi yang tidak hanya berfokus pada keterampilan teknis tetapi juga pada pembentukan karakter spiritual, moral, dan intelektual peserta didik.

Kata Kunci: *Munasabah Ayat, Surah Al-'Alaq, Literasi Modern*

INTRODUCTION

Surah Al-'Alaq holds a highly distinguished position in the Qur'an, as its first five verses are believed to be the earliest revelation received by the Prophet Muhammad Saw. These verses not only signify the beginning of prophethood but also emphasize fundamental activities such as reading, learning, and writing (Rahmawati & Amaliah, 2020; Wahyudin & Nasikin, 2022). In the context of Islamic education, these verses are often regarded as the basis for the importance of knowledge. Nevertheless, in-depth studies on the interrelationship among the verses (*munasabah*) within this surah remain relatively underexplored, particularly in relation to the development of modern literacy concepts in today's digital era (Muna et al., 2022).

The concept of literacy has now advanced far beyond the basic ability to read and write. Modern literacy encompasses information literacy, digital literacy, media literacy, data literacy, and even ethical and spiritual literacy (Andayani, 2023; Nugraha & Juniayanti, 2024). This transformation has been driven by significant changes in communication patterns and the dissemination of information, which demand critical thinking skills, responsibility, and selectivity in accessing information (Sholikhah & Pratiwi, 2025). Therefore, it becomes crucial to revisit *Surah Al-'Alaq* in a more contextual and multidimensional framework in order to uncover integral literacy values that are not only rational but also spiritual and ethical.

Within the study of *'Ulūm al-Qur'an*, the concept of *munasabah*—the coherence among verses and among surahs—offers a more comprehensive understanding of the Qur'anic message (Hayati, 2022; Hidayat et al., 2024). Through a *munasabah* approach, it can be seen that the verses in *Surah Al-'Alaq* sequentially form a holistic educational narrative: beginning with the command to read in the name of God, followed by the creation of humankind, the use of the pen as a medium of learning, and the recognition of the limitations of human knowledge. This pattern indicates a continuity of ideas that strongly align with the principles of 21st-century literacy (Jailani, 2023; Sunra, 2024).

The urgency of this research is further reinforced by current literacy challenges, which are not limited to low reading interest but also include the spread of misinformation, disinformation, and ethical crises in the consumption and dissemination of information (Purba & Sitorus, 2023). This highlights the importance of re-examining Qur'anic literacy values that emphasize not only

cognitive aspects but also spiritual and moral responsibility (Saputra & Subki, 2024). By systematically examining *Surah Al-'Alaq* through the *munasabah* approach, this article seeks to present a Qur'anic literacy framework that is contextual, applicable, and solutions-oriented in addressing the challenges of education in the digital era.

Studies on *Surah Al-'Alaq* as the first revelation have been widely conducted, especially regarding its significance in Islamic education and the urgency of knowledge. However, most of these studies remain descriptive-thematic and have not systematically integrated the *munasabah* approach with the development of modern literacy concepts such as digital literacy, information literacy, and critical literacy, which have been rapidly developing in the framework of 21st-century education (Aulia et al., 2025; Fakhruddin & Awang, 2020). This constitutes the novelty of the present research, namely the combination of Qur'anic studies (*'Ulūm al-Qur'an*, particularly *munasabah* of verses) with contemporary literacy approaches based on a structured review of scholarly literature.

For comparison, Akrim (2022) highlights *Surah Al-'Alaq* merely as the starting point of discourse on education in Islam without deeply analyzing the interrelationship among the verses or applying Qur'anic sciences. Similarly, Nawi (2021) discusses the significance of reading in the Qur'an but limits the discussion to the first verse alone, without comprehensively explaining the continuity of meaning across verses 2 to 5. In addition, Mubaidilah et al., (2025) present the concept of literacy from an Islamic perspective but do not explicitly connect it with tafsir approaches or systematic literature methodologies. Furthermore, although Hameed et al. (2023) emphasize the importance of thematic approaches in modern exegesis for contemporary issues, they do not address the Systematic Literature Review (SLR) method employed in this article. In fact, the use of SLR is essential for identifying trends, research gaps, and thematic syntheses from diverse perspectives in tafsir and Islamic education in a more structured manner.

RESEARCH METHOD

This study employs a qualitative descriptive approach with the Systematic Literature Review (SLR) method. The SLR was chosen to obtain a comprehensive and structured understanding of relevant literature, both from classical tafsir scholarship and contemporary studies related to literacy in Islamic education. This approach enables the researcher to identify patterns, themes, and research gaps across various scholarly sources, thereby producing a critical and in-depth synthesis of the issue under investigation (Lame, 2019). The primary focus of this SLR is to trace and analyze the coherence (*munasabah*) among the verses in *Surah Al-'Alaq* and to explore their relevance to modern literacy concepts based on findings from previous studies.

