

## **The Dangers of Gadgets on Teenagers' Mind Focus: Thematic and Analytical Study on QS. Al-Baqarah Verse 171**

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### **Abstract**

This article discusses the dangers of gadgets on the focus of teenagers' minds, a thematic and analytical study on QS al-Baqoroh ayat 171. Remembering that the intellect that Allah swt. Granted to humans, this is one of the forms of human perfection compared to animals. The intellect that Allah gave to humans is what we use to think when doing everything. With reason and rational thinking, we can gain various kinds of new knowledge. So, there are various kinds of innovations and new creations from scientists that are useful in helping humans with daily activities. One form of the development and progress of science and technology (IPTEK) is gadgets. This object is a form of the development of science and technology, with a function to facilitate all kinds of human work in this digital era. However, these objects also have a negative impact and cause users to be addicted. A very visible impact of using gadgets is the loss of focus in every human being. The loss of focus can occur due to the disruption of the use of the sense of hearing; this sense is not functioning properly. This research discusses the impact of gadgets on the focus of teenagers' minds. Thematically, this research discusses the events that occur in teenage children caused by gadget addiction and then examines them with thematic analytical methods based on the perspective of Tafsir on QS. Al-Baqarah [2]: 171. To find out the content contained in the verse, researchers conducted research using literature studies. Through related literature and using one of the works of Fakh al-Diñ al-Rāzī, The author quotes Piet Hizbullah Khaidir in explaining the focus of the mind that is lost due to reluctance to hear. This study found that hearing loss occurs due to reluctance to hear, which is the cause of loss of concentration and is one of the consequences of gadget addiction.

**Keywords:** Gadgets, Mind Focus, Teenage Children, Al-Baqarah [2]: 171

### **Abstrak**

Akal yang Allah Swt. karuniakan kepada manusia adalah salah satu bentuk kesempurnaan manusia dibandingkan hewan. Akal yang Allah berikan kepada manusia kita gunakan untuk berpikir dalam melakukan segala hal. Dengan akal serta pemikiran rasional dapat kita ketahui berbagai macam ilmu serta pengetahuan yang baru. Sehingga tercipta berbagai macam inovasi dan kreasi baru dari para ilmuwan yang berguna untuk membantu kegiatan manusia sehari-hari. Salah satu bentuk dari perkembangan dan kemajuan ilmu pengetahuan dan teknologi (IPTEK), yakni gadget. Benda tersebut merupakan bentuk dari adanya perkembangan IPTEK. Dengan fungsi untuk memudahkan segala macam

pekerjaan manusia di era digital kini. Namun, benda tersebut juga mempunyai dampak negatif dan menyebabkan penggunaanya kecanduan. Dampak yang sangat terlihat dari penggunaan gadget adalah hilangnya fokus dalam diri setiap manusia. Hilangnya fokus dapat terjadi karena terganggunya penggunaan indera pendengaran; indera ini tak difungsikan dengan baik. Penelitian ini membahas Dampak Gadget terhadap Fokus Pikiran Anak Usia Remaja. Secara tematis, penelitian ini membahas peristiwa yang terjadi pada anak usia remaja yang diakibatkan oleh kecanduan gadget, kemudian ditelaah dengan metode tematis analitis berdasarkan perspektif tafsir atas QS. al-Baqarah [2]: 171. Untuk mengetahui kandungan yang terdapat dalam ayat tersebut peneliti melakukan penelitian dengan studi pustaka. Melalui literatur yang berkaitan dan menggunakan salah satu karya Fakh al-Diñ al-Rāzī yang penulis kutip dari disertasi Piet Hizbullah Khaidir dalam menjelaskan fokus pikiran yang hilang akibat enggan mendengar. Penelitian ini mendapati bahwa gangguan indera pendengaran terjadi karena keengganan mendengar yang menjadi sebab hilangnya konsentrasi sebagai salah satu akibat dari kecanduan gadget.

