

The Concept of Ghaflah in Islamic Education and Its Relevance to the “Brainrot” Phenomenon Among Generation Z

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Abstract:

This study aims to analyze the concept of al-ghaflah from the perspective of Islamic education and its relevance to the phenomenon of brainrot among Generation Z in the digital era. Using a library research method with a qualitative-descriptive approach, the study examines various scholarly sources, including journal articles, books, Qur'anic exegeses (tafsir), hadiths, and other relevant academic literature. The data were analyzed using thematic analysis to identify the conceptual relationship between al-ghaflah and brainrot. The findings indicate that al-ghaflah refers to a state of negligence that leads to a decline in spiritual, intellectual, and moral awareness, while brainrot describes a reduction in attention span, deep-thinking ability, and reflective consciousness resulting from excessive consumption of digital content. Both concepts share similar characteristics, including the loss of reflective awareness, the dominance of instant entertainment, weakened self-control, and the emergence of an attention crisis reinforced by the phenomena of doomscrolling and endless scrolling. The impacts are not limited to cognitive aspects but also affect the quality of worship, critical thinking skills, time discipline, and social responsibility. Therefore, Islamic education plays a strategic role in addressing this phenomenon through the cultivation of awareness, dhikr (remembrance of God), tafakkur (contemplation), muhasabah (self-reflection), Islamic digital literacy, self-regulation, time management, and the strengthening of character and digital ethics.

Keywords: *al-ghaflah, brainrot, Islamic education, Generation Z, digital era.*

Abstrak:

Penelitian ini bertujuan menganalisis konsep al-ghaflah dalam perspektif pendidikan Islam serta relevansinya terhadap fenomena brainrot pada Generasi Z di era digital. Penelitian menggunakan metode studi pustaka (library research) dengan pendekatan kualitatif-deskriptif melalui penelaahan berbagai sumber ilmiah berupa artikel jurnal, buku, tafsir

Al-Qur'an, hadis, dan literatur akademik yang relevan. Data dianalisis menggunakan teknik analisis tematik untuk mengidentifikasi hubungan konseptual antara al-ghafllah dan brainrot. Hasil penelitian menunjukkan bahwa al-ghafllah merupakan kondisi kelalaian yang menyebabkan menurunnya kesadaran spiritual, intelektual, dan moral, sedangkan brainrot menggambarkan penurunan fokus, kemampuan berpikir mendalam, dan kesadaran reflektif akibat konsumsi konten digital yang berlebihan. Kedua konsep tersebut memiliki kesamaan karakteristik berupa hilangnya kesadaran reflektif, dominasi hiburan instan, melemahnya pengendalian diri, dan terjadinya krisis perhatian (attention crisis) yang diperkuat oleh fenomena doomscrolling dan endless scrolling. Dampak yang ditimbulkan tidak hanya bersifat kognitif, tetapi juga memengaruhi kualitas ibadah, kemampuan berpikir kritis, disiplin waktu, serta tanggung jawab sosial. Oleh karena itu, pendidikan Islam memiliki peran strategis dalam mengatasi fenomena tersebut melalui penguatan kesadaran, dzikir, tafakkur, muhasabah, literasi digital Islami, pengendalian diri, manajemen waktu, serta penguatan karakter dan adab digital.

Kata Kunci: *Ghafllah, brainrot, pendidikan Islam, Generasi Z, era digital.*

Introduction

The development of digital technology in modern life has brought about fundamental changes in the way people interact, learn, work, and manage their attention. The internet and social media are no longer merely communication tools; they have become the primary space for many people especially Generation Z to build their identities and carry out their daily activities.¹ As a group born and raised in a digital ecosystem, Generation Z is the generation most intensely engaged with algorithm-based platforms such as TikTok, Instagram, and YouTube. These platforms not only provide entertainment but also systematically shape patterns of information consumption that are fast-paced, brief, and continuous through *recommendation systems* designed to retain users' attention for as long as possible. As a result, *the habit of "endless scrolling"* has emerged a state in which individuals continuously move

¹Cindy Nurlaila et al., "The Behavioral Dynamics of Gen Z as the Internet Generation," *Konsensus: Journal of Defense Studies, Law, and Communication Studies* 1, no. 6 (2024): 95–102, <https://doi.org/10.62383/konsensus.v1i6.433>.

from one piece of content to another without a clear purpose, without awareness of time, and without adequate self-control.²

Various forms of content currently thriving in the digital space such as *split-screen* videos, *micro-vlogs* with rapid-fire editing (*fast-cut editing*), random compilations like “*core-core*,” and first-person perspective (*POV*) micro-dramas indirectly foster a fragmented attention pattern.³ Users’ brains are constantly bombarded with visual and emotional stimuli in very short bursts, causing their ability to maintain focus over the long term to weaken. This condition is exacerbated by platform designs that exploit psychological mechanisms such as curiosity and the dopamine system, which drive users to keep watching one piece of content after another without pause. In this situation, many individuals do not realize that they have spent hours simply consuming light, meaningless content. This phenomenon is known as “*brainrot*” a condition characterized by a decline in the ability to focus, think critically, and reflect, resulting from excessive, fast-paced, and superficial consumption of digital content.⁴

In contemporary literature, “*brainrot*” is understood as a term describing the decline in cognitive and mental function resulting from intensive exposure to social media, particularly short-form video content designed to provide instant stimulation.⁵ This condition is not only related to mental fatigue but also reflects a shift in human thinking patterns, as people become increasingly accustomed to instant information without engaging in deeper analysis of its meaning. Historically, this term has even been used as a critique of society’s tendency to prefer simple, fast, and superficial ways of thinking over

²J. Rixen, J. O., Meinhardt, L. M., Glöckler, M., Ziegenbein, M. L., Schlothauer, A., Colley, M., ... & Gugenheimer, “The Loop and Reasons to Break It: Investigating Infinite Scrolling Behavior in Social Media Applications and Reasons to Stop,” *Proceedings of the ACM on Human-Computer Interaction* 7, no. MHCI (2023): 1–22, <https://doi.org/10.1145/3604275>.

³Wanying Luo et al., “Swiping Disrupts Switching: Preliminary Evidence for Reduced Cue-Based Preparation Following Short-Form Video Exposure,” *Behavioral Sciences* 15, no. 8 (2025): 1–13.

⁴Ahmed Mohamed et al., “Demystifying the New Dilemma of Brain Rot in the Digital Era: A Review,” *Brain Sciences* 15, no. 3 (2025): 1–16, <https://doi.org/10.3390/brainsci15030283>.