Data collection was carried out by examining scholarly articles, nationally and internationally indexed journals (Google Scholar, DOAJ, SINTA), Maktabah Syamilah, as well as works of tafsir and *‘Ulūm al-Qur’an* published within the last five years (2019–2024). The search keywords included: “*Surah Al-‘Alaq*,” “literacy in Islam,” “verse coherence (*munasabah*),” “thematic exegesis,” “digital literacy in Islam,” and “Qur’anic literacy education.” The selection of sources was based on inclusion criteria such as topic relevance, publication quality, and conceptual contribution to the research. The literature was analyzed thematically to identify intersections between the structure of *Surah Al-‘Alaq* and the values of modern literacy (Xiao & Watson, 2019).

The analysis was conducted in two main stages. First, the *munasabah* analysis examined the semantic and structural coherence among verses 1 to 5 of *Surah Al-‘Alaq*, based on references from classical tafsir (such as Tafsir Ibn Kathir and Tafsir Al-Maraghi) as well as contemporary tafsir (such as Tafsir Al-Mishbah and *Fi Zilal al-Qur’an*). Second, the results of this analysis were connected with findings in the literature that discuss modern literacy—including digital, critical, informational, and ethical literacies—in order to identify the relevance of Qur’anic values to the needs of literacy. The protocol of the Systematic Literature Review (SLR) applied in this study is summarized in Table 1.

Table 1. Systematic Literature Review (SLR) Protocol

Aspect	Description
Review Objective	To analyze the coherence among verses (<i>munasabah</i>) in <i>Surah Al-‘Alaq</i> and their relevance to modern literacy concepts
Search Keywords	“ <i>Surah Al-‘Alaq</i> ,” “Islamic literacy,” “verse coherence,” “thematic exegesis,” “digital literacy in Islam,” “Islamic literacy education.”
Databases Used	Google Scholar, DOAJ, SINTA, Maktabah Syamilah (for classical tafsir)
Inclusion Criteria	Articles published between 2019–2024; focused on tafsir, <i>‘Ulūm al-Qur’an</i> , or Islamic education; explicitly related to literacy or methods of thinking in Islam
Exclusion Criteria	Articles that discuss literacy only in general without relevance to Islam or <i>Surah Al-‘Alaq</i> ; not available in full text; redundant content
Final Number of Sources	20 scholarly articles + 5 main tafsir works
Analysis Method	Thematic analysis using manual coding
Main Output	Synthesis of Qur’anic literacy values based on the <i>munasabah</i> of <i>Surah Al-‘Alaq</i> and their alignment with 21st-century literacy

RESULT AND DISCUSSION

The Coherence of Verses in *Surah Al-‘Alaq*

Five key aspects of coherence (*munasabah*) among the verses of *Surah Al-‘Alaq* were identified based on a systematic review of 25 scholarly articles. These findings are presented in Table 2.

Table 2. Thematic Synthesis of Verse Coherence in *Surah Al-‘Alaq* (Verses 1–5)

No	Brief Translation	Main Theme	Educational	Coherence Relationship
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Meaning				
1	“Read in the name of your Lord who created”	Spiritual & Theocentric Literacy	Literacy activities must begin with divine consciousness	Serves as the primary introduction to learning with awareness of the Creator
2	“Who created humankind from a clot of blood”	Existential Awareness	Knowledge arises from awareness of one’s origin and limitations	Complements verse 1 by stressing the recognition of human origin
3	“Read, and your Lord is the Most Generous”	Meaningful Repetition & Divine Generosity	Knowledge and literacy are part of God’s mercy and nobility	Reinforces the command <i>iqra’</i> by contextualizing divine generosity as the source of knowledge
4	“Who taught by the pen”	Literacy Instrument & Civilization	The pen as a symbol of progress, documentation, and civilization	Illustrates transition from abstract concepts to concrete tools of learning
5	“Who taught humankind what it did not know”	Continuous Learning	Literacy is a dynamic, progressive, and ongoing process	Concludes and perfects the sequence of verses as an educational framework

Surah Al-‘Alaq consists of 19 verses, but the primary focus of this study lies in the first five, which are widely believed to constitute the earliest revelation received by Prophet Muhammad Saw. Structurally and semantically, these five verses form a unified and interconnected meaning that serves as a conceptual foundation for Islamic education, particularly in building awareness of the significance of literacy. Analysis of the *munasabah* of these verses reveals how the Qur’an organizes a sequence of ideas systematically (Fauzi & Chirzin, 2023), beginning with the command to read and culminating in the development of epistemological awareness in Islam.