## Introduction

Since their creation in the 20th century, *gadgets* have been designed to be sophisticated and smart. Whether it's a laptop, ipad, tablet or smartphone, a gadget is a technology that contains various applications and information about everything in the world.<sup>1</sup> With a *gadget* in hand, coupled with an internet connection, one can access information easily. *Gadgets* have helped make it easier for people to cybersurf around the world, without any barriers. The person can get to know the culture of another country, without having to visit there first. This is where *gadgets* have influenced the cultural patterns of the earth's population in the form of *cross culture*.<sup>2</sup>

In addition, *gadgets* have also recently been widely used as spaces and media, whether in relation to work, education, or ordinary communication tools and tools for simply surfing the internet and playing games. With a smartphone, one can utilize it as a medium for learning and online courses and tutoring, which are currently being developed, such as Ruang Guru, English Courses, Arabic Courses, Islamic Lectures, and the like.<sup>3</sup>

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<sup>1</sup> Jarot Wijanarko, *Good Mom and Dad Parenting in the Digital Age* (South Jakarta: Keluarga Indonesia Bahagia, 2016), 3.

<sup>2</sup> Laila Kusuma Wardani, "Social Facts of the Influence of Information Technology on Indonesian Culture", in <https://informatics.uui.ac.id/2021/03/08/fakta-sosial-pengaruh-teknologi-informasi-terhadap-kebudayaan-bangsa/>; (accessed on August 21, 2023), Muhammad Ngafifi, "Technological Progress and Human Life Patterns from a Socio-Cultural Perspective", *Journal of Educational Development: Foundations and Applications*, Vol. 1, No. 2 (2014),

<sup>3</sup> Jauharil Maknuni, "The Effect of Smartphone Learning Media on Student Learning in the Era of the Covid-19 Pandemic", *Indonesian Educational Administration and Leadership Journal (IDEAL)*, Vol. 02, No. 02 (2020), 94-106; see also Khalida Juniarti, Corry, Ulung Napitu, "Smartphone Utilization as Online-Based Learning Media for High School Students during the Covid-19 Pandemic", *BEST Journal*, Vol. 5, No.2 (November 2022), 482-487.

In the context of culture and education, gadgets have both positive and negative impacts. Positively, the information that is so abundant with the presence of *gadgets* makes us learn to see the world from two different sides. We need to think clearly that it is not a mistake if we know the culture of other countries. In fact, it should be a place for us to reflect, trying to fill the gaps in our culture with what they have.<sup>4</sup> However, in a negative way, gadgets accessed as a space for introducing the culture of other countries, which is done without a filter, can make the accesser lose their cultural roots and identity. Furthermore, the accesser is alienated from the culture of his own country. He is more familiar with the culture of other countries, while his own country's culture is perceived as less cool.<sup>5</sup>

In terms of the negative impact of *gadgets*, the most dangerous impact is the impact on teenagers who are addicted to playing gadgets, either for games, watching YouTube, accessing social media (IG, FB, Twitter, and TikTok). Among the dangers of the negative impact of gadgets on teenagers are loss of focus, loss of concentration, negligence, lack of time discipline, and anger. Studies conducted by several researchers show that these negative impacts occur due to accessing smartphones that do not know the time, even 24 hours. What is accessed is IG, TikTok, which in terms of spectacle easily affects teenagers, who do not have a filter and are easily influenced by spectacle content based on following friends, current trends, or because those shown are teen idols. Meanwhile, teen idols are diverse. Some are religious, while others can lead to negative behavioral influences.<sup>6</sup>

The study in this research discusses the Impact of Gadgets on the Focus of the Mind of Teenage Children (Thematic Analytical Study of QS. Al-Baqarah [2]: 171). As mentioned above, the danger of gadgets is that they interfere with the focus of the mind. Especially in teenage children. This study will descriptively analyze the literature review on the impact of *gadgets* on teenage children in relation to their mind focus, and what solutions can be presented. Thematically analytically, this fact will be examined from the perspective of the Qur'anic description of the focus of the mind adapted from the Qur'an Surah Al-Baqarah [2]: 171. This verse discusses the description of the disbelievers who are like cattle, who seem to hear but actually do not hear, because they do not understand the contents of the teachings of the Prophet Muhammad Saw. The disbelievers did not hear because they lost their focus. Their

