

Critical Thinking in the Age of Technology from the Perspective of the Qur'an: A Study of Thematic Interpretation

Siti Amanah Istiqamah

UIN Datokarama Palu, Indonesia
sitiamanahistiqamah17@gmail.com

Tamrin

UIN Datokarama Palu, Indonesia
tamrin@uindatokarama.ac.id

Kamridah

UIN Datokarama Palu, Indonesia
kamridah@uindatokarama.ac.id

Gasim Yamani

UIN Datokarama Palu, Indonesia
gasimyamani63@gmail.com

Suggested Citation:

Istiqamah, Siti Amanah; Tamrin; Kamridah; Yamani, Gasim. (2026). Critical Thinking in the Age of Technology from the Perspective of the Qur'an: A Study of Thematic Interpretation. *Jurnal Iman dan Spiritualitas*, Volume 6, Number 3: 939–952. <https://doi.org/10.15575/jis.v6i3.57017>

Article's History:

Received June 2026; Revised July 2026; Accepted July 2026.
2026. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

The development of digital technology has significantly altered how humans access, process, and evaluate information, reshaping reflection and critical evaluation in modern life. This study examines the concept of critical thinking from a Qur'anic perspective through a thematic (*maudhu'i*) interpretation approach, focusing on *tafakkur* and its relevance in the digital era. Using a qualitative library research method, data was analyzed through Peter A. Facione's critical thinking framework, encompassing interpretation, analysis, evaluation, inference, and self-regulation as analytical instruments to read the structure of *tafakkur*. The results indicate that *tafakkur* reflects a holistic critical thinking structure that integrates cognitive, spiritual, and epistemological dimensions. Furthermore, the reconstruction of human-machine cognitive relations requires not only modern critical thinking structures but also ethical Qur'anic values. Three primary pillars were identified (*mujahadah*, *tabayyun*, and *amanah*) which function as epistemic and ethical mechanisms to regulate human dependence on technology, ensuring cognitive and spiritual responsibility. Additionally, the Qur'anic concept of *taskhir* serves as a normative foundation positioning artificial intelligence as a supportive tool rather than a replacement for human intellectual capacity. Thus, this study concludes that integrating *tafakkur*, Facione's theory, and the principles of *mujahadah*, *tabayyun*, and *amanah* establishes a new conceptual framework for understanding Qur'anic critical thinking epistemology in the digital era.

Keywords: Al-Qur'an; critical thinking; tafakkur; taskhir; technological era; thematic interpretation

INTRODUCTION

Along with the development of digital technology, the way humans acquire and use knowledge has undergone a very significant change. Algorithm-based systems such as search engines, recommendation systems and artificial intelligence have formed a fast-paced, instant, and automated information environment. This condition not only affects the pattern of how humans access information, but also has an impact on the way humans think and make decisions because most of these processes are now largely assisted by digital systems. In this situation, the phenomenon of technological dependence arises, namely the tendency of humans to hand over part of the thinking process to external systems such as digital devices and artificial intelligence. Although this phenomenon can increase the speed and efficiency of obtaining information, various studies show that excessive dependence on these digital systems can reduce the depth of thinking, weaken critical analysis skills, and reduce the ability to assess information independently (Barlach, 2022).

This condition shows an imbalance in the reflective and critical human thinking process in the digital age, namely between the ability to think independently and the tendency to depend on algorithmic systems. Under ideal conditions, humans are expected to be able to think critically, starting from understanding information, analyzing, to drawing conclusions independently. However, in practice, the thought process is increasingly diverted to digital technology systems such as artificial intelligence so that there is a shift from an internal thinking process to a process that is greatly assisted by technology. In this context, the Qur'an offers the concept of *tafakkur* as a way of thinking that requires the active involvement of humans in deeply contemplating every life phenomenon. *Tafakkur* is not only related to the activity of thinking intellectually, but also contains a dimension of spiritual contemplation that connects humans with the signs of God's greatness in the universe and life (Herabadi, 2025). In addition, the concept of *taskhir* in the Qur'an provides guidance that all creation, including technology, is a means that must be used for the good of human beings while remaining within the limits of moral values and God's guidance.

Studies on critical thinking in the perspective of the Qur'an have so far focused on the concept of *tafakkur* as a reflective activity of humans in understanding and understanding the signs of Allah's greatness. However, most of the research is still descriptive and has not placed *tafakkur* as a thinking structure that can be systematically analyzed with a modern thinking theory approach. On the other hand, the study of critical thinking in contemporary literature generally uses the Peter A. Facione framework which emphasizes aspects of thinking such as interpretation, analysis, evaluation, inference, and self-regulation, but has not been widely associated with the epistemological perspective of the Qur'an. In addition, previous research has also not deeply linked the concept of *tafakkur* to the challenges of the digital era, which affects human thinking patterns, especially related to human dependence on technological systems in the thought process. Furthermore, the concept of *taskhir* in the Qur'an is still more discussed in the context of cosmology and theology, without development in the context of human relations with modern technology (Suryadi, 2026). Therefore, there is a fairly clear study gap between the study of thematic interpretation, modern critical thinking theories, and changes in human thinking patterns in the digital era.

Based on these gaps, this study aims to develop a framework for critical thinking analysis in the Qur'an in the era of digital technology through an approach that combines the study of the Qur'an with modern critical thinking theory. More specifically, this study seeks to examine the concept of *tafakkur* in the Qur'an by using the critical thinking framework formulated by Facione as an analytical tool to see the elements of interpretation, analysis, evaluation, inference, explanation, and self-regulation in the thought process. In addition, this research also formulates the concept of *taskhir* as the basis of ethics in the use of technology, so that in the end it produces a model of Qur'anic thinking concepts, namely; *Mujahadah*, *Tabayyun*, and *Amanah* as the basis of ethics in maintaining a balance between human relations with technology and positioning critical thinking not only as a thinking ability but also as a practice of understanding and spirituality in dealing with the dynamics of digital technology transformation.

LITERATURE REVIEW

The development of digital technology has brought about a major change in the way humans acquire, manage, and use information. The presence of the internet, social media, search engines, and artificial intelligence allows information to be accessed quickly and widely. However, this convenience also presents challenges in the form of information overload, the spread of hoaxes, disinformation, and increasing human dependence on algorithmic systems. In such a situation, the ability to think critically is one of the competencies that are needed to help individuals sort through information, evaluate sources of knowledge, and make rational and responsible decisions. In contemporary studies, critical thinking is generally understood as the ability to

analyze, evaluate, interpret, and draw conclusions based on available evidence. One of the widely used theories is the critical thinking framework developed by Peter A. Facione. According to Facione (1990), critical thinking includes six main skills, namely interpretation, analysis, evaluation, inference, explanation, and self-regulation (Haqjaya et al., 2026). This framework has become an important reference in various educational research because it is considered to be able to describe a systematic rational thinking process (Prabowo et al., 2023). However, the theory is more built on the tradition of Western epistemology which is oriented towards empirical rationality and has not integrated much of the spiritual dimension as part of the thought process.

On the other hand, the Qur'an pays great attention to the use of reason as an instrument in acquiring knowledge. Various terms such as *tafakkur*, *tadabbur*, *ta'addul*, and *tabashshur* show that the activity of thinking is an integral part of human life. According to Shihab (2016), the Qur'an repeatedly invites humans to reflect on the creation of heaven and earth, pay attention to the historical journey of the previous people, and understand their nature as a creature of Allah (Quraish Shihab, 2016). The invitation shows that Islam does not view reason as something contrary to religion, but rather as a means to understand the signs of Allah's greatness scattered throughout the universe (Farid et al., 2026).

