



AT-TURATS

P-ISSN: 1978-418x | E-ISSN: 2502-8359

Homepage: <https://jurnaliainpontianak.or.id/index.php/atturats/>



REDUCING PHONE SNUBBING (PHUBBING) BEHAVIOR AMONG THE YOUNG GENERATION THROUGH THE ISLAMIC EDUCATION SYSTEM

Dandi Kurniawan

STAI Darul Qur'an (STAIDA) Payakumbuh
dandikurniawan@staidapayakumbuh.ac.id

Rizka Widiyanti

STAI Darul Qur'an (STAIDA) Payakumbuh
rizkawidayanti@staidapayakumbuh.ac.id

ABSTRACT

The phubbing phenomenon among the younger generation is currently in a very worrying phase. This phenomenon can be found anywhere and at any time, regardless of place and time. Phubbing, or phone snubbing, is a behavior change when interacting socially by ignoring the surrounding environment caused by excessive use of smartphones. The younger generation is the most vulnerable to contracting phubbing because of the emergence and spread of smartphone technology along with the birth of this generation. In response to this problem, the Islamic education system can be a solution to reducing that behavior. In this research, the author tries to explore the causes of phubbing behavior among the younger generation and what solutions the Islamic education system offers to overcome this problem. A qualitative technique and a descriptive research design are used in this study. This research's data comes from observations of scientific journals and online articles related to the problems above. The research results are: 1) The phubbing phenomenon among the younger generation is caused by smartphone addiction. 2) The Islamic education system can be a solution to overcome these problems because it pays great attention to character education. 3) In its application, Islamic educators and those responsible for Islamic education must apply the education methods taught by the Islamic religion. The findings of this study will give a general picture of the risks of phubbing for the younger generation and serve as a reminder to every element of society of their responsibility for the character of the younger generation.

Keywords: : Islamic Education, Phone Snubbing, Younger Generation

INTRODUCTION

Global cellphone use as of April 2023 was recorded as reaching 5.48 billion devices, or around 68.3% of the total population of the earth. Meanwhile, there are around 5.18 billion devices, and 4.80 billion devices are actively used to access the internet and surf social media. This figure is equivalent to 64.8%, and 59.9% of the world's population, which currently numbers 8.03 billion people (Kemp, 2023). This percentage represents an increase in mobile phone users from last year in the same period of 2.9%, or 152 million devices. Meanwhile, the devices used by people to access the internet increased by 2.9% or 147 million devices and the devices used to play social media increased by 3.2% or 150 million devices in that period.

The percentage increase in this data illustrates that the flow of smartphone use has become a primary commodity for the majority of society. The development of increasingly sophisticated and innovative facilities and features on smartphones makes them seem like magical objects that can help with various basic human activities. However, this has increased smartphone dependence to unprecedented levels. This results in people continuing to use their smartphones even when having face-to-face conversations with other people. This phenomenon is known as phubbing.

Phubbing is a portmanteau that combines the words "phone" and "snubbing" to describe the act of snubbing someone in a social context by focusing on their phone rather than speaking to someone directly in their company. The phrase was first used in a Macquarie Dictionary advertising campaign to describe the growing issue of smartphone abuse in public settings (Chotpitayasunondh & Douglas, 2018). Phubbing is also defined as the act of using a smartphone while having a face-to-face discussion with someone, as opposed to paying attention to them. (Y. Al-Saggaf & MacCulloch, 2018). Some define phubbing as those who use their smartphones to avoid engaging in interpersonal communication, glance at them while speaking to others, or both (Karada et al., 2015).

Based on the definitions above, the author concludes that phubbing behavior is an activity that insults or harasses other people by ignoring their existence because they are reluctant to interact socially directly but prefer to play on their smartphones and interact socially virtually with other people via their smartphones.

According to David & Robert (2017), phubbing behavior initially occurs due to a person's incompatibility with busy environmental conditions, making smartphones an escape from these conditions. This condition can hurt social interactions between phubbers (phubbing perpetrators) and phubbees (phubbing victims). These negative impacts include reducing the quality of communication, causing feelings of loneliness, and reducing satisfaction in communicating (Chotpitayasunondh & Douglas, 2018).

