

THE VALUE OF TARBAWI IN SURAH AL-ASR AS SOLUTIONS FOR OVERCOMING GADGET ADDICTION FOR STUDENTS

Received: Mar 25th 2026

Revised: 23 Apr 2026

Accepted: 07 Jul 2026

Suwarno¹, Zaini Fasya², Ramsah Ali³suwarno@uinsatu.ac.id, zaini.fasya@uinsatu.ac.id, ramsah2584@gmail.com

Abstract: *Gadgets are technological devices designed to simplify human activities. Nearly 60% of Indonesia's population uses gadgets, with students being the largest group. Today's students spend more time playing with gadgets than studying. This study aims to explore the value of tarbawi (Islamic education) in Surah al-Asr as a solution for students in making the most of their time. The study's findings indicate that the value of tarbawi in Surah al-Asr is an education in discipline. Allah swears by time, emphasizing that woe to those who waste time on useless pursuits. Only those who believe and do good deeds, and advise one another on truth and patience, will be saved. Therefore, the solution to becoming a student who does not lose out is first, to use time for learning, to become a generation with intellectual intelligence. Second, to use gadgets for positive purposes, namely by advising one another on truth and patience on social media. Third, to consider how to become useful people in the future by utilizing school opportunities for positive things.*

Keyword: *Value of Tarbawi, Surah al-Asr, Gadget*

Abstrak : Gadget adalah perangkat teknologi yang dirancang untuk mempermudah aktivitas manusia. Hampir 60% penduduk Indonesia menggunakan gadget, dengan siswa menjadi kelompok terbesar. siswa di era sekarang lebih banyak menghabiskan waktu untuk bermain gadget daripada belajar. penelitian ini bertujuan untuk mengeksplorasi nilai tarbawi dalam surat al-Asr sebagai solusi bagi para siswa dalam memanfaatkan waktu sebaik-baiknya. Temuan penelitian ini adalah nilai tarbawi dalam surat al-Asr adalah pendidikan tentang kedisiplinan. Allah bersumpah demi waktu, dengan pernyataan tegas bahwa celakalah orang-orang yang menyia-nyiakan waktu untuk hal-hal yang kurang bermanfaat. Hanya mereka yang beriman dan beramal saleh, serta saling menasihati tentang kebenaran dan kesabaran, yang akan selamat. Maka solusi untuk menjadi siswa yang tidak merugi pertama harus memanfaatkan waktu untuk belajar, agar menjadi seorang generasi yang punya kecerdasan intelektual. Kedua menggunakan gadget untuk hal yang positif yakni saling menasehati dalam hal kebenaran dan kesabaran di media sosial. Ketiga memikirkan bagaimana menjadi orang yang berguna di masa depannya dengan memanfaatkan kesempatan masa sekolah dengan hal-hal yang positif.

Kata Kunci: Nilai Tarbawi, Surah al-Asr, Gadget

¹ Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung Indonesia

² Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung Indonesia

³ IAIN Takengon Indonesia

INTRODUCTION

The development of digital technology in today's modern era brings many conveniences, but it also creates new challenges that cannot be ignored for students. One of the most prominent issues is the increasing addiction to gadgets among students, which impacts their learning patterns, social interactions, and spiritual lives.¹ This phenomenon leads to students' poor time management skills, neglect of responsibilities,² and a decline in the quality of social and spiritual interactions.³

Furthermore, technology addiction in today's generation is not only caused by the proliferation of digital devices, but also by weak self-control and a lack of understanding of how to manage time effectively.⁴ Many students use gadgets without limits, resulting in time that should be used for studying, praying, or healthy interactions being spent on less beneficial activities.⁵

Surah Al-Asr provides fundamental guidance on the importance of time, discipline, and the quality of good deeds. Its verses emphasize that humans are at a loss unless they utilize their time with faith, good deeds, mutual guidance in the truth, and patience. These values are highly relevant as a foundation for education (tarbawi) to overcome gadget addiction in the digital age.

This article will explore the values of tarbawi (Islamic education) in Surah Al-'Asr. By understanding these values, students are guided to reorganize their life priorities, understand the importance of time management, and develop positive habits that can balance technological needs with academic and spiritual responsibilities. Thus, Surah Al-'Asr serves not only as a religious guideline but also as a practical solution for developing disciplined and wise character in facing the challenges of the digital era.

¹ Siti Maisaroh and Muhammad Takwin Machmud, 'Analysis of the Negative Impacts of Gadget Use on Early Adolescents', *International Journal of Educational Practice and Policy*, 3.1 (2025), 1–7 <<https://doi.org/10.61220/ijepp.v3i1.0256>>.

² Nur Khosiah, 'Degradation of Reading Interest Due to The Influence of Gadgets on Elementary School Students', *Madrosatuna: Journal of Islamic Elementary School*, 8.2 (2024), 43–50 <<https://doi.org/10.21070/madrosatuna.v8i2.1625>>.

³ Rivanus Dewanto, 'The Impact of Time Management on Students ' Academic Achievement The Impact of Time Management on Students ' Academic Achievement', *IOP Conf. Series: Journal of Physics*, 995.012042 (2018), 0–7.

