

Bowed Generation and Digital Ethics Challenges in Islamic Education

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ABSTRACT

"Generation Bowing Down and the Challenges of Digital Ethics in Islamic Education" is a study that explores the impact of the evolution of digital technology on Islamic values among the younger generation. In an era where technologies like smartphones, the internet, and social media have become inseparable from daily life, the younger generation often finds themselves trapped in the "bowing down" behavior, directing their attention to gadget screens. In relation to Islamic education, this tendency presents significant ethical challenges. This research examines the effects of changing communication behaviors, learning patterns, and digital ethics in the digital era on Islamic educational practices. The focus is on how to teach Islamic values to the younger generation increasingly exposed to digital technology and how to address potential negative impacts that may arise. By delving deeper into the "generation bowing down" phenomenon and evaluating the aspects of digital ethics in education, this study also formulates an effective role for Islamic education in preserving fundamental Islamic values in the digital era. Through a deeper understanding of these dynamics, it can be an effort to prepare the younger generation to integrate digital technology into their lives in harmony with crucial Islamic values.

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1. INTRODUCTION

The recent development of digital technology has transformed the way we communicate, learn, and interact. Technology has become an essential part of human life, almost a basic necessity as jobs, education, business, and everyday communication rely on technology. [1] The presence of the internet has elevated the use of gadgets to access various information to a higher level, and its impact is felt widely across various fields. [2]

The Millennial generation, growing up in an era where digital technology such as smartphones, tablets, computers, and the internet have already permeated daily life, is familiar with quick access to information, social media communication, and dependence on technology. Owning gadgets has become a necessity, even a social status. [3] They are the primary hope in the industrial revolution, as digital natives who quickly adapt to digital technology and the internet [4].

However, ironically, this generation is often seen as apathetic, individualistic, and selfish. They are called the "bowed generation" because much of their time is spent facing gadgets [5]. They are so captivated by advanced communication tools that their virtual world becomes stronger than the real world. [6] They are more focused on looking down at their smartphones, [7] making those close to them feel distant, and those far away even farther. All of this is due to a high dependence on gadgets. [8]

Technology in the digital era offers significant benefits if used wisely. The integration of education and technology has become increasingly close, and in the learning process, digital technology in the digital era allows teachers to create more meaningful learning experiences. [9] Digital technology, with all its advancements, provides tremendous benefits. [10] However, there are also several challenges that need to be overcome, especially in the context of education and in maintaining ethical values, including Islamic values because technology can alter social life. [11] One striking example of the impact of technology is the "bowed"

phenomenon. In this research, we will examine the "bowed generation" phenomenon, its impact on education and digital ethics in Islamic education, the integration of technology in Islamic education, and the role of Islamic education in addressing changes in communication and learning in the digital era.

Based on the information provided, the problem statement in the context of the "Bowed Generation" and Digital Ethics Challenges in Islamic Education can be formulated as follows:

1. What are the factors that contribute to the emergence of the "Bowed Generation"?
2. What are the impacts of the "Bowed Generation" on learning and digital ethics?
3. How can digital technology be integrated into the approach to Islamic Education?

2. LITERATURE REVIEW

2.1 *Islamic Education in the Digital Era: Challenges and Opportunities in the 21st Century*

The research authored by Muhammad Fatkhul Hajri in *AL-MIKRAJ Journal of Islamic Studies and Humanities*, Volume 4, Number 1 (2023), titled "*Islamic Education in the Digital Era: Challenges and Opportunities in the 21st Century*." This research discusses how digital technology affects Islamic education in the modern age, with a focus on the challenges and opportunities arising from the integration of technology in learning, including hardware and software utilization, distance learning, and the ethical implications of digital technology.