Furthermore, phubbing behavior can also cause depression and make the victim feel neglected in ongoing interactions (Audina & Firman, 2022). Apart from that, there are also several other impacts discussed in several pieces of literature, including increased feelings of jealousy, a lack of intimacy with a partner, decreased relationship satisfaction, and symptoms of depression (Yeslam Al-Saggaf & O'Donnell, 2019).

In some literature regarding the causes of the phubbing phenomenon, it is stated that excessive addiction to applications on smartphones, such as internet addiction, social media addiction, and mobile game addiction (Y. Al-Saggaf & MacCulloch, 2018; Yeslam Al-Saggaf & Donnell, 2019; Karada et al., 2015). This research is in line with Griffiths' theory of addiction, which states that if someone experiences an addiction, they will lose track of time, so they will not pay attention to their surroundings and will not respect other people (Griffin, 2012).

Furthermore, in a 3,500-person online study, it was discovered that 59% of respondents supported phubbing, while just 41% opposed it (Stop Phubbing, 2019). According to research, phubbing affects people of all ages. However, the younger generation, especially high school students, are the ones most vulnerable to phubbing behavior. According to a study, atypical mobile phone use is an addictive behavior that is particularly common among young people who have a propensity for problematic phone use (Yeslam Al-Saggaf & Donnell, 2019). On the authors's views, the younger generation is the object most vulnerable to phubbing because the emergence and spread of smartphone technology are in line with the birth of this generation.

This problem is a concern for all elements of society so that, together, they reduce phubbing behavior among the younger generation so that it does not spread to subsequent generations. In the author's view, the Islamic education system can be a solution to reduce phubbing behavior among the millennial generation. This is because the Islamic education system is guided by the Quran and Hadith, which every Muslim believes are the keys to solving all types of problems. In this paper, the author provides suggestions based on the results of qualitative literature analysis regarding efforts to resolve the above problems.

RESEARCH METHOD

This essay employs a qualitative methodology together with descriptive analytic techniques. In order to describe and illustrate current occurrences, both natural and artificial, qualitative descriptive research emphasizes characteristics, quality, and relationships between different activities (Audina & Firman, 2022). The phenomenon that the author examines in this paper is the problem of phubbing behavior among the younger generation and the solution of the Islamic education system to reducing this problem. In this research, the data taken by the author came from scientific journals and online articles that discussed the above problems. Meanwhile, the data analysis used is descriptive analysis, namely a data analysis technique used to analyze data by describing, simplifying, and presenting it. The scientific journals and online articles that became the data for this research were observed to find conclusions and then described through regularly arranged tables.

RESULT AND DISCUSSION

A. Islamic Education as a Solution to Reducing the Young Generation's Phubbing Behavior

Islamic education is described terminologically as the process of transforming people's morality through education as a fundamental activity in personal life and society. Some people define Islamic education as a personal and societal arrangement that can lead someone to submit to, follow, and perfectly apply Islam in their personal and communal lives in order to prepare people to carry out the mandate placed upon them based on the Koran and the Prophet's Sunnah. 1982 (Darajat). The author draws the conclusion that Islamic education is a process of absorption of information and values in pupils via the growth and development of their inherent capacity to achieve harmony and perfection in life in all of its manifestations. Since the primary objective of Islamic education is to produce perfect people who are close to Allah SWT (Khanif, Muslimah, & Ahmadi, 2021).

According to Muhamimin in his book *Rekontruksi Pendidikan Islam*, Islamic education is facing many challenges, especially in the globalization era (Tolchah & Mu'ammam, 2019). The rapid flow of globalization has become an inevitability that cannot

be avoided by every human being on the face of the earth. Globalization has given birth to various kinds of technology that help make things easier for people in their daily activities. One of these technologies is a smartphone. The sophistication of smartphone technology that was born from the womb of globalization has ultimately changed the mindset of society, from early childhood to teenagers, parents, teachers, and lecturers. Responding to technological sophistication requires a proactive response to filter out the negative impacts of smartphone misuse, especially phubbing behavior, which is the main topic of this article.