⁴ Salwa Tadzkirotul Aula and others, 'Analisis Strategi Management Waktu Dalam Meningkatkan Produktivitas Belajar Untuk Menghindari Stress Akademik Pada Mahasiswa', *Observasi: Jurnal Publikasi Ilmu Psikologi*, 2.3 (2024), 91–113.

⁵ Fadilla Aprianti, 'The Impact of Gadgets on Student Learning Outcomes: A Case Study in Indonesia Junior High School Students', *International Journal of Education, Information Technology and Others (IJEIT)*, 5.December (2022), 121–30.

LITERATURE REVIEW

1. Tarbawi Value

Value is something abstract, something valuable, something of quality, or something that is considered important, to be used as a guide in life, used as a principle in life, or used as a goal in life to be achieved by humans.⁶ Values are measured based on morals, ethics, traditions and religion that apply in society.⁷ Values function as drivers of behavior and benchmarks for whether an action is good or bad.⁸ This value can make someone aware of the meaning of life and serve as a guide for making decisions in behavior and actions.

Tarbawi comes from the word tarbiyah (education/upbringing) which means everything related to Islamic education. In general,⁹ Tarbawi refers to a teaching or study approach (such as Tafsir Tarbawi and Hadith Tarbawi) which is focused on educational values, moral formation, and personality development based on the Al-Quran and Hadith.¹⁰ Education in Islam covers all necessary aspects of life by the servants of Allah, as Islam has become guidelines for all aspects of human life, good worldly and ukhrawi.¹¹

From the definition above, it can be understood that educational values are teachings, norms, moral messages, or noble principles embedded in the learning process to shape the character, attitudes, and behavior of students for the better, which includes cognitive, affective, and psychomotor aspects that aim to produce individuals who are knowledgeable, ethical, and religious.

⁶ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, Pusat Bahasa Departemen Pendidikan Nasional (Jakarta: Departemen Pendidikan Nasional, 2008).

⁷ Ani Raiden and Andrew King, 'Added Value and Numerical Measurement of Social Value : A Critical Enquiry', *Buildings and Cities*, 4.1 (2023), 767–82 <<https://doi.org/10.5334/bc.330>>.

⁸ Konstantina Giouvanopoulou and others, 'Exploring Values and Value Transformation : A Multi-Perspective Approach', *Scientific Research Publishing*, 11 (2023), 313–38 <<https://doi.org/10.4236/jss.2023.113023>>.

⁹ Atabik Ali dan Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab Indonesia* (Yogyakarta: Multi Karya Grafika, 2003).

¹⁰ Budi Sihabudin and Iskandar Mirza, 'Peran Nilai-Nilai Tafsir Tarbawi Dalam Pengembangan Karakter Peserta Didik', *Kasyafa: Jurnal Pendidikan Agama Islam* <https://kasyafa.hellowpustaka.id>, 2.1 (2025), 34–43.

¹¹ Hapni Madinah and Al Zahrah, 'Nilai-Nilai Tarbawi Dalam Al- Qur ' an Sebagai Fondasi Pendidikan Islam : Studi Atas QS . Al- an ' Am : 79', *Baitul Hikmah: Jurnal Ilmiah Keislaman*, 3.2 (2026), 121–38.

2. Surah Al-Asr

Surah Al-Asr is the 103rd chapter of the Quran. It is classified as a Meccan chapter and consists of three verses.¹² The word "Al-Asr" means "time" and is taken from the first verse of the chapter.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: By the time (1). Verily, man is truly at a loss, (2) except those who believe and do righteous deeds and the advice advises them to obey the truth and the advice advises them to be patient (3).¹³

The chapter informs us that all humans are in a state of loss, except those who consistently perform righteous deeds and advise one another to truth and patience.¹⁴ The revelation of Surah Al-'Asr is related to the habit of the Quraysh during the Jahiliyah period of sitting around the Kaaba from evening until sunset. They often criticized the time ('Asr) as unlucky and talked excessively about worldly affairs.¹⁵ This verse was revealed to emphasize that humans are at a loss if they do not use this time for faith and good deeds.

DISCUSSION

1. Tarbawi Values in Surah Al-Asr

Tarbawi values are the values of education, nurturing and character formation contained in the Al-Qur'an and Hadith,¹⁶ which aim to produce individuals with noble character, intelligence and balance spiritually, intellectually, physically and socially to become servants of Allah and caliphs who are beneficial to others, which includes the development of honesty, responsibility,

¹² Dila Bunaiyya Nur Azizah Siregar, Ira Suryani, Safrina Putri Pasaribu, 'Konsep Al-Ashr Dalam Pendidikan Islam', *El-Mujtama: Jurnal Pengabdian Masyarakat*, 4.2 (2024), 821–27 <<https://doi.org/10.47467/elmutjama.v4i2.905>>.

¹³ Depag RI, *Alquran Pdf Terjemahan, Al-Qur'an Terjemahan*, Semarang (PT Toha Putra, 2007).

¹⁴ Terpenting Dalam Hidup, 'Tafsir Al-Azhar Surah Al-Asr Ayat 1-3: Waktu Adalah Aset Terpenting Dalam Hidup', *IBN ABBAS: Jurnal Ilmu Alquran Dan Tafsir*, 7.2 (2024), 188–207.