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<sup>4</sup> Laila Kusuma Wardani, "Social Facts on the Influence of Information Technology on Indonesian Culture", in <https://informatics.uui.ac.id/2021/03/08/fakta-sosial-pengaruh-teknologi-informasi-terhadap-kebudayaan-bangsa/>; (accessed on August 21, 2023),

<sup>5</sup> Muhammad Ngafifi, "Technological Progress and Human Life Patterns from a Socio- Cultural Perspective", *Journal of Educational Development: Foundations and Applications*, Vol. 1, No. 2 (2014), 33-47.

<sup>6</sup> Ibid. at 48-52.

focus was not on the goodness of the Prophet's teachings, but on the opposition caused by their own disbelief. The distinction of this research compared to other research is in two ways, namely: First, the thematic analytical study is associated with the perspective of tafsir al-Qur'an. Second, the distinction is in the study of the impact of gadgets on the focus of the mind of teenage children. The purpose of this research is to find out the impact of gadgets on the focus of the mind of adolescent children, aged 12-16 years. This paper will specifically answer the question of how and what is the solution to the impact of gadgets on the focus of the mind experienced by teenagers?

### **Research Methods**

This research is library research, which refers to various books and literature related to the discussion. The author uses the analytical thematic interpretation approach of Ulum al-Qur'an, which he takes from the work of Muhammad Baqir Shadr in his work al-Madrasah al-Qur'aniyah. According to Baqir Shadr, the study of the Qur'an can be done through two poles: the study of the text of the verse and the study of the text of the event.<sup>7</sup>

In this regard, to obtain a comprehensive and relevant analysis, according to Baqir Shadr, an integrative interpretation approach must be taken, which is called Manhaj al-Tawhidi, as opposed to Manhaj al-Tajzi'i. Manhaj Tawhidi has an analytical procedure that the interpretation of the verse and its keywords must be associated with al-Sunan al-tarikhiyah (historical axioms) and Nasir al-mujtama' (elements inherent in society). In other words, every key memorization in the Qur'anic verse must contain the context of events and elements of society. Thus, a mufassir must always link his understanding of a keyword in verse with historical events and societal elements inherent in the memorization.<sup>8</sup>

The discussion here begins with the text of the event, namely the impact of gadgets on the focus of teenage children's minds. By examining and understanding cases in the surrounding environment that have been carried out by experts and previous researchers, especially in adolescents aged 12-16 years. In the process, the author uses the study of the Qur'an as an analytical knife for cases of loss of focus of mind that occur in adolescent children. The Qur'anic verse that the author makes as an analysis knife is al-Qur'an Surah al-Baqarah [2]: 171. The interpretation of al-Razi is especially related to the meaning of hearing from the book al-Mabahith al-Masyriqiyah, in which the author quotes the explanation from the Dissertation of Dr.

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<sup>7</sup> Muhammad Baqir Shadr, al-Madrasah al-Qur'aniyah (Lebanon: DKI, 2013), 7-30.

<sup>8</sup> Ibid.

Piet Hizbullahaidir, S.Ag., MA,<sup>9</sup> the author conducts an analytical thematic study of the Impact of Gadgets on the Focus of the Mind of Adolescent Children.