Among the concepts that are most often associated with thinking activities in the Qur'an is *tafakkur*. Etymologically, *tafakkur* comes from the word *fakkara* which means to think deeply and reflectively. In the Qur'anic perspective, *tafakkur* is not only interpreted as an intellectual activity, but also as a process of contemplation that connects empirical reality with spiritual awareness. Nasr explained that *tafakkur* is a way for humans to understand the order of the universe as well as recognize their position in relation to Allah. Therefore, *tafakkur* has a broader dimension than the concept of critical thinking in the modern sense because it includes cognitive, moral, and spiritual aspects simultaneously. Studies on *tafakkur* in the Qur'an have been conducted by various researchers. Most studies highlight *tafakkur* as an Islamic educational method that encourages humans to use their intellect in understanding the signs of Allah's power. Sholahuddin explained that *tafakkur* is an epistemological mechanism that connects empirical observations with the strengthening of monotheism. Knowledge gained through observation of nature does not stop at factual aspects alone, but is directed to understand the wisdom and purpose behind the phenomenon (Aulia et al., 2025). These findings show that the epistemology of the Qur'an integrates empirical and transcendental dimensions in the process of seeking knowledge.

In addition, Zaini and Fauziah (2024) emphasized that *tafakkur* has an important function as a mechanism for verifying knowledge. In the process of *tafakkur*, information is not received just like that, but must go through a process of observation, analysis, and evaluation based on reason and the values of revelation. This concept has become particularly relevant in the digital age when people are faced with a very fast and often unverified flow of information. Thus, *tafakkur* can be understood as a form of Qur'anic critical thinking that requires the active involvement of reason in assessing the validity of information. In the context of the study of thematic interpretation (*tafsir maudhu'i*), the concept of *tafakkur* can be analyzed through various verses that have similar themes. The thematic interpretation method allows the researcher to collect all verses related to a theme, then analyze them comprehensively to obtain a complete understanding. According to Al-Farmawi, the thematic interpretation approach aims to reveal the concept of the Qur'an integrally by paying attention to the relationships between verses that have the same theme (Rizki & Aripin, 2025). In research on critical thinking, this approach is important because terms and concepts related to thinking activities are spread across a variety of different surahs and contexts.

The results of thematic studies show that the Qur'an builds a gradual structure of thinking. First, humans are invited to observe natural phenomena as objects of knowledge (*tafakkur kauniyah*). Second, humans are directed to reflect on themselves, social relationships, and the essence of their lives (*tafakkur insaniyah*). Third, the entire thought process leads to the awareness of Allah as the source of the supreme truth (*divine tafakkur*). This structure shows that thinking in the perspective of the Qur'an is not only aimed at generating knowledge, but also shaping moral and spiritual awareness. In the context of the technological era, some research has also begun to connect the concept of the Qur'ani with the development of digital technology. Barlach explained that over-reliance on technology can reduce the depth of human thinking and critical analysis skills. This phenomenon occurs because some of the human cognitive processes are increasingly diverted to digital systems and algorithms. These findings show the importance of strengthening critical thinking skills so that humans do not lose intellectual independence in the face of technological developments (Barlach, 2022).

The Qur'an itself offers the concept of *taskhir* as an ethical foundation in the relationship between humans and technology. The concept of *taskhir* explains that everything in the universe is subjugated by God for human use responsibly. In the modern context, technology can be understood as part of reality that must be managed and utilized for the benefit of humans. Therefore, technology should not replace the function of the human mind,

but should be a means that supports the thought process and decision-making. Based on these various studies, it can be concluded that critical thinking in the perspective of the Qur'an has different characteristics from the concept of modern critical thinking. If modern theory emphasizes the aspects of rationality and logic, then the Qur'an integrates rationality with moral and spiritual dimensions. Through the concept of tafakkur, humans are encouraged to observe, analyze, evaluate, and verify information critically, as well as direct the entire process to the strengthening of monotheism (Zaini & Fauziah, 2024). Therefore, the study of critical thinking in the perspective of the Qur'an has become very relevant to answer the challenges of the technological era marked by the abundance of information and the increasing dependence of humans on digital systems.

METHOD

This research uses a qualitative approach with a type of library *research* that focuses on the analysis of the Qur'an text through a thematic interpretation approach (*tafsir maudhu'i*). This approach is used to understand the concept of tafakkur in the Qur'an systematically and contextually and to relate it to the phenomenon of human thought in the context of modern technological developments. This study limits its focus to verses that explicitly use the word tafakkur and its derivatives to maintain thematic validity in the study of interpretation. Although the Qur'an contains many words meaning to think, this study strictly prioritizes verses that use the term tafakkur because the term inherently refers to a systematic and profound cognitive process, which is in line with the parameters of critical thinking within the framework of Peter A. Facione. Verses that use other terms that have the same meaning are positioned as supporting data to enrich conceptual analysis (Connolly, 1999).

The main data sources consist of Qur'anic verses related to the concept of tafakkur, while secondary data sources come from tafsir literature such as Tafsir Ibn Katsir and Tafsir Al-Mishbah, critical thinking literature developed by Peter A. Facione, as well as scientific literature that discusses the development of digital technology and its impact on the way human thinks. The data collection technique is carried out through documentation studies, namely by identifying, grouping, and reciting verses of the Qur'an related to the concept of tafakkur and collecting supporting literature that is relevant to the focus of the research. All data were then analyzed systematically based on the suitability of the study theme (Miles et al., 2014). Data analysis is carried out through several stages. First, identify verses of the Qur'an that contain the concept of tafakkur. Second, group the verses based on big themes such as natural phenomena, humans, and divine guidance. Third, explain the meaning of the verse by referring to the tafsir of mu'tabar and supporting literature. Fourth, connecting the meaning of the verse into Facione's critical thinking framework which includes interpretation, analysis, evaluation, inferences, explanatory and self-regulation. Fifth, conclude the results of the analysis to see the relationship between the concept of tafakkur and changes in the way of human thinking in the era of modern technological development (Sugiyono, 2020).

RESULTS

Tafakkur as the Epistemological Structure of the Qur'ani

In the epistemological framework of the Qur'an, tafakkur is understood as a thought process that helps humans acquire and develop knowledge as a whole. This process does not stop at abstract thinking activities, but connects observable empirical facts with a deeper understanding of meaning. This activity involves observing natural phenomena, history, and human experience which are then processed by reason to analyze, compare, and understand their meaning. In the process, empirical information does not stop at the factual level alone. The data obtained through the five senses is directed to understand the order of Allah's creation, find the wisdom behind the phenomena, and strengthen the awareness of His oneness. Thus, tafakkur can be positioned as an epistemological mechanism that connects kauniyah verses with the ultimate goal of knowledge, which is the strengthening of monotheism (Aulia et al., 2025).