¹⁵ Fatihatun Nadliroh, 'Reasserting The Role Of Asbāb Al-Nuzūl In Contextualizing Quranic Teachings: A Critical Hermeneutical Inquiry In The Modern Age', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 10.1 (2025), 169–81.

¹⁶ Hamidatul Ula and Suwarno Suwarno, 'Character Education Program Management to Improve Student's Religious Attitudes in Madrasah Aliyah', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 8.1 (2023), 90–107 <<https://doi.org/10.31538/ndh.v8i1.3032>>.

empathy, leadership and social awareness, in everyday life.¹⁷ As in Surah al-Asr, there is education to appreciate time so that it becomes the character of students so that they can use time to do good deeds. Linguistically, the word "time" has four main meanings: (1) a series of moments encompassing the past, present, and future; (2) a specific period used to accomplish something; (3) a specific opportunity, chance, or tempo; and (4) the moment or time at which an event occurs.¹⁸ Meanwhile, in the Quran, the word "al-waqt" is often used to refer to the deadline for an opportunity or chance to accomplish an event. Therefore, the Quran frequently uses this term in the context of a specific measurement of time.¹⁹

From an Islamic perspective, time is of paramount importance. Islamic teachings strongly encourage respecting time.²⁰ This is evident in the frequent use of time as an oath at the beginning of various surahs. For example, in Q.S. Al-Asr, Allah subhanahu wa ta'ala says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: "By time, indeed mankind is in loss, except for those who believe and do righteous deeds and advise one another to truth and patience."²¹

The meaning of Surah Al-Asr confirms that Allah swears by time, emphasizing that woe to those who waste time on less beneficial pursuits. Only those who believe and do righteous deeds, and advise one another on truth and patience, will be saved.²² Quraish Shihab explained that time is more valuable than

¹⁷ Suwarno and Yunus Mokoginta Harahap, 'Interaksi Edukatif Kisah Nabi Ādam 'Alaihi Al-Salām Dalam Al-Qur'Ān', *Formosa Journal of Multidisciplinary Research*, 1.3 (2022), 785–802 <<https://doi.org/10.55927/fjmr.v1i3.643>>.

¹⁸ Achmad Warson Munawwir, 'Kamus Al-Munawwir: Indonesia-Arab Terlengkap' (Surabaya: Pustaka Progresif, 2007), p. 1138.

¹⁹ M Fayyadh Ath Thoriq, Ibnu Deprisya, and Muhammad Hafiz Maftuh, 'Relevansi Surat Al- ' Ashr Dalam Mengatasi Kecanduan Media Sosial : Analisis Tafsir Tentang Waktu Di Era Digital', *Al-Maktabah: Jurnal Studi Al-Qur'an, Hadis Dan Tafsir*, 01.02 (2025), 1–18.

²⁰ Dinasril Amir, 'On Time and Discipline in Islam (Analysis towards Purpose of Islamic Education)', *At-Ta'lim: Jurnal Pendidikan Islam*, 21.3 (2016), 220–26.

²¹ Depag RI.

²² Muhammad Hasbi Nurchoironi and Ahmad Nurrohim, 'Memahami Implementasi Manfaat Waktu Pada Aktivitas Sehari-Hari Dalam Surat Al- ' Ashr Menurut Tafsir Al -Mishbah', *Jurnal Pendidikan Dan Kebudayaan (JURDIKBUD)*, 5.2 (2025), 1–11.

any wealth or possessions, because lost wealth can be regained, while lost time can never be regained. The day that has passed is different from the day that will come, the afternoon we spend today is different from the afternoon of tomorrow, and those who neglect their time will suffer great losses.²³

Islam views the importance of time for several reasons. Firstly, Islamic teachings pay great attention to it regarding time, as mandated in the Qur'an and the Sunnah. Second, the history of the first generation of Muslims reveals that they paid much more attention to time than subsequent generations, enabling them to produce a wealth of beneficial knowledge and a firmly rooted civilization with a towering banner. Third, the real situation among Muslims today is actually the opposite of that of the first generation, with a tendency to waste time. This results in us being unable to contribute much to the welfare of this world as we should, nor to the afterlife as we should. Instead, we poison both our lives in this world and the afterlife, depriving ourselves of the goodness of both.²⁴

2. Gadget Addiction Problem

In Indonesia, the number of active internet users has reached 132 million people, or approximately 52% of the total population. Of this number, approximately 129 million people have active social media accounts, with an average usage of more than 5 hours per day.²⁵ Social media is very beneficial for learning, especially during the pandemic. However, not all students are able to understand and manage the time they spend on social media. Excessive social media use can have a negative impact on psychological and mental health.²⁶ Furthermore, eyes become tired from staring at screens for too long, which also leads to mental fatigue, making it difficult to control emotions. This condition can encourage users to engage in unhelpful behavior, such as judging each other in the comments section.²⁷

²³ M. Quraish Shihab, *Tafsir Al Misbah* (lentera Hati, 2003).

²⁴ Alsri Nurcahya, Ohib Muhibburrohman, and Machdum Bachtiar, 'Manajemen Waktu Berbasis Ajaran Dan Nilai-Nilai Islam Dalam Program Kerja ROHIS Di SMAN 1 Leuwidamar', *AL-AFKAR: Journal for Islamic Studies*, 7.3 (2024), 1165–77 <<https://doi.org/10.31943/afkarjournal.v7i3.1052.Optimization>>.