⁵Adi Muhammad et al., “Brain Rot as a Mediator of Social Media Use, Mental Well-Being, and Employee Productivity,” *Asian Journal of Business and Economics* 20, no. 1 (2026): 51–58, <https://doi.org/10.32815/jibeka.v20i1.2421>.

reflective and critical thought processes. In the modern context, this phenomenon has become increasingly relevant as it is driven by social media algorithms that actively curate information streams based on user preferences, thereby reinforcing a cycle of unlimited consumption.

From an Islamic educational perspective, “*brainrot*” can be understood as a condition in which the quality of human consciousness weakens, hindering the balanced management of the potential of the mind, heart, and attention. Individuals experiencing this condition tend to have difficulty maintaining focus, are easily drawn to instant gratification, and lose the ability to engage in deep self-reflection.⁶ Thus, *brainrot* can be understood not only as a psychological phenomenon or a consequence of technology, but also as a form of degradation of consciousness that affects the moral and spiritual aspects of human daily life.

Within the framework of Islam, this condition is closely linked to the concept of *al-ghaflah*. Simply put, *ghaflah* means negligence or a state of unawareness regarding matters that should be the focus of human attention. However, in the discourse of Islamic education and Qur’anic exegesis, *ghaflah* cannot be understood merely as ordinary forgetfulness (*nisyān*) or momentary negligence (*sahn*), but rather as a condition that is deeper, systemic, and related to the orientation of human life.⁷ *Ghaflah* reflects a disconnection of human consciousness from Allah, from oneself, and from one’s moral responsibilities, which occurs when the mind, heart, and senses are not optimally utilized to comprehend the truth.

The Qur’an provides a clear description of this condition. In Qs. Al’Araf: 179, Allah the Almighty states:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَٰئِكَ
هُمُ الْغَافِلُونَ

⁶Ryan Prawoko, Luqi Darmawan, and Muhammad Syuhada Subir, “Islamic Religious Education Teachers’ Strategies in Dealing with the Brain Rot Phenomenon in Students,” *Paradigma Journal* 17, no. 2 (2025): 198–215, <https://doi.org/10.53961/paradigma.v17i2.380>.

⁷D. N. Adawiyah, R., & Inten, “Educational Values from Surah Al-A’raf Verse 179 on the Importance of Optimizing the Roles of the Heart, Mind, Sight, and Hearing in Avoiding Negligent Behavior (Ghaflah),” *Conference Series: Islamic Education* 2, no. 2 (2022): 553–58, <https://doi.org/10.29313/bcsied.v2i2.3892>.

Meaning: And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless. (Qs. Al'Araf:179)

The verse above indicates that *ghaflah* is a state in which a person's cognitive faculties do not function as they should, causing them to lose the ability to understand reality correctly and meaningfully. Although they possess a heart, eyes, and ears as means to acquire knowledge and guidance, a person in a state of *ghaflah* does not utilize these faculties to reflect upon the truth. As a result, they become trapped in heedlessness, following mere instinctive impulses, and drift further from the purpose of their creation as servants of Allah. Therefore, *ghaflah*, from the Qur'anic perspective, is not merely forgetfulness, but a form of existential heedlessness that prevents humans from attaining awareness, understanding, and closeness to Allah SWT.

Furthermore, in Surah Al-Ma'un, verses 4-5, it is also emphasized:

فَوَيْلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝

Meaning: "Woe to those who pray, (4) namely those who are negligent in their prayers." (5) (Qs. Al-Ma'un: 4-5)

This indicates that negligence does not only occur in social life but can also undermine the quality of worship when a person loses awareness of its meaning and merely goes through the motions without genuine devotion. Meanwhile, Qs. Qaff: 22:

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Meaning: Indeed, you were once heedless of this, so We have removed the veil from your eyes, and your vision today is sharp. (Qs: Qaf: 22)

This verse clarifies that *ghaflah* is a state in which human consciousness is veiled from the true reality of life. People live as if they understand the purpose of their lives, yet they are often trapped in various worldly preoccupations and pleasures that obscure their view of the truth. This obscured awareness is only revealed when a person faces the reality of the Hereafter, when all the facts that were once ignored become crystal clear. From an Islamic educational perspective, *ghaflah* encompasses not only spiritual aspects but also intellectual and moral dimensions. It arises when a person loses their capacity for reflection, fails to view time as a trust, and fails to direct their potential toward the right purpose. Thus, *ghaflah* is a crucial concept for

understanding various forms of modern negligence, including those occurring in today's digital life.

Previous studies in the fields of Islamic education and digital media studies indicate that modern society today lives in a "*distracted society*" a society experiencing a decline in the ability to focus due to an information overload and the dominance of the "*attention economy*." In this context, human attention has become a commodity contested by various digital platforms, making it increasingly difficult for individuals to maintain reflective awareness. This phenomenon demonstrates that negligence from a Qur'anic perspective is highly relevant to modern conditions, as humans are no longer able to maintain focus, give deep meaning to time, or manage their attention consciously.⁸ Several studies also emphasize that spiritual practices such as dhikr, tafakkur, and muhasabah play a crucial role in restoring human consciousness, as they cultivate inner focus, self-control, and deep self-reflection.

Furthermore, other studies indicate that excessive social media use among Generation Z not only impacts cognitive aspects such as a decline in critical thinking and focus but also moral and spiritual aspects, thereby leading to their exposure to "*brainrot*."⁹ The consumption of fast-paced, repetitive, and meaningless content causes individuals to increasingly lose awareness of the value of time as a trust, weakens social responsibility, and diminishes the quality of self-reflection. From an Islamic ethical perspective, this condition can be understood as a form of *modern ghaflah* that is, negligence that occurs through structured digital mechanisms such as endless *scrolling* and the uncontrollable consumption of instant entertainment. Meanwhile, studies on Islamic education for Generation Z indicate that technological development has a dual impact. On the one hand, technology opens up significant opportunities for the dissemination of Islamic values through digital media, online learning, and educational content. On the other hand, however, there are serious challenges in the form of an identity crisis, exposure to digital culture that is at odds with Islamic values, and a weak internalization of spiritual values due

⁸Ahmad Alwan Habibi, Kharis Nugroho, and Syamsul Hidayat, "The Concept of Al-Ghaflah in the Qur'an as a Qur'anic Ethical Framework for Mitigating a Distracted Society in the Digital Era," *Al Karima: Journal of Qur'anic Studies and Exegesis*, 10, no. 1 (2026): 78–94, <https://doi.org/10.58438/alkarima.v10i1.567>.