## Discussion

### Understanding Gadgets and the Implications of Their Use

Today's world is experiencing progress and development in all aspects of life, especially in the field of technology and information. It is no wonder that science and technology (IPTEK) is getting more sophisticated and smarter every day. The results of sophisticated and smart science and technology have entered the area of human life, from corporate to public. Restaurants, Educational Institutions, Banking, Startup Companies, Financial Technology (Fintech), the average no longer uses human manual labor, but sophisticated tools created by the scientists who invented them. One of these objects is a *gadget*, in the form of a laptop, ipad, tablet, or smartphone.<sup>10</sup> This object is very familiar if heard in our ears. Almost all circles have these objects to ease their tasks and work.<sup>11</sup>

In the Oxford Dictionary, a *gadget* is defined as a small object that has multiple functions.<sup>12</sup> In Indonesian, *gadget* is called *gawai*. Meanwhile, in KBBI, *gawai* is defined as an electronic device with practical functions.<sup>13</sup> Based on the meaning of the two dictionaries, it can be said that a *gadget* is a sophisticated and smart tool with a relatively small form and easy to carry anywhere. In addition, *gadgets* can also be referred to as objects that have various functions with an extraordinary level of sophistication and intelligence. So, *gadgets* with sophisticated and smart functions can help users to complete work, make it easier for them to communicate remotely, and can be a medium for relaxing by surfing to fresh places to relieve fatigue after completing certain projects.<sup>14</sup>

It is further mentioned that this sophisticated and smart little thing has a uniqueness and character called renewal. According to the researchers, every technological development discovered by scientists is one of the reasons they update the types of *gadgets* sold in the market. In addition, they also say that the renewal

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<sup>9</sup> Dr. Piet Hizbullah Khaidir, S.Ag., MA, "The System of Knowledge in the Qur'an (Phenomenological Study of Tafsir Ibn 'Arabi and Fakhr al-Din al-Razi)" - (Dissertation UIN Sunan Ampel, 2022).

<sup>10</sup> Jarot Wijanarko, *Good Mother and Father Parenting in the Digital Age*, 3.

<sup>11</sup> Wahyu Firdaus and Muhammad Sholeh Marsudi, "Counseling Adolescents who are Addicted to *Gadget* Through Cognitive Behaviour Therapy", *Studia: Journal of Student Research Results*, Vol. 6, No. 1 (May, 2021), 20.

<sup>12</sup> Oxford University, *Oxford Learner's Pocket Dictionary Fourth Edition* (New York: Oxford University Press, 2011), 180.

<sup>13</sup> <https://kbbi.kemdikbud.go.id/entri/gawai>; (accessed August 22, 2023).

<sup>14</sup> Aisyah Anggraeni and Hendrizal, "The Effect of *Gadget* Use on the Social Life of High School Students", *Journal of PPKN and Law*, Vol. 13, No. 1 (April, 2018), 66-67.

carried out by scientists and researchers in the field of technology is one of their efforts to maintain a balance between the needs and demands of the times. In the *gadget* market, the statement about the accelerated renewal of *gadget* function specs has been proven. It is reported that there are types and models of *gadgets* made to meet market demand every year. In the context of the economic constellation of society, especially in Indonesia, this is on the one hand an attraction for consumers with money. What about those who do not have enough income, of course, is a problem in itself. However, the data states that consumers in Indonesia do not care about their economic situation. For them, the most important thing is to be able to enjoy the latest gadgets, even if it means going into debt, so as not to miss the trend.<sup>15</sup>

Culturally and in terms of *life style*, the research report revealed above regarding *gadget* consumer behavior shows the negative impact of *gadgets*. Especially in relation to teenage children, due to their family's economic situation, while they are eager to own gadgets with the latest trend of sophistication and smartness. It is reported that many of the teenagers in Indonesia are more concerned with *style* or *trends* than the primary needs they must fulfill. Furthermore, the cultural behavior of teenagers in relation to gadgets plunges them into the negative impact of *gadgets*. Moreover, teenagers are already addicted to gadgets. In the information presented by the Ministry of Communication and Information (Kemenkominfo), teenagers are prone to *gadget* addiction. To a certain extent, many of them cannot live without *gadgets*. Psychologically, this has disturbed their psyche.<sup>16</sup>