²⁵ Sofyan Mufti Prasetyo and others, 'Analisis Pertumbuhan Pengguna Internet Di Indonesia', *Jurnal Buletin Ilmiah Ilmu Komputer Dan Multimedia*, 2.1 (2024), 65–71 <<https://jurnalmahasiswa.com/index.php/biikma>>.

²⁶ Abdul Kholiq and Nur Chotimah, 'Analisis Dampak Penggunaan Internet Terhadap Perilaku Peserta Didik Kelas VIII Di MTs Muhammadiyah Wuring', *Jurnal Nasional Holistic Science*, 2.1 (2022), 5–8 <<https://doi.org/10.30596/jcositte.v1i1.xxxx>>.

²⁷ M. A. Ash-Shidiq and A. R. Pratama, 'Ujaran Kebencian Di Kalangan Pengguna Media Sosial Di Indonesia : Agama Dan Pandangan Politik', *Universitas Islam Indonesia*, 2.1 (2021), 1–11.

This kind of behavior contradicts the message of Surah Al-'Asr, verses 2-3, which states that humans are at a loss if they do not use their time to do good. Based on the explanation in Surah Al-'Asr, verses 2 and 3, a good Muslim is an individual who is able to make the most of his time in this world so as not to regret it later.²⁸ The time bestowed by Allah subhanahu wa ta'ala is very precious and will one day be held accountable for it. Disciplined and responsible people are those who can manage their time wisely so that it is not wasted.²⁹ Time is like a sword, whoever plays with time will be cut down by time. Because losing time is the same as losing an opportunity, losing an opportunity is the same as losing savings or deposits.³⁰

The impact of gadget addiction on children will disrupt their social interactions, making them more individualistic (preferring to be alone in their rooms with their gadgets) and less sensitive to their surroundings.³¹ Generation Z, who are addicted to technology, spends a lot of time in front of screens, such as smartphones, computers, or tablets.³² This makes Generation Z less likely to interact directly with others, which can lead to reduced social skills. Excessive online interaction can also make Generation Z feel anxious and insecure when interacting face to face.³³ This can cause them to avoid social interactions. Therefore, Muslims need to use their time as best as possible, as stated in the letter Al-Asr, so that we are not classified as those who are at a loss.

²⁸ Amir.

²⁹ Mufti Hammadullah Khan, 'Islamic Principal for Time Management and Productivity', *Tanazur Research Journal*, 05.03 (2024), 1–19.

³⁰ Iqbal Jayadi, Prodi Manajemen, and Pendidikan Islam, 'Pemanfaatan Waktu Luang Asrama Putra Untuk Mengaji Di Pondok Pesantren Darul Kamal', *At-Tadbir: Jurnal Manajemen Pendidikan Islam*, 2.2 (2022), 1–9.

³¹ Putri Indah Sari, 'The Relationship of Gadget Use to Social Behavior of Children', *Jurnal Tunas Siliwangi*, 10.October (2024), 119–25.

³² Alexandra Raluca Albescu, 'Generation Z and the Age of Technology Addiction', *Romanian Cyber Security Journal*, 4.1 (2022), 13–20.

³³ Susan Nurlaelasari and others, 'The Impact of Gadget Addiction on Mental Health Alpha Generation', *IJRAEL: International Journal of Religion Education and Law*, 4.1 (2025), 59–67.

3. Solutions to Overcoming Technology Addiction Through Surah Al-Asr

Time is one of the most important blessings bestowed by Allah subhanahu wa ta'ala. Managing time means organizing yourself and is a sign of success.³⁴ Here are some steps you can take to avoid social media addiction:

a. Intellectual Youth

As stated in Surah At-Tin, verse 4 of the Quran, humans are creatures created by Allah perfectly, both physically and with potential. This indirectly calls for the younger generation to maximize their potential. This indirectly calls for the younger generation to maximize their potential. Youth are the future generation and must prepare themselves intellectually, emotionally, and spiritually.³⁵ Islam strongly encourages every Muslim to acquire as much knowledge as possible, as it is through knowledge that one achieves success, as narrated by the Prophet Muhammad (peace be upon him).

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ

Meaning: "Whoever wants the world, let him master knowledge. Whoever wants the afterlife let him master knowledge, and whoever wants both (this world and the hereafter) let him master knowledge."³⁶

In another hadith narrated by Imam Muslim, the Prophet said:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: "Whoever follows a path to seek knowledge, Allah will make easy for him the path to Paradise."³⁷

From this hadith, the young generation as the successors of the nation must continue to improve their knowledge and skills. A long youth should be filled with beneficial activities such as reading books, journals, and articles, attending educational seminars, attending religious studies, and attending various religious lectures that are beneficial for religious understanding. This is to

³⁴ Qazi Muhammad Imdad, 'Islamic Teachings on the Importance of Time and an Analytical Study of Time Wastage in the Contemporary Era', *Advance Social Science Archive Journal*, 04.02 (2025), 2411–22.

³⁵ Universitas Negeri Padang, 'THE ROLE OF THE YOUNG GENERATION IN THE FIELD OF EDUCATION FOR VILLAGE DEVELOPMENT', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme INTRODUCTION*, 5.1 (2023), 815–31 <<https://doi.org/10.37680/scaffolding.v5i1.2453>>.

