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CONCEPTUAL ANALYSIS OF FATHANAH AS THE BASIS OF INTELLIGENCE IN THE DIGITAL AGE

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Abstrak

Transformasi digital telah mengubah pola komunikasi, pembelajaran, dan pemahaman keagamaan, sekaligus menghadirkan tantangan serius berupa misinformasi, degradasi etika, dan lemahnya literasi digital. Artikel ini bertujuan mengkaji konsep fathanah sebagai kerangka kecerdasan Islam dalam merespons tantangan digital kontemporer. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka terhadap sumber Al-Qur'an, hadis, dan artikel ilmiah relevan. Hasil kajian menunjukkan bahwa fathanah merupakan kecerdasan integratif yang mencakup dimensi intelektual, epistemologis, dan etis, serta berperan penting dalam membangun literasi digital kritis, pengambilan keputusan moral, dan penguatan karakter dalam pendidikan Islam.

Kata kunci: Fathanah, Literasi Digital, Pendidikan Agama Islam, Etika Digital.

Abstract

Digital transformation has reshaped religious communication and learning while generating challenges such as misinformation, ethical decline, and weak digital literacy. This article examines fathanah as an Islamic intelligence framework for addressing contemporary digital challenges. Using a qualitative library research approach, this study analyzes the Qur'an, Hadith, and relevant scholarly articles. The findings indicate that fathanah represents an integrative form of intelligence encompassing intellectual, epistemological, and ethical dimensions. In the digital context, fathanah contributes to critical digital literacy, ethical decision-making, and character formation within Islamic education.

Keywords: *Fathanah; Digital Literacy; Islamic Education; Digital Ethics.*

A. Introduction

The development of digital technology has fundamentally changed the way humans acquire knowledge, build social relationships, and shape their way of thinking. Rapid access to information through the internet, social media, and artificial intelligence presents great opportunities for improving literacy, creativity, and work efficiency. However, this has also given rise to serious problems such as misinformation, social polarization, the degradation of digital ethics, and the weakening of users' critical

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thinking skills due to excessive consumption of unverified information. This condition indicates that digital challenges are not merely technological, but also intellectual and moral.

In the context of Muslim society, digital challenges need to be interpreted through the framework of Islamic values, which place intelligence as the foundation of human behavior. One of the central concepts in Islam is fathanah, which is intelligence that includes the ability to think rationally, wisdom in decision-making, and ethical sensitivity in action. Fathanah is one of the prophetic attributes of the Prophet Muhammad, which not only means cognitive intelligence, but also moral and social intelligence in responding to complex situations. Therefore, fathanah is relevant as an analytical lens for interpreting the dynamics of contemporary digital life.

The Qur'an itself emphasizes the virtue of knowledgeable and rational people (ulul al-albab) as those who are able to grasp the wisdom behind the realities of life. Knowledge in the Islamic perspective does not stand as a mere accumulation of information, but as a means to shape attitudes, responsibilities, and ethical awareness. This principle is particularly important amid the flood of digital information that is often not accompanied by verification and critical reasoning. Thus, intelligence in Islam has a practical dimension that requires caution in receiving, disseminating, and utilizing information.

A number of recent studies show that digital literacy is a crucial aspect of Islamic education in the digital age. Studies on digital ethics from an Islamic educational perspective emphasize that mastery of technology without an ethical foundation has the potential to give rise to deviant behavior, whether in the form of social media abuse, the spread of hoaxes, or religious discourse conflicts in the digital space. Digital literacy,

in this case, should be understood as critical and ethical skills, not merely technical skills in operating devices.

Furthermore, the development of artificial intelligence and big data presents new ethical issues in religious life. Several studies emphasize that the use of AI in the Islamic sphere, ranging from digital preaching, religious data management, to Islamic learning, requires an ethical framework based on Islamic values so as not to fall into dehumanization, information manipulation, and commodification of religion.This is where fathanah functions as integrative intelligence that directs the use of technology to remain within the corridor of benefit.

Another equally important aspect is the issue of digital addiction and time management. A number of studies show that excessive use of gadgets and social media has an impact on decreased concentration in learning, increased anxiety, and weakened direct social interaction. From an Islamic perspective, time management is part of personal and spiritual intelligence that requires a balance between worldly activities and moral responsibilities. Therefore, self-control in the use of technology can be understood as a practical manifestation of fathanah.