The impact of *gadget* addiction on every teenage child certainly has its own causes, both from within and outside. One of the factors that cause addiction among teenagers is the lack of supervision or control from parents. These addictions tend to be underestimated, even though they have a huge impact on the growth and development of teenage children in the future. If a child is allowed to play and surf with their own *gadgets*, *they* will become more and more comfortable with their world. They feel that only *gadgets* can provide peace and comfort for themselves.<sup>17</sup>

Apart from the addiction that is the impact of *gadget* users, there are still several other impacts, some of which are:

1. Disturbing health

Gadgets can be detrimental to human health due to the harmful effects of radiation and technology, especially in children aged 12 and under. Excessive radiation effects can cause cancer.

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<sup>15</sup> Ibid. at 65-66.

<sup>16</sup> [https://www.kominfo.go.id/content/detail/10161/pengaruh-gadget-pada-anak/0/sorotan\\_media](https://www.kominfo.go.id/content/detail/10161/pengaruh-gadget-pada-anak/0/sorotan_media); (accessed August 20, 2023).

<sup>17</sup> Wahyu Firdaus and Muhammad Sholeh Marsudi, "Counseling Adolescents who are Addicted to *Gadget* Through Cognitive Behaviour Therapy", 21.

2. Disrupts child development

There are many advanced and smart features in *gadgets*, such as cameras that can be used to take great pictures and are equipped with other very interesting features; videos to record or document an event or moving object, games for entertainment, and many other advanced and smart features. These advanced and smart features can interfere with the learning process of children at school. For example, during learning hours, the teacher is explaining the lesson in front of the class, while a child is playing games using a *gadget* behind or using a *gadget* for something that is not good and irrelevant to the learning material that is being followed.

3. Influencing children's behavior

Technological advances have the potential to make children quickly satisfied with the knowledge they get, so they think that what they get from the internet or other technology is the most complete and final knowledge. In fact, there is a lot to be explored in the traditional learning process that can be more effective. The complacent behavior towards information that is easily accessed from the internet, has changed his learning behavior into internet dependency. Learning behavior and intellect are not of high quality at all. What should be realized is that the search for knowledge and information from the internet cannot replace the traditional learning process.<sup>18</sup>

4. Being a private person

A person who is addicted to *gadgets* will spend most of their time playing *gadgets*. The addiction caused by *gadgets* can interfere with a person's closeness to other people around him, the environment and his peers. As a result of these factors, the child becomes a closed person.

5. Sleep disturbance

Children who play *gadgets* without parental supervision can have their sleep disturbed. When the child is in their room, sometimes parents think the child is asleep. In fact, they are still playing and surfing with *their gadgets*. In the long run, this gadget-induced sleep disturbance will later lead to a decrease in interest in learning in a child.<sup>19</sup>

## Understanding Adolescent Children

The Law on Child Health Efforts Number 25 of 2014, states that adolescent

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<sup>18</sup> Aisyah Anggraeni and Hendrizal, "The Effect of *Gadget* Use on the Social Life of High School Students", 67-68.

<sup>19</sup> Adeng Hudaya, "The Effect of *Gadgets* on Discipline Attitude and Learning Interest of Students", *Research and Development Journal of Education*, Vol. 4, No. 2 (April, 2018), 91-92.

children are adolescents who act as adolescents aged 10-18 years.<sup>20</sup> Meanwhile, in KBBI adolescence has the meaning of starting to mature, coming of age to marry, young, and youth.<sup>21</sup> In English, teenagers are named in two words, namely *youth* and *teenager*. Both have different meanings. *Youth* in the Oxford dictionary means the time or state of being young,<sup>22</sup> while *teenager* means someone aged 13-19 years.<sup>23</sup>