³⁶ Imam Bin Muhammad Bin Hanbal Ahmad, *Musnad Ahmad* (Beirut - Lebanon: Muassisah Ar-Risalah, 1995).

³⁷ Abu al-Husain Muslim Ibn al-Hajjaj al-Qusayriy al-Naysaburiy, *Sahih Muslim...*, 701.

prevent time from being wasted on useless activities that ultimately harm oneself, as mentioned in the third verse of Surah Al-Asr.

b. Pious Social Youth

A person's piety is not only measured by their diligence in worship, but how they conduct their worship has an impact on their lives. Islamic teachings not only teach the procedures for worship, but also teach how to conduct social interactions, namely maintaining good relationships with others.³⁸ These interactions foster social piety. Social piety is the manifestation of religious obedience reflected in caring, empathetic, and beneficial behavior toward fellow human beings and the surrounding environment. It represents a balance between ritual piety (personal worship) implemented in concrete actions such as helping one another, solidarity, honesty, and maintaining social harmony.³⁹ As stated in verse 3 of Surah Al-Asr, which means except for those who believe and do righteous deeds and advise each other to truth and patience.⁴⁰

Performing good deeds and advising on truth and patience are the responsibility of every Muslim to avoid being considered a loser. With technological advances and the rapid development of social media, it should be used to spread advice on truth and patience, rather than to criticize and insult others.⁴¹ Digital media currently plays a crucial role in disseminating information widely in a very short time. Therefore, as the next generation, we must contribute to spreading truth and advice on patience through social media, to counter those who are always provocative, incite conflict, and even insult others on social media.⁴² So, even though we spend a lot of time on social media, it's not wasted because we are conveying advice on truth and patience.⁴³

³⁸ Jurnal Manajemen and others, 'INTEGRASI FIKIH IBADAH DAN MUAMALAH DALAM MENJAWAB ISU-ISU SOSIAL EKONOMI', *Jurnal Manajemen Pendidikan Al Multazam*, 6.3 (2024), 379–86.

³⁹ M. Tohir Fadillah Sabri, Desfa Yusmaliana, Rajab Vebrian, Wantini, 'Social Piety Index: A Measurement Strategy for The Manifestation of Individual Piety in Community Life to Support Regional Development', *ISTAWA: Jurnal Pendidikan Islam (IJPI)*, 9.1 (2024), 69–88.

⁴⁰ Depag RI.

⁴¹ Suwarno, 'The Role of Kyai Pesantren in Instilling Humanitarian Values Through Social Media to Prevent Religiously Motivated Violence Instilling the Value of Honesty at the Darul Ilmi Islamic Boarding School In', *Proceeding International Conference on Pesantren and Islamic Studies*, 01.01 (2025), 224–31.

⁴² Nurul Adha Sitompul and others, 'The Role of Da'i and Influencers in Presenting Islamic Preaching Content on Social Media Case Study: The Success of Islamic Preaching in the Younger Generation', *International Journal of Education, Social Studies, And Management (IJESSM)*, 5.2 (2025), 628–36.

⁴³ Fitri Wahyuningsih, Saddam Hakki, and Riri Susanti, 'Preaching Through Social Media in Islamic Religious Education : Analysis of Effectiveness and Challenges in Increasing Religious Awareness', *Journal of Higher Education and Academic Advancement*, 2.9 (2025), 400–410.

c. Creative Youth

While still young, a student should think about how to improve their future, not just being busy living extravagantly or wasting too much time on useless activities. Students should use their young age as much as possible to generate ideas, produce positive and useful work and behavior, so that their future is bright.⁴⁴ This is in accordance with the hadith of the Prophet Muhammad:

إِغْلَبْ خُمْسًا قَبْلَ خَمْسٍ : سَبَابَكَ قَبْلَ هَرَمِكَ وَ صِحَّتَكَ قَبْلَ سَقَمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ وَ فَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتَكَ قَبْلَ مَوْتِكَ

Meaning: "Take advantage of five things before five things: (1) Your youth before your old age comes, (2) Your healthy time before your sick time comes, (3) Your rich time before your poverty comes, (4) Your free time before your busy time comes, (5) Your life before your death."⁴⁵

From the hadith above, it should be a lesson for the younger generation, that when young, we should use our time for positive things. There are at least three times that students need to maximize, the first is youth before old age comes, second is free time before time is tight, third is healthy time before time is sick. In the context of Solutions to Overcome Technology Addiction Through Surah Al-Asr, to take advantage of youth, health, and opportunities is to utilize technology as a tool to advise each other in truth and patience. One example is using social media to convey religious messages or preaching.⁴⁶ Apart from that, social media can also be used as an online business medium, so that you can increase your income by utilizing technology positively.⁴⁷ Business is a form of mu'amalah. There are certainly many opportunities now for creative young people to start or run businesses using social media.⁴⁸

Using time for beneficial activities will gradually eliminate bad social media habits, enabling students to become creative and empowered in their

⁴⁴ Andi Asrijal and Ajeng R Indrawati, 'Creative Youth Against Unemployment : Strengthening Community-Based Social and Entrepreneurial Skills in Bone Regency , South Sulawesi', *Socious Journal*, 2.6 (2025), 1–12.