Verse 1—*Iqra’ bismi rabbika alladhi khalaq* (“Read in the name of your Lord who created”)—opens the revelation with a command that is not merely technical but profoundly transcendental (Muhammad, 2008). The verse combines intellectual activity (reading) with a spiritual dimension (in the name of God). This indicates that literacy in the Qur’anic view is not simply a cognitive skill but an act inseparably tied to divine values. Its *munasabah* underscores that all pursuit of knowledge must begin with recognition of God’s existence and will as the ultimate source of knowledge (Hijrat, 2019).

Verse 2—*Khalaqa al-insān min ‘alaq* (“Who created humankind from a clot”)—continues the idea by describing the basic nature of human creation (Al-Maraghi, 1946). It asserts that humans originate from something simple and fragile yet are endowed with extraordinary potential by their Creator (Adawiah & Robbaniyah, 2024). The connection to verse 1 highlights that the urgency of reading and learning cannot be separated from reflection on human identity as created beings with potential for development. Thus, literacy extends from intellectual activity to existential awareness—that the pursuit of knowledge is

part of recognizing human limitations and dependence on God (Hidayat et al., 2024).

Verse 3—*Iqra' wa rabbuka al-akram* (“Read, and your Lord is the Most Generous”)—repeats the command to read, but now framed with God’s attribute of al-Akram (the Most Generous) (Shihab, 2002). This repetition is not merely emphasis but the culmination of a semantic relationship between revelation and learning (Slivnaya et al., 2023). It conveys that reading is not just a duty but also a divine gift. Within the coherence, the repetition of *iqra'* functions as a narrative anchor and strengthens the message that literacy is a manifestation of divine grace (Masykur & Solekhah, 2021).

Verse 4—*Alladhi 'allama bil-qalam* (“Who taught by the pen”)—introduces the instrument of learning, the pen, as a symbol of civilization (Quthb, 2000). The coherence between this and the previous verse shows that divine generosity manifests in humankind’s ability to write and transmit knowledge (Murdianto & Kamilah, 2020). The pen represents not only a writing tool but also the beginning of documentation, archiving, and intergenerational knowledge transmission. In the framework of modern literacy, this can be understood as the foundation of organized information and communication literacy (Rahmawati & Amaliah, 2020).

Verse 5—*'Allama al-insāna mā lam ya'lam* (“Who taught humankind what it did not know”)—constitutes the climax of this revelation (Shihab, 2002). Its coherence with the preceding verses forms the Qur’an’s epistemological framework: humankind, originating without knowledge, acquires it through a God-given learning process (Nur'Afiifah & Yahya, 2020). The verse stresses that literacy is a continuous process of learning and that knowledge is a divine gift that must be pursued, preserved, and applied responsibly. This lays the philosophical foundation of revelation-based education: that seeking knowledge is the path to self-awareness, reality, and God.

The coherence analysis of *Surah Al-'Alaq* verses 1–5 reveals a systematic continuity of divine messages, moving from the command to read, reflection on creation, recognition of divine generosity, introduction of educational tools, and awareness of lifelong learning. Each verse complements the others, forming a narrative structure aligned with holistic Qur’anic literacy—spiritual, cognitive, and ethical. This demonstrates that Islamic literacy is multidimensional and profound, extending beyond technical skills to include spiritual awareness, self-identity, and social responsibility.

The Concept of Literacy in the Islamic Perspective

Based on the systematic review of 25 scholarly articles, six dimensions of Islamic literacy were identified. These findings are presented in Table 3.

Table 3. Thematic Synthesis: The Concept of Literacy in the Islamic Perspective

No	Dimension of	Key	Thematic Explanation	Implementation in
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	Islamic Literacy	Characteristics		Islamic Education
1	Spiritual-Theocentric	Literacy begins with awareness of God as the source of knowledge	Reading and learning are not merely technical activities, but acts of worship and servitude	Integrating the value of tawhid into all learning activities and curricula
2	Ethical-Moral	Literacy is accompanied by honesty, trustworthiness, and responsibility	The use of knowledge and information is not value-free; it must be grounded in noble character	Character education based on literacy ethics: proper conduct in reading, writing, and discussion
3	Epistemological-Critical	Literacy serves as a means for reflective and profound thinking	Islam encourages <i>tafakkur</i> , <i>tadabbur</i> , and <i>ta'aqqul</i> in understanding knowledge and reality	Thematic tafsir-based learning, open discussions, and Qur'anic critical reasoning
4	Transformative-Practical	Literacy motivates personal and social change	Knowledge should not stop at discourse but be translated into actions and solutions for life	Literacy applied in social projects, concrete actions, and value-based solutions
5	Multidimensional-Comprehensive	Literacy encompasses cognitive, affective, and spiritual aspects	Islam does not separate the intellect, heart, and faith in learning activities	Holistic learning addressing students' intellectual and emotional development
6	Lifelong Learning	Literacy is a lifelong process of education	Humans continue to learn throughout life under the guidance of revelation	Encouraging a culture of continuous learning beyond the classroom and throughout life