The connection between Muhammad Fatkhul Hajri's research and this study lies in their shared focus on Islamic education in the context of the digital era. The main difference between them lies in the research focus. The first research, "Islamic Education in the Digital Era: Challenges and Opportunities in the 21st Century," places more emphasis on the changes and opportunities brought by digital technology in Islamic education. It seeks to understand how digital

technology can be effectively integrated into the Islamic education process and explores the opportunities that can be gained through this integration. On the other hand, the second research, "The Smartphone Generation and the Challenges of Digital Ethics in Islamic Education," focuses more on ethical aspects and the potential negative impacts that may result from the use of digital technology in Islamic education. This research is likely to concentrate on issues related to online behavior, ethical non-compliance in technology use, and its impact on the younger generation growing up in the digital era. Despite their differing foci, both studies are crucial in helping us understand how Islamic education must adapt and evolve in the continually developing digital age, considering both opportunities and challenges.

2.2 Challenges and Opportunities of Islamic Education in Preparing Resilient Generations in the Era 5.0

The research authored by Hernawati and Dewi Mulyani, published in *Al Fikri: Journal of Islamic Education Studies and Research*, Vol. 6 No. 1, June 2023, titled "*Challenges and Opportunities of Islamic Education in Preparing Resilient Generations in the Era 5.0*," reflects a study that discusses the role of Islamic education in preparing the younger generation to face the challenges and opportunities in the Era 5.0, known as a more complex digital transformation era. The research primarily focuses on how Islamic education can integrate Islamic values and local wisdom with the advancements in technology and current global trends. Within this context, the research may encompass challenges related to maintaining the integrity of Islamic values in an increasingly interconnected and complex world, as well as the opportunities to cultivate a generation with adequate skills and understanding to confront the changes and challenges of the Era 5.0.

The connection between Hernawati and Dewi Mulyani's research and this study lies in their shared approach to considering the impact of digital technology on Islamic education. However, the primary difference lies in their perspectives and focuses. The first study explores the challenges and opportunities that arise in preparing the younger generation in the Era 5.0, recognized as a complex digital transformation era, emphasizing the importance of integrating Islamic values and local traditions in the context of evolving technology. On the other hand, the second study places more emphasis on the ethical aspects of digital behavior and its impact on Islamic education. Although both studies reflect a concern for Islamic education in the digital age, the differing focus on integrating Islamic values and digital ethics provides distinct insights into how Islamic education can respond to the challenges and opportunities in a rapidly evolving digital world.

2.3 Challenges and Opportunities of Islamic Education in the Midst of Digital Technology Advancements

The research authored by Miftahul Munir and others, published in the journal *Pincis*, Volume 1, Number 1, December 2021, titled "*Challenges and Opportunities of Islamic Education in the Midst of Digital Technology Advancements*," delves into how digital technology affects teaching methods, curricula, and learning in the context of Islamic education. This includes changes in how students learn, the utilization of online learning platforms, and the adaptation of Islamic educational institutions to the digital era. The study aims to identify the challenges that arise in conjunction with these changes while also explaining the opportunities that can be harnessed to enhance the quality of Islamic education in the continually evolving digital technology era.

The connection between Miftahul Munir and colleagues' research and this study lies in their shared focus on Islamic education and the impact of digital technology. The primary difference lies in the perspectives and issues addressed. The first study focuses on the challenges and opportunities that arise in the context of digital technology advancements in Islamic education. This includes changes in teaching methods, the integration of technology into the curriculum, and efforts to leverage digital technology for the improvement of Islamic education. On the other hand, the second study, titled "The Smartphone Generation and the Challenges of Digital Ethics in Islamic Education," places a stronger emphasis on the ethical aspects of digital technology use in Islamic education, including issues related to privacy, security, and the impact of online behavior on the younger generation. Despite these differences, both studies are essential for understanding Islamic education in the digital age, with the first study exploring changes in approach and potential enhancements and the second highlighting the ethical challenges that need to be addressed in the continually evolving digital era.

3 METHODS

This research utilizes a literature review, which is a data collection method conducted by gathering data from various sources of literature. The literature examined in this research aims to discover various theories, laws, principles, arguments, ideas, and other relevant content that can be used to analyze and solve the research problem. [12]

4 RESULTS AND DISCUSSION

The Bowed Generation

The term "Bowed Generation" describes the tendency of a generation to bow their heads while using gadgets. This phenomenon has gained attention due to the perceived impact it has on people, driven by the popularity of gadgets. Bowing down does

not imply shame; rather, it reflects the screen addiction when navigating the online world. [13]

Body movements have changed due to the influence of media. People tend to bow down to media, and digital media has gradually created issues. Users of digital media become apathetic towards their social surroundings because they disregard their immediate environment, focusing solely on their gadget screens.