On the other hand, digital technology also opens up vast opportunities for the development of creativity and innovative Islamic preaching. Digital media enables the dissemination of Islamic values more widely, quickly, and interactively, as long as it is managed with intelligence and moral responsibility. Research shows that the creative use of digital media can increase the effectiveness of religious learning and strengthen the internalization of Islamic values in the younger generation. This confirms that digital challenges do not always have to be addressed defensively, but can be responded to productively through creative intelligence.

Although various studies have discussed digital literacy, technology ethics, and Islamic education in the digital age, most of these studies still address the issue of intelligence partially and separately from the concept of Islamic prophecy. Studies that specifically position fathanah as the main conceptual framework in addressing digital challenges are still relatively limited. In fact, this approach has the potential to offer a synthesis between the intellectual, ethical, and spiritual dimensions in responding to digital transformation.

Based on this background, this article focuses on efforts to understand digital literacy, the use of AI and social media, time management, and digital creativity as manifestations of fathanah in Islam. This study aims to formulate a conceptual framework of Islamic intelligence that is relevant to contemporary digital challenges, while offering theoretical contributions to the development of Islamic education and ethics studies in the digital age.

B. Research Method

This study uses a qualitative approach with a library research method. A qualitative approach was chosen because this study aims to understand, interpret, and construct the meaning of the concept of fathanah as intelligence in Islam and its relevance to digital challenges in a deep and contextual manner. The library research method allows researchers to examine various scientific sources to build a comprehensive and systematic conceptual framework based on theoretical thinking and previous research findings. This method is commonly used in Islamic studies and social sciences that are oriented towards the analysis of concepts, values, and discourse, rather than statistical measurements.

The research data was sourced from primary and secondary literature relevant to the research topic. Primary sources included verses

from the Qur'an related to knowledge, intelligence, information responsibility, and the ethics of using reason, as well as scientific journal articles that directly discussed the concepts of intelligence in Islam, digital literacy, technology ethics, and Islamic education in the digital age. Meanwhile, secondary sources include academic books, conceptual articles, and research results that support the analysis, particularly those discussing qualitative research methodology, literature studies, and contemporary Islamic studies. Sources were selected selectively by considering credibility, relevance, and open access so that they could be scientifically verified.

The data collection process was carried out in several stages. First, the researchers identified the main themes of the study, namely fathanah, digital literacy, technology ethics, digital addiction, and digital creativity from an Islamic perspective. Second, the researchers searched for open access journal articles through scientific databases such as DOAJ, ResearchGate, MDPI, and accredited national journals that provide free access. Third, a critical reading process was conducted on selected sources to identify key ideas, main arguments, and important findings relevant to the research focus. This stage was important to ensure that the data used truly supported the conceptual analysis that was constructed.

Data analysis was conducted using qualitative content analysis. This method was used to interpret the text systematically by grouping themes, concepts, and patterns of meaning that emerged from the literature sources. In the context of this study, content analysis was used to examine how the concept of fathanah is understood in Islamic literature and how these values can be actualized in facing digital challenges such as hoaxes, social media use, artificial intelligence, and gadget addiction. Qualitative content analysis allows researchers to connect normative

religious texts with contemporary social realities in an argumentative and reflective manner.

To maintain the validity and reliability of the data, this study applied source triangulation, which involves comparing various perspectives from a number of different authors and journals. This approach aims to avoid single interpretation bias and strengthen the consistency of the arguments constructed. By comparing findings from several studies and scientific perspectives, researchers can develop a more objective and academically responsible conceptual synthesis. Triangulation is an important strategy in qualitative research to enhance the credibility of research results, especially in text- and discourse-based studies.

Overall, this research method is designed to produce a deep conceptual understanding of fathanah as Islamic intelligence in facing digital challenges. With a qualitative approach, literature study, and content analysis, this research is expected to contribute theoretically to the development of Islamic education and digital literacy discourse, while offering a conceptual framework that can be applied in the context of education and contemporary Muslim society.

C. Results and Discussion

Fathanah is an integral trait of intelligence that prophets must possess, which in the contemporary context can be relevant as strategic intelligence in delivering and managing messages in the digital age. This intelligence is not only related to rational thinking, but also the ability to read situations, understand audiences, and ensure that the messages delivered are based on truth and ethics. In a digital space rife with information manipulation, fathanah is a key requirement for religious communication to maintain its substance and moral responsibility.

Digital transformation has also influenced learning patterns and the internalization of Islamic values, particularly in Islamic Religious Education. The results of the study show that digital literacy cannot be separated from students' intelligence in understanding, processing, and utilizing information critically. In this perspective, fathanah functions as epistemological intelligence that guides students to not only become consumers of digital information, but also to be able to assess the validity and moral impact of the content they access.