In Islam, adolescence is called *akil baligh*, which in Arabic there are two memorizations namely *فتى* and *شاب*. Both memorizations have the same meaning, namely youth or youth. Allah SWT also mentioned in QS. Yusuf [12]: 19 and al-Kahf [18]: 10 and 13. In QS. Yusuf [12]: 19 the lafal *غلام* is used to indicate adolescence. Based on tafsir Tahrir wa tanwir the memorization is interpreted as a boy is said to be a teenager at the age of 10-20 years. While in al-Kahf [18]: 10 used the memorization of *فتية* which is interpreted that what is said to be a young man in this verse refers to QS. Yusuf [12]: 19, namely those aged 10-20 years. Then it is also explained that they are said to be mature when they are able to give justice based on an existing truth. For al- Kahf [18]: 13 is different from what is in verse 10. In this verse it is explained that adolescence is a period of concern, because at this time they return to reflect on themselves with matters relating to religion. They are no longer allowed to deny the religion they have believed all this time.<sup>24</sup>

Meanwhile, according to experts, adolescence is a phase of life that is a transition from childhood to adulthood. They have also agreed that the age of adolescence is 13- 21 years. As is the case with what the author wants to study, namely adolescence with an age of around 12-16 years. At this time they are really in a specific stage of growth and change both physically and non-physically. Characterized by puberty, both in boys and girls. Puberty that occurs in adolescence is one of the main forms of change in the complete phase of human growth. In adolescence, a person also begins to form a responsibility that becomes an additional burden.<sup>25</sup>

In addition to changes that are visible to the naked eye, during puberty experienced by adolescents there is also a change in brain maturation. Brain maturation is not only intellectually related, but also psychologically and socially related. One of them is about the ability to understand and organize themselves so

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<sup>20</sup> <https://peraturan.bpk.go.id/Home/Download/108349/Permenkes%20Nomor%2025%20Tahun%202014.pdf>; (accessed August 22, 2023).

<sup>21</sup> <https://kbbi.kemdikbud.go.id/entri/remaja>; (accessed August 22, 2023).

<sup>22</sup> Oxford University, *Oxford Learner's Pocket Dictionary* Fourth, 518.

<sup>23</sup> Ibid. 456

<sup>24</sup> Application of al-Bâhith al-Qur'aniya

<sup>25</sup> Riry Fatmawaty, "Understanding Adolescent Psychology", *Reformal Journal*, Vol. VI, No. 02, 55-56.



that they understand the surrounding conditions. More able to control the ego that exists in each of them. In this process, the role of parents is very important, because a child will form a true identity. Every stage of change that occurs in children is a big concern for every parent. And requires a very extraordinary understanding to be able to deal with them.<sup>26</sup>

We need to know that adolescence starts from the age of 12-21 years with three stages, namely: early adolescence (12-15), mid-adolescence (15-18), and late adolescence (18-21). Each period experienced during adolescence has different signs. The following are the functions of adolescence: adolescence as a transitional period, as the most important period, as a period of change, as a problematic age, as a period of searching for identity, as a period that causes fear, as an unrealistic period, and as a threshold to adulthood.<sup>27</sup>

### **Difficulty in Focusing the Mind among Teenagers as a Phenomenon**

It is common knowledge that adolescence is the golden age of self-discovery. In addition, adolescence is also a time of focused learning. They are required to study as stipulated by the government, Indonesians are required to study for nine years. Even in Islam it is not only nine years, but from the cradle to the end of life.<sup>28</sup>

This obligation is gradually being replaced by *gadgets*. There is no day without a *gadget*. Many of today's children and teenagers have their own *gadgets*. They use it at will without any obstacles. Even what is now rife in the lives of knowledge seekers are *online games* or social media that are active and *booming*. The existence of these games makes students forget everything. Not infrequently we also find them venting emotions because of defeat in the game to the real world. And no wonder sometimes they are willing to stay up late just for the sake of a game and *scroll* social media that they have. Even though if this is done every day without stopping it can damage and disturb health. Because in essence someone who lacks sleep can result in lack of focus. Of course this will have an impact on the student learning process. Lack of focus caused by lack of sleep can also cause someone to feel anxious easily. Which later can also disturb the psychic in oneself.<sup>29</sup>

Psychologically, *gadgets* can cause people to be depressed because they feel lonely. They are happier and more engrossed in the *gadgets* that accompany them

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<sup>26</sup> Fransisca Handy, Structured Counseling with *Motivational Interview* Method for the Prevention of Obesity in Adolescents with the Involvement of Active Role of Parents in Primary Health Facilities, (Jakarta: University of Indonesia, t.th.), 6-7.

