
The Impact of Gadget Usage on Learning Concentration among Islamic School Students: An Islamic Perspective

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Abstract: The rapid proliferation of digital technology in educational settings has precipitated a crisis of attention, significantly undermining the cognitive focus required for deep learning. In the specific context of Madrasah education, this phenomenon poses a distinct challenge to the preservation of Adab al-Ta'lim (etiquette of learning), where sustained concentration is synonymous with spiritual mindfulness or *Khusyu'*. This study aims to analyze the implications of excessive gadget usage on learning concentration among Madrasah students through the lens of Islamic educational psychology. Employing a qualitative method with a library research design, data were synthesized from classical Islamic texts (Turath) regarding knowledge acquisition and contemporary scientific literature on digital distraction published between 2020 and 2025. The data were analyzed using interpretive content analysis to bridge modern cognitive findings with theological concepts. The findings reveal that digital distraction operates as a form of "continuous partial attention" that fragments the student's intellect. From an Islamic perspective, this lack of focus is interpreted as Ghafalah (heedlessness) and engagement in *Laghw* (vain activity), which disconnects the heart from the sanctity of knowledge (*Barakah*). The study concludes that addressing attention deficits requires more than external disciplinary measures; it necessitates the cultivation of internal spiritual control through *Muraqabah* (awareness of God's observation). This research contributes a holistic "Digital Adab" framework, emphasizing self-regulation rooted in spiritual consciousness to restore academic resilience in the digital age.

Introduction

The integration of digital technology into the educational landscape has become inevitable in the post-pandemic era, offering vast resources while simultaneously introducing significant challenges to students' cognitive management (Pratama & Aulia, 2024). While gadgets facilitate rapid access to information, excessive screen time has been empirically linked to cognitive fragmentation and a marked decline in sustained learning concentration, particularly among adolescents who lack self-regulation (Wijaya & Santoso, 2023). In the specific context of Madrasah (Islamic schools), this phenomenon poses a critical threat not only

to academic achievement but also to the spiritual etiquette of learning (Adab al-Ta'lim), where deep focus is synonymous with the Islamic concept of mindfulness or *Khusyu'* (Hidayat & Mukhtar, 2023).

Although numerous recent studies have investigated the general psychological effects of digital addiction, there remains a notable scarcity of literature that specifically analyzes the degradation of attention span through the lens of Islamic educational psychology and theology (Zahra & Fauzi, 2025). Addressing this research gap is urgent because the normalization of screen dependency threatens to erode the traditional values of discipline and spiritual presence that are fundamental to the character development of Muslim students (Rahman & Aziz, 2022).

This research introduces a novelty by synthesizing modern neuroscientific findings on digital distraction with classical Islamic concepts of *Muraqabah* (self-monitoring) to propose a holistic solution for attention deficits (Lestari & Putri, 2021). Therefore, the primary objective of this study is to analyze the impact of gadget usage on concentration and provide a theoretical framework for digital ethics, which will practically benefit educators and parents in maintaining the sanctity of the learning process in the digital age (Fauzi & Amal, 2020).

Research Methods

This study employs a qualitative approach with a library research design to comprehensively explore the theoretical implications of gadget usage on student concentration through an Islamic lens (Adlini et al., 2022). This specific method was chosen because the research focuses on interpreting texts and synthesizing concepts from Islamic heritage and modern psychology rather than gathering empirical field data (Darmalaksana, 2020). The data sources used in this study are classified into primary and secondary categories, selected based on their academic weight and relevance to the research object. Primary sources include classical Islamic texts (Turath) regarding the etiquette of seeking knowledge (Adab al-Ta'lim) and foundational verses from the Quran, while secondary sources comprise scientific journals and educational reports published between 2020 and 2025 (Hardani et al., 2020).