In the Islamic perspective, literacy is not limited to reading and writing skills; rather, it constitutes an integral part of human intellectual and spiritual consciousness in responding to one's existence, God, and the surrounding environment. The Qur'an positions literacy as a process of recognizing revelation and creation, not merely as a technical skill (Saputra & Subki, 2024). This marks a fundamental difference between literacy in modern secular frameworks and literacy rooted in Qur'anic values (Jatnika, 2019).

In Islam, literacy possesses a theocentric dimension, linking knowledge to faith. Activities such as reading (*iqra'*), writing (*qalam*), reflecting (*tadabbur*), and thinking (*tafakkur*) are consistently connected with the awareness of God as the source of knowledge (Mansyur, 2021). Thus, literacy is not regarded as an end in itself but as a means of attaining *ma'rifatullah* (recognition of God). Moreover, literacy in Islam is transformative—it does not merely inform but also shapes character and influences human behavior (Andayani, 2023).

Additionally, the Qur'anic concept of literacy integrates ethics and

responsibility. A knowledgeable person is obliged to use knowledge wisely and responsibly. Reading and writing must be grounded in principles of honesty, justice, and trustworthiness (Dinihari et al., 2024). This makes literacy a moral endeavor, not merely a cognitive one. A Muslim is not only required to access and comprehend information but also to filter it through conscience and divine values. This is what distinguishes Qur’anic literacy from pragmatic literacy approaches that prioritize mere information mastery (Saputra & Subki, 2024; Utomo, 2020).

Furthermore, literacy in Islam is comprehensive, encompassing cognitive (thinking and understanding), affective (feeling and meaning), and spiritual (realizing and connecting with divine values) dimensions. Hence, Islamic literacy involves not only intellectual intelligence but also spiritual and emotional intelligence (Hasanah & Sukri, 2023). In practice, this creates space for the development of multiple types of literacy within the Islamic framework, such as Qur’anic literacy, moral literacy, social literacy, and even digital literacy framed with Islamic ethics (Utomo, 2020).

The concept of Islamic literacy also emphasizes the principle of lifelong learning (Thwe & Kálmán, 2024). Qur’anic verses alluding to continuous learning indicate that humans remain in a perpetual process of acquiring knowledge, self-improvement, and deepening their understanding of truth throughout life. In this view, literacy is a dynamic activity that evolves with experience and spiritual maturity.

Therefore, literacy in the Islamic perspective cannot be confined to technical definitions alone. It is an epistemological and spiritual movement oriented toward forming the complete human being (*insān kāmil*). *Surah Al-‘Alaq* explicitly affirms this through the sequence of verses that progressively construct an Islamic literacy framework—beginning with spiritual awareness (reading in the name of God), reflection on creation, recognition of learning tools (the pen), and acknowledgment of lifelong learning. This provides a strong foundation for building an Islamic educational paradigm rooted in the Qur’an and capable of addressing contemporary challenges.

Relevance to the Concept of Modern Literacy

Based on the systematic review of 25 scholarly articles, six forms of relevance between *Surah Al-‘Alaq* and modern literacy were identified. The findings are presented in Table 4.

Table 4. Thematic Synthesis: Relevance of <i>Surah Al-‘Alaq</i> to Modern Literacy				
No	Type of Modern Literacy	Relevant Qur’anic Value	Thematic Alignment	Direction of Implementation
1	Digital Literacy	<i>Alladzi ‘allama bil-qalam</i> (Verse 4)	Recognition of media and tools as means of knowledge dissemination	Developing digital skills grounded in ethical values and responsibility