In this perspective, reason is not positioned as a stand-alone source of knowledge, but remains within the guidance of revelation as a normative foundation. Revelation provides direction about the truth, the purpose of knowledge, and the limits of ethics in thinking. Meanwhile, tafakkur functions as an operational means that enable the intellect to read, observe, and understand the signs of Allah in humans, the universe, history, and social life. The relationship between revelation and tafakkur is complementary. Revelation provides a normative basis, while tafakkur is an actual process in understanding reality. In this case, the Qur'an encourages humans to think actively, not passively, and to make deep observations of life phenomena (Zaini & Fauziah, 2024). Tafakkur can also be understood as a mechanism for verifying knowledge. This process not only relies on observation, but also

involves critical reasoning and evaluation of the information obtained. Information is tested on the basis of validity, source credibility, logical consistency, and conformity with the values of revelation.

In the context of the digital era, this concept is becoming increasingly relevant due to the rapid flow of information and the high potential for disinformation. Therefore, tafakkur requires a process of selection and verification of information before it is accepted as truth, so that it is not only based on the popularity or speed of information dissemination, but through rational and moral considerations (Setiawan & Hasanah, 2022; Zaini & Fauziah, 2024). Thus, the relationship between revelation and tafakkur is not dichotomous or mutually negotiable, but is complementary. Revelation functions as a determinant of normative direction, while tafakkur is a means of actualization through reflective, rational, and dynamic intellectual activities (Al-Attas, 2018; Nasr, 2015). In this perspective, the Qur'an does not build a passive or closed mindset, but encourages the active involvement of the intellect in understanding reality in depth, opening oneself to empirical data, and making critical observations of life phenomena. Based on the analysis of the verses of the Qur'an, tafakkur forms an Islamic epistemological structure that integrates cognitive, reflective, and spiritual dimensions. This process shows that knowledge in the Qur'anic perspective moves from empirical observation, towards rational meaning, to attaining spiritual awareness based on monotheism. Furthermore, the structure can be mapped into three main patterns, namely tafakkur kauniyah, tafakkur insaniyah, and tafakkur ilahiyah, which are the operational forms of the thought process in the Qur'an.

Tafakkur Kauniyah in the Qur'an: Thematic Analysis and Epistemological Structure

Tafakkur kauniyah in the perspective of the Qur'an shows that the process of acquiring human knowledge does not start from abstract concepts that are separate from reality, but departs from direct interaction with natural phenomena as objects of reflection and sources of knowledge. The Qur'an directs man to make the universe a field of observation that can lead to the recognition of the greatness and wisdom of Allah. In QS. Ali Imran/3: 191, the Qur'an describes the character of believers who always remember Allah in various circumstances, then continue it with tafakkur activities towards the creation of heaven and earth. This verse shows that tafakkur does not stand alone as an independent rational activity, but is integrated with spiritual awareness through dhikr. Thus, thinking in the perspective of the Qur'an develops from divine consciousness to rational contemplation of the order of nature.

In the framework of Qur'anic epistemology, nature is not understood as a neutral and meaningless object, but as a collection of kauniyah verses that contain signs, order, goals, and laws that can be understood through the reflective use of reason (Nasr, 2015; Quraish Shihab, 2016). Through this process, tafakkur kauniyah functions as a means of acquiring knowledge as well as building awareness of the relationship between empirical reality and transcendent truth. The concept can be explored more concretely through several verses of the Qur'an that thematically describe the stages of the *tafakkur kauniyah* process. If these verses are analyzed systematically, it can be seen that the *tafakkur kauniyah* in the Qur'an forms a gradual and systematic epistemological structure. This process is not only linear, but it shows the development of human consciousness from a simple level of observation to a deeper understanding of meaning.

The first stage appears in QS. Ali 'Imran/3: 191, which describes man's existential consciousness in remembering Allah and contemplating the creation of the heavens and the earth. In Fakhrudin al-Razi's explanation, this activity shows the connection between dhikr and thought as the basis for the perfection of the human mind. While M. Quraish Shihab emphasizes that this verse directs man to continuous reflective awareness, not just momentary observation. The second stage is seen in QS. An-Nahl/16:11 which explains the rainfall cycle and the growth of various plants. In the view of Al-Ṭabarī, this phenomenon shows the order of natural law which is proof of the power of Allah. Meanwhile, the Qur'an ṭubī emphasizes that this order can be understood through rational reasoning, so that nature becomes a space for the development of observation-based science. The third stage is strengthened by QS. Ar-Ra'd/13:3 which describes the earth's system of order holistically. Ibn Kathir explained that mountains and rivers have an ecological function that maintains the balance of the earth, while Tafsir al-Mishbah sees it as a system of ecological connectivity that shows the harmony of Allah's creation. At this stage, *tafakkur* is no longer partial, but develops into a systemic understanding of the structure of the universe. The fourth stage appears in QS. Al-Jasiyah/45:13 which explains the concept of *taskhīr*, which is the submission of nature to man. In Al-Razi's explanation, this subjugation not only means ease, but also contains implications for humans to understand the laws of nature to be used correctly. Meanwhile, Ibn Kathir emphasized the aspect of ease of use, so that humans have a responsibility to manage nature wisely (Muhamad et al., 2020).

If the four verses are understood together, then it can be seen that *tafakkur kauniyah* in the Qur'an describes the gradual process of human thought (Shofwan Al Jauhari et al., 2024). The process begins with the realization that the universe is God's creation (QS. Ali Imran: 191). After that, humans are invited to observe natural phenomena directly such as rain, plants, and life cycles (QS. An-Nahl: 11). Then humans are directed to understand that nature has an interconnected order and does not run randomly (QS. Ar-Ra'd: 3). In the final stage, man not only understands nature, but is also invited to utilize and manage it responsibly (QS. Al-Jasiyah: 13).

From this series, it can be understood that *tafakkur kauniyah* does not only stop at the knowledge of nature, but also forms a perspective that nature is a sign of Allah's power that directs humans to the awareness of monotheism. In other words, nature is not only to be observed, but also to understand its meaning and be used as a way to know God. After understanding *tafakkur kauniyah* which focuses on the universe as an object of observation, the next discussion will be directed to the dimension of *tafakkur insaniyah*, which is a thought process that focuses on humans themselves, both in aspects of self, behavior, and social interaction as part of the signs of Allah's power (Rahman, 2025).

Tafakkur Insaniyah in the Qur'an

Tafakkur insaniyah in the Qur'an emphasizes that man's thought process is not only directed to natural phenomena outside of himself, but also to himself as an object of reflection. In this case, the Qur'an directs humans to understand their existence in depth, starting from the origin of creation, social relations, the limitations of consciousness, to the temporality of world life. This is reflected in QS. Ar-Rum/30:8 which affirms the importance of man contemplating himself. In Ibn Kathir's explanation, this verse shows that man comes from something weak, then goes through a gradual process of creation until he becomes a perfect being. This reflection is not only biological, but leads to a theological awareness of God's power in creation. Meanwhile, Al-Qurthubi views that contemplation of oneself is the beginning door of *ma'rifatullah*, because self-awareness will lead man to the recognition that he was not created in vain. Fakhruddin al-Razi emphasized that this verse contains a rational encouragement for humans to use their intellect to trace the origin of their existence as the basis of the epistemology of faith (Rahman, 2019).

Furthermore, QS. Ar-Rum/30:21 expands the dimension of human *tafakkur* into human social relations. In Ibn Kathir's interpretation, the creation of couples and family relationships aims to bring serenity (*sakinah*), as well as build affection (*mawaddah wa rahmah*) as the foundation of human life. Al-Tabari explained that these relationships are part of the signs of Allah's power that can be observed and contemplated. Meanwhile, Quraish Shihab views that social relationships are a space for human reflection to understand the essence of love, responsibility, and balance in life. Thus, social relations are not only emotional, but also have an epistemological dimension as a source of understanding of the structure of human life (Shihab, 2019).