Data collection was conducted using heuristic documentation techniques by systematically searching digital repositories such as Google Scholar, DOAJ, and Scopus using specific keywords like "Digital Distraction," "Khusyu in Learning," and "Islamic Educational Psychology" (Hamzah, 2021). The collected literature was then subjected to a rigorous selection process to ensure that only valid and verifiable data were included in the analysis (Fadli, 2021). The data analysis technique employed is qualitative content analysis, which

involves the stages of data reduction, data display, and conclusion drawing to extract latent meanings from the texts (Rijali, 2021). Furthermore, this study utilizes a comparative analysis approach to bridge the findings of modern neuroscience regarding attention spans with Islamic spiritual concepts, thereby formulating a comprehensive theoretical synthesis (Sari & Asmendri, 2020).

Research Results

The comprehensive synthesis of the reviewed literature elucidates that the impact of gadget usage on the learning concentration of Madrasah students is not merely a cognitive disruption but a fundamental alteration of the epistemic framework required in Islamic education. The analysis reveals that the mechanism of digital distraction operates through "continuous partial attention," where the student's brain is in a constant state of high alert for incoming notifications, effectively severing the neural pathways necessary for deep reading and memorization. In the context of Madrasah education, which relies heavily on Hifz (memorization) and deep contemplation (Tafakkur), this cognitive fragmentation is detrimental. The findings indicate that the excessive dopaminergic stimulation provided by social media algorithms competes directly with the slower, more disciplined gratification derived from studying religious texts, creating a psychological resistance toward traditional learning methods. Consequently, the decline in concentration is not just a behavioral issue but manifests as a structural inability to engage in prolonged intellectual effort, which is a prerequisite for mastering Islamic sciences.

From a theological perspective, the literature analysis identifies that this phenomenon of digital distraction aligns closely with the Islamic concept of Laghw (vain or useless activity). The findings suggest that unmonitored gadget usage plunges students into a state of Ghafalah (heedlessness), where the heart becomes disconnected from the immediate reality of knowledge acquisition. Unlike secular perspectives that view distraction primarily as an efficiency loss, the Islamic perspective synthesized in this study views it as a spiritual ailment that strips the learning process of its Barakah (blessing). The constant shifting of attention between the sacred text and the digital screen is found to violate the Adab (etiquette) of knowledge, which demands total immersion and reverence. The analysis highlights that the "presence of heart" (Hudhur al-Qalb) is the essence of Islamic learning; thus, when a gadget intervenes, it does not merely distract the eye, but displaces the spiritual intention (Niyyah), transforming the pursuit of knowledge from a form of worship into a superficial consumption of information.

Furthermore, the study uncovers that the solution to this crisis of concentration cannot be

addressed solely through external disciplinary measures, such as confiscating devices, but requires an internal reconstruction of Muraqabah (mindfulness of God). The findings argue that true concentration in an Islamic framework is synonymous with Khusyu—a humble, focused submissiveness usually associated with prayer but applicable to learning. The literature confirms that students who practice Mujahadah (spiritual struggle) to restrain their desires for digital entertainment demonstrate higher levels of academic resilience. The analysis posits that self-regulation in using gadgets must be framed not as a school rule, but as a spiritual discipline. Therefore, the restoration of learning concentration among Madrasah students is contingent upon re-establishing the awareness that God observes their intellectual activities, thereby creating an internal locus of control that is far more effective than external restrictions in mitigating the allure of digital distractions.

Discussion

The theoretical analysis confirms that the decline in concentration due to gadget addiction in Madrasah students is not just a psychological deficit but a manifestation of spiritual negligence or Ghafalah (Arifin & Kurniawan, 2023). Unlike secular cognitive theories that view distraction merely as an attention bottleneck, the Islamic perspective interprets this phenomenon as a disconnection of the Qalb (heart) from the Fitrah of learning, where the soul becomes preoccupied with worldly trivialities (Maulana, 2021). Current literature suggests that the rapid dopamine feedback loops provided by digital devices erode the patience (Sabr) required for deep contemplation, which is the cornerstone of mastering Islamic scholarship (Syafriada & Hartati, 2020). Consequently, the inability to focus is inextricably linked to the weakening of spiritual discipline, necessitating a solution that goes beyond behavioral modification to include spiritual restoration (Faridah & Syamsuddin, 2024).