⁹Rio Ade Firmansyah and Muhammad Kurnaini, "Brainrot as a Moral Challenge for the Younger Generation," *Journal of Educational Management* 11, no. 2 (2026): 2136–50, <https://doi.org/https://doi.org/10.34125/jmp.v11i2.2013>.

to constant distractions.¹⁰ This indicates that Islamic education needs to adapt more responsively in order to foster critical awareness, self-control, and a sense of purpose amid an increasingly complex digital landscape.

Thus, although various studies have examined the impact of social media use on the decline in focus, attention, and mental health among Generation Z, most of these studies are still dominated by perspectives from psychology, neuroscience, and digital media studies that frame “*brainrot*” as merely a behavioral or cognitive issue. On the other hand, studies in Islamic education generally discuss the concept of *ghaflah* as a form of spiritual, moral, and religious negligence without directly linking it to the dynamics of the *attention economy*, social media algorithms, and the phenomenon of “*brainrot*” emerging in the digital age. Consequently, there remains a conceptual gap between contemporary research on technology-driven attention crises and the concept of consciousness in Islamic education. Furthermore, previous studies have not yet offered many analytical frameworks that explain how *brainrot* as a modern digital phenomenon can be understood through the concept of *ghaflah* as a degradation of human consciousness that comprehensively encompasses cognitive, spiritual, and moral dimensions. Therefore, this study offers a different approach by positioning *ghaflah* not only as a normative concept in Islamic studies but also as an analytical lens for understanding the root causes of *brainrot* among Generation Z. Through the perspective of Islamic education, this study seeks to complement previous research by establishing a synthesis between contemporary digital phenomena and the Qur’anic concept of consciousness, thereby hopefully making a conceptual contribution to the development of Islamic education that is more responsive to the attention crisis in the digital age.

Methodology

This study employs a literature *review* method with a qualitative-descriptive approach, focusing on a conceptual analysis of *ghaflah* from the perspective of Islamic education and its relevance to the phenomenon of “*brainrot*” among Generation Z in the digital age. The library research method was chosen because this study does not aim to

¹⁰Nining Khurrotul Aini Noer Rohmah Mahmoud Ismail Lutfi Japakiya, “Transformation of Islamic Educational Values in Generation Z: Challenges and Opportunities,” *Syamil Journal of Islamic Education* 13, no. 2 (2025): 204–22, <https://doi.org/https://doi.org/10.21093/sy.v13i2.10862>.

collect field data but rather to analyze, interpret, and synthesize various scholarly sources related to the concept of *ghaflah*, Islamic education, digital culture, attention, and the phenomenon of “*brainrot*” developing among Generation Z.¹¹ Research data were obtained from various academic sources with established credibility, including articles from reputable national and international journals, scholarly books, Qur’anic exegeses, hadith collections, conference proceedings, research reports, and other academic documents relevant to the study’s focus.¹² The literature search was conducted through several academic databases, such as Google Scholar, Scopus, Dimensions, Semantic Scholar, and Garuda, using keywords including “*ghaflah*,” “*al-ghaflah in the Qur’an*,” “*Islamic education*,” “ ” “*brainrot*,” “*digital distraction*,” “*attention economy*,” “*short video content*,” “*social media addiction*,” and “*Generation Z*.” Priority was given to literature published within the last ten years to obtain an up-to-date picture of the development of digital phenomena, while still incorporating classical sources such as the Qur’an, hadith, and the works of Islamic scholars as the primary conceptual foundation. All collected data were then selected based on thematic relevance, academic quality, and contribution to the research discussion.

Data analysis in this study was conducted using *Thematic Analysis*, following the stages developed by Braun and Clarke. This method was chosen because it allows the researcher to systematically identify, code, group, and interpret patterns of meaning emerging from various literary sources. The analysis focused on themes related to the concept of *ghaflah* from the perspective of Islamic education, the characteristics of the *brainrot* phenomenon, its impact on Generation Z, and the role of Islamic education in addressing these challenges.¹³ The analysis process was conducted in six stages, namely: (1) familiarization with the data, by repeatedly reading literature discussing the concept of *ghaflah* in the Qur’an, tafsir, and Islamic education, as well as literature on *brainrot*, social media, *the attention economy*, and the digital behavior of Generation

¹¹Hannah Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines,” *Journal of Business Research* 104, March (2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

¹²John W. Cresswell, “Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. Publications, Incorporated,” in *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 2014, 27.

¹³Virginia Braun et al., “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

Z; (2) generating *initial coding*, which involves assigning codes to key concepts related to the characteristics of both *ghaflah* and *brainrot*; (3) grouping codes into preliminary themes based on shared meanings; (4) reviewing and validating the themes to ensure each theme maintains a conceptual coherence consistent with the research objectives; (5) defining and naming themes that represent the relationship between the concept of *ghaflah* and the phenomenon of *brainrot*; and (6) developing thematic interpretations and syntheses to explain the relevance of the concept of *ghaflah* in Islamic education to the phenomenon of *brainrot* among Generation Z.

During the coding stage, the researcher identified units of meaning emerging from the literature on the concept of *ghaflah*, such as neglect of Allah, the weakening of rational function (*'aql*), the closure of the heart's (*qalb*), the loss of consciousness, weak self-control, neglect in utilizing time, and a diminished capacity for reflection (*tafakkur* and *muhasabah*). Next, the literature on *brainrot* was coded based on frequently reported characteristics, such as endless scrolling, a shortened *attention span*, repetitive consumption of superficial content, dependence on instant stimulation, diminished critical thinking skills, digital distraction, and reduced reflective capacity.

These codes were then compared inductively to identify patterns of conceptual interrelationships. For example, the theme of loss of consciousness links the concept of *ghaflah* to diminished attention in the phenomenon of *brainrot*; the theme of weak self-control is associated with *endless scrolling* and compulsive digital media consumption; while the theme of the degradation of rational and reflective functions connects the Qur'anic concept of the heart, mind, and senses failing to function optimally with the decline in critical thinking skills resulting from exposure to fast-paced and superficial digital content. Through this process, key themes were identified that serve as the foundation for constructing a conceptual synthesis regarding the relevance of *ghaflah* as an Islamic educational framework for understanding the *brainrot* phenomenon among Generation Z.

Thus, *thematic analysis* in this study serves not only to categorize information from various sources but also as an analytical approach to link ethical-spiritual categories in Islamic education with contemporary findings regarding Generation Z's digital behavior. The results of this thematic analysis then serve as the basis for formulating an interpretation of how the concept of *ghaflah* can explain the root causes

of “*brainrot*” while offering the perspective of Islamic education as a conceptual framework for fostering awareness, self-control, and reflective abilities in the digital age.