At the next level, QS. Az-Zumar/39:42 affirms the limitations of human consciousness. In Ibn Kathir's commentary, sleep is understood as a "little death" which indicates that human consciousness is fully in the hands of Allah. Fakhruddin al-Razi added that this verse is proof that man does not have complete control over himself, even over his own consciousness. This shows that human knowledge is not absolute, but is always within the limits determined by the Divine will. Meanwhile, QS. Jonah/10:24 gives an evaluative dimension to the life of the world. In the explanation of Al-Qurthubi, the life of the world is likened to rain that grows plants, then dries up and disappears, as a symbol of impermanence. Ibn Kathir emphasized that this verse reminds people not to be deceived by the glittering world that is temporary. Quraish Shihab explained that this verse serves as a means of self-evaluation (*muhasabah*) so that humans are able to reassess their life orientation (Mujahidin et al., 2024).

If the four verses are understood thematically, then *tafakkur insaniyah* forms a gradual epistemological structure: starting from self-awareness (QS. Ar-Rum: 8), extended to social consciousness (QS. Ar-Rum: 21), awakened to existential limitations (QS. Az-Zumar: 42), and ends with an evaluative awareness of the world that is temporary (QS. Jonah: 24). This structure shows that the Qur'an builds a systematic and layered way of thinking of humans. In the context of the digital era, this structure is becoming increasingly relevant because the development of information technology often creates the illusion of knowledge that is not accompanied by depth of reflection. Humans can experience epistemic overconfidence, which is excessive confidence in information obtained quickly without an in-depth verification process. Therefore, *tafakkur insaniyah* functions as an epistemological control mechanism that maintains a balance between rationality, spiritual awareness, and human limitations in facing modern information flows (Khasanah et al., 2025). However, the awareness of human limitations does not stop at the aspect of self-reflection alone. It is precisely at this point that the Qur'an directs

man to go beyond human consciousness to a higher consciousness, that is, divine consciousness, where the whole thought process is returned to Allah as the supreme source of truth.

Divine Tafakkur

The divine tafakkur in the Qur'an affirms that man's thought activity does not only stop at empirical reality, but also leads to a transcendental consciousness that connects the whole phenomenon with Allah as the supreme source of truth. In this perspective, *tafakkur* is not value-free, but rather is under the guidance of revelation, where reason functions as a means of reflection that is always directed by divine guidance (Al-Attas, 2018; Nasr, 2015). QS. Ali 'Imran/3: 190–191 explains that the creation of the heavens and the earth and the alternation of day and night are signs for *ulul albab*, i.e. those who combine dhikr and *tafakkur*. In Ibn Kathir's interpretation, this verse shows that the universe is proof of Allah's power that can be understood through contemplation. Meanwhile, Quraish Shihab emphasizes that *tafakkur* here is not separate from spiritual awareness, but runs simultaneously with dhikr. From this, it can be understood that the thought process in Islam always departs from divine consciousness to understanding His creation.

This structure can be understood as a process that moves from spiritual awareness (dhikr), to observation of nature, until finally producing the conclusion of monotheism. Thus, the process of knowledge is not only rational, but also spiritual (Wahidah et al., 2026). Furthermore, QS. Al-Baqarah/2:219 shows that humans are directed to weigh the benefits and harms in social life. According to al-Tabari, this verse affirms that the judgment of reality must be within the framework of divine values, not just the preference of reason. Thus, the human thought process is not only rational, but must also consider the moral dimension that comes from revelation. Then, QS. Al-An'am/6:50 affirms that the Prophet only followed revelation, not the result of personal speculation. In Ibn Kathir's commentary, this shows that the source of truth in Islam comes entirely from revelation, while reason functions within predetermined limits. Thus, revelation acts as a filter of truth in the process of human thinking. If these three verses are analyzed integratively, then *the divine tafakkur* forms a multi-tiered epistemological structure: starting from divine consciousness (QS. Ali 'Imran: 190–191), followed by a moral evaluation of reality (QS. Al-Baqarah: 219), and ends with the validation of knowledge through revelation (QS. Al-An'am: 50). This structure shows that the process of thinking in Islam has always been in a directed relationship between reason and revelation.

The divine Tafakkur shows that the epistemology of the Qur'an does not separate between reason, empirical reality, and revelation. All three work in an integrated manner in one directed knowledge system. In this system, reason still plays an important role, but it does not stand alone, but rather is under the guidance of revelation as the supreme source of truth. Thus, the entire process of *tafakkur* boils down to strengthening the awareness of monotheism as the ultimate goal of knowledge. After describing *the divine tafakkur* as the peak of the Qur'anic thought structure that places revelation as the main orientation in the process of knowledge, the next discussion is directed to efforts to map the conceptual relationship between the structure of *the tafakkur* and the critical thinking framework in the contemporary tradition. At this point, an analytical approach is needed that is able to explain how the thought process contained in the Qur'an can be understood more systematically within the framework of modern theory without relinquishing its epistemological roots (Ruhullah & Thameem Ushama, 2024).

In this context, Peter A. Facione's theory of critical thinking is used as an analytical instrument to read the *structure of the Qur'anic tafakkur*. This framework is positioned not as the primary source of truth, but rather as a conceptual tool that allows mapping the thought process in the Qur'an into more structured cognitive dimensions. Thus, the following discussion will elaborate on the relevance between Facione's critical thinking concept and the *Qur'anic tafakkur structure*, so that a common point can be found between Islamic epistemology and modern critical thinking theory in one integrative analytical framework. The results of the previous analysis show that the concept of *tafakkur* in the Qur'an has a multi-level thinking structure, namely *tafakkur kauniyah*, *tafakkur insaniyah*, and *tafakkur ilahiyah*. These three forms not only show the spiritual process of thinking, but also describe the orderly, reflective, and directed workings of the intellect on normative values. In this context, it is necessary to reconstruct the concept so that the structure of *tafakkur* in the Qur'an can be understood more clearly through a modern critical thinking approach. One of the frameworks used is Peter A. Facione's theory of critical thinking, which includes five main aspects, namely interpretation, analysis, evaluation, inference, and self-regulation (Basri et al., 2024). This reconstruction is not intended to change the meaning of the Qur'anic concept into Western theory, but to bring together the perspective of revelation with modern critical thinking, especially in responding to challenges in the digital age.

Tafakkur Kauniyah and the Dimension of Interpretation–Analysis

The first stage in this reconstruction is to map the structure of the Qur'anic tafakkur into the elements of Facione's critical thinking. At this stage, tafakkur is no longer understood only as a reflective concept in the Qur'an, but also as a cognitive process that can be systematically analyzed through the modern framework of critical thinking. *Tafakkur kauniyah* is a form of thinking that focuses on natural phenomena as objects of observation. In the Qur'an, the universe is positioned as kauniyah verses that can be understood through the process of observation and rational contemplation, as affirmed in QS. Ali 'Imran: 190–191 and QS. An-Nahl: 11. Through these verses, man is directed not only to see nature as a physical reality, but also as a sign that contains divine meaning and order (Jung & Hull, 2023).