⁴⁵ Ahmad.

⁴⁶ Fathurrahman 'Arif Rumata, Muh. Iqbal, and Asman Asman, 'Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda', *Jurnal Ilmu Dakwah*, 41.2 (2021), 172–83 <<https://doi.org/10.21580/jid.v41.2.9421>>.

⁴⁷ Tira Nur Fitria, 'Bisnis Jual Beli Online (Online Shop) Dalam Hukum Islam Dan Hukum Negara', *Jurnal Ilmiah Ekonomi Islam*, 3.01 (2017), 52 <<https://doi.org/10.29040/jiei.v3i01.99>>.

⁴⁸ Salwa Fadhilah, 'Implementasi Digital Marketing Melalui Social Media Sebagai Strategi Pemasaran Dalam Meningkatkan Volume Penjualan Pada Pelaku Usaha Pemula', *Jurnal Ilmiah Manajemen, Ekonomi, & Akuntansi (MEA)*, 8.1 (2024), 2105–24 <<https://doi.org/10.31955/mea.v8i1.3947>>.

futures, becoming a generation that can build the nation.⁴⁹ With business opportunities in social media, it's not impossible that the larger the business, the greater the opportunity to create as many jobs as possible.⁵⁰ Here are some steps you can take to overcome social media addiction.

CLOSING

Based on the results of the discussion above, the author can conclude that firstly, the value of tarbawi in the letter al-Asr emphasizes discipline, namely by respecting time as emphasized in Allah's oath at the beginning of the letter al-Asr, which shows the importance of time in Islamic teachings. Second, the link between Surah Al-Asr and technology addiction shows that many young people, especially school-age children, are heavy users of technology. On average, they use technology for more than five hours a day, resulting in wasted time and disrupted social interactions, individualistic behavior, and a lack of environmental awareness. Third, the solution to overcome technology addiction through Surah Al-Asr is to manage time as well as possible for students through the use of technology that supports their intellectual development, making technology a field for good deeds, and utilizing technology in the digital business sector. This paper still has many shortcomings, so similar studies are needed to make it more meaningful and contribute to education, particularly Islamic education.

⁴⁹ Zulfa Ajda Khoiriyah and Deni Zein Tarsidi, 'Social Media Detox : An Effort to Fight Social Media Addiction and The Fear of Missing Out (FOMO)', *Proceeding The 2nd ICHELSS*, 2022, 711–20.

⁵⁰ Aldina Shiratina, 'The Role of the Use of Social Media Marketing in Achieve Business Sustainability', *Akutansi Humaniora: Jurnal Pengabdian Kepada Masyarakat*, 2024, 49–58.

BIBLIOGRAPHY

- Abu al-Husain Muslim Ibn al-Hajjaj al-Qusayriy al-Naysaburiy, *Sahih Muslim...*, 701.
- Ahmad, Imam Bin Muhammad Bin Hanbal, *Musnad Ahmad* (Beirut - Lebanon: Muassisah Ar-Risalah, 1995)
- Albescu, Alexandra Raluca, 'Generation Z and the Age of Technology Addiction', *Romanian Cyber Security Journal*, 4.1 (2022), 13–20
- Amir, Dinasril, 'On Time and Discipline in Islam (Analysis towards Purpose of Islamic Education)', *At-Ta'lim: Jurnal Pendidikan Islam*, 21.3 (2016), 220–26
- Ash-Shidiq, M. A., and A. R. Pratama, 'Ujaran Kebencian Di Kalangan Pengguna Media Sosial Di Indonesia : Agama Dan Pandangan Politik', *Universitas Islam Indonesia*, 2.1 (2021), 1–11
- Asrijal, Andi, and Ajeng R Indrawati, 'Creative Youth Against Unemployment : Strengthening Community-Based Social and Entrepreneurial Skills in Bone Regency , South Sulawesi', *Socious Journal*, 2.6 (2025), 1–12
- Aula, Salwa Tadzkirotul, Rachil Najma Shifa, Dewi Khurun Aini, Alamat Jl, Walisongo No, Kec Ngaliyan, and others, 'Analisis Strategi Management Waktu Dalam Meningkatkan Produktivitas Belajar Untuk Menghindari Stress Akademik Pada Mahasiswa', *Observasi: Jurnal Publikasi Ilmu Psikologi*, 2.3 (2024), 91–113
- Depag RI, *Alquran Pdf Terjemahan, Al-Qur'an Terjemahan*, Semarang (PT Toha Putra, 2007)
- Dewanto, Rivanus, 'The Impact of Time Management on Students ' Academic Achievement The Impact of Time Management on Students ' Academic Achievement', *IOP Conf. Series: Journal of Physics*, 995.012042 (2018), 0–7
- Fadhilah, Salwa, 'Implementasi Digital Marketing Melalui Social Media Sebagai Strategi Pemasaran Dalam Meningkatkan Volume Penjualan Pada Pelaku Usaha Pemula', *Jurnal Ilmiah Manajemen, Ekonomi, & Akuntansi (MEA)*, 8.1 (2024), 2105–24
<<https://doi.org/10.31955/mea.v8i1.3947>>
- Fadilla Aprianti, 'The Impact of Gadgets on Student Learning Outcomes: A Case Study in Indonesia Junior High School Students', *International Journal of Education, Information Technology and Others (IJEIT)*, 5.December (2022), 121–30
- Fadillah Sabri, Desfa Yusmaliana, Rajab Vebrian, Wantini, M. Tohir, 'Social Piety Index: A Measurement Strategy for The Manifestation of Individual Piety in Community Life to Support Regional Development', *ISTAWA: Jurnal Pendidikan Islam (IJPI)*,