Discussion

1. The Concept of *Al-Ghaflah* from an Islamic Educational Perspective

From the perspective of Islamic education, *al-ghaflah* is a state of negligence that causes humans to lose awareness of Allah SWT, the purpose of life, and the responsibilities they bear as servants and vicegerents on Earth. Terminologically, *ghaflah* does not merely mean forgetfulness or inattention, but rather a state in which a person allows their mind, heart, and senses to fail to function optimally in understanding the truth.¹⁴ Al-Raghib al-Ashfahani explains that *ghaflah* is a person’s turning away from what should be their primary concern because they are preoccupied with other, temporary matters.¹⁵ In line with this, Al-Ghazali emphasizes that negligence arises when the human heart becomes too attached to worldly affairs, thereby losing the ability to reflect on the purpose of life and draw closer to Allah.¹⁶ Furthermore, in the context of Islamic education, this concept is significant because the purpose of education is not merely to develop intellectual intelligence but also to cultivate spiritual and moral awareness so that people can use knowledge wisely.

Scholars distinguish *ghaflah* from *nisyān* (forgetfulness) and *sahw* (momentary negligence). *Nisyān* is a human trait resulting from the limitations of memory, whereas *sahw* is a temporary, unintentional lapse that can be immediately corrected. *Ghaflah*, on the other hand, is a deeper condition because it concerns one’s life orientation and moral responsibility. Ibn Qayyim al-Jauziyyah explains that *ghaflah* is a disease of the heart that causes a person to know the truth but not be motivated to act upon it.¹⁷ In the reality of today’s Generation Z, a form of *ghaflah* can be seen when someone spends hours consuming digital

¹⁴D. M. Nur, M.S., Isnaeni, A., & Masruchin, “Ghaflah and Its Counterterm in the Qur’an According to the Tafsir Fi Zilal al-Qur” *Global Education Journal* 2, no. 2 (2024): 123–38, <https://doi.org/https://doi.org/10.59525/gej.v2i2.354>

¹⁵Al-Raghib al-Ashfahani, **Al-Mufradat Fi Gharib Al-Qur’an** (Beirut: Dar al-Ma’rifah, 2009).

¹⁶Abu Hamid al-Ghazali, **Ihyā’ ‘* *Ulim al-Dīn** (Beirut: Dar al-Kutub al-‘

¹⁷Ibn Qayyim. Al-Jauziyyah, **Madarij al-Salikin Bayna Manazil Iyyaka Na’budu Wa Iyyaka Nasta’in** (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2004).

entertainment without a clear purpose, yet feels they have no time for studying, worship, or self-development. This situation indicates that the main problem is not a lack of information, but rather a loss of awareness in managing attention and time responsibly.

The Qur'an provides a clear description of *ghaflah*. In Surah Ar-Rum, verse 7, Allah the Almighty states:

يَعْلَمُونَ يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ غٰفِلُونَ ۝٧

Meaning: "They know only the outward aspects of worldly life, while they are heedless of the Hereafter." (Quran 30:7)

The verse above describes the condition of people who possess extensive knowledge about worldly matters but pay little attention to the spiritual aspects and ultimate purpose of their lives. This phenomenon is highly relevant to Generation Z, who live amidst a flood of digital information. Many young people are able to keep up with social media trends, technological developments, and popular culture quickly, but lack the time for self-reflection, in-depth reading, or strengthening their religious understanding. Furthermore, research on *al-ghaflah* in the Qur'an even indicates that heedlessness is not only related to spiritual aspects but also encompasses a narrowing of cognitive awareness and a weakening of moral sensitivity due to an overemphasis on instant and superficial matters.¹⁸ Thus, *ghaflah* can be understood as a condition in which a person loses the ability to prioritize what is truly valuable in their life.

In the lives of Generation Z, forms of *ghaflah* can be found in various digital behaviors that are becoming increasingly common. For example, the habit of *doomscrolling* or endlessly scrolling through social media without a clear purpose addiction to short videos that consume hours of time, and the tendency to seek instant entertainment rather than activities that require deep concentration and reflection. Furthermore, the rise of the "fear of missing out" (FOMO) culture has led some young people to focus more on following digital trends than on developing personal growth and meaningful social relationships.¹⁹ From an Islamic educational perspective, this behavior not only

¹⁸ Adrien Leites, "Ghafla in Ghazālī's Scale of Action: Meaningful Word or Device of Argument?," *Muslim World* 113, no. 4 (2024): 447–68, <https://doi.org/10.1111/muwo.12482>.

¹⁹ I ndriyani, Cempaka, et al. "Endless Scrolling: The Impact of Doomscrolling on the Mental Health of Gen Z in Karawang," *EduInovasi: Journal of Basic Educational Studies* 5, no. 2 (2025): 1569–78, <https://doi.org/10.47467/edu.v5i2.9741>.

indicates a problem with time management but also reflects a form of intellectual “ghaflah” due to a decline in critical thinking skills, moral “ghaflah” due to a decrease in social awareness, and spiritual “ghaflah” due to a weakening of the awareness to remember Allah in daily activities. Sayyid Qutb describes this condition as a way of life that has lost its divine orientation, making people easily swept away by momentary impulses and short-term pleasures.²⁰

Therefore, Islamic education plays a vital role in preventing and addressing *the spiritual complacency* that is on the rise in the digital age. Through the practice of dhikr, tafakkur, muhasabah, ethical digital literacy, and character building, students are guided to develop greater awareness in utilizing technology. Islamic education does not advocate rejecting digital advancements, but rather emphasizes the importance of self-control so that technology is used as a means to acquire knowledge and benefit society, not as a source of negligence. In the context of Generation Z, this effort becomes increasingly important because the greatest challenge they face is not a lack of access to information, but rather the ability to maintain focus, awareness, and life purpose amidst a constant flood of information.

Based on the discussion above, the author concludes that *al-ghaflah* is a state of negligence that is not only spiritual in nature but also encompasses intellectual and moral aspects. Among Generation Z, *al-ghaflah* can be observed through various digital behaviors such as aimless scrolling, addiction to instant entertainment content, a decline in self-reflection, and a weakening of awareness regarding life’s responsibilities. Therefore, Islamic education plays a strategic role in fostering critical and spiritual awareness so that the younger generation can utilize technology in a balanced manner and avoid various forms of negligence in the digital age.