<sup>27</sup> Riryn Fatmawaty, "Understanding Adolescent Psychology," 57-58.

<sup>28</sup> Zainab Canu and Ria Hayati, "An Overview of Learning Focus and Academic Potential of Elementary and Junior High School Students Due to *Online Game* Applications", *Al-Kaffah: Journal of Integrative-Interconnective Counseling*, Vol. 1, No. 2 (November, 2022), 40.

<sup>29</sup> Ibid. at 44-45.

wherever and whenever they are. According to experts, feeling lonely is one of the factors that cause a person to be unfocused. Their thoughts lead more to negativity with the things around them. Later it can cause individuals to easily get emotional and even angry without cause.<sup>30</sup>

There is still one habit that is very often done by every child and teenager when they are engrossed in playing *gadgets*, namely their attention is focused on one object in their grasp. Their ears are also not focused. It happens very often, even almost all people experience the same thing. Medically, it turns out that this has an impact on memory work will weaken more and more each day. The frequent occurrence of these events in our daily activities can affect brain growth and development. One of them is the capture of a sound through the sense of hearing.<sup>31</sup>

Allah SWT says in QS. al-Baqarah [2]: 171, which reads:  
وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ  
*"The example of those who disbelieve is that of a herdsman shouting at his sheep, who hear nothing but calling and shouting. (They are) deaf, dumb and blind so they do not understand."*<sup>32</sup>

The verse explains that there is a connection or relationship between the senses of hearing, sight and taste. These three senses have important functions in the continuity of daily life. In the verse also Allah Swt. gives a parable that if our sense of hearing that can still function properly. But we neglect its function, then we are among the losers.

### **The Qur'anic View of Surah al-Baqarah on Struggling to Focus the Mind**

In the language of the Qur'an, difficulty focusing is described as not functioning properly. The dissertation of Dr. Piet Hizbullah Khaidir, S.Ag., MA, discusses the knowledge system by quoting Fakhr al-Din al-Razi who explains the very central function of the ear in focusing on acquiring knowledge from understanding the Qur'an Surah al-Baqarah [2]: 171 primarily, as well as several related verses, such as Surah al-Baqarah [2]: 75; Surah al-A'raf [7]: 179; al-Qur'an Surah al-Hajj [22]: 46; and al-Qur'an Surah al-Nahl [16]: 78. In particular, Surah al-Baqarah: 171 explains that the malfunctioning of the sense of hearing is caused by denial of the truth (disbelief), the presence of external disturbances in adolescent children, and the loss

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<sup>30</sup> Mentari Kusuma Rini and Titih Huriyah, "Prevalence and Impact of *Gadget* Addiction in Adolescents: Literature Review", *Muhammadiyah Nursing Journal*, Vol. 5, No. 1 (2020), 191-192.

<sup>31</sup> *Ibid.*, 193.

<sup>32</sup> Qur'an Ministry of Religious Affairs Online, in <https://quran.kemenag.go.id/quran/perayat/surah/2?from=171&to=286>; (accessed on September 20, 2023).

of focus on hearing something that should be heard.<sup>33</sup>

What is the article, because the meaning of *sami'a* (which is the origin of the sense of hearing), according to al-Razi is (the process of) capturing sound (*idrak al-shawt*).<sup>34</sup> While the nature of sound and the procedure for the sound to reach the eardrum (al- simakh-internal *auditory meatus*), closely related to hearing (*al-sima'*) itself. Therefore it can be said that the ear has a strategic position in a person's memory and focus. Ears that do not function very well, become markers and signs of a person's loss of focus, especially if it happens to teenagers. Teenagers lose their focus because they are not focused on determining their future.<sup>35</sup>