The "Bowed Generation" heavily relies on gadgets, and this dependence persists anytime and anywhere. This dependence has led to a concerning phenomenon where the global population adopts a "bowed" lifestyle due to their strong attachment to personal devices. [14] It becomes unethical when engaging with individuals from the Bowed Generation, as they often converse while gazing at their gadgets, making the conversation less engaging than social media interactions. [15] The use of technology is widespread in society, from children to adults, with everyone being familiar with gadget devices. [16]

Factors Leading to the Emergence of the Bowed Generation

The phenomenon of individuals excessively tethered to gadget usage, often bowing their heads while interacting with devices, can be attributed to several factors. Here are some key factors contributing to the emergence of the Bowed Generation:

1. Accessibility Gadget users come from diverse backgrounds, including those who were previously unable to access gadgets. Technology has proliferated, even reaching previously isolated areas. Easy access has prompted the widespread use of gadgets by many individuals. [17]
2. Engaging Applications and Content Gadgets have evolved with various internet-accessible functions, enticing individuals to spend time on their gadget screens due to the engaging experiences they offer. [18]
3. Social Connections Gadgets enable individuals to connect with friends and

family, whether near or far. Dependency on gadgets arises from the desire to stay connected online, facilitating social interaction. [19]

4. Information Needs Current communication is complemented by easy internet access, allowing individuals to access a wide range of information, including entertainment, news, and social media. [20] The ease of accessing news, information, and knowledge encourages a continuous checking of devices.
5. Digital Lifestyle Shifts in lifestyles and behaviors demand a habituation to instant gratification needs. This lifestyle is closely intertwined with technology. The remarkable advancements in technology have transformed how society communicates and led to lifestyle changes. [21]
6. Addiction and Habits Gadgets and the internet have become inseparable parts of daily life. The importance of understanding and awareness in their usage is significant. Gadget addiction and the tendency to bow down have become challenging habits to change in daily life. [22]
7. Lack of Awareness Many individuals are unaware of how valuable time is wasted on gadgets, which could be used productively for activities like exercise, work, sleep, tasks, and more. [23] The lack of awareness regarding its negative impact on physical health and social interaction is a contributing factor.

The Impact of the Smartphone Generation on Learning and Digital Ethics

Generations overly attached to gadgets can have significant negative impacts on learning and digital ethics. Here are some of the impacts:

1. On Learning
 - a. Decreased Focus and Concentration The gadget generation tends to be more focused on digital entertainment than intensive learning. This dependence distracts

the mind before studying and keeps thinking about information on the gadgets. [24] The improper balance between screen time on gadgets and study time can reduce the effectiveness of the learning process.

- b. Limited Active Interaction Interaction with gadget screens tends to be passive, especially when consuming content. Additionally, there is a mistaken perception that gadgets are more for entertainment than for learning. [25] Consequently, this can hinder essential active interactions in the learning process.
 - c. Lack of Critical Thinking Skills Frequent gadget use can reduce thinking and memory abilities. [26] Dependency on digital information without critical thinking impedes the development of deep understanding and critical thinking skills.
 - d. Influence on Task Quality The task completion process may become fragmented and receive less attention due to excessive gadget use.
 - e. Delayed Development of Communication Skills Gadget addiction can lead to reduced interest in social interaction. Children also struggle to express their desires with appropriate expressions. The smartphone generation has less social interaction, thus hindering communication development in the learning process.
 - f. Potential Lack of Information Literacy Dependency on gadgets damages the ability to process accurate information, which is essential for learning. Information literacy involves utilizing information effectively. With these skills, one can build knowledge and participate ethically in the learning process. [27]
2. Impact on Digital Ethics
 - a. Privacy Violations Decreasing Digital ethics results in a lack of awareness of personal privacy,