Studies on digital literacy in Islamic educational environments, including Islamic boarding schools, show that digital technology opens up great opportunities for learning development, but also presents risks if not accompanied by ethical intelligence. The results of the study confirm that effective digital literacy must be based on values, so that technology functions as a means of strengthening character, not merely as a technical tool. In this case, fathanah plays a role as intelligence that balances technological innovation and self-control.

In the context of social media, it shows that weak communication ethics are one of the main factors contributing to conflict, hate speech, and the spread of false information. Social media ethics in Islam require intelligence in guarding one's speech and writing, both in physical and virtual spaces. Fathanah in this context functions as moral intelligence that guides social media users so that every digital expression is considered for its social and religious impact.

The phenomenon of hoaxes and disinformation shows that the main problem in the digital age is not a lack of information, but rather a weak ability to verify it. The results of the study confirm that the principle of tabayyun in Islam has strong relevance as a foundation for digital information ethics. Fathanah requires individuals not to follow information without adequate knowledge, so that they are able to refrain from

spreading content that has the potential to damage the social order and public trust.

Fathanah, as a trait of intelligence inherent in prophethood, has strong relevance in dealing with the complexities of the contemporary digital space. In the context of religious education and communication, fathanah is not only understood as intellectual intelligence, but also as integrative intelligence that combines rational thinking, ethical sensitivity, and moral awareness. Research on digital literacy in Islamic Religious Education shows that digital transformation requires students to have the ability to understand, process, and critically evaluate information so as not to be trapped in patterns of superficial and manipulative information consumption. In this perspective, fathanah functions as epistemological intelligence that guides individuals in assessing the validity of digital knowledge based on truth and benefit.

In technology-based learning practices, fathanah also plays a role in ethical decision-making. The integration of digital technology in Islamic education opens up opportunities for learning innovation, but at the same time presents the risk of information misuse if it is not accompanied by value intelligence. The study by Hasanah and Sukri (2023) emphasizes that effective digital literacy must be based on Islamic values so that technology is not only understood as a technical tool but also as a means of character building. Thus, fathanah functions as deliberative intelligence that enables students and educators to weigh the moral consequences of every use of digital technology.

Fathanah in the digital context can also be understood as metacognitive intelligence, which is the ability to be aware of one's way of thinking, control biases, and reflect on decisions before acting. The digital space, characterized by the speed of information flow, social media algorithms, and the attention economy, requires individuals to not only be

technically intelligent but also aware of their own thought processes. Research shows that low metacognitive awareness in digital literacy contributes to individuals being easily trapped in information framing, polarization of opinion, and manipulation of religious narratives on social media. In this framework, fathanah functions as reflective intelligence that enables individuals to manage information consciously, critically, and morally responsibly.

In addition, fathanah is closely related to digital-based character education. Digital transformation in Islamic Education should not only emphasize technological mastery, but should also be directed at developing critical thinking, responsibility, and moral integrity. Studies in the context of Islamic education show that digital literacy that is detached from values has the potential to produce students who are technologically proficient but ethically fragile. Therefore, fathanah plays a role as axial intelligence that ensures that the digital learning process remains grounded in the objectives of Islamic education, namely the formation of knowledgeable and moral individuals.

In the realm of digital religious communication, fathanah also functions as strategic intelligence for da'wah. Da'wah in the era of social media no longer takes place in a homogeneous space, but rather among a pluralistic, critical, and often ideologically fragmented audience. Research shows that failure to read the audience context and the dynamics of digital media often triggers resistance, conflict, and even delegitimization of the religious message itself. Thus, fathanah requires preachers and educators to be able to choose the right medium, language, and communication approach without sacrificing the substantial truth of Islamic teachings.

The problem of religious hoaxes and disinformation highlights the urgency of fathanah as verificative intelligence. Recent research shows that religious hoaxes are often accepted not because of their truthfulness,

but because of their emotional and ideological compatibility with their readers. The principle of tabayyun in Islam, when combined with digital literacy, forms a critical mindset that rejects the spread of information without a valid epistemic basis. In this context, fathanah functions as a mechanism of intellectual and moral self-control in the face of a flood of digital information.

Fathanah in the digital age is not only relevant as a theological concept, but also as a framework for integrative intelligence that encompasses epistemological, ethical, strategic, and reflective dimensions. In religious education and communication, fathanah is the main foundation so that digital transformation does not merely result in the acceleration of information, but also gives birth to critical, moral, and responsible believers in the complex digital space.