2	Information Literacy	<i>'Allama al-insān mā lam ya'lam</i> (Verse 5)	Knowledge is acquired gradually through guidance and learning	Training students to search, process, and filter valid information
3	Critical Literacy	<i>Iqra' wa rabbuka al-akram</i> (Verse 3)	Knowledge as divine generosity must be studied reflectively and deeply	Cultivating logical, analytical, and ethical thinking in responding to discourse
4	Ethical Literacy	<i>Bismi rabbika</i> (Verse 1), <i>al-Akram</i> (Verse 3)	Learning and reading must be grounded in moral and spiritual values	Instilling academic ethics and information ethics across all learning processes
5	Lifelong Literacy	<i>'Allama al-insān mā lam ya'lam</i> (Verse 5)	Learning is a lifelong process inherent to human potential	Nurturing independent, reflective, and continuous learning habits
6	Spiritual Literacy	<i>Iqra' bismi rabbika</i> (Verse 1)	Literacy begins with awareness of God as the source of all knowledge	Integrating literacy with worship: learning as an act of servitude to God

The meaning of literacy has expanded significantly in the era of digital transformation and information globalization. Literacy is no longer confined to basic reading and writing skills; it now includes the ability to access, understand, evaluate, and use information in diverse forms to meet the challenges of the 21st century. Modern literacy encompasses digital literacy, information literacy, media literacy, data literacy, as well as critical and ethical literacy. In this context, the literacy values embedded in *Surah Al-'Alaq* demonstrate strong relevance and can even serve as the spiritual foundation for enriching the framework of modern literacy.

The first and third verses of *Surah Al-'Alaq*, both of which contain the command *iqra'*, emphasize not only the importance of reading skills but also frame literacy as a spiritual act—reading “in the name of God.” This signifies that Qur'anic literacy is inherently ethical and responsible (Mansyur, 2021; Masykur & Solekhah, 2021). In today's digital environment, where information flows without boundaries, this principle is crucial. Modern digital literacy requires the integration of technical skills with moral consciousness so that individuals are not only capable of accessing information but also able to filter, discern, and use it wisely (Cynthia & Sihotang, 2023). Here, Qur'anic literacy provides the foundation: genuine literacy is not merely technical expertise but also spiritual awareness and ethical engagement with information (Utomo, 2020).

Verse 4, which refers to the *qalam* (pen), illustrates the Qur'an's recognition of tools and media as key means for disseminating knowledge (Sule & Sulaiman, 2021). In a modern context, the *qalam* can be understood as representing all forms of information media—both analog and digital. This opens interpretive space to

understand that the Qur'an acknowledges the significance of literacy tools, which today include digital devices such as computers, the internet, and educational applications. This verse is highly relevant to contemporary education, where digital literacy is integral to learning and self-development (Andayani, 2023).

Furthermore, verse 5, which emphasizes that God taught humankind what it did not know, represents the principle of lifelong learning that underpins modern literacy (Thwe & Kálmán, 2024). This verse provides theological justification that humans possess the capacity to continue learning and evolving, making literacy not a static skill but a dynamic, ongoing process. In the rapidly changing modern world, the ability to learn and adapt is a fundamental requirement, and *Surah Al-'Alaq* provides spiritual grounding for this necessity.

Moreover, the literacy values in *Surah Al-'Alaq* align with the development of critical literacy, which involves not merely receiving information but also analyzing, evaluating, and responding rationally and ethically. This is particularly important in the context of post-truth realities and the overabundance of information in social media (Purba & Sitorus, 2023). *Surah Al-'Alaq* does not simply encourage literacy activities but also embeds awareness of epistemic and moral responsibility in producing and disseminating information.

Thus, *Surah Al-'Alaq* provides a robust value framework for developing modern literacy in education. The spiritual, ethical, and transformative values within these verses can be integrated into 21st-century literacy curricula that aim not only to produce intellectually capable individuals but also morally and spiritually mature learners. In Islamic education, this integration holds great potential to foster a generation of learners who are not only adept at adapting to technological changes but also firmly guided by values in their application.

CONCLUSION

The findings of this study can be concluded that verses 1–5 of *Surah Al-'Alaq* form a coherent and progressive structure in constructing a Qur'anic literacy paradigm that is highly relevant to contemporary demands. The command to read (*iqra'*), when coupled with divine consciousness, human creation, the use of the pen, and the process of teaching, represents the spiritual, epistemological, and ethical foundations of Islamic education. The coherence among these verses demonstrates a continuity of message that not only directs humankind to read and learn but also to understand the meaning of creation and the holistic responsibility of knowledge. The results of this study affirm that the concept of literacy from an Islamic perspective is multidimensional, encompassing intellectual, spiritual, moral, and social aspects that strongly correspond with 21st-century literacy frameworks such as digital, critical, and ethical literacy. This relevance carries significant implications for the development of Islamic education, particularly in encouraging the integration of Qur'anic values into curricula and learning strategies that are adaptive to the changes of the times while remaining firmly grounded in revelation.

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