- leading to serious consequences, including identity theft, financial loss, and damaged reputation. [28]
- b. Harmful Digital Behavior
In the digital world, harmful actions like cyberbullying can lead to tragic outcomes, including suicide. This includes insults, mockery, and hate speech through the internet that harm victims with hurtful comments. [29] Neglecting digital ethics can lead to such harmful digital behavior.
 - c. Spread of Fake News
A decline in digital ethics can lead to the widespread dissemination of hoaxes. Hoaxes are increasingly prevalent and mixed with important issues that influence public opinion. Hoaxes easily infiltrate those with limited knowledge who believe unverified news. [30] Individuals may unintentionally spread unverified information, leading to controversy, misunderstandings, and harmful divisions. [31]
 - d. Cybercrime
The present is vulnerable to data breaches, hacking, identity theft, and other illegal actions. Cybercrime involves advanced technology and telecommunications. [32] Digital technology-related crimes continue to evolve with civilization and advancing times. [33]
 - e. Lack of Responsibility
Many regret their social media content due to a lack of awareness of its impact, being reactive, and lacking critical thinking. While we have freedom on social media, it should also be based on responsibility. [34] People often do not consider the consequences of their digital actions and are more likely to violate ethical boundaries.

Digital Ethics in Islam

Digital ethics in the Islamic perspective states that the quality of digital ethics is measured in alignment with digital technology within the framework of virtuous

norms. The principles of digital ethics seek to harmonize ethical standards between message senders and receivers. [35] Ethics in the digital age requires the responsible and wise use of technology, avoiding harm to oneself and others. [36] Digital ethics in Islam refers to moral principles emphasized for Muslims to follow in their online interactions and activities.

Some important concepts of digital ethics in Islam include:

1. Honesty
Honesty involves respecting values and beliefs, as well as keeping promises and actions truthful. In the digital era, honesty remains crucial, and Muslims should remain truthful in their online communication, interactions, and transactions. [37]
2. Respect for Privacy
Users of communication platforms must respect the privacy rights of individuals and protect personal information from misuse or unauthorized disclosure. [38] For Muslims, respecting the privacy of others is a fundamental principle, including refraining from spreading personal information without permission and avoiding damaging defamation. Respecting privacy is a part of ethics.
3. Wisdom in Communication
Wisdom can prevent the spread of fake news and maintain the quality of circulating information. Wise communication in the digital era involves using polite language, avoiding unproductive debates, and prioritizing kindness. [39]
4. Think Before Acting
Digital activities, such as "shouting" in a crowd, are often forgotten in the real world. In the digital world, our footprint has a significant impact as it can be traced and affect more people. [40] Therefore, before uploading or participating in online activities, Muslims should consider the consequences of their actions.
5. Preventing Harmful Behavior

The digital age presents significant challenges, including the potential for negative impacts that can outweigh the positive ones. Digital media can be used to spread harmful content, leading to detrimental behavior for oneself and others. [41] Therefore, Muslims are encouraged to prevent such harmful behaviors, including cyberbullying or the dissemination of dangerous content, in the context of the digital world.

6. Being Courteous

Ethics are required in all aspects of digital media, including communication with other users and the content shared. Digital ethics involve politeness and etiquette in the virtual world, as well as how to deal with negative content. [42]

7. Learning and Sharing Knowledge

In the Digital Era Sharing knowledge involves utilizing technology to integrate various activities and manage knowledge effectively within organizations. [43] Teaching in the digital era demonstrates how sharing knowledge has become easier. Knowledge can spread rapidly, and valuable information can be shared with a single click. [44] Muslims are required to use these platforms positively and educationally.

The concept of digital ethics in Islam guides the behavior of Muslims in the online world. Values such as goodness, honesty, and compassion are taught within this ethical framework.

Integration of Digital Technology in the Islamic Education

Approach Islamic education integrates digital technology into its teaching approach to optimize the teaching and learning process, prepare the younger generation for the digital era, and minimize the creation of a smartphone-addicted generation in the education system.

