



Rooting Generation Alpha Challenges and Guiding Them toward Islamic Education in Digital Age

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Abstract

Generation Alpha is growing within a digital environment that increasingly shapes how children learn, communicate, behave, and develop their identities. While digital technology offers substantial educational opportunities, its uncontrolled influence may also contribute to instant gratification, weakened social interaction, declining appreciation of learning processes, reduced religious commitment, and other developmental concerns. This study aims to examine the major challenges faced by Generation Alpha in the digital age and formulate an Islamic educational framework for addressing these challenges. A qualitative library research design was employed by analyzing academic articles, scholarly opinions, books, and Islamic educational references concerning Generation Alpha, digital environments, child development, and Islamic education. The collected information was documented, reduced, thematically organized, compared across sources, and interpreted using the Miles and Huberman analytical framework. The findings indicate that the problems of Generation Alpha are interconnected across cognitive, affective, and psychomotor dimensions and are influenced by the interaction between technological exposure, social and material environments, and patterns of upbringing. Weak religious commitment and fragile personality formation emerge as central concerns underlying several behavioral and developmental problems. The study proposes an integrated Islamic educational framework grounded in Aqidah, Akhlaq, and Fiqh, complemented by intellectual, social, and psychomotor development and responsible technology use. The study contributes a holistic conceptual perspective for guiding Generation Alpha while recognizing the need for future empirical research to examine its applicability in diverse educational settings.

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INTRODUCTION

Generation Alpha is frequently portrayed as the first generation to grow up with digital