Phubbing, as defined in the introduction of this paper, is defined as an activity that insults or harasses other people by ignoring their existence because they are reluctant to interact socially directly but prefer to play on their smartphones and interact virtually with other people via their smartphones. Phubbing behavior can generally happen to anyone, regardless of a person's gender, age, or social status. However, in a study, this behavior was more susceptible to infection among the younger generation (Yeslam Al-Saggaf & Donnell, 2019).

Talking about the younger generation, it seems the author has to limit the meaning of youth here. The definition of youth in the Indonesian legal system can be seen in Law No. 40 of 2009 concerning Youth, Article 1, Paragraph 1. It is stated in this article that the definition of youth in the Indonesian legal system can be seen in Law No. 40 of 2009 concerning Youth Article 1, paragraph 1 (Nurmalisa, 2017). It is mentioned in the article, "Youth are Indonesian citizens who are entering an important period of growth and development aged 16 (sixteen) to 30 (thirty) years."

This article explains the boundaries for someone who is considered a youth, namely between the ages of 16 (sixteen) and 30 (thirty) years. This means that today's youth are those born between 1993 and 2007. If this age limit is related to Don Tapscott's generational division concept, some of the Millennial Generation and Generation Z are the young people referred to in the law (Youarti & Hidayah, 2018).

Figure 1. Generational Division Based on Year of Birth



Based on the picture above, it is not surprising that the younger generation is the generation most vulnerable to being infected by phubbing behavior. The author believes this because the emergence and development of smartphones are in line with the birth year of this generation.

According to many researchers, the phubbing phenomenon among the younger generation is caused by addiction to smartphones and their features; internet, social media and mobile games (Y. Al-Saggaf & MacCulloch, 2018; Chotpitayasunondh & Douglas, 2016; Karadağ et al., 2015). Meanwhile, smartphone addiction is caused by the following factors; self-control, poor reasoning, time distortion, Fear of Missing Out, boredom, and depression (David & Roberts, 2017).

The results of the author's literature and web page researches on the topic of smartphone addiction and phubbing behavior among the younger generation are quite concerning. The conclusion of this literature study and web page shows that between 39% and 75.95% of the younger generation are indicated to be addicted to smartphones (Hanika, 2015; Kaonang, 2016; Youarti & Hidayah, 2018). Meanwhile, around 54% to 89% of young people think that phubbing behavior is normal (Karadağ et al., 2015; Ranie & Zickuhr, 2015; Stop Phubbing, 2019). The following is a table summarizing the literature that the author encountered;

Table 1. Summary of Literature and Web Page Review

No.	Researchers	Year	Titles	Results
1.	Ita Mufirowati Hanika	2015	<i>Fenomena Phubbing di Era Milenial</i>	The largest number of smartphone users are teenagers aged 16 to 21, with a percentage of 39%.
2.	L.Ranie dan K.Zickuhr.	2015	Americans' views on mobile etiquette.	Of the 523 participants, 90% reported using their smartphones in their latest social media activity, with 74% considering phubbing behavior as normal.
3	Givani Kaonang	2016	<i>Memahami Tren Penggunaan Smartphone di Indonesia Berdasarkan Usia.</i>	On average, most smartphone users are in the 16–29 age range, with a smartphone user rate of 75.95%.
4	Engin Karadağ dan kawan kawan	2016	Determinants of phubbing, which is the sum of many virtual addictions: A structural equation model	Of the 401 participants, the average age was 21.9 years, with 70% having personal smartphones, 92% using social media, and 73% spending more than two hours on social media. Meanwhile, 54% considered phubbing behavior to be normal.

5	Inta Elok Youarti dan Nur Hidayah	2018	<i>Perilaku Phubbing Sebagai Karakter Remaja Generasi Z</i>	Of the 102 students who have smartphones, 73% are indicated to be addicted to smartphones, and 15% are almost addicted to smartphones.
6	Stop Phubbing	2019	Definition and disturbing phubbing stats.	As many as 87% of young people consider phubbing behavior to be normal.