Several ways to integrate digital technology into Islamic education include:

1. Use of Educational

Apps Islamic educators can select applications that are suitable for Islamic lessons, such as the Quran and Hadith. The

younger generation is more responsive to digital formats like videos, visual texts, images, graphics, and more. [45]

2. Islamic Educational Content

It is important to respect Islamic principles by choosing content that aligns with Islamic values and avoiding content that contradicts religious values. [46] Islamic content such as Tafsir (interpretation of the Quran), Hadith (sayings and actions of Prophet Muhammad), and religious studies are now available through digital platforms. These materials can be integrated to enhance students' understanding of Islamic teachings.

3. Utilization of Social Media

Social media can be used for communication and as a valuable source of information. It can also serve as an effective educational tool. Islamic education can leverage social media platforms for updates, discussions, and sharing valuable educational resources. [47]

4. Digital Competence

Training In the digital era, students need digital skills to access information and media. Preparing them for careers, fostering a desire for learning, and encouraging creativity in various fields is essential. [48]

5. Game-Based Education

The principles of game-based learning can make learning more engaging. Teachers can utilize technology and game-based innovations to teach in the digital era. [49] The integration of digital technology into Islamic education creates dynamic and adaptive learning experiences that align with Islamic values. Digital technology is used to enhance the teaching of Islamic values and prepare the younger generation for the digital age.

The Role of Islamic Education in Addressing the Smartphone-Addicted Generation Phenomenon

Islamic education adheres to strong principles to address the phenomenon of the Smartphone-Addicted Generation, which can be found in the Quran and the teachings of

Prophet Muhammad. Some important relevant principles include:

1. Using Time Wisely

Time is crucial in Islam, as reflected in valuable advice in the Quran, Hadith, and teachings of wise scholars. As believers, understanding and making the most of time is a duty. The Quran emphasizes using time wisely, including in interactions with technology and social media. [50] For example, in Surah Al-Asr (103:1-3), it is stated:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ
وَتَوَّصَوْا بِالصَّبْرِ (العصر ١-٣)

"By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience" (Q.S Al-Asr: 1-3). [51]

The verse "By time" underscores the importance of time. It reminds us that the past is not ours, the future is uncertain, and only the present is in our grasp. Allah also warns against wasting time. Allah admonishes those who are too engrossed in fleeting pleasures in Surah Al-Mu'minun (23:2)

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ
عَنِ اللَّعْوِ مُعْرِضُونَ (المؤمنون: ٢)

"Who are humble in their prayers, and who turn away from what is vain" (Q.S Al-Mu'minun: 2). [52]

This verse emphasizes the importance of using time productively and encourages filling it with positive activities.

2. Good Manners in Interactions

The Quran encourages Muslims to maintain good manners in their interactions, including in the digital world. Prophet Muhammad (peace be upon him) said, "Whoever believes in Allah and the Last Day, let him speak good or remain silent" (Sahih al-Bukhari). [53] This reminds us to speak kindly on social media, avoid slander, and use

polite language. This is in line with Allah's command in Surah Al-Isra (17:53)

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا (الإسراء: ٥٣)

"And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy." (Q.S Al-Isra: 53) [54].

This verse encourages believers to always act in the best way, not only in words but also in deeds, worship, interactions with Allah, and with fellow human beings. [55] Good manners are crucial in maintaining unity. In Islamic education, the cultivation of noble character, as taught by Prophet Muhammad, enables the generation to overcome the negative effects of smartphone addiction and apply Islamic values in daily life. [56]

3. Social Responsibility

Neglecting one's surroundings is evident when more attention is given to screens than to neighbors. This attitude results in a lack of concern for events happening around and people nearby. [57] However, the Quran emphasizes sharing and doing good to others, as Allah teaches in Surah Al-Baqarah (2:267) about giving charity

أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ
غَنِيٌّ حَمِيدٌ (البقرة: ٢٦٧)

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy." (Q.S Al-Baqarah: 267). [58]

In Islamic education, this message encourages the generation to use time wisely, do good, and remain connected to

real-life and the social environment around them [59] teaching the importance of acts of kindness is essential in Islamic education, where concern for the social environment should be reflected not only in the virtual world but also in everyday interactions with others.