In Facione's critical thinking framework, the process of tafakkur kauniyah is in line with two main components. *First*, interpretation, which is the ability to understand natural phenomena as signs that have a certain meaning. *Second*, analysis, which is the ability to decipher the order, patterns, and relationships contained in these cosmic phenomena. Thus, tafakkur kauniyah can be understood as an initial form of empirical rationality in the perspective of the Qur'an. This process not only stops at observational activities, but also leads humans to a deeper understanding that the order of nature has a theological dimension of meaning. This means that every process of observation of nature ultimately leads humans to the awareness of the existence of order that is not a coincidence, but shows signs of Allah's greatness.

Tafakkur Insaniyah and the Dimension of Evaluation–Inference

Tafakkur insaniyah is a form of reflection that focuses on humans as subjects as well as objects of knowledge. In the perspective of the Qur'an, man is not only directed to understand the reality outside himself, but is also asked to do a deep reflection on himself, social relations, limited consciousness, and the temporary nature of world life. This can be traced through QS. Ar-Rum: 8, QS. Ar-Rum: 21, QS. Az-Zumar: 42, and QS. Jonah: 24 which thematically describes the structure of human consciousness in various existential dimensions. In Facione's critical thinking framework, the dimension of human tafakkur has a strong relationship with two main elements. The first is evaluation, which is the ability of humans to assess the limitations of knowledge they have and realize that not everything can be understood absolutely. The second is inference, which is the ability to draw reflective conclusions based on life experiences, existential awareness, and social realities that humans face. Thus, tafakkur insaniyah can be understood as a form of epistemic consciousness that is reflective. At this stage, humans not only process in the realm of thinking cognitively, but also realize that the thought process itself has limits. This consciousness places humans in an epistemological position that is not absolute, but limited and always requires guidance of higher values and reflection (Ghasemizadeh, 2025).

Divine Tafakkur and the Dimension of Self-Regulation–Explanation

The divine tafakkur is the highest level in the Qur'anic structure of thought that directs all human cognitive processes to Allah as the ultimate source of truth. At this stage, the activity of thinking no longer stops at the empirical and reflective level, but moves towards a transcendental consciousness that places revelation as the final foundation in the epistemological process. This can be seen in QS. Ali 'Imran: 190–191, QS. Al-Baqarah: 219, and QS. Al-An'am: 50 which theoretically affirms the relationship between reason, revelation, and divine consciousness. In Facione's critical thinking framework, this dimension of divine tafakkur is related to two main aspects. The first is self-regulation, which is the ability to control, test, and re-evaluate the thought process to remain consistent and not deviate from the truth that has been tested. The second is explanation, which is the ability to explain the basics of truth used in the thought process in a systematic and accountable way. However, in contrast to Facione's framework which is oriented towards empirical rationality and purely cognitive logic, the divine tafakkur provides an additional dimension in the form of transcendental validation (Hashi, 2024). At this stage, truth is not only measured on the basis of logical consistency and empirical evidence, but it is also confirmed through revelation as the supreme source of truth. Thus, the divine tafakkur places the mind in a position that remains active, but is in the corridor of divine guidance that becomes the final orientation of the entire thought process.

Integration of the Taskhir Concept in Tafakkur in the Digital Era

In expanding the understanding of human relations with technological developments, the Qur'an also offers the concept of *taskhir* as an ontological foundation that strengthens the position of humans in managing reality. In QS. Al-Jasiah: 13 explains that everything in the heavens and the earth is subjugated to man so that it can be used

optimally. This shows that nature and all forms of its development are within the framework of human responsibility as a managing subject, not as an object that is controlled. In the context of the digital era, the concept of *taskhir* can be understood more broadly as a form of subjugation of technology for the benefit of humans. Technologies such as artificial intelligence, social media, and algorithmic systems are not supposed to replace the role of human reason, but serve as instruments that support the process of thinking, decision-making, and information processing. Thus, *taskhir* reaffirms the position of humans as the center of control in the epistemic relationship with technology. If it is associated with the concept of *tafakkur*, then *taskhir* functions as an ethical and ontological basis that keeps the human thought process in the corridor of critical consciousness. *Tafakkur* directs humans to think reflectively, analytically, and critically about reality, while *taskhir* ensures that the use of technology does not eliminate the main role of human reason in determining the direction of knowledge and action. Thus, the integration between *tafakkur* and *taskhir* forms a balanced epistemological framework between the development of human thinking skills and the responsible use of technology in the digital era (Aflah et al., 2025).

Qur'anic Epistemic Ethics Indicators in the Digital Age

The development of the digital era, which is characterized by the acceleration of information flows, the dominance of algorithms, and the increasing potential for disinformation, requires the existence of an epistemic ethical device that is able to control the human thought process. In this context, the structure of *tafakkur* and the concept of *taskhir* are not enough to explain how humans think and utilize technology, but also need to be complemented by ethical principles that direct human epistemic behavior. The Qur'an in this case provides three main indicators, namely *mujahadah*, *tabayyun*, and *amanah*, which function as a control system in thinking activities and receiving information.

1. *Mujahadah (Intellectual Self-Control)*

Mujahadah in an epistemic context can be understood as a sincere effort to control oneself from the tendency to think weakly, instantly, and uncritically. In the digital era, humans tend to consume information quickly without an adequate reflection process. This condition leads to a weakening of analytical power and an increased dependence on unverified information (Badrudin, 2025). In the framework of the Qur'anic *tafakkur*, *mujahadah* functions as an internal control mechanism that encourages humans not to stop at receiving information, but to carry out a more deep, reflective, and critical thinking process. Thus, *mujahadah* becomes an ethical basis that maintains the quality of human cognitive processes so that they remain within the corridor of responsible intellectual consciousness.

2. *Tabayyun (Epistemic Verification of Information)*

Tabayyun is a Qur'anic principle that emphasizes the importance of verification before receiving or disseminating information. In the digital context, this principle becomes especially relevant because the social media space and digital platforms are often filled with information whose source and truth are unclear. As affirmed in QS. Al-Hujurat: 6, humans are commanded to clarify every information that comes so as not to cause errors in judgment. In the framework of critical thinking, *tabayyun* is in line with the ability to evaluate and analyze information that requires precision in assessing the validity of sources (Surbakti et al., 2026). Thus, *tabayyun* functions as an epistemic mechanism that keeps the process of receiving information not passive, but active, critical, and based on accountability.

3. *Amanah (Epistemic Responsibility and Information Ethics)*

Trust in an epistemic context refers to the moral responsibility in managing, using, and disseminating information. In the digital era, each individual plays the role of not only a receiver of information, but also a producer of information that has the potential to influence public opinion at large (Diah Fatma Sjoraida et al., 2024). Therefore, the principle of trust is very important in maintaining information integrity in the digital space. *Amanah* requires individuals not to disseminate unverified information, not to manipulate data, and to maintain ethics in communicating in digital public spaces. In the perspective of the Qur'anic *tafakkur*, trust is the pinnacle of epistemic consciousness because it is not only related to the truth of information, but also to moral responsibility for the impact of such information on society.