The normalization of phubbing behavior in the results of the literature study above is a consequence of the concept of reciprocity in social psychology (Y. Al-Saggaf & MacCulloch, 2018). In this concept, it is stated that when someone carries out a social action, the recipient of the action will reverse the action, either in the form of positive reciprocity or negative reciprocity. In phubbing, neglecting friends on a smartphone might result in this behavior being reciprocated, whether on purpose or accidentally. In the end, the frequency with which phubbing conduct is accepted and regarded as usual can have an impact.

From an Islamic perspective, the phubbing phenomenon was recorded in the hadith of the Prophet Muhammad long before the invention of smartphones. Based on a search for hadiths relating to the phubbing phenomenon using one of the applications, namely the Imam 9 Hadith Encyclopedia, two hadiths were found related to the phubbing phenomenon. There is only one hadith that will be accepted as research material, namely the hadith narrated by Imam Ahmad No. 2808, a book from Musnad Bin Hasyim, the initial chapter of Musnad Abdullah bin al-Abbas (Mustolah, Fikra, & Nur, 2022). The hadith reads:

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حَاتِمًا فَلَبِسَهُ ثُمَّ قَالَ شَعَلَنِي هَذَا عَنْكُمْ
مُنْذُ الْيَوْمِ إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ ثُمَّ رَمَى بِهِ

"From Ibn Abbas, the Prophet SAW made a ring and put it on, and then he said, "Apparently, I was so busy with this ring that I didn't pay attention to you guys from today until I always paid attention to it and you always looked at it." (HR. Ahmad 2808).

Hadith narrated by Ahmad No. 2808 explains about the Messenger of Allah, who once was busy with a ring so that his attention was diverted and he paid less attention to the people around him. After some time, the Messenger of Allah realized that this was not good and immediately threw the ring away, until in the end, he was able to pay more attention to his friends. in attendance was Abbas (Mustolah et al., 2022). This implies that a Muslim should pay more attention to his surroundings rather than being busy or paying excessive attention to something. Such behavior will make communication patterns with other people less established well and can even lead to misunderstandings.

If related to current phenomena, the phubbing behavior of the younger generation can be compared to the phenomenon that occurred in the hadith. Nowadays, smartphone addiction is to blame for the phenomena of "less attention" in social settings. In response to this problem, the Islamic education system can be used as a solution to reduce phubbing

behavior among the younger generation. This is because the Islamic education system is guided by Quran and Hadith, which every Muslim believes are the keys to solving all types of problems.

According to Abuddin Nata (2018), the reason Islamic education can be used as a solution to the problems above is because Islamic education pay great attention to character and moral education. Islamic education's attention to character education has existed since the time of the Prophet Muhammad. This is evident from Allah's command that the first and main task of the Prophet was to perfect the morals of his people (Ainiyah, 2013). The education of the Islamic character is not just in terms of the human relationship with God, but also in terms of the human relationship with the changing times. Currently, changing times are marked by the birth of technologies that have never been encountered before. In the introduction to this article, the author states that one of the technologies that was born was communication technology in the form of smartphones. The presence of smartphones among the younger generation provides positive and negative influences according to the wisdom of their use. In this connection, The goal of Islamic education is to turn bad attitudes into positive ones that are in harmony with the environment and to stop them from having an impact on the next generation.

B. Islamic Education Strategy in Reducing Phubbing Behavior

After discussing the phubbing phenomenon among the younger generation and then correlating it with the existence of the Islamic education system in the era of globalization, the author has concluded that Islamic education can be a solution to reducing the phubbing behavior of the younger generation. This is because the Islamic education system gives special attention to character and moral education. However, in reality, the phubbing phenomenon still permeates and destroys the morality of the younger generation. In the author's view, this problem can occur because there are still many people who underestimate the Islamic education system or do not know the strategies taught by the Islamic education system when facing this problem. In this subheading, the author will focus on suggestions for optimizing the Islamic education system as a solution to reduce the phubbing behavior of the younger generation.