In seeing whether someone can focus, Al-Razi adds that there are two discussions regarding hearing (*al-sima'*), namely: *First*, (the process of) hearing does not produce (anything) except when the one who voices (*al-qari'*) and the one whose voice is heard (*al-maqru'*) are united in the same desire. *Second*, what is heard (*al-masmu'*) is a sound that is deliberately voiced on the eardrum of the person who desires to listen; or is a sound that is only heard by the ears of the person who hears.<sup>36</sup>

Hearing in this case, according to al-Razi, is related to the condition and place of the subject who hears. *First*, in terms of condition, the subject who hears the sound may have poor hearing (*udhur* in the condition of his ears) and is not interested in hearing; while *second*, in the context of place, it could be that the subject who hears is present directly where the sound comes from; the subject who hears is close to the place where the sound comes from, but from behind the veil; The subject who hears is close to where the sound comes from, but the sound is carried by the wind, so it is not clear to him; the subject who hears is far from where the sound comes from, so the sound is not clear; and the subject who hears the sound is not present directly where the sound comes from, he only hears from the information of others who hear.<sup>37</sup>

From the classification of the Qur'anic verses on the concept of listening perception, it is globally divided into four types, namely: *first*, hearing with the assumption that the object heard is not important (al-Qur'an Surah al-Baqarah [2]: 75); *second*, hearing only for the purpose of hearing does not include reason or will to understand the object heard (al-Qur'an Surah al-Baqarah [2]: 171); *third*, hearing but not using the sense of hearing (negligent) and blind inner vision (al-Qur'an Surah

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<sup>33</sup> Piet Hizbullah Khaidir, "Knowledge System in the Qur'an (Phenomenological Study of Tafsir Ibn 'Arabi and Fakhr al-Din al-Razi)" (Dissertation at UIN Sunan Ampel 2022), 91-93

<sup>34</sup> Quoted from Piet Hizbullah Khaidir, "Systems of Knowledge", 91-93, as quoted from Al-Razi, *al-Mabahith al-Mashriqiyyah*, Juz 2, 283.

<sup>35</sup> Ibid. 91-93.

<sup>36</sup> Quoted from Piet Hizbullah Khaidir, "Systems of Knowledge", 91-93, as quoted from Al-Razi, *al-Mabahith al-Mashriqiyyah*, Juz 2, 284-286.

<sup>37</sup> Ibid.

al-A'raf [7]: 179 and al-Qur'an Surah al-Hajj [22]: 46); and *fourth*, hearing because of belief in the object heard (revelation), accompanied by careful listening using the sense of hearing as a form of gratitude and submission (al-Qur'an Surah al-Nahl [16]: 78 and al- Qur'an Surah Taha [20]: 113-114).

Finally, an understanding of al-Baqarah [2]: 171 illustrates that some people are unfocused because they do not listen well. Even if they hear, because of disbelief, they receive understanding. Meanwhile, people who have difficulty focusing, including teenagers who do not like to heed, hear but seem to write off advice. Hearing, one of the meanings of which is obeying, then not focusing is due to disbelief. Meanwhile, such focus can be avoided and the solution is with two things, namely: being able to learn to listen, learn and fill in knowledge constantly, and reduce external distractions such as gadgets.

## Conclusions

The lack of focus that occurs in humans is one of the negative impacts of gadgets that are spread in our environment. The impact starts from the portion of sleep that does not match the body's needs. Most of the time is spent playing with gadgets. Teenagers mostly experience this habit. The various forms and features provided by technological advances and developments are one of the triggers, and the increasingly sophisticated small objects make users feel comfortable and at home when using them in the Qur'an QS. Al-Baqarah [2]: 171 describes the loss of focus that exists in humans, starting from the malfunction of the sense of hearing. The solution is to learn to listen, learn and fill in knowledge constantly and reduce external distractions such as gadgets.

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