9.1 (2024), 69–88

- Fatihahatun Nadliroh, 'Reasserting The Role Of Asbāb Al-Nuzūl In Contextualizing Quranic Teachings: A Critical Hermeneutical Inquiry In The Modern Age', *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 10.1 (2025), 169–81
- Fitria, Tira Nur, 'Bisnis Jual Beli Online (Online Shop) Dalam Hukum Islam Dan Hukum Negara', *Jurnal Ilmiah Ekonomi Islam*, 3.01 (2017), 52 <<https://doi.org/10.29040/jiei.v3i01.99>>
- Giouvanopoulou, Konstantina, Xenia Ziouvelou, Georgios Petasis, and Vangelis Karkaletsis, 'Exploring Values and Value Transformation : A Multi-Perspective Approach', *Scientific Research Publishing*, 11 (2023), 313–38 <<https://doi.org/10.4236/jss.2023.113023>>
- Hidup, Terpenting Dalam, 'Tafsir Al-Azhar Surah Al-Asr Ayat 1-3: Waktu Adalah Aset Terpenting Dalam Hidup', *IBN ABBAS : Jurnal Ilmu Alquran Dan Tafsir*, 7.2 (2024), 188–207
- Imdad, Qazi Muhammad, 'Islamic Teachings on the Importance of Time and an Analytical Study of Time Wastage in the Contemporary Era', *Advance Social Science Archive Journal*, 04.02 (2025), 2411–22
- Jayadi, Iqbal, Prodi Manajemen, and Pendidikan Islam, 'Pemanfaatan Waktu Luang Asrama Putra Untuk Mengaji Di Pondok Pesantren Darul Kamal', *At-Tadbir: Jurnal Manajemen Pendidikan Islam*, 2.2 (2022), 1–9
- Khan, Mufti Hammadullah, 'Islamic Principal for Time Management and Productivity', *Tanazur Research Journal*, 05.03 (2024), 1–19
- Khoiriyah, Zulfa Ajda, and Deni Zein Tarsidi, 'Social Media Detox : An Effort to Fight Social Media Addiction and The Fear of Missing Out (FOMO)', *Proceeding The 2nd ICHELSS*, 2022, 711–20
- Kholiq, Abdul, and Nur Chotimah, 'Analisis Dampak Penggunaan Internet Terhadap Perilaku Peserta Didik Kelas VIII Di MTs Muhammadiyah Wuring', *Jurnal Nasional Holistic Science*, 2.1 (2022), 5–8 <<https://doi.org/10.30596/jcositte.v1i1.xxxx>>
- M. Quraish Shihab, *Tafsir Al Misbah* (lentera Hati, 2003)
- Madinah, Hapni, and Al Zahrah, 'Nilai-Nilai Tarbawi Dalam Al- Qur ' an Sebagai Fondasi Pendidikan Islam : Studi Atas QS . Al- an ' Am : 79', *Baitul Hikmah: Jurnal Ilmiah Keislaman*, 3.2 (2026), 121–38
- Maisaroh, Siti, and Muhammad Takwin Machmud, 'Analysis of the Negative Impacts of Gadget Use on Early Adolescents', *International Journal of Educational Practice and*