In the author's opinion, overcoming the above problems can be done by optimizing the role of Islamic educators and those responsible for Islamic education in the implementation of the Islamic education system. The educators and people responsible for Islamic education are parents, teachers, community leaders, and the government (Miftah, 2019; Nurmalisa, 2017). In its implementation, educators and those responsible for Islamic education must use Islamic education methods that have been taught in the Islamic religion through the Koran and the Prophet's Sunnah. These methods include exemplary education, habituation education, education through attention and supervision, education through punishment, and education with pleasant promises (Hidayat, 2018; Masdudi, 2014; Nata, 2018).

The following is the author's explanation of Islamic education strategies for reducing phubbing behavior:

1. Optimizing Parental Responsibility in Family Education

According to Hurlock, quoted by Anwar et al. (2018), the family is a training center for cultivating character and developing children's nature along with the development of their religious spirit and personality. Meanwhile, according to Khamim (2019), education in the family environment will influence the quality of a nation's generation. Therefore, optimizing education in the family to reduce phubbing behavior is very necessary. The

following are several strategies that parents can use to educate their children at home or as a family:

First, exemplary education through self-reflection. An exemplary attitude can be depicted when using a smartphone; parents must avoid phubbing in front of children. This attitude will make children understand the importance of direct communication. However, if it turns out that children are still phubbing, parents must reflect and introspect themselves, especially the intensity with which they use smartphones.

Second, education through supervision using parental control. In its development, smartphone features have become increasingly sophisticated and pampered their users. One of these features is parental control. Parental control can be found in almost all smartphone applications. Parents can use this feature to monitor and control their children's smartphone usage activities.

Third, habituation education involves determining the time and place for playing smartphones according to family rules. Determining the time for children to play with smartphones is very useful in preventing children from becoming addicted to smartphones. From a health perspective too, excessive use of smartphones will cause problems with children's physical and psychological well-being. Doctors recommend that the maximum use of smartphones for children be 2 hours a day (Alodokter, 2023). Meanwhile, the place where you can play on your smartphone must also be stipulated in family regulations. Parents must designate parts of the house that cannot be used for playing on smartphones, such as at the dining table, when welcoming guests, or in the bathroom.

Fourth, education by providing rewards and punishments. Giving rewards and punishments is important for children so that they always comply with the rules. However, what parents need to pay attention to is that the rewards given to children are not additional time playing with smartphones, but other things that children like, such as being taken on holiday or buying certain items. Meanwhile, in giving punishment parents and children must agree on the punishment given when children violate these rules. The goal is for children to feel invited to make decisions.

2. Maximizing Teacher Responsibilities in School Education

Just like parents, teachers have a responsibility to reduce phubbing behavior in the younger generation, of course, this responsibility is through education at school. There are several methods that the author thinks every teacher can actualize in maximizing their responsibilities in school education in responding to the phubbing phenomenon:

First, exemplary education. Every teacher must show exemplary use of smartphones to every student. Don't let them be engrossed in playing with smartphones when interacting with students, especially during the education and learning process in class.

Second, habituation education involves establishing class rules and collaborating with parents. Together with the students, the teacher agrees on class rules by mutually prohibiting the use of smartphones in class. Every teacher should give importance to these rules for learning outcomes. Apart from that, teachers can collaborate with parents by communicating school policies, especially regarding limiting student activities when using smartphones in the school environment.

Third, education through attention and supervision by education digital awareness education, monitoring, and intervening in student activities. Digital awareness education can be implemented in the classroom, with the focus of learning being to educate students on the consequences of excessive smartphone use, including the problem of phubbing.

Teachers can also include internet usage etiquette and surfing etiquette on social media. Apart from that, it is important for teachers to monitor children's activities at school or during extracurricular activities. If phubbing behavior is found in students' social interactions, the teacher can intervene by giving advice or punishment to the students.

3. The Synergy between the Government and Public Figures in Society Education

The government is the highest authority in a region. It is not surprising that each policy has a big impact on the success of a program, including efforts to reduce the phubbing behavior of the younger generation. Meanwhile, public figures with their popularity and knowledge have a role in educating the younger generation about the language of phubbing behavior. Therefore, synergy between leaders and public figures is needed in implementing the Islamic education system in society as an effort to reduce the phubbing behavior of the younger generation.