2. The “Brainrot” Phenomenon Among Generation Z in the Digital Age

Attention is one of the cognitive abilities that determines how a person receives, processes, and understands information. In cognitive psychology, attention functions as a filtering mechanism that helps individuals select important information amidst the multitude of

²⁰Sayyid Qutb, **Fi Zhilal Al-Qur’an** (Cairo: Dar al-Shuruq, 1966).

stimuli they receive every day.²¹ This ability plays a crucial role in learning, decision-making, problem-solving, and the formation of behavior. Nicholas Carr explains that changes in the information environment can influence how the brain focuses attention and processes knowledge. When individuals are constantly exposed to fast-paced and fragmented information, their ability to engage in *deep attention* is at risk of declining.²² Therefore, attention is no longer viewed merely as a psychological ability but also as a vital resource that determines the quality of a person's thinking in the digital age.

In recent years, researchers have begun to focus on changes in information consumption patterns among Generation Z. As a generation that has grown up alongside the internet and social media, Generation Z has extensive access to a wide variety of information sources in a short amount of time. However, this convenience is accompanied by an increasing intensity of exposure to digital content that is fast-paced, brief, and constantly changing. According to Twenge, the instantaneous nature of the digital environment has led some young people to become accustomed to receiving information in concise and visual forms, causing them to interact less frequently with material that requires sustained concentration and deep reflection.²³ This situation has given rise to various new terms in digital media studies used to explain changes in the cognitive behavior of young people.

One widely used term is “*brainrot*.” Ozkan defines *brainrot* as a decline in mental or intellectual condition resulting from excessive consumption of online content that is considered superficial and fails to provide meaningful intellectual stimulation.²⁴ Conceptually, *brainrot* is characterized by a shortened *attention span*, an increased need for instant entertainment, and a diminished ability to maintain focus over extended periods. Research by Yousef et al. explains that individuals

²¹K. Oberauer, “Working Memory and Attention—A Conceptual Analysis and Review,” 2, no. 1–36 (2019), <https://doi.org/https://doi.10.5334/joc.58>.

²²N. Carr, *The Shallows: What the Internet Is Doing to Our Brains* (New York: W. W. Norton & Company, 2010).

²³J. M. Twenge, *IGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy, and Completely Unprepared for Adulthood—and What That Means for the Rest of Us* (Simon & Schuster, 2017).

²⁴Özkan Özbay, “Brain Rot Among University Students in the Digital Age: A Phenomenological Study” ” **Current Psychiatry Reports** 28, no. 11 (2026): 1–13, <https://doi.org/https://doi.org/10.1007/s11920-025-01658-w>.

who consume short-form content too frequently tend to have difficulty maintaining concentration, conducting in-depth analysis, and processing complex information.²⁵ In other words, *brainrot* is not only related to social media usage habits but also involves changes in thinking patterns resulting from constant exposure to information.

The emergence of “*brainrot*” cannot be separated from the mechanisms of modern digital platforms, which operate on the principle of the “*attention economy*.” In this system, user attention is the primary asset sought after by various platforms. TikTok, Instagram Reels, and YouTube Shorts use algorithms designed to keep users engaged for as long as possible by presenting content tailored to their preferences. As a result, behaviors like *doomscrolling* and *endless scrolling* have emerged the habit of continuously scrolling through content without a clear purpose. Content formats such as *split-screen videos*, *micro-vlogs*, “*core-core*” content, and serialized videos that pique curiosity have proven effective at sustaining user attention longer by providing repeated visual and emotional stimuli.²⁶ According to experts, this consumption pattern drives users to constantly seek new stimulation, causing the brain to become accustomed to instant gratification and making it increasingly difficult to adapt to activities that require patience and high concentration.²⁷

The impact of “*brainrot*” is not only evident in academic performance but also influences Generation Z’s mindset and behavior more broadly. Individuals accustomed to consuming fast-paced content tend to struggle with reading long texts, maintaining focus while studying, and engaging in critical reflection on the information they receive. Furthermore, dependence on digital stimulation can lead to impulsive behavior, reduced productivity, and diminished quality of social interactions. From an Islamic perspective, the use of time and attention is a trust that must be managed responsibly. Allah the

²⁵Aşırı Dijital et al., “Excessive Digital Content Consumption and Cognitive Decline: A Current Review of the ‘Brain Rot’” *Current Approaches in Psychiatry* 18, no. 2 (2026): 498–509, <https://doi.org/10.18863/pgy.1644556>.

²⁶Savvas Zannettou et al., “Analyzing User Engagement with TikTok’s Short-Format Video Recommendations Using Data Donations”, vol. 1 (Association for Computing Machinery, 2024), <https://doi.org/10.1145/3613904.3642433>.

²⁷Lucia Novansk et al., “Problematic Short-Form Video Use, Instant Gratification, Impulsivity, and Psychological Distress Among Slovak University Students,” *Studies in Media and Communication* 13, no. 4 (2025): 326–41, <https://doi.org/10.11114/smc.v13i4.7776>.

Almighty emphasizes in Surah Al-‘Asr that humans are at a loss if they do not utilize their time for things of value that bring goodness. This verse conveys the message that attention and time are resources that must be used wisely to avoid becoming trapped in distracting activities. Based on the discussion above, the author concludes that “*brainrot*” is a condition characterized by a decline in the quality of attention, focus, and the ability to think deeply a condition influenced by fast-paced, instantaneous patterns of digital information consumption. Among Generation Z, this condition is exacerbated by the use of algorithm-driven social media, which encourages habits of *doomscrolling* and *endless scrolling*. Therefore, *brainrot* is not merely a technological issue but also an educational and character-building challenge in managing attention healthily in the digital age.

3. The Relevance of the Concept of *Al-Ghaflah* to the *Brainrot* Phenomenon in Generation Z

The concepts of *al-ghaflah* and *brainrot* originate from two distinct scholarly contexts. *Al-ghaflah* developed within the Islamic scholarly tradition as an ethical and spiritual concept that describes a state of human neglect toward God, oneself, and one’s responsibilities in life. Meanwhile, “*brainrot*” emerged in contemporary digital psychology and media studies to describe the decline in the ability to focus, think deeply, and manage attention due to excessive consumption of digital content. Although they stem from different backgrounds, the two share an intriguing point of convergence worth exploring. Several contemporary studies indicate that the symptoms associated with the *brainrot* phenomenon bear similarities to the characteristics of *ghaflah* described in the Qur’an, particularly regarding the weakening of consciousness, the loss of reflective capacity, and the human tendency to become trapped in superficial and fleeting matters.²⁸ Therefore, the concept of *ghaflah* can serve as an analytical framework for understanding the *brainrot* phenomenon more comprehensively not only from a psychological perspective but also from spiritual and moral perspectives.

One fundamental similarity between *ghaflah* and *brainrot* lies in the decline of human capacity for deep reflection. From an Islamic

²⁸Adawiyah, R., & Inten, “Educational Values from Quranic Surah Al-A’raf, Verse 179, on the Importance of Optimizing the Roles of the Heart, Mind, Sight, and Hearing in Avoiding Negligent Behavior (Ghaflah).”

perspective, *ghaflah* is described as a state in which a person no longer uses their intellect, heart, and senses optimally to understand the truth. The Qur'an states in Surah Al-A'raf, verse 179, that those who are heedless have hearts but do not use them to understand, have eyes but do not use them to see, and have ears but do not use them to hear.

This verse points to a crisis of consciousness that causes humans to lose the ability to grasp the meaning behind the reality they face. In a modern context, a similar condition is observed in individuals experiencing "*brainrot*," where rapid and repetitive exposure to digital content increasingly diminishes the capacity for reflective thinking. Nicholas Carr explains that the habit of receiving information instantly can reduce the brain's ability to concentrate and engage in *deep thinking* because attention is constantly fragmented by various digital stimuli.²⁹

Another similarity can be seen in the dominance of instant entertainment, which is a key characteristic of both concepts. In Islamic scholarship, *ghaflah* is often associated with the human tendency to prioritize momentary pleasures over more meaningful life goals. Allah the Almighty reminds us in Surah Al-Hadid, verse 20, that worldly life can become a game and a distraction if people become too immersed in it. Meanwhile, research on "*brainrot*" indicates that platforms like *TikTok*, *Instagram Reels*, and *YouTube Shorts* operate through a mechanism of *instant* gratification that triggers repeated dopamine release. This condition causes users to constantly seek new forms of entertainment without allowing enough space to think, reflect, or evaluate the information they receive. According to Jonathan Haidt, a digital culture dominated by instant gratification has the potential to diminish the younger generation's ability to develop the patience, perseverance, and self-control necessary for both the learning process and social life.³⁰

The connection between *ghaflah* and *brainrot* can also be understood through the concept of an "*attention crisis*." In Islamic tradition, attention and awareness are integral parts of the process of shaping human character. When attention is constantly directed toward superficial and meaningless matters, a person's ability to understand themselves and the purpose of their life will gradually weaken. The phenomena of *doomscrolling*, *endless scrolling*, and dependence on short

²⁹Carr, **The Shallows: What the Internet Is Doing to Our Brains**.

³⁰J. Haidt, **The Anxious Generation: How the Great Rewiring of Childhood Is Causing an Epidemic of Mental Illness** (New York: Penguin, 2024). pp. 226–228

videos indicate that many individuals struggle to control their focus and attention. From an Islamic educational perspective, this condition can be viewed as a form of contemporary *ghaflah* because individuals no longer have full control over what they think, pay attention to, and do. Yusuf explains that one sign of negligence is when people allow themselves to be dominated by habits that distract them from more beneficial activities and acts of worship.³¹ Thus, the attention crisis experienced by Generation Z is not only related to technological aspects but also concerns the quality of human consciousness in managing oneself.

When viewed more broadly, the relationship between *ghaflah* and *brainrot* encompasses spiritual, moral, and cognitive dimensions simultaneously. On the spiritual level, both have the potential to distance people from remembrance of God (*dzikir*), reflection (*tafakkur*), and awareness of life's purpose. On the moral front, both can weaken social responsibility, time management, and self-control. Meanwhile, on the cognitive front, both are linked to a decline in the ability to focus, think critically, and engage in deep reflection on information and life experiences. Therefore, *brainrot* cannot be understood merely as a consequence of excessive technology use, but also as a symptom of a crisis of consciousness that bears similarities to the concept of *ghaflah* in Islam. Based on the discussion above, the author concludes that the phenomenon of *brainrot* shares characteristics with the concept of *al-ghaflah*, particularly in terms of the loss of reflective awareness, the dominance of instant entertainment, and the weakening of the ability to manage attention. Thus, *brainrot* can be understood as a form of modern negligence that not only impacts cognitive aspects but also affects the spiritual and moral dimensions of human beings. Therefore, the concept of *ghaflah* holds strong relevance as an analytical framework for both understanding and explaining the attention crisis experienced by Generation Z in the digital age.

4. The Impact of *Brainrot* on the Spiritual, Intellectual, and Moral Consciousness of Generation Z

The development of digital technology has, in essence, brought many benefits to human life, particularly in accelerating access to information and communication. However, uncontrolled use of digital

³¹ Ahmad Yusuf, "Conceptualization of an Integrative Islamic Education Model in Indonesian Madrasah Ibtidaiyah (MI)," *DAYAH: Journal of Islamic Education* 4, no. 2 (2021): 233, <https://doi.org/10.22373/jie.v4i2.10065>.

media can also have various consequences for the personality development of the younger generation. From an Islamic educational perspective, human beings are viewed not only as creatures in need of knowledge, but also as spiritual and moral beings who must maintain a balance between their intellect, heart, and behavior. Therefore, when the phenomenon of “*brainrot*” causes individuals to spend most of their time on meaningless digital activities, the impact is evident not only in cognitive abilities but also in the quality of their spiritual and moral awareness. According to Ulwan, a good education must be able to foster a balance between intellectual, spiritual, and moral strengths, as an imbalance in any one of these aspects will affect the overall development of a person’s personality.³²

On the spiritual front, “*brainrot*” has the potential to diminish the quality of an individual’s relationship with Allah SWT. The habit of constantly consuming digital content often causes a person to lose awareness of time management, leading to a neglect of religious practices. Time that should be used for reading the Qur’an, reciting dhikr, praying, or engaging in self-reflection is often consumed by aimless *scrolling* that goes on for hours without a clear purpose. In the Qur’an, Allah the Almighty states: “*And do not be like those who are heedless*” (Quran 7:205). This verse indicates that maintaining spiritual awareness is an essential part of a Muslim’s life. According to Shihab, persistent negligence can cause the heart to lose its sensitivity to the values of goodness, making it easier for people to become trapped in routines that distance them from the true purpose of life.³³ In the context of Generation Z, the excessive dominance of digital entertainment can lead to a decline in the practice of dhikr, a decrease in the intensity of tafakkur, and a weakening of the awareness of the importance of utilizing time as a trust from Allah SWT.

The effects of “*brainrot*” are also evident in intellectual aspects, particularly in the ability to think deeply and maintain concentration. Maryanne Wolf explains that the habit of reading and quickly absorbing information through digital media can alter the brain’s information-processing patterns, causing individuals to become less accustomed to reflective reading (*deep reading*), which requires focus and in-depth

³²A. N. Ulwan, *Tarbiyah Islamiyah: Islamic Education and the Formation of the Muslim Personality* (Beirut: Al-Maktab Al-Islami, 1997).

³³M. Quraish Shihab, **Tafsir Al-Misbah** (Jakarta: Lentera Hati, 2000).

analysis.³⁴ This condition leads some members of Generation Z to prefer obtaining information in short, bite-sized formats rather than studying material comprehensively.

On the moral and social fronts, *brainrot* can affect the quality of an individual's sense of responsibility toward themselves and their environment. When someone spends too much time on social media, their ability to set priorities often declines. Academic tasks, family obligations, and social activities may be neglected as attention is increasingly absorbed by the digital world. According to Albert Bandura, human behavior is heavily influenced by an environment that continuously provides specific stimuli and reinforcements (*social cognitive theory*).³⁵ In the context of social media, algorithms that constantly deliver instant entertainment can reinforce consumptive, impulsive behavior, and a dependence on digital validation. Another impact is a decline in social empathy, as virtual interactions often fail to replace the depth of direct interpersonal relationships. As a result, some members of the younger generation have become more responsive to digital trends than to social issues occurring in the real world.

From an Islamic educational perspective, the effects of “*brainrot*” indicate a disruption to the primary functions of the mind, heart, and human behavior—which should develop harmoniously. Islamic education places spiritual awareness as the foundation for intellectual and moral development, meaning these three aspects are inseparable from one another.³⁶ When individuals lose the ability to manage their attention and time wisely, the quality of their worship, thought processes, and social responsibility may also decline. Based on the discussion above, the author concludes that *brainrot* has a significant impact on the spiritual, intellectual, and moral awareness of Generation Z.

Spiritually, this condition can lead to a decline in remembrance of God (dzikir), contemplation (tafakkur), and awareness of worship. Intellectually, *brainrot* contributes to reduced focus, diminished capacity

³⁴K. Wolf, M., & Potter, *Reader, Come Home: The Reading Brain in a Digital World* (New York: HarperCollins Publishers, 2018).

³⁵R. H. Bandura, A., & Walters, “Social Learning Theory” (Prentice Hall: Englewood Cliffs, NJ, 1977).

³⁶N. N. Neng, “The Concept of the Learner in the Quran and Its Implications for Islamic Education in the Digital Age,” *EDU-RILIGIA: Journal of Islamic and Religious Education* 7, no. 1 (2023): 35–56.

for deep thinking, and increased reliance on instant information. Meanwhile, in the moral and social aspects, this phenomenon can weaken time management, responsibility, and empathy toward others. Therefore, efforts to address *brainrot* must be undertaken holistically through strengthening spiritual awareness, developing critical digital literacy, and fostering continuous character development within an Islamic educational environment.

5. The Role of Islamic Education in Addressing the *Brainrot* Phenomenon Among Generation Z

Having understood the connection between “*brainrot*” and “*ghafllah*” as well as their impact on the spiritual, intellectual, and moral lives of Generation Z, comprehensive efforts are needed to address these issues. From an Islamic educational perspective, the purpose of education is not merely oriented toward the transfer of knowledge but also toward the cultivation of awareness, self-control, and good character. Al-Attas explains that Islamic education aims to produce civilized human beings (*insan adabi*) that is, individuals capable of placing everything in accordance with the correct values and purposes in life.³⁷ Therefore, the challenge of “*brainrot*” cannot be adequately addressed by merely restricting technology use; rather, it requires an educational approach capable of fostering individual awareness in managing their attention, time, and behavior in the digital space. In this context, Islamic education offers several relevant tools to strengthen the quality of awareness among Generation Z amid the overwhelming flow of digital information.

One of the primary approaches that can be taken is through *awareness education*. In Islam, awareness is not merely about the ability to know something, but also the ability to understand the meaning, purpose, and consequences of every action taken. It is this awareness that stands in opposition to *ghafllah*.

According to Syed Muhammad Naquib al-Attas, the educational process must be able to awaken human awareness of the true nature of the self, of God, and of one’s responsibilities in life. Such awareness can be cultivated through the practice of *dhikr*, which serves to maintain a connection of the heart with Allah SWT. The Qur’an affirms, “*Know that it is only through the remembrance of Allah that hearts find*

³⁷Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy* (Kuala Lumpur: ISTAC, 1980).

peace” (Quran 13:28). From a contemporary psychological perspective, practices involving mindfulness have been shown to help improve focus and self-regulation. Although rooted in different foundations, dhikr in Islam serves a similar and even broader function, as it not only trains attention but also strengthens the spiritual dimension of human beings. Thus, dhikr can serve as an educational tool to restore focus and awareness that have been weakened by excessive exposure to digital distractions.

In addition to dhikr, Islamic education also emphasizes the importance of *tafakkur* and *muhasabah* as means of developing reflective abilities. *Tafakkur* is the act of deep reflection on Allah’s creation, the realities of life, and the various events that humans face, while *muhasabah* is the process of self-evaluation regarding one’s past actions.³⁸ According to Ibn Qayyim al-Jauziyyah, *tafakkur* is a form of worship of the heart that can awaken consciousness and strengthen wisdom in decision-making.³⁹ In the context of “*brainrot*,” cultivating the habits of *tafakkur* and *muhasabah* is crucial because both encourage individuals to break free from the fast-paced cycle of information consumption and rebuild their capacity for deep thinking. These activities also help Generation Z to be more critical of the information they receive and not to be easily swept away by the tide of digital entertainment, which often disregards values and meaning.

Another equally important effort is strengthening Islamic digital literacy and self-discipline (*mujahadah an-nafs*). Islamic digital literacy not only teaches technological skills but also guides individuals to filter information based on the principles of truth, benefit, and Islamic ethics.⁴⁰

According to Douglas Kellner and Jeff Share, critical digital literacy is necessary so that society does not become passive consumers of media but is instead able to rationally understand and evaluate the

³⁸ Ainur Rofiq and Ketenangan Hidup, “Contemplation and Remembrance in Achieving Inner Peace,” *Conseils: Journal of Islamic Guidance and Counseling* 3, no. 1 (2023): 1–12, <https://doi.org/10.55352/bki.v3i1.170>

³⁹ Ibn Qayyim al-Jawziyyah, **Madarij Al-Salikin: Stages of Spiritual Awareness in Drawing Closer to Allah** (Beirut: Dar al-Kutub al-Ilmiyya, 1985).

⁴⁰ Dimas Maulana Rahman, “Islamic Education as a Foundation for Mental Resilience in the Digital Age,” *An-Nur Journal of Education and Learning* 1, no. 1 (2025): 58–82, <https://doi.org/10.65802/an-nur.v1i1.4>.

messages they receive.⁴¹ In Islam, this ability is reinforced by the concept of *mujahadah an-nafs* the struggle to control one's desires and impulses that may lead a person away from goodness. When Generation Z is able to control the urge to constantly *scroll* or consume instant entertainment, they will find it easier to use technology as a means of learning, creating, and self-development.⁴² Thus, digital literacy and self-control are two complementary aspects in addressing today's digital challenges.

Furthermore, Islamic education also teaches the importance of time management and character building as the foundation of digital etiquette. In Islam, time is viewed as a trust that must be used responsibly. Allah the Almighty states in Surah Al-'Ashr that humanity is in loss except for those who believe, do righteous deeds, and utilize their time for truth and patience. Yusuf al-Qaradawi explains that one measure of a Muslim's success is their ability to manage time productively and avoid activities that offer no benefit.⁴³ This principle is highly relevant to the phenomenon of "*brainrot*," which often causes individuals to waste significant time on meaningless digital activities. Therefore, Islamic education must strengthen character traits such as discipline, responsibility, simplicity, and ethical conduct in digital interactions. These values must be translated into practical learning strategies so they do not remain merely at the normative level. In the context of formal education, teachers and professors can integrate Islamic digital literacy into the learning process through activities that encourage students to use technology critically, ethically, and responsibly. For example, students are not only asked to search for information from digital media but also to evaluate the credibility of sources, identify manipulative elements in social media algorithms, and reflect on whether the content they consume aligns with Islamic values such as the common good, self-control, and respect for time. Thus, Islamic digital literacy is not only oriented toward technological mastery

⁴¹Douglas Kellner, Jeff Share, and Eric Fehr, "The Critical Media Literacy Guide: *Engaging Media and Transforming Education*" 2, no. 1 (2021): 2021.

⁴²Muhammad Yunan Harahap, "The Internalization of Mujahadah An-Nafs (Self-Control) in Strengthening Students' Akhlakul Karimah," *TARLIM Journal of Islamic Education* 7, no. 2 (2024): 155–66, <https://doi.org/10.32528/tarlim.v7i2.2308>.

⁴³Yusuf Al-Qaradawi, **Fiqh Al-Siyahab: The Concept of Travel in Islam** (Cairo: Dar Al-Shorouk, 2000).

but also toward fostering moral and spiritual awareness in digital activities.

Furthermore, the concepts of *dhikr*, *tafakkur*, *muhasabah*, and *mujahadah an-nafs* can be incorporated into instructional design as part of strengthening self-regulation. For example, teachers or instructors can encourage students to engage in brief reflections on their social media usage patterns before or after class through a *digital reflection journal*. In this activity, students are asked to record the duration of their social media use, the types of content consumed, the impact on their ability to concentrate on learning, and to develop improvement plans based on Islamic values. In addition, discussions on the phenomena of “*brainrot*,” “*doomscrolling*,” and the “*attention economy*” can be integrated into Islamic Religious Education curriculum to develop critical thinking skills while instilling the awareness that safeguarding *one’s* attention is part of a trust for which one must be accountable to Allah SWT. This approach ensures that Islamic education serves not only as a medium for transmitting values but also as a means of fostering healthy and character-building digital habits.

Thus, based on the discussion above, it can be concluded that Islamic education plays a highly strategic role in addressing the “*brainrot*” phenomenon among Generation Z through strengthening spiritual awareness, cultivating the practice of *dhikr*, *tafakkur*, and *muhasabah*, developing Islamic digital literacy, exercising self-control through *mujahadah an-nafs*, and enhancing time management and digital etiquette. To ensure that this approach does not remain merely at the normative level, these values must be implemented into concrete pedagogical strategies, such as digital reflection-based learning, critical evaluation of social media content, the practice of keeping reflection journals on digital media use, and the integration of Islamic digital ethics into the Islamic Religious Education curriculum. Thus, Islamic education serves not only as a means of transferring knowledge but also as a pedagogical framework capable of shaping the awareness, character, and digital resilience of Generation Z in confronting the phenomenon of “*brainrot*” in the digital age.

Conclusion

This study shows that the concept of *al-ghaflah* from an Islamic educational perspective is highly relevant to understanding the phenomenon of “*brainrot*” developing among Generation Z in the digital age. This study found that *ghaflah* is not merely ordinary

negligence, but rather a state of loss of spiritual, intellectual, and moral awareness that prevents people from making optimal use of their minds, hearts, and time. Meanwhile, “*brainrot*” has emerged as a contemporary phenomenon characterized by a decline in focus and the ability to think deeply, as well as a tendency to consume digital content that is instant, repetitive, and superficial. These two concepts share common characteristics, particularly in terms of the loss of reflective awareness, the dominance of fleeting entertainment, weakened self-control, and an attention crisis that affects the quality of individuals’ lives.

This study also indicates that the impact of *brainrot* is not limited to cognitive aspects but extends to affect the spiritual and moral dimensions of Generation Z. Habits such as *doomscrolling*, *endless scrolling*, and excessive consumption of digital content have the potential to diminish the quality of worship, weaken the practices of dhikr and tafakkur, reduce critical thinking skills, and erode time management and social responsibility. These conditions indicate that the *brainrot* phenomenon cannot be understood solely as an issue of technology or digital media, but also as a matter of human consciousness related to how individuals manage their attention, time, and life orientation. In this context, the concept of *al-ghaflah* provides a more comprehensive analytical framework because it explains the interconnection between spiritual, intellectual, and moral aspects in understanding the attention crisis experienced by the younger generation.

Furthermore, this finding is significant because it offers a new perspective that the “*brainrot*” phenomenon can be understood through a more holistic approach to Islamic education. Islamic education plays a strategic role in addressing various forms of digital negligence through *awareness education*, the cultivation of dhikr, tafakkur, and muhasabah, the development of Islamic digital literacy, self-discipline (*mujahadah an-nafs*), time management, and the strengthening of character and digital etiquette. Thus, the integration of Islamic educational values with an understanding of contemporary digital challenges can serve as a crucial foundation for shaping Generation Z a generation that is not only technologically proficient but also possesses strong spiritual awareness, critical thinking skills, and sound moral responsibility amid the increasingly complex developments of the digital age.

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