The Integration of *Mujahadah*, *Tabayyun*, and *Amanah* as an Epistemic Ethical System

These three indicators, namely *mujahadah*, *tabayyun*, and *amanah*, form an epistemic ethical system that is interconnected within the framework of the Qur'anic *tafakkur* in the digital era. *Mujahadah* plays the role of an internal controller in the thought process, *tabayyun* as a mechanism for verifying information, and *amanah* as a

principle of social responsibility in the use of information. If integrated with the concepts of tafakkur and *taskhir*, a complete model of Qur'anic epistemology is formed, in which human beings are not only required to think critically, but also act ethically in managing information and technology. Thus, these three principles strengthen the position of tafakkur as a Qur'anic thought system that is adaptive to the challenges of the digital era without losing its moral and spiritual dimensions. Thus, mujahadah, tabayyun, and amanah not only function as ethical values, but also as a reinforcing structure in the Qur'anic system of thought (Mujadid & Mahmud, 2025). The three ensure that the process of tafakkur in the digital era not only produces epistemically correct knowledge, but is also morally and socially responsible.

The Relevance of Tafakkur in the Digital Era

Based on the overall analysis of the structure of the Qur'anic tafakkur, it can be concluded that the concept of tafakkur has a very strong relevance in the context of the digital era. This relevance lies not only in the normative aspect of religion, but also in its epistemological function in shaping the way of human thinking in the midst of the rapid and complex development of information technology. The digital age is marked by significant changes in the way humans access, process, and evaluate information. The presence of algorithm-based technology, artificial intelligence, and social media has created a very wide, fast, and not always verified information space (Zhao et al., 2023). This condition often leads to epistemic disorientation, which is a weakening of human ability to distinguish between true, biased, or even manipulative information.

In this context, tafakkur in the perspective of the Qur'an functions as an epistemological mechanism that maintains a balance between the speed of access to information and the depth of thinking. As has been analyzed on the structure of the kauniyah, insaniyah, and divine tafakkur, the Qur'anic thought process always requires the active involvement of the intellect, self-reflection, and orientation to divine truth. These three dimensions indirectly form a cognitive control system that is very relevant in dealing with the flow of digital information. If mapped in the Facione critical thinking framework, tafakkur functions as a reinforcement of all elements of critical thinking, namely interpretation, analysis, evaluation, inference, and self-regulation. In the digital context, this element is very important because humans are no longer only dealing with limited information, but rather with *information overload* which has the potential to reduce the quality of critical judgment (Kashlot et al., 2026).

The results of this research analysis also found that the concept of taskhir has an important role as an ontological foundation in the relationship between humans and technology. Taskhir emphasized that all forms of natural development, including digital technology, are basically in a position that is subservient to the benefit of humans. In this context, technologies such as artificial intelligence and algorithmic systems should not replace the role of human reason, but should be positioned as instruments that support critical and reflective thinking processes. Thus, taskhir becomes an ethical basis that keeps the use of technology under the control of human consciousness as the main subject of knowledge (Choudhury, 2024).

The integration between tafakkur and taskhir produces three main indicators in the practice of Qur'anic thinking in the digital era, namely mujahadah, tabayyun, and amanah. Mujahadah shows intellectual seriousness in controlling oneself from misleading and instant information. Tabayyun serves as a critical verification mechanism for any information received, especially in a digital space that is vulnerable to disinformation. Meanwhile, the mandate affirms moral responsibility in using, disseminating, and managing information ethically and responsibly. Thus, it can be affirmed that tafakkur is not only relevant, but also indispensable in the digital era. This relevance lies in its ability to form a mindset that is not only fast and responsive to information, but also critical, reflective, and geared towards the value of truth. The integration of tafakkur, the concept of taskhir, as well as the indicators of mujahadah, tabayyun, and amanah ultimately forms a Qur'anic epistemological system that is adaptive to technological developments, without losing its spiritual, ethical, and normative dimensions (Choudhury, 2025).

DISCUSSION

The results of this study show that the concept of tafakkur in the Qur'an is a systematic epistemological structure in shaping human knowledge. Tafakkur is not only understood as an ordinary thought activity, but as a process that integrates empirical observation, rational reflection, self-evaluation, and spiritual awareness into a whole. These findings show that the Qur'an builds a model of thinking that is not only oriented to the search for information, but also to the search for meaning and the strengthening of monotheistic awareness. This structure can be seen through three main forms of tafakkur, namely tafakkur kauniyah, tafakkur insaniyah, and tafakkur

ilahiyyah which form stages of thinking in stages that are multi-level and complementary. The findings regarding the kauniyah tafakkur show that the Qur'an places the universe as an important source of knowledge for humans. Various natural phenomena such as the sky, earth, rain, plants, and the order of the cosmos are positioned as kauniyah verses that must be observed and meditated on. The results of this study reinforce the view that the process of acquiring knowledge in the perspective of the Qur'an departs from the observation of empirical reality. However, in contrast to the modern scientific approach that often stops at explaining the cause and effect of a phenomenon, tafakkur kauniyah directs humans to find a deeper meaning behind the order of nature. In other words, observation of nature not only produces scientific knowledge, but also gives birth to the realization that all these orders are a sign of the greatness of Allah (Rafiudin & Ulum, 2026).

If analyzed using Peter A. Facione's theory of critical thinking, the process of tafakkur kauniyah is in accordance with the dimensions of interpretation and analysis. Humans first interpret the observed phenomena, then analyze the patterns and relationships contained in them. However, this study shows that the Qur'an provides an additional dimension not found in modern critical thinking theories, namely the orientation of monotheism. Therefore, tafakkur kauniyah not only produces rational understanding, but also builds spiritual awareness which is the ultimate goal of the knowledge process. In addition, the results of the study show that tafakkur insaniyah has an important role in shaping human epistemological awareness. The Qur'an not only invites humans to reflect on the universe, but also directs humans to reflect on themselves. Reflection on the origins of creation, social relationships, self-limitations, and the temporary nature of world life are part of the process of human tafakkur. These findings show that knowledge in the Qur'anic perspective is not only obtained from the outside world, but also from the understanding of the reality of the human self (Murni, 2025).

From a critical thinking perspective, tafakkur insaniyah has a strong relationship with aspects of evaluation and inference. Humans are required to evaluate themselves constantly and draw conclusions from their life experiences. Awareness of one's limitations is very important, especially in today's digital era when very fast access to information often creates the illusion of knowledge. Many individuals feel that they have understood a problem just because they get information instantly, even though they do not necessarily do deep analysis and reflection. In this context, tafakkur insaniyah functions as a control mechanism that reminds humans that the knowledge they have still has limitations. This awareness encourages the birth of intellectual humility and openness to correction and learning. Subsequent findings show that the divine tafakkur is the pinnacle of the Qur'anic thought structure. At this stage, the entire process of human thought is directed to Allah as the supreme source of truth. The results of the study show that the epistemology of the Qur'an does not stop at empirical observation and self-reflection, but moves towards transcendental consciousness (Sihotang, 2019). In this framework, reason still has a very important role, but it is not positioned as the source of absolute truth. The intellect needs the guidance of revelation so that the thought process is not trapped in excessive subjectivity and relativism.

These findings show a fundamental difference between Qur'anic epistemology and modern critical thinking theory. If in the modern tradition the validity of knowledge is generally determined by logical consistency and empirical evidence, then in the Qur'anic perspective the validity of knowledge is also determined by its conformity with revelation. Thus, this study found that the divine tafakkur presents a transcendental dimension of validation, which is a process of testing the truth that not only relies on human rationality, but also on divine guidance. These findings show that the Qur'an builds a system of knowledge that integrates reason, empirical reality, and revelation in an epistemological unity. This study also found that the concept of taskhir has a very strong relevance in explaining the human relationship with digital technology. So far, taskhir is more widely understood as the subjugation of nature for the benefit of humans. However, in the context of the digital era, the concept can be expanded into an ethical foundation in the use of technology. The results show that technologies, including artificial intelligence and algorithmic systems, should be positioned as instruments that help humans, rather than replace human thinking functions. When humans hand over the entire reasoning process to technology, there is a shift in the position of humans from subjects to objects in the process of knowledge (Nurhidayati et al., 2025). Therefore, taskhir emphasized that humans must remain the main controller in the use of technology.