Efforts to reduce phubbing behavior in the younger generation in the community can be made with various activities oriented towards moral development. The government can collaborate with public figures in implementing these activities, where the government is the financial supporter and the public figure is the speaker. An example of this activity is holding a seminar about the dangers of phubbing both offline and online. Apart from that, the government and public figures can also do a podcast which will later be distributed on popular social media sites such as YouTube, Facebook, Instagram, TikTok, and others.

CONCLUSION

literature and web page review conducted by the author, the author provides an overview of the phenomenon of phubbing behavior among the younger generation which is quite worrying. However, the existence of an Islamic education system can be a solution to overcome this phenomenon. Through Islamic education, every Islamic educator and person responsible for Islamic education; parents, teachers, government, and public figures, must synergize with each other in optimizing their responsibilities. In implementation, they can use Islamic education methods that have been taught in the Koran and the Prophet's Sunnah. These methods include exemplary education, habituation education, education through attention and supervision, education through punishment, and education with the promise of fun.

BIBLIOGRAPHY

- Ainiyah, N. (2013). "Pembentukan Karakter Melalui Pendidikan Agama Islam", Jurnal Al-Jabar: Jurnal Pendidikan Matematika, 13(1), 23–38.
- Al-Saggaf, Y., & MacCulloch, R. (2018). "Phubbing: How Frequent? Who Is Phubbed? In Which Situation? And Using Which Apps?", 39th International Conference on Information Systems (ICIS), 1–9. San Francisco: AISNET.
- Al-Saggaf, Yeslam, & O'Donnell, S. B. (2019). "Phubbing: Perceptions, Reasons Behind, Predictors, and Impacts", Human Behavior and Emerging Technologies, 1(2), 132–140. <https://doi.org/10.1002/hbe2.137>
- Alodokter. (2023). "Berapa Jam Waktu Ideal Anak Gunakan Gadget Setiap Hari". Retrieved 19 September 2023, from Alodokter website: <https://www.alodokter.com/berapa-jam-waktu-ideal-anak-gunakan-gadget-setiap-hari>
- Anwar, S., & Salim, A., (2018). "Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial", Jurnal Pendidikan Islam, 9(2), 233–247.