- Policy*, 3.1 (2025), 1–7 <<https://doi.org/10.61220/ijepp.v3i1.0256>>
- Manajemen, Jurnal, Pendidikan Al, Pendidikan Agama Islam, Universitas Islam Lampung, Fikih Muamalah, and Ekonomi Syariah, 'Integrasi Fikih Ibadah Dan Muamalah Dalam Menjawab Isu-Isu Sosial Ekonomi', *Jurnal Manajemen Pendidikan Al Multazam*, 6.3 (2024), 379–86
- Muhdlor, Atabik Ali dan Ahmad Zuhdi, *Kamus Kontemporer Arab Indonesia* (Yogyakarta: Multi Karya Grafika, 2003)
- Munawwir, Achmad Warson, 'Kamus Al-Munawwir: Indonesia-Arab Terlengkap' (Surabaya: Pustaka Progresif, 2007), p. 1138
- Nasional, Pusat Bahasa Departemen Pendidikan, *Kamus Bahasa Indonesia, Pusat Bahasa Departemen Pendidikan Nasional* (Jakarta: Departemen Pendidikan Nasional, 2008)
- Nur Azizah Siregar, Ira Suryani, Safrina Putri Pasaribu, Dila Bunaiyya, 'Konsep Al-Ashr Dalam Pendidikan Islam', *El-Mujtama : Jurnal Pengabdian Masyarakat*, 4.2 (2024), 821–27 <<https://doi.org/10.47467/elmujtama.v4i2.905>>
- Nur Khosiah, 'Degradation of Reading Interest Due to The Influence of Gadgets on Elementary School Students', *Madrosatuna: Journal of Islamic Elementary School*, 8.2 (2024), 43–50 <<https://doi.org/10.21070/madrosatuna.v8i2.1625>>
- Nurcahya, Alsri, Ohib Muhibburrohmah, and Machdum Bachtiar, 'Manajemen Waktu Berbasis Ajaran Dan Nilai-Nilai Islam Dalam Program Kerja ROHIS Di SMAN 1 Leuwidamar', *AL-AFKAR: Journal for Islamic Studies*, 7.3 (2024), 1165–77 <<https://doi.org/10.31943/afkarjournal.v7i3.1052.Optimization>>
- Nurchoironi, Muhammad Hasbi, and Ahmad Nurrohmah, 'Memahami Implementasi Manfaat Waktu Pada Aktivitas Sehari-Hari Dalam Surat Al- ' Ashr Menurut Tafsir Al -Mishbah', *Jurnal Pendidikan Dan Kebudayaan (JURDIKBUD)*, 5.2 (2025), 1–11
- Nurlaelasari, Susan, Yulia Amanda, Tasya Avionita, Kokom Komalasari, and Dede Iswandi, 'The Impact of Gadget Addiction on Mental Health Alpha Generation', *IJRAEL: International Journal of Religion Education and Law*, 4.1 (2025), 59–67
- Padang, Universitas Negeri, 'The Role Of The Young Generation In The Field Of Education For Village Development', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme INTRODUCTION*, 5.1 (2023), 815–31 <<https://doi.org/10.37680/scaffolding.v5i1.2453>>
- Prasetyo, Sofyan Mufti, Rehan Gustiawan, Faarhat, and Fabian Rizzel Albani, 'Analisis Pertumbuhan Pengguna Internet Di Indonesia', *Jurnal Buletin Ilmiah Ilmu Komputer Dan Multimedia*, 2.1 (2024), 65–71

- <<https://jurnalmahasiswa.com/index.php/biikma>>
- Raiden, Ani, and Andrew King, 'Added Value and Numerical Measurement of Social Value: A Critical Enquiry', *Buildings and Cities*, 4.1 (2023), 767–82 <<https://doi.org/10.5334/bc.330>>
- Rumata, Fathurrahman 'Arif, Muh. Iqbal, and Asman Asman, 'Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda', *Jurnal Ilmu Dakwah*, 41.2 (2021), 172–83 <<https://doi.org/10.21580/jid.v41.2.9421>>
- Sari, Putri Indah, 'The Relationship of Gadget Use to Social Behavior of Children', *Jurnal Tunas Siliwangi*, 10.October (2024), 119–25
- Shiratina, Aldina, 'The Role of the Use of Social Media Marketing in Achieve Business Sustainability', *Akutansi Humaniora: Jurnal Pengabdian Kepada Masyarakat*, 2024, 49–58
- Sihabudin, Budi, and Iskandar Mirza, 'Peran Nilai-Nilai Tafsir Tarbawi Dalam Pengembangan Karakter Peserta Didik', *Kasyafa: Jurnal Pendidikan Agama Islam* [Htps://Kasyafa.Hellowpustaka.Id](https://Kasyafa.Hellowpustaka.Id), 2.1 (2025), 34–43
- Sitompul, Nurul Adha, Putri Hasibuan, Dini Septia, and Rizky Agus Salim, 'The Role of Da'i and Influencers in Presenting Islamic Preaching Content on Social Media Case Study: The Success of Islamic Preaching in the Younger Generation', *International Journal of Education, Social Studies, And Management (IJESSM)*, 5.2 (2025), 628–36
- Suwarno, 'The Role of Kyai Pesantren in Instilling Humanitarian Values Through Social Media to Prevent Religiously Motivated Violence Instilling the Value of Honesty at the Darul Ilmi Islamic Boarding School In', *Proceeding International Conference on Pesantren and Islamic Studies*, 01.01 (2025), 224–31
- Suwarno, and Yunus Mokoginta Harahap, 'Interaksi Edukatif Kisah Nabi Ādam 'Alaihi Al-Salām Dalam Al-Qur'Ān', *Formosa Journal of Multidisciplinary Research*, 1.3 (2022), 785–802 <<https://doi.org/10.55927/fjmr.v1i3.643>>
- Thoriq, M Fayyadh Ath, Ibnu Deprisya, and Muhammad Hafiz Maftuh, 'Relevansi Surat Al- ' Ashr Dalam Mengatasi Kecanduan Media Sosial: Analisis Tafsir Tentang Waktu Di Era Digital', *Al-Maktabah: Jurnal Studi Al-Qur'an, Hadis Dan Tafsir*, 01.02 (2025), 1–18
- Ula, Hamidatul, and Suwarno Suwarno, 'Character Education Program Management to Improve Student's Religious Attitudes in Madrasah Aliyah', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 8.1 (2023), 90–107

<<https://doi.org/10.31538/ndh.v8i1.3032>>

Wahyuningsih, Fitri, Saddam Hakki, and Riri Susanti, 'Preaching Through Social Media in Islamic Religious Education: Analysis of Effectiveness and Challenges in Increasing Religious Awareness', *Journal of Higher Education and Academic Advancement*, 2.9 (2025), 400–410