The integration between tafakkur and taskhir produces three indicators of Qur'anic epistemic ethics, namely mujahadah, tabayyun, and amanah. Mujahadah functions as intellectual self-control so that humans are not trapped in an instant thinking pattern. Tabayyun is a very important information verification mechanism in the midst of the rise of hoaxes and disinformation. Meanwhile, the mandate affirms moral responsibility in using and disseminating information. These three principles show that critical thinking in the perspective of the Qur'an is not only related to cognitive abilities, but also includes ethical and spiritual dimensions (Ma'arif et al., 2026). The results of this study confirm that tafakkur is a Qur'anic thinking system that is very relevant to answer the

challenges of the digital era. The structure of tafakkur kauniyah, insaniyah, and ilahiyah shows that the Qur'an offers an integrative model of thinking between rationality, self-reflection, and spiritual awareness. When combined with the concept of taskhir and the principles of mujahadah, tabayyun, and amanah, an epistemological framework is formed that is able to encourage human beings to think critically without losing their moral and spiritual orientation. Thus, tafakkur can be understood as a paradigm of thinking that not only produces intellectually correct knowledge, but is also ethically responsible and has transcendental value.

CONCLUSION

This research shows that tafakkur in the Qur'an has a multi-level thinking structure, namely tafakkur kauniyah, insaniyah, and ilahiyah. These three levels can be explained through Peter A. Facione's critical thinking framework, resulting in a model that connects rationality, self-reflection, and the spiritual dimension. The results of the study also show that *the concept of taskhir* affirms the position of humans as the party who controls and utilizes technology. In the digital era, tafakkur serves as a way to shape human thought so that they are not influenced by misinformation, algorithms, or information overload. In addition, this study found that mujahadah, tabayyun, and amanah are ethical guidelines in thinking. These three concepts help humans to remain critical, check the truth of information, and be responsible in using and disseminating information. In theory, this research contributes to the development of a modern Qur'anic thinking model that combines thematic interpretation with critical thinking theory. Practically, this research provides a basis for digital literacy based on Qur'anic values in facing information challenges in the technological era. For further research, this model is recommended to be tested directly through field research or mixed methods, as well as expanded to the fields of education, digital media, and artificial intelligence.

REFERENCES

- Aflah, F., Burhanuddin, N., & Taufik, Z. (2025). Integration of Digital Technology in Islamic Education to Strengthen Muslim Epistemology and Human Resources. *IQRO: Journal of Islamic Education*, 8(3), 1273–1287. <https://doi.org/10.24256/iqro.v8i3.8667>
- Al-Attas, S. M. N. (2018). *Islam and the Philosophy of science*. ISTAC.
- Aulia, Q. N., Ayubi, S. Al, & Rosyadi, S. (2025). Critical Thinking Dalam Al-Qur'an: Studi Tafsir Tematik dan Implementasinya di Era Digital. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(1), 131–149. <https://doi.org/10.58363/alfahmu.v4i1.473>
- Badrudin. (2025). Formulasi Tabayyanu: Strategi Cepat Guna Dalam Menyikapi Informasi Di Era Transformasi Digital [Tabayyanu Formulation: A Rapid Strategy for Responding to Information in the Era of Digital Transformation]. *AT-TAKLIM: Jurnal Pendidikan Multidisiplin*, 1(1), 1–13. <https://doi.org/10.71282/at-taklim.v1i1.2> [In Indonesian]
- Barlach, L. (2022). The Society of Urgency, an Era of Ready-Made Answers, and the Impoverishment of Cognitive Processes in Daily Life. *Current Research in Psychology and Behavioral Science (CRPBS)*, 3(5), 1–1. <https://doi.org/10.54026/CRPBS/1055>
- Basri, I., Fatimah, S., & Hastuti, H. (2024). Learning History with DeepThink: A Model to Train Critical Thinking Skills. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1041–1051. <https://doi.org/10.35445/alishlah.v16i2.4915>
- Choudhury, M. A. (2024). The Principle of Complementarities in the Shura-Tasbih Practice and Its Implications on Socio-scientific Thought. In *Handbook of Islamic Philosophy of Science* (pp. 815–846). Springer Nature Singapore. https://doi.org/10.1007/978-981-99-5634-0_26
- Choudhury, M. A. (2025). *Islamic Epistemics and Socioeconomics*. Springer Nature Singapore. <https://doi.org/10.1007/978-981-96-4644-9>
- Connolly, P. (1999). *Peter Connolly on Phenomenology and Hermeneutics in Religious Studies*. Routledge.
- Diah Fatma Sjuraida, Bucky Wibawa Karya Guna, Aat Ruchiat Nungraha, Daniel Pasaribu, & Novianty Djafri. (2024). Public Opinion Formation in the Digital Age: A Review of Literature. *Indonesia Journal of Engineering and Education Technology (IJEET)*, 2(2), 290–297. <https://doi.org/10.61991/ijeet.v2i2.52>