Fathanah is also closely related to moral resilience in the face of digital pressures. Social media algorithms tend to promote sensational, emotional, and polarizing content because it attracts more public attention. This often places individuals in a dilemma between following the tide of popularity or upholding the principles of truth. Studies show that without strong moral intelligence, digital media users are vulnerable to clickbait, provocation, and simplification of religious teachings for the sake of audience reach. In this case, fathanah functions as an intelligence that maintains consistency of values, so that individuals adhere to Islamic ethics even when under the pressure of a pragmatic and instant digital culture.

From a pedagogical perspective, fathanah can also be operationalized as a key competency in digital-based Islamic education learning. Educational research shows that effective online learning is not only determined by media and methods, but also by the ability of students to think critically, reflectively, and valuably. When fathanah is used as the

basis for curriculum development and learning strategies, digital technology can be utilized as a space for dialogue, exploration of meaning, and strengthening of religious awareness. Thus, fathanah serves as a bridge between the normative goals of Islamic Religious Education and the pedagogical reality in the digital age.

Fathanah can be defined as a multidimensional intelligence framework that encompasses epistemological, ethical, social, and pedagogical intelligence in dealing with the complexities of the digital space. The integration of fathanah in religious education and communication is an urgent necessity so that digital transformation does not distance people from Islamic values, but rather strengthens critical awareness, moral responsibility, and religious maturity in the digital age.

In further developments, fathanah also has important implications for strengthening religious scientific authority in the digital space. The digital era has blurred the boundaries between scientific authority and popularity, where the production and distribution of religious discourse is no longer monopolized by formal institutions or scholars with scientific legitimacy. Research shows that this phenomenon has given rise to what is known as the fragmentation of religious authority, where truth is often measured by virality rather than scientific validity. In this context, fathanah functions as critical intelligence that enables individuals to distinguish between knowledge-based authority and pseudo-authority built through social media algorithms.

Fathanah is also relevant in addressing the challenge of simplifying Islamic teachings in the digital space. The nature of digital media, which demands short, fast, and easily digestible messages, often encourages the reduction of the complexity of Islamic teachings into normative slogans that lose their depth of meaning. Studies on digital da'wah show that excessive simplification can shift religious understanding from reflective to

dogmatic and emotional. Therefore, fathanah acts as hermeneutic intelligence that maintains a balance between the accessibility of messages and the depth of Islamic teachings.

In this context, fathanah also necessitates the ability to think historically and contextually in understanding texts and digital realities. Research in contemporary Islamic studies confirms that the separation between text, context, and social reality has the potential to give rise to rigid and ahistorical religious understandings. In the digital space, this tendency is exacerbated by algorithms that reinforce uniform content and singular perspectives. Fathanah, as contextual intelligence, serves to link Islamic normative values with the ever-changing dynamics of society and technology.

In addition, fathanah also has a dimension of digital religious leadership. In education and preaching, leaders who possess fathanah are not only capable of mastering technology, but also understand the dynamics of symbolic power in the digital space. Research shows that religious leadership in the digital age requires the ability to manage discourse, mitigate conflict, and maintain public trust amid a flood of information. Thus, fathanah functions as strategic-leadership intelligence that ensures that religious authority remains oriented toward the common good, not merely toward discourse domination.

At this point, fathanah can be understood as the foundation of Islamic intellectual ethics in the digital age. It demands the integration of knowledge, morals, and social responsibility in every educational and religious communication activity. Without fathanah, digital transformation risks producing a generation that is rich in information but poor in wisdom. Conversely, with fathanah, the digital space can be directed to become a field of learning, da'wah, and strengthening of Islamic values that are contextual, inclusive, and sustainable.

D. Conclusion

Based on the results of the study and discussion, it can be concluded that fathanah is an Islamic intelligence concept that has strong relevance in facing contemporary digital challenges. Fathanah cannot be understood narrowly as intellectual intelligence, but rather as integrative intelligence that encompasses epistemological, ethical, social, pedagogical, and spiritual dimensions. In the context of the digital age, fathanah serves as the foundation for critical intelligence in digital literacy, ethical decision-making in the use of technology, information and social media management, and character building and moral resilience. This study shows that digital challenges such as hoaxes, disinformation, degradation of communication ethics, gadget addiction, and fragmentation of religious authority are not merely technological in nature, but are closely related to weak value intelligence. Therefore, fathanah becomes an important conceptual framework for bridging digital transformation with Islamic normative goals, so that technology does not distance humans from values of faith and morals, but rather strengthens critical awareness, moral responsibility, and religious maturity in the digital space.

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