- Audina, W., & Firman. (2022). "Fenomena perilaku phubbing di lingkungan masyarakat", *Jurnal Pendidikan Dan Konseling*, 4(1), 12336–12341.
- Chotpitayasunondh, V., & Douglas, K. M. (2016). "How 'Phubbing' Becomes the Norm: The Antecedents and Consequences of Snubbing Via Smartphone". *Computers in Human Behavior*, 63, 9–18. <https://doi.org/10.1016/j.chb.2016.05.018>
- Chotpitayasunondh, V., & Douglas, K. M. (2018). "The Effects of "Phubbing" on Social Interaction", *Journal of Applied Social Psychology*, 48(6), 304–316. <https://doi.org/10.1111/jasp.12506>
- Darajat, Z. (1982). *Pendidikan Agama dalam Pembinaan Mental*. Jakarta: Bulan Bintang.
- David, M. E., & Roberts, J. A. (2017). "Phubbed and Alone: Phone Snubbing, Social Exclusion, and Attachment to Social Media", *Journal of the Association for Consumer Research*, 2(2), 155–163.
- Griffin, E. (2012). Griffin, Em. *A First Look at Communications Theory* (8th ed.). New York: McGraw-Hill.
- Hanika, I. M. (2015). "Fenomena Phubbing di Era Milenial Ketergantungan Seseorang Pada Smartphone Terhadap Lingkungannya", *Jurnal Interaksi*, 4(1), 42–51. Retrieved from <http://teknologi.news.viva.co.id/news/read/54>
- Hidayat, A. (2018). "Metode Pendidikan Islam untuk Generasi Millennial", *Fenomena*, 10(1), 55–76. <https://doi.org/10.21093/fj.v%vi%i.1184>
- Kaonang, G. (2016). "Memahami Tren Penggunaan Smartphone di Indonesia Berdasarkan Usia". Retrieved 17 September 2023, from Dailysocial website: <https://dailysocial.id/post/memahami-tren-penggunaan-smartphone-di-indonesia-berdasarkan-usia>
- Karadağ, E., Tosuntaş, Ş. B., Erzen, E., Duru, P., Bostan, N., Şahin, B. M., ... Babadağ, B. (2015). "Determinants of phubbing, Which is the Sum of Many Virtual Addictions: A Structural Equation Model", *Journal of Behavioral Addictions*, 4(2), 60–74. <https://doi.org/10.1556/2006.4.2015.005>
- Kemp, S. (2023). "Digital Report 2023 April Global Statshot Report". Retrieved 13 September 2023, from Datareportal website: <https://datareportal.com/reports/digital-2023-april-global-statshot>
- Khamim, N. (2019). "Penerapan Pendidikan Agama Islam pada Keluarga Millennial", *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 15(2), 132–142. <https://doi.org/10.5281/zenodo.3408603>
- Khanif, R., Muslimah, & Ahmadi. (2021). "Urgensi Pengelolaan Keluarga Sebagai Madrasatul'ula dalam Meminimalisir Dekadensi Moral Generasi Muda Masa Kini", *Jurnal Pendidikan Islam Al-Affan*, 1(2), 103–112. Retrieved from <http://ejournal.stit-alquraniyah.ac.id/index.php/jpia/>
- Masdudi. (2014). *Landasan pendidikan Islam*. Cirebon: CV. Elsi Pro.
- Miftah, Z. (2019). "Warisan Metode Pendidikan Islam untuk Generasi Millennial", *Al Ulya: Jurnal Pendidikan Islam*, 4(2), 72–94. Retrieved from <https://kbbi.kemdikbud.go.id/entri/bahan>
- Mustolah, A., Fikra, H., & Nur, S. (2022). "Kritik Fenomena Perilaku Phubbing sebagai Perusak Hubungan Sosial: Studi Takhrij dan Syarah Hadis." *Gunung Djati Conference Series*, 8, 154–166. Retrieved from website: <https://conferences.uinsgd.ac.id/gdcs>
- Nasiri. (2020). "Urgensi pendidikan Islam di era Globalisasi", *Jurnal Keislaman*, 3(1), 54–71.
- Nata, A. (2018). "Pendidikan Islam di Era Milenial", *Conciencia*, 18(1), 10–28. <https://doi.org/10.19109/conciencia.v18i1.2436>

- Nudin, B. (2020). "Konsep pendidikan Islam pada remaja", *LITERASI (Jurnal Ilmu Pendidikan)*, 10(1), 63–74. Retrieved from www.ejournal.almaata.ac.id/literasi
- Nurmalisa, Y. (2017). Pendidikan Generasi Muda. In *Media Akademi* (1st ed.). Yogyakarta. Retrieved from www.mediaakademi.com
- Panjwani, F. (2004). "The 'Islamic' in Islamic Education: Assessing the Discourse", *Current Issues in Comparative Education*, 7(1), 19–29.
- Ranie, L., & Zickuhr, K. (2015). "Americans' views on mobile etiquette". <https://doi.org/http://www.pewinternet.org/2015/08/26/americans-views-on-mobile-etiquette/>.
- Stop Phubbing. (2019). "Definition and disturbing phubbing stats". <https://doi.org/https://web.archive.org/web/20120901204042/http://stopphubbing.com/>
- Tolchah, M., & Mu'ammarr, M. A. (2019). "Islamic education in the globalization era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia" *Humanities and Social Sciences Reviews*, 7(4), 1031–1037. <https://doi.org/10.18510/hssr.2019.74141>
- Youarti, I. E., & Hidayah, N. (2018). "Perilaku Phubbing Sebagai Karakter Remaja Generasi Z", *Jurnal Fokus Konseling*, 4(1), 143. <https://doi.org/10.26638/jfk.553.2099>