Educational Intervention on Character Gradation of Digital Muslim Adolescents According to Al-Qur'an Surah Adz-Dzariyat Verse 56.

Yeni Insyirah

Universitas Muhammadiyah Surakarta, Indonesia
yeniinsyirahse@gmail.com

Muthoifin

Universitas Muhammadiyah Surakarta, Indonesia
mut122@ums.ac.id

Triono Ali Mustofa

Universitas Muhammadiyah Surakarta, Indonesia
tam763@ums.ac.id

Abstract

Education is the recognition of the truth that carried out by individuals, especially adolescent through formal, non-formal education and learning activities. The educational process that has the most influence on individual adolescents is the family, school, and community. The target of a life-long noble life can be achieved if Muslim youths able to get education that is right, appropriate, and in accordance with Islamic law so that all the knowledge they acquire always applies and maintains good morals which in the world of education are known as noble character. Guidance and training activities that take place inside and outside educational institutions play a role in accommodating the experiences of programmed Moslem adolescent aimed at optimizing self-efficacy appropriately. The basic problem in education that able to intervene in the formation of the character of young Muslims in the all-digital era like today is digitalization itself. This fundamental problem of digitalization will determine how Muslim adolescents will be in the future. Right and appropriate character education is very important to be applied in the lives of modern Muslim adolescents to find identity, overcome emotional instability, as well as anxiety and instability in asserting what is the chosen principle of life. This research is a scientific work which presents a discussion with reference to the library research method. The research object uses library data in the form of books as a data source, the holy book of the Koran surah adz-Dzariyat verse 56, and the subjectof the case is digital Muslim adolescent. The purpose of this research is to find educational interventions in shaping the character of the millennial Muslim generation who are actively involved in digitalization and are responsible as God-fearing servants in the perspective of the Qur'an surah adz-Dzariyat verse 56.

Keywords: *Intervention, Education, Character, Adolescent, Digital, Adz-Dzariyat verse 56.*

Introduction

Today's technological style that provides a one-touch screen dynamic effect causes a global disruption in the social life of adolescents in the digital era. The phenomenon of global disruption in a number of Muslim adolescents' activities has caused massive lifestyle changes by converting old methods to metamorphose into sophisticated methods called digitalization. Digital technology takes on the role of many

adolescents in the practice of daily life and changes human work capacity with various digital systems. The conformity of Muslim adolescents with peer pressure during youth phases can be positive or negative which causes adolescents to demonstrate failure easily in solving the problems so that adolescents are often said as critical period that is vulnerable to problems.[1]

The existence of digital technology is a fundamental transformation configuration that urges Islamic education to intervene in the character of digital Muslim adolescents to avoid moral degradation and character education crises in dealing with shocking culture from an early age. The personality anomaly of digital Muslim adolescents in their social interactions is the commitment of individuals, parents, immediate family, and the surrounding community. Adolescents' self-understanding and social context vary greatly in expressing their experiences distinctively to divergent social groups.

Adolescent self-portraits can differ regardless of how they describe themselves when they socialize with family, friends around, or are with other adolescents, depending on the reaction of adolescents represent themselves in the roles of themselves, children, siblings, friends, and other social roles.[2]

Santrock expounded the concept of self-understanding in adolescent individuals as a cognitive representation of adolescents from self, the substance and content of adolescent self-concept. Abstraction and idealism of understanding individual adolescents are dimensions of differentiation and contradiction in ideal adolescents who have not been able to become self-integrative. Adolescent self-esteem is globally an evaluative extent of self, and is also referred to as self-image. Self-concept involves a domain-specific self-evaluation. The development measures of self-esteem and self-concept specifically is adjusted to adolescents' accomplishments. Psychosocially, growth in adolescence (adolescent) is determined into 3 stages: early, middle, and late adolescent. Each stage has its own characteristics. Everything that interferes with the process of physical and hormonal maturation in adolescence can affect psychological and emotional development so that a proper interpretation of the process of change that occurs in adolescents is needed from all aspects.[3] Muslim adolescents' reflection of themselves is the adolescent's cognitive representation of self, substance, and content of the adolescent's self-concept. The dimensions of adolescent self-understanding include abstraction and idealism, differentiation, self-contradiction. Halstead explained that the dimensions of education in Islam, first focus on individual development, second on social and moral education and third on knowledge acquisition.[4] The two views correlated the concept of education for individual adolescent in understanding the concept of education in digital era while still adhering to Islamic norms while not ignoring the vogue faced by young Muslims nowadays. Adolescents in the digital era must be adaptive and have factual dialogue with the contributions of digitalization and westernization wisely.