- Farid, A., Farhan, H. A., Rere, L. M. N. P., Qurtubi, A. N., fathu Alam, S., Zuraida, Nurlaila, Nasrun, M., & Zailani, M. Q. (2026). *Hermeneutika Tafsir Pendidikan: Menafsirkan ayat-Ayat Ilmu dan teknologi dalam Konteks Pembelajaran Modern [Hermeneutics of Educational Interpretation: Interpreting Verses on Science and Technology in the Context of Modern Learning]*. Inspirasi Modern Publishing.
- Ghasemizadeh, M. (2025). From answers to questions: the Q-centric model of intelligence. *Discover Artificial Intelligence*, 5(1), 145. <https://doi.org/10.1007/s44163-025-00402-w>
- Hajjaya, B. P., Sucipto, J. H., & Mardiana, D. (2026). Developing Students' Critical Thinking Skills Through Problem-Based Learning in Islamic Education Based on the Facione Framework. *Journal Transnational Universal Studies*, 4(5), 174–185. <https://doi.org/10.58631/jtus.v4i5.245>
- Hashi, A. (2024). Revisiting Critical Thinking Through Quranic Lens. *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES*, 8(1), 22–41. <https://doi.org/10.31436/alburhn.v8i1.340>
- Herabadi, A. G. (2025). *Media Sosial dan AI (Artificial Intelligence): Kawan Atau Lawan? Pemberdayaan Manusia di Era Teknologi Digital [Social Media and AI (Artificial Intelligence): Friends or Foes? Empowering Humans in the Digital Age]*. Universitas Katolik Indonesia Atma Jaya.
- Jung, C. G., & Hull, R. F. C. (2023). The Structure of the Psyche 1. In *Collected Works of C.G. Jung* (p. v8_139-v8_158). Routledge. <https://doi.org/10.4324/9781032652047-148>
- Kashlot, S. M., Ruthven, I., & Moshfeghi, Y. (2026). Strategies for managing information overload: a systematic review. *Journal of Documentation*, 82(2), 249–265. <https://doi.org/10.1108/JD-09-2025-0257>
- Khasanah, K., Khobir, A., Joina, C. D., Ni'matul Izzati, A. M., & Safitri, N. F. (2025). Epistemology Of Islamic Education Philosophy: A Conceptual Study Of The Scientific Foundations And Their Implications For Modern Learning. *AJIRSS: Asian Journal of Innovative Research in Social Science*, 4(4). <https://doi.org/10.53866/ajirss.v4i4.1102>
- Ma'arif, M. G., Sinaga, A. I., Yusmardani, I., Hanifah, M. N., Zamiri, Z., & Sinaga, A. I. (2026). Tabayyun sebagai Etika Literasi Digital: Analisis Hadis Tematik dalam Merespons Disinformasi di Era Media Sosial [Tabayyun as Digital Literacy Ethics: A Thematic Analysis of Hadith in Responding to Disinformation in the Social Media Era]. *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, 5(3), 1870–1881. <https://doi.org/10.56832/edu.v5i3.2477> [In Indonesian]
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
- Muhamad, A., Syihab, A. H., & Ibrahim, A. H. (2020). Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective. *Science and Engineering Ethics*, 26(2), 1053–1066. <https://doi.org/10.1007/s11948-020-00192-7>
- Mujadid, S. A., & Mahmud, H. (2025). Interpretation of the Qur'anic Managerial Commentary on Caliphate, 'Ibad, and Amanah in the Context of Human Responsibility. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 8(2), 272–285. <https://doi.org/10.58518/alfurqan.v8i2.4281>
- Mujahidin, A., Itmam, M. S., & Rofiq, A. C. (2024). The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbāh on The Story of The Prophet Moses. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 25(2), 221–246. <https://doi.org/10.14421/qh.v25i2.5397>
- Murni, L. I. M. (2025). Evaluation Of Cognitive, Affective, And Psychomotor Learning in The Subject Of Kauni At SMA Trensains Muhammadiyah Sragen. *Journal of Castle*, 1(1), 34–40. <https://doi.org/10.21009/joc.11.05>
- Nasr, S. H. (2015). *Knowledge and the sacred*. State University of New York Press.
- Nurhidayati, S., Annisa, Rosada, M., Lubis, M., & Sidik, A. (2025). Analisis Epistemologis Terhadap Kriteria Mufassir: Telaah Atas Sumber, Metode Dan Validitas Ilmu Dalam Perspektif Ushul Al-Tafsir [Epistemological Analysis of the Criteria of an Exegete: A Study of the Sources, Methods and Validity of Science from the Per. *AT-TAISIR: Journal of Indonesian Tafsir Studies*, 6(1), 129–145. <https://doi.org/10.51875/attaisir.v6i1.628> [In Indonesian]
- Prabowo, O. H., Merthayasa, A., & Saebah, N. (2023). Pemanfaatan Teknologi Informasi dan Manajemen Perubahan pada Kegiatan Bisnis di Era Globalisasi [Utilization of Information Technology and Change

- Management in Business Activities in the Era of Globalization]. *Syntax Idea*, 5(7), 883–892. <https://doi.org/10.46799/syntax-idea.v5i7.2522> [In Indonesian]
- Quraish Shihab, M. (2016). *Tafsir Al-Mishbah: Pesan, kesan dan keserasian Al-Qur'an [Tafsir Al-Mishbah: Message, impression and harmony of the Al-Qur'an]*. Lentera Hati.
- Rafiudin, A., & Ulum, M. B. (2026). Tafakkur dalam Tafsir Nurul Quran: Kesadaran Integratif dan Krisis Spiritual Modern [Tafakkur in the Interpretation of Nurul Quran: Integrative Awareness and the Modern Spiritual Crisis]. *Islamic Texts: Journal of Tafsir and Hadith Studies*, 2(1), 38–51. <https://doi.org/10.51875/islamictexts.v2i1.1191> [In Indonesian]
- Rahman, A. (2019). Konsep Sihir Perspektif Fakhruddin Al-Razi. *ANNIBRAS: Jurnal Pemikiran Islam*, 1(1), 41–49.
- Rahman, A. (2025). Human Self Structure in Islamic Psychology. *IJIP : Indonesian Journal of Islamic Psychology*, 7(1), 61–78. <https://doi.org/10.18326/ijip.v7i1.3702>
- Rizki, Z. Y., & Aripin, S. (2025). Pembelajaran Bermakna sebagai Manifestasi Tafaqquh fid-Din dalam Pendidikan Islam di Era Informasi [Meaningful Learning as a Manifestation of Tafaqquh fid-Din in Islamic Education in the Information Age]. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 3(5), 237–249. <https://doi.org/10.5281/zenodo.1790829> [In Indonesian]
- Ruhullah, M. E., & Thameem Ushama. (2024). Time and Society in the Qur'an: Al-Ghazali's Integration of Ancient Wisdom into Islamic Epistemology. *Islam Realitas: Journal of Islamic and Social Studies*, 10(1), 62–80. https://doi.org/10.30983/islam_realitas.v10i1.8583
- Setiawan, N., & Hasanah, N. (2022). Inter-Religious Da'wah Communication Overcome Conflict. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 16(2), 287–306.
- Shihab, Q. (2019). *Kaidah Tafsir [Principles of Qur'anic Interpretation]*. Lentera Hati. <https://doi.org/>[In Indonesian]
- Shofwan Al Jauhari, Rifqi As'adah, & Hendra Yulia Rahman. (2024). Qouliyah-Kauniyah Verse Relation (Integration of the Qur'an with Science in the Discourse of Interpretation). *Proceeding International Conference on Islam, Law, and Society (INCOILS)*, 3(1). <https://doi.org/10.70062/incoils.v3i1.137>
- Sihotang, K. (2019). *Berpikir kritis: Kecakapan hidup di era digital [Critical thinking: Life skills in the digital age]*. PT Kanisius.
- Sugiyono. (2020). *Metode Penelitian Kualitatif [Qualitative Research Methods]*. Alfabeta.
- Surbakti, R., Harahap, N. R., Nabila Humairoh, Harahap, A., Ginting, K., & Rahmah Walidaini. (2026). The Thought of Ibn Taymiyyah as a Framework for Critical Thinking in Islamic Education in the Post-Truth Era. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(4), 1424–1437. <https://doi.org/10.69900/ag.v6i4.649>
- Suryadi, S. (2026). *Literasi Digital: Strategi Cerdas Menghadapi Dunia yang Terkoneksi [Digital Literacy: Smart Strategies for Facing a Connected World]*. Cipta Media Nusantara.
- Wahidah, W., Barni, M., Basir, A., & Muammar, A. (2026). The Role of Reason in Structuring Islamic Spirituality as a Framework for the Formation of Faith According to the Qur'an and the Sunnah. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 28–50. <https://doi.org/10.69900/ag.v6i1.533>
- Zaini, M., & Fauziah, M. (2024). In-depth Exploration of 'Tafakkur' Through the Spirit of Quranic Verses. *TAFSE: Journal of Qur'anic Studies*, 9(1), 109. <https://doi.org/10.22373/tafse.v9i1.22572>
- Zhao, B., Zhan, D., Zhang, C., & Su, M. (2023). Computer-aided digital media art creation based on artificial intelligence. *Neural Computing and Applications*, 35(35), 24565–24574. <https://doi.org/10.1007/s00521-023-08584-z>