4. Communicating Effectively

Communication in Islam receives wide attention because it can be used both as a member of society and as a creature of Allah on earth. [60] The Quran highlights the importance of honest and good communication. Surah An-Nisa (4:8) reminds about the importance of communicating with kind words, including to vulnerable groups like orphans and the poor. [61]

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا (النساء: ٨)

"And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it and speak to them words of appropriate kindness." (Q.S An-Nisa: 8). [62]

Even saying "uff" to parents is not allowed; communication with them must be respectful, as illustrated in Surah Al-Isra' (17:23). [63]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا (الإسراء: ٢٣)

"And do not say to them [so much as], 'uff,' and do not repel them but speak to them a noble word." (Q.S Al-Isra': 23). [64]

In technology, it is important to verify information, avoid slander, and engage in constructive conversations. In Islam, communication is not only about information but also prohibits conveying information that is not known to be true. This is emphasized in Surah Al-Isra' (17:36) [65]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا (الإسراء: ٣٦)

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned." (Q.S Al-Isra': 36). [66]

This verse emphasizes the responsibility of communication because every action will be questioned. In Islamic education, it is important to stress truthfulness, integrity, and wisdom in communication to maintain fair and harmon. [67]

5. Balance and Self-Control

The Quran teaches the importance of maintaining balance in life. Allah mentions that humans are blessed with various favors, including technology and knowledge, in Surah Ar-Rahman (55:13).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ (الرحمن: ١٣)

"So which of the favors of your Lord would you deny?" (Q.S Ar-Rahman: 13). [68]

In the digital era, this verse reminds us of the need for responsible and balanced use of technology. While digital tools are beneficial, excessive use can harm productivity, social interactions, mental health, and worship time. This principle is also mentioned in Surah Al-A'raf (7:31), emphasizing that excessiveness is not favored by Allah.

يَبْنَئِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا
وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ (الأعراف: ٣١)

"O children of Adam! Take your adornment at every masjid and eat and drink, but be not excessive. Indeed, He likes not those who commit excess" (Q.S Al-A'raf: 31). [69]

In the context of today's technology, this verse teaches that our presence on social media should be proportional and beneficial. Allah dislikes excessiveness. Therefore, we should use our digital presence positively, such as through fiction writing, books, articles, or enlightening videos. Technology can be harnessed to enhance our abilities and opportunities to spread goodness. [70]

In Islamic education, it is crucial to teach self-control and avoid falling into technology addiction. Islamic education becomes a fundamental pillar in shaping the

character of society in the modern era, where technology and knowledge can lead to identity loss. [71]

Islamic education is of paramount importance in dealing with the "Generation Distracted" to mold individuals who have faith, good morals, and wisdom in using technology in accordance with Islamic values. The integration of these principles helps the younger generation overcome the challenges of the digital age.

5. CONCLUSION

The younger generation is growing up in the digital technology era, which plays a central role in their daily lives. However, the phenomenon of the "Generation Distracted" has emerged, referring to the high dependence on gadgets. This generation is often seen as apathetic, individualistic, and selfish, more connected to the virtual world than the real one. Although technology has benefits in education, work, and communication, challenges such as negative impacts on communication and behavior also arise.

In the context of Islamic education, the Generation Distracted has an impact on learning and critical thinking skills. It is essential for Islamic education to integrate ethical values and Islamic principles into technology. Digital ethics in Islam encompass honesty, respecting privacy, behaving courteously, understanding online consequences, and sharing knowledge through digital platforms.

To address these challenges, Islamic education needs to take several steps. First, education on wise technology usage is necessary. Second, critical thinking skills need to be developed to navigate online information. Third, polite and courteous interactions in the virtual world need to be emphasized.

By understanding digital ethics in Islam, education can guide the younger generation to integrate technology with Islamic values, making them responsible and ethical technology users in the digital era.













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