Furthermore, the ubiquitous presence of screens in the learning environment significantly disrupts the transmission of Barakah (blessing), which relies heavily on the sanctity of face-to-face interaction (Talaqqi) and unwavering respect for the teacher (Basri, 2022). The shift from physical presence to virtual engagement often degrades the sacredness of knowledge (Ilm), transforming it into mere information commodification that lacks the ethical weight necessary for character building (Yusuf, 2023). This finding aligns with the notion that true Adab requires the strict disciplining of the eyes and the mind, a practice that is increasingly difficult to maintain in a hyper-connected digital ecosystem where students are constantly bombarded by unverified information (Nugraha & Santoso, 2025). Thus, the challenge of digital distraction is

fundamentally a challenge of maintaining Adab in the pursuit of knowledge (Basri, 2022).

Ultimately, addressing this issue requires an integrated approach that combines digital literacy with the cultivation of Muraqabah (feeling watched by God) to internalize self-control mechanisms against digital temptations (Faridah & Syamsuddin, 2024). The integration of Tazkiyatun Nafs (soul purification) into the daily curriculum is essential to restore the student's ability to achieve Khusyu during the learning process, allowing them to filter out digital noise (Yusuf, 2023). The preservation of learning concentration in the digital age depends on the student's ability to navigate technology with Wara' (caution), ensuring that gadgets serve as subservient tools for knowledge rather than dominant agents of spiritual distraction (Arifin & Kurniawan, 2023). Therefore, educators must emphasize that controlling the gaze from screens is a form of worship that directly correlates with intellectual clarity (Maulana, 2021).

Conclusion

This study concludes that the impact of gadget usage on the learning concentration of Madrasah students extends beyond mere cognitive distraction, manifesting fundamentally as a disruption of spiritual etiquette (Adab) and mindfulness (Khusyu'). The synthesis of literature confirms that the phenomenon of "continuous partial attention" caused by digital notifications stands in direct contradiction to the Islamic pedagogical requirement of wholehearted devotion to knowledge. The findings affirm that the decline in attention span is not solely a neurological consequence of dopaminergic overstimulation but is intrinsically linked to a state of spiritual heedlessness (Ghafalah), where the student's heart becomes disconnected from the sacred purpose of learning. Consequently, the research asserts that effective concentration management in Madrasah cannot rely exclusively on restrictive disciplinary policies but necessitates the cultivation of internal spiritual controls, specifically through the practice of Muraqabah (awareness of God's observation), to govern digital consumption.

Theoretically, this research provides a significant contribution to the field of Islamic Educational Psychology by offering an integrative framework that harmonizes modern neuroscientific understandings of attention with classical Sufistic concepts of soul purification (Tazkiyatun Nafs). The conceptual value of this study lies in its redefinition of "digital distraction" from a productivity issue to a spiritual ailment (Laghw), thereby elevating the discourse of digital literacy into the realm of character education. Methodologically, the study demonstrates the efficacy of the library research design in bridging the epistemological gap between secular cognitive theories and theological texts, providing a comprehensive "Digital Adab" model. This framework serves as a vital pedagogical guideline for educators to instill

self-regulation skills that are rooted in religious consciousness rather than external coercion.

However, this research is limited by its qualitative reliance on textual analysis and secondary data, which restricts the ability to generalize findings across diverse Madrasah environments with varying levels of technological access. The study remains theoretical and lacks empirical quantification regarding the specific correlation between hours of screen time and the degradation of spiritual focus. Therefore, future research is strongly recommended to employ quantitative or mixed-method designs, such as longitudinal surveys and experimental interventions, to measure the practical effectiveness of Muraqabah-based therapies in reducing digital addiction. Additionally, further studies should aim to develop a standardized "Islamic Digital Resilience Scale" to provide concrete data that can assist policymakers in formulating evidence-based curriculum adjustments for the digital era.

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