---

[1] Amita Diananda, *Psikologi Remaja dan permasalahannya*, *ISTIGHNA*, vol. 1, 2018, www.depkes.go.id.

[2] John W. Santrock, *Adolescence*, n.d.

[3] Joseph Palombo, *Adolescent Development: A View from Self Psychology*, *Other Contributions In-Clude Goldberg*, vol. 5, 1988.

[4] J. Mark Halstead, "An Islamic Concept of Education," *Philosophy, Education and Comparative Education* 40, no. 29 (2004): 552.

A mature education model and remarkable education elements for Muslim adolescents should be interpreted and implemented into digital era and coherent with the phenomena that occur among digital Muslim adolescents who require integrative and comprehensive knowledge to create a conceptual framework to raise awareness as God's most valuable creature in the world and become a generation with high integrity magnitude as the hope of Muslims. Allah created humans with advantages over other creatures to carry out their life goals on earth as QS. adz-Dzariyat verse 56 that is to worship only Allah SWT, because if a human does not carry out his obligations, he will be considered empty in heart and his life will be no meaning at all.

The ideological entity of the Islamic religion in explaining surah adz-Dzariyat verse 56 talks about *fitrah*, which is normatively loaded with transcendental divine and *insaniyah* values related to the goals of all styles and methods of Muslim adolescents' education in a dynamic era which is quite dilemmatic and intervenes in the modernity of the era to produce output (adolescents) rationalist, adaptive, dynamic by not forgetting the essence of life is an appearance towards the Creator.

According to the Muslim scholar and philosopher "Syed Muhammad Al-Nuqaib bin Ali bin Abdullah bin Muhsin al-Attas", human nature is its *adab*, that is the admission and recognition of the reality well known as consciousness and every existing thing is born arranged in a cosmic order according to the level *(maratib)* and degree respectively.[5]

The above descriptions spelled out the objectives of the research entitled "Educational Intervention on Character Gradation of Digital Muslim Adolescents According to the Al-Quran Surah Adz-Dzariyat verse 56 are as follows:

1.   To know the Islamic view of educational interventions on the character gradation of digital Muslim Adolescents according to the Qur'an sura adz-Dzariyat verse 56.

2.   To understand the essence of educational interventions on the character gradation of digital Muslim Adolescents according to the Qur'an surah adz-Dzariyat verse 56.

3.   To know the opinions of experts about educational interventions on the character gradation of digital Muslim Adolescents according to the Qur'an surah adz-Dzariyat verse 56.

4.   To know the implications of educational interventions for the character gradation of digital Muslim adolescents according to the Qur'an surah adz-Dzariyat verse 56.

Methodology

This research used a qualitative research methodology with the "library research method" or "library research" with a systematic descriptive analysis method by collecting a series of activities related to library data collection methods, reading, taking notes and uncovering the meaning of educational intervention research on character gradations digital Muslim adolescent according to the Qur'an surah adz-Dzariyat verse 56. Qualitative research is a naturalistic research, participant observation, case study, and ethnography. The object of the study is "Al-Qur'an Surat adz-Dzariyat verse 56" and the

---

[5] Syed Muhammad Naquib Al-Attas, "The Concept of Islamic Education," *The keynote address delivered at the First World Conference on Muslim Education* (1980): 16.

subject is digital Muslim adolescent in the face of digitalization in accordance with character education conducted to Islamic *shari'ah.*[6]

Results and discussions

The Islamic View of the Nature of Education.

Religious education has a major influence in sculpting the character of future adolescents. Character education that is not based on Islamic principles can cause adolescents as a whole to be uprooted from their cultural roots, they will experience resistant dilemma to get to know their culture well so that they become "foreigners" in their own environment and will be phobic about Islamic religious principles. Vogue Muslim digital adolescent that is responsive to national culture relevant to Islamic religious principles will develop into a wider environment with universal culture that effects individual growth and development of adolescents from outside.[7] An understanding of Islam that is built dogmatically and ideologically will be the primary goal of Islamic religious education to assemble credible individuals for an adequate life and upholding justice as the caliph of Allah.[8]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ

And I did not create the jinn and mankind except to worship Me (Adz-Dzariyat, 56.[9]

Allah created *jinns* and humans with the aim of serving only Allah. The essence of education in the perspective of Surah adz-Dzariyat verse 56 is recognizing the Oneness of Allah SWT by filling the soul with devotion, faith, and servitude. A Muslim adolescent who claims to be an educated individual will not let his soul be empty and laid-off without severance. As long as the soul is contained in the body, Muslim adolescent must remember that the essence of life is character education to achieve glory with Allah blessing and keep busy with worship for Allah.

Most of the population of our society are adolescents as individuals who in principle have a common sense that should be pushed to seek knowledge more and more. This potential gives the possibility for adolescents to develop their social skills and become millennial youth who have noble morals in accordance with Islamic law. Muslim adolescents must pay great attention to the manifestation of intellectual, moral, and spiritual aspects which if implemented simultaneously and thoroughly will produce

---

[6] M.L.Smith, "Publishing Qualitative Research," *American Educational Research Journal* (1987): 173.

[7] Ahmad Yadi, "Komunikasi Dan Kebudayaan Islam Di Indonesia," *Kalijaga Journal of Communication* 2, no. 1 (2020): 47–60.

[8] Hussien Suhailah, "Critical Pedagogy, Islamisation of Knowledge and Muslim Education," *Intellectual Discourse* 15, no. 1 (2007): 85–104.

[9] "Quran Surah Az Zariyat 56 (QS 51: 56) in Arabic and English Translation," *Al-QUr'an English.Com*, https://www.alquranenglish.com/quran-surah-az-zariyat-56-qs-51-56-in-arabic-and-english-translation.

individuals with high integrity.[10] Muslim adolescents should be aware of mutual competence in aspects of goodness so that they are able to be integrated generation. The digital era facilitates us with technological sophistication that however can be accessed from anywhere and makes it very easy for all of us to study religion so that we are not affected by westernization dogma. Muslim adolescents must stand up straight, be solid, and have strong faith to advance the Muslim generation to become a generation of noble character with beneficial knowledge for the magnificent future. Investment of strong *aqidah* is very crucial to create a solid digital Muslim adolescent character, faith is not easily swayed by various beliefs, trends, and teachings. The power of monotheism in each individual adolescent will influence the attitude in living life steadily. Universal Islamic education must be actualized in the life of respective, society, nation, and state immoderately. Fair value education creates the character of adolescents who are more courteous when they have a lot of knowledge, more generous when their wealth increases, and more reach out when their power increases, and gentle when speaking. The orientation of education as the dedication of Muslims to Allah, then all educational methods must be revolved around Islamic religious principles with the limits of norms that must be built in order to grow a glorious generation with strong Islamic value. Manifestation of knowledge with an active mind will produce coherence of spirit, body, and mind. The proportionality of the spirit to the body is what will influence the character of Muslim adolescents to play the role of caliph of Allah and beneficial to the universe.

Every educational process has distinguishing systematic, sequential, logical, scientifically based, planned of continuous cycle performed teaching and learning activities, the outcome of which leads to mutually desired behaviour. Those elements complement each other to achieve the same goal. Educational goals and missions will be attained through the teaching process. Vice versa, the educational process will not mean much if it is not guided with Islamic views and values. By linking all the processes, Muslim digital adolescents will gain the dignity of life in this world as well as in the hereafter.[11]

The Role of Islamic Education in the Gradation of Muslim Adolescents' Character to Face Digital Transformations.

The main streaming of Islam paradigm is known as *wasatiyah* with moral values relevant to individual character from the aspects of integrity, society, and the nation's morals. Moderation in the Qur'an has far-reaching consequences in almost all factors that concern Islam, as reflected in the self-identity and worldview of the Muslim community. Digitalization has a broad sequel on the perspectives, mindsets, and character models of Indonesian Muslim adolescents which can be a factor in the moral gradation or

---

[10] Mohd Hasrul Shuhari et al., "The Concept of Integrity for Muslim's Character Based on Al-Ghazali's Ethical Perspective," *Journal of Legal, Ethical and Regulatory Issues* 22, no. Special Issue 1 (2019): 1–5.

[11] Ellynia Ayu Damayanti and Anita Puji Astuti, "The Concept of Islamic Education According to Buya Hamka and Its Relevance to the Era of Society 5.0: Konsep Pendidikan Islam Menurut Buya Hamka Dan Relevansinya Dengan Era Society 5.0," *Indonesian Journal of Education Methods Development* 20 (2022): 4–5, https://www.researchgate.net/publication/366402307_The_Concept_of_Islamic_Education_According_to_Buya_Hamka_and_Its_Relevance_to_the_Era_of_Society_50_Konsep_Pendidikan_Islam_Menurut_Buya_Hamka_dan_Relevansinya_dengan_Era_Society_50.

degradation of the nation's invention. The digitalization conflict that continues to grow requires Muslim adolescents to be more selective in appointing activities around them, so they don't fall into more complicated obstacles. The universal national personality is influenced by the growth of adolescents from within and outside themselves who have wise principles to maintain the characteristics of the Indonesian nation which has powerful Islamic character and integrity.[12]

The metamorphosis a nation's movement is altered by globalization which then has a major impact on the community environment and brings changes on a large scale to technological practices in the world of Muslim adolescents. The quality and character of Muslim adolescents are motivated to increase because they dare to get out of their comfort zone for adjustment with the method of adapting to the world with one touch screen digitalization model if able to adapt to an increasingly modern world while still being on track adhering to the principles of Islam's statute.

The supremacy of technology has a complex upshot on the mindset of instrumental-pragmatic adolescents in everyday life. Spiritual areas such as in the Spiritual Quotient (SQ) model in psychology, Quantum-Self in new physics, or autopoietic patterns of cognition in cognitive-science, and so on, have slowly interacted with science which after all this time both are inherently difficult to meet. Consensus of Science and Religion include:

a.   Contemporary science is critical of reality so that it is able to fill in the illusory aspect to revitalize Islamic norms in the digital era.
b.   Science manifestation and technology provide opportunities for Islam to implement Islamic ideals concretely with the help of technology.
c.   Islam rectifies the part of science that is not sympathetic to Islamic ideology, because science is not authentic and valid truth without criticism. Religion touches on the experience of an inner reality that forms meanings and values that are not much appreciated by modern science.
d.   Islam maintains mental balance for not sinking into the currents of westernization because of pragmatic-instrumental science concept.[13]

Digital Technology Intervention on Muslim Adolescents' Character Gradation.

Muslim adolescents nowadays who live in the digital era are in contrast to teenagers who existed decades ago. Technology provides many conveniences and goes through many paradoxes, but at the same time it also increases the risk of character degradation.[14] Adolescents vogue required to get proper education so they can be smart in surfing the digital age and have the ability to go through the adolescent upheaval phase

---

[12] Adian Husaini Muthoifin, Didin Saefuddin, "PEMIKIRAN PENDIDIKAN KI HADJAR DEWANTARA DALAM PERSPEKTIF PENDIDIKAN ISLAM," *Ta'dibuna* 2, no. 2 (2013): 168.

[13] Zanariah Abdul Rahman and Ishak Md Shah, "Measuring Islamic Spiritual Intelligence," *Procedia Economics and Finance* 31, no. 15 (2015): 134–139, http://dx.doi.org/10.1016/S2212-5671(15)01140-5.

[14] Adriana M. Manago and Jessica McKenzie, "Culture and Digital Media in Adolescent Development," *Handbook of Adolescent Digital Media Use and Mental Health*, no. July (2022): 162–187.

well, not be restrained, and able to play their capacity as digital Muslim adolescents with integrity regarded with Islam laws. Media convergence has a prominent portrayal in transformation of adolescents' character development in which individual Muslim adolescents currently depend a lot on technology and grow more progressive. Adolescents in the digital era need comprehensive knowledge and technological accessibility to the internet and the digital world.[15]

Adolescents are a hypothetical group such a human session that has not been able to take full responsibility for themselves because they still have to be led by adults who are aware of their rights and obligations.[16] Noble-mindedness is essential for the contentment and success of every individual and every society. Character development is the main task of every civilized society and every individual in it and definitely a strong foundation for guiding the behavior of today's adolescents in the digital era.[17] Each of adolescent needs adaptation in any stage of growth, especially adolescence stage because if he has experienced failure in his childhood, he can catch up with it in his bloom. However, if adolescents are not able to adapt to the environment in their era, then the opportunity for improvement will fail forever, unless there is stiff support from the social surroundings, genuine education, and special efforts to achieve the desired goals.[18]

The persistence of times and methods in Islamic education for adolescents crucial to be harmonized so that the results of the development of individual adolescents adjusted the era in which they are currently living are optimally accomplished.[19] The centralization of education is no longer on the teacher, but has turned into a student-centered metamorphosis. This aspect is vital to be utilized optimally so that the context of modern Islamic education can become a facility for Muslim digital adolescents to manifest with today's technology.

The Implications of Digitalization for Muslim Adolescents' Character Education.

The new public temporality and new public space experienced by Muslim adolescents today are the result of bombastic developed digitalization process. The effect of digitization is not limited to the manufacturing element, but also exaggerated on the ecosystem. The combination of technology and ecosystem can create a powerful system that enhances the ability of dynamic adolescents to develop digitalization rapidly.[20] The evolution of Islamic education methods for adolescents must be harmonized in order to

---

[15] Kevin Sandler, "Teaching Media Convergence," *Cinema Journal* 48, no. 3 (2009): 84, https://www.jstor.org/stable/20484474.

[16] Jing Wang and Shuanghu Fang, "Effects of Internet-Based Acceptance and Commitment Therapy (IACT) on Adolescents: A Systematic Review and Meta-Analysis," *International Journal of Mental Health Promotion* 25, no. 4 (2023): 433–448.

[17] Keya Ding and Hui Li, "Digital Addiction Intervention for Children and Adolescents: A Scoping Review," *International Journal of Environmental Research and Public Health* 20, no. 6 (2023): 4777.

[18] Seh Joo Kwon et al., "Self-Oriented Neural Circuitry Predicts Other-Oriented Adaptive Risks in Adolescence: A Longitudinal Study," *Social Cognitive and Affective Neuroscience* 17, no. 2 (2022): 161–171.

[19] Kenny Dwi Fhadila, "Menyikapi Perubahan Perilaku Remaja," *Jurnal Penelitian Guru Indonesia-JPGI* 2, no. 2 (2017).

[20] Heidi Tworek, "Media/Digital Literacy in an Era of Disinformation," *The Journal of Intelligence, Conflict, and Warfare* 5, no. 3 (2023): 252–256.

optimize the character development and individual personality of digital Muslim adolescents as a deduction with the era in which they are currently living. The centralization of education is no longer teacher-centered but has turned out to be student-centered. These factors also need to be utilized optimally so the context of modern Islamic education can become a facility for adolescents to manifest with technology.[21] Appropriate technology integration can provide major benefits for the advancement of future Muslim generations. Character education in the adolescent phase must be right on target sufficient with the balanced development of the times from the whole personality of digital Muslim adolescents at the actual time through intellectual, rational, feeling, and five-sensory training.[22]

Perspective of the Qur'an Surah adz-Dzariyat verse 56 in Responding to the Style of Muslim Adolescents in the Digital Age.

There is no single holy book in the world that is read the most and then memorized in the universe and being the subject of study around the world from various scientific perspectives beyond the Quran. Qur'an is an Islamic religious credo that has the status of a holy book and also functions as a moral tool that seeks to uphold the universal character values of adolescents. *Asbabun nuzul* of surah adz-Dzariyat verse 56 is related to the previous verse regarding warnings and threats. All the while, Prophet Muhammad PBUH was lecturing in front of the Muslims and the infidels after several verses were revealed, then the verses were disclosed as a warning to the Muslims to become obedient servants and as a warning to the infidels to immediately believe and worship Allah because every deed will be rewarded in the afterlife. Surah adz-Dzariyat verse 56 expalined the word *ins* was chosen because the context of the word itself always describes humans as special beings who have advantages over other creatures with specific reason for being caliph on earth. While the word *basyar* refers more to biological beings and the word *an-nas* refers more to humans who are plural or social beings.[23] Human's mindset that distinguishes between good and bad actions required to be formed and developed through a process of character education.

The substance of verse 56 from surah adz-Dzariyat in the Qur'an is in line with all levels of development of science and civilization. The character of Muslim adolescents in the current digital era in the role of religious education must be implicated in the socialization style of digital Muslim adolescents in the form of character education so that dynamic vogue adolescents do not fall into westernization that deviates from Islamic corridors which in essence, all content in Islamic religious education is basic needs of the next generation of Indonesian adolescents. An event is something that only happened once in a lifetime and will not be repeated and a phenomenon is something that opened in the period in which the event occurs, which marks the uniqueness of an event so that it

---

[21] T A Mustofa, "Innovation in Islamic Religious Education Technology in Order To Face the Challenges in the Era of Society 5.0," *... Journal of Business, Economics and Education ...* 01, no. 01 (2022): 21–23, https://ijbeer.stieken.ac.id/index.php/ijbeer/article/download/6/4.

[22] Yasini Haroun et al., "A Human Centred Approach to Digital Technologies in Health Care Delivery among Mothers, Children and Adolescents," *BMC Health Services Research* 22, no. 1 (2022): 1–16.

[23] Intan Taufikurrohmah Taufik Hidayat, "Implikasi Pendidikan dari Al-Quran Surat Adz-Dzariyat Ayat 56 Tentang Tujuan Penciptaan Manusia Terhadap Upaya Pendidikan Dalam Membentuk Manusia Yang Taat Beribadah," *Bandung Conference Series: Islamic Education* 2, no. 2 (August 1, 2022).

forms something special. The Qur'an is an event as well as a phenomenon, so the Qur'an is a living text that becomes a guide of endurance.

Flashback to the past before the very massive digital era like today, actually there has been a social cultural shift in the Middle East which has been heavily influenced by various post-orientalist and post-modernist theories. The reconceptualization of Islamic education from normativity towards the digital era can be directed to become the basis for adolescents' moral education, creativity, and soft skills education to be more adaptive in responding to digitalization. Ibn Khaldun stated that humans are initially weak, stupid, and basically selfish. On the other hand, Allah gave humans the power to reason and think abstractly. From this starting point, he explained that society emerges from a need perspective and not a natural perspective. Ibn Khaldun saw society as a human tool that was deliberately created to compensate for human weaknesses and increase one's chances of survival. [24] Another way that Muslims try to deal with Western challenges is by establishing Western-style schools that are different from secular government schools by adding an Islamic religious component to the curriculum so that the two are correlated and formed an element of cooperation called by educational technology.[25] The escalation of technology among Muslim adolescents is the same as the escalation of knowledge too, so automatically these two things will innovate expeditiously, gradually and in a structured manner.[26] From the several examinations mentioned, it can be formulated that the acceleration of technology has been felt by Muslim adolescents for a long time and is still in progress with a modernization style in 2023 which is very dynamic, innovative, and unpredictable like today where all information can be accessed only via the internet. The relevance between digital technology and Muslim adolescents who live in the era of digitalization in an Islamic perspective is urgent to be educated from the aspects of *tauhid*, faith and piety, so that they are not swept away by liberal-secular currents that legitimize all activities without a framework of religious values and can even shape public opinion become irreligious (agnostic) and anti-god (atheist).[27] Knowledge requires wisdom to bring enlightenment to the human mind and illuminate the universe. Modern or postmodern human knowledge and thinking should not be like Pandora's box in ancient Greek mythology, which contains beautiful wishes, but when opened turns out to be a source of problems and slander in human life.

The Qur'an refers to humans in fact as intelligent beings formed from various kinds of intellectual entities so that humans are called intelligent beings. Intellectual factors play a role in directing humans, especially in Muslim adolescents' soul to be responsible for their creation on this earth as the caliph of Allah which is mentioned in the word of Allah as servants who believe in *tauhid* by not partnering with Allah with anything, obedient, and submissive to all of Allah's commands by continuing to be creative with intellectuality to build a civilization of human glory culture.[28] The

---

[24] Ahmed Abozaid, "Social Theory of Ibn Khaldun," no. November (2022).

[25] Victor Billeh wadad Kadi, "Education in Islam—Myths and Truths," *Comparative Education Review* 50, no. 3 (2006): 311, https://www.jstor.org/stable/10.1086/504818.

[26] Yedullah Kazmi, "The Quran as Event and as Phenomenon," 2003.

[27] Syed Liaqath Peeran et al., *Fundamentals of Islam and Sufism (Spiritualism/ Irfan/ Tasawwuf)*, ed. Sufi World Trustee International Sufi World, First Edit. (Bangalore: International Sufi Centre, 2021), https://www.researchgate.net/publication/353259999_Fundamentals_of_Islam_and_Sufism_Spiritualism _Irfan_Tasawwuf.

[28] Its Effect In, Quran Prevention, and From Any, "Final Revision of Glorious Quran And Its Effect In Quran Prevention From Any Distortion" 05, no. 01 (2022): 1–8.

intellectual potential of Muslim adolescents properly honed and processed in accordance with the teachings of Islam will have high religious spiritual power, good self-control, a credible personality, noble character, and skills to adapt to digitalization which is growing rapidly in the educational and social environment and wide community.[29] Ideal digitalization education in accordance with Islamic law will affect prestige to better Muslim generation starting from the basic cognitive, affective and psychomotor aspects of digital Muslim adolescents.

Islamic education is founded upon human nature that Allah has entrusted in the creation of every individual that will never change.

فَأَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا فِطْرَتِ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيْلَ لِخَلْقِ اللهِ ذلِكَ

الدِّيْنُ الْقَيِّمُ وَلكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

So be steadfast in faith in all uprightness ˊO Prophetˋ—the natural Way of Allah which He has instilled in ˊallˋ people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know.(Ar-rum, 30).[30]

Islam is a straight religion, a solid foundation that is in line with nature and the creation of humans, especially adolescents. Faith in Allah will cleanse the soul, purify it from evil and sin and adorn the Muslim adolescents and become a vital method to be implied in solving all the complexities of life's problems. Adolescents' commitment to the management of logic which is directly proportional to feelings is a quite complex responsibility and must be started early before heading into westernization. Integrated Muslim adolescents with should be be oriented towards the afterlife and able to contemplate internally and externally. Physical growth and puberty led by a strong Islamic values and updated science will produce a brilliant and competitive generational output.

Conclusion

Education is the implementation of discipline, pedagogy, tuition, and all things that are part of the effort to increase the intelligence, capacity, and capability of today's generation in the era of disruption in accordance with Islamic laws. Islam is a religion based on monotheism *(tauhid)*, unity, cannot manifest two opinions between the Islamic paradigm and the Western paradigm in one educational goal but to worship only Allah.

Today's digital Muslim adolescents are actually the greatest potential for Indonesia to build a glorious civilization. The young generation with their strong physique, creative, innovative brain, and critical thinking is considered as the main actor

---

[29] A Amin, "The Role of Education to Enhance Literacy in Islam," *Al-Risalah: Journal of Islamic Revealed Knowledge ...*, no. December (2022), https://journals.iium.edu.my/al-risalah/index.php/al-risalah/article/view/398.

[30] Quran.com, "Ar Rum 30," accessed April 5, 2023, https://quran.com/ar-rum/30.

in nation building. Adolescents must have strong character to pioneer the future, have a nationalist spirit, and able to understand knowledge, and technology to compete in the global arena. The aim of directing Muslim adolescents is to develop and describe educational goals for becoming excellent future generation. Intellect that is intent on the brain, following the stages of adolescent development will affect their mental and social life because the level of thinking in that phase already understands things that are abstract from the reality seen directly.

Acknowledgments

Miraculous gratitude to all of who sincerely committed and supported to this project to make it a success. This dazzling chance would be impossible without the support of family, classmate, supervisor, and the committee.

References

Abozaid, Ahmed. "Social Theory of Ibn Khaldun," no. November (2022).

Al-Attas, Syed Muhammad Naquib. "The Concept of Islamic Education." *The keynote address delivered at the First World Conference on Muslim Education* (1980): 16.

Amin, A. "The Role of Education to Enhance Literacy in Islam." *Al-Risalah: Journal of Islamic Revealed Knowledge …*, no. December (2022). https://journals.iium.edu.my/al-risalah/index.php/al-risalah/article/view/398.

Damayanti, Ellynia Ayu, and Anita Puji Astuti. "The Concept of Islamic Education According to Buya Hamka and Its Relevance to the Era of Society 5.0: Konsep Pendidikan Islam Menurut Buya Hamka Dan Relevansinya Dengan Era Society 5.0." *Indonesian Journal of Education Methods Development* 20 (2022): 4–5. https://www.researchgate.net/publication/366402307_The_Concept_of_Islamic_Education_According_to_Buya_Hamka_and_Its_Relevance_to_the_Era_of_Society_50_Konsep_Pendidikan_Islam_Menurut_Buya_Hamka_dan_Relevansinya_dengan_Era_Society_50.

Diananda, Amita. *PSIKOLOGI REMAJA DAN PERMASALAHANNYA. ISTIGHNA*. Vol. 1, 2018. www.depkes.go.id.

Ding, Keya, and Hui Li. "Digital Addiction Intervention for Children and Adolescents: A Scoping Review." *International Journal of Environmental Research and Public Health* 20, no. 6 (2023): 4777.

Fhadila, Kenny Dwi. "Menyikapi Perubahan Perilaku Remaja." *Jurnal Penelitian Guru Indonesia-JPGI* 2, no. 2 (2017).

Haroun, Yasini, Richard Sambaiga, Nandini Sarkar, Ntuli A. Kapologwe, James Kengia, Jafary Liana, Suleiman Kimatta, et al. "A Human Centred Approach to Digital Technologies in Health Care Delivery among Mothers, Children and Adolescents." *BMC Health Services Research* 22, no. 1 (2022): 1–16.

In, Its Effect, Quran Prevention, and From Any. "Final Revision of Glorious Quran And Its Effect In Quran Prevention From Any Distortion" 05, no. 01 (2022): 1–8.

J. Mark Halstead. "An Islamic Concept of Education." *Philosophy, Education and*

Comparative Education 40, no. 29 (2004): 552.

Kazmi, Yedullah. "The Quran as Event and as Phenomenon," 2003.

Kevin Sandler. "Teaching Media Convergence." *Cinema Journal* 48, no. 3 (2009): 84. https://www.jstor.org/stable/20484474.

Kwon, Seh Joo, Caitlin C. Turpyn, Mitchell J. Prinstein, Kristen A. Lindquist, and Eva H. Telzer. "Self-Oriented Neural Circuitry Predicts Other-Oriented Adaptive Risks in Adolescence: A Longitudinal Study." *Social Cognitive and Affective Neuroscience* 17, no. 2 (2022): 161–171.

M.L.Smith. "Publishing Qualitative Research." *American Educational Research Journal* (1987): 173.

Manago, Adriana M., and Jessica McKenzie. "Culture and Digital Media in Adolescent Development." *Handbook of Adolescent Digital Media Use and Mental Health*, no. July (2022): 162–187.

Mustofa, T A. "Innovation in Islamic Religious Education Technology in Order To Face the Challenges in the Era of Society 5.0." *... Journal of Business, Economics and Education ...* 01, no. 01 (2022): 21–23. https://ijbeer.stieken.ac.id/index.php/ijbeer/article/download/6/4.

Muthoifin, Didin Saefuddin, Adian Husaini. "PEMIKIRAN PENDIDIKAN KI HADJAR DEWANTARA DALAM PERSPEKTIF PENDIDIKAN ISLAM." *Ta'dibuna* 2, no. 2 (2013): 168.

Palombo, Joseph. *Adolescent Development: A View from Self Psychology. Other Contributions In-Clude Goldberg*. Vol. 5, 1988.

Peeran, Syed Liaqath, Editor Sufi, World Trustee, and International Sufi. *Fundamentals of Islam and Sufism (Spiritualism/ Irfan/ Tasawwuf)*. Edited by Sufi World Trustee International Sufi World. First Edit. Bangalore: International Sufi Centre, 2021. https://www.researchgate.net/publication/353259999_Fundamentals_of_Islam_and_Sufism_Spiritualism_Irfan_Tasawwuf.

Quran.com. "Ar Rum 30." Accessed April 5, 2023. https://quran.com/ar-rum/30.

Rahman, Zanariah Abdul, and Ishak Md Shah. "Measuring Islamic Spiritual Intelligence." *Procedia Economics and Finance* 31, no. 15 (2015): 134–139. http://dx.doi.org/10.1016/S2212-5671(15)01140-5.

Santrock, John W. *Adolescence*, n.d.

Shuhari, Mohd Hasrul, Mohd Fauzi Hamat, Mohammed Muneer deen Olodo al-Shafi'i, Wan Hishamudin Wan Jusoh, Siti Aisyah Mohamad Zin, and Muhammad Rashidi Wahab. "The Concept of Integrity for Muslim's Character Based on Al-Ghazali's Ethical Perspective." *Journal of Legal, Ethical and Regulatory Issues* 22, no. Special Issue 1 (2019): 1–5.

Suhailah, Hussien. "Critical Pedagogy, Islamisation of Knowledge and Muslim Education." *Intellectual Discourse* 15, no. 1 (2007): 85–104.

Taufik Hidayat, Intan Taufikurrohmah. "I IMPLIKASI PENDIDIKAN DARI AL-QURAN SURAT ADZ-DZARIYAT AYAT 56 TENTANG TUJUAN PENCIPTAAN MANUSIA TERHADAP UPAYA PENDIDIKAN DALAM

MEMBENTUK MANUSIA YANG TAAT BERIBADAH." *Bandung Conference Series: Islamic Education* 2, no. 2 (August 1, 2022).

Tworek, Heidi. "Media/Digital Literacy in an Era of Disinformation." *The Journal of Intelligence, Conflict, and Warfare* 5, no. 3 (2023): 252–256.

wadad Kadi, Victor Billeh. "Education in Islam—Myths and Truths." *Comparative Education Review* 50, no. 3 (2006): 311. https://www.jstor.org/stable/10.1086/504818.

Wang, Jing, and Shuanghu Fang. "Effects of Internet-Based Acceptance and Commitment Therapy (IACT) on Adolescents: A Systematic Review and Meta-Analysis." *International Journal of Mental Health Promotion* 25, no. 4 (2023): 433–448.

Yadi, Ahmad. "Komunikasi Dan Kebudayaan Islam Di Indonesia." *Kalijaga Journal of Communication* 2, no. 1 (2020): 47–60.

"Quran Surah Az Zariyat 56 (QS 51: 56) in Arabic and English Translation." *Al-QUr'an English.Com*. https://www.alquranenglish.com/quran-surah-az-zariyat-56-qs-51-56-in-arabic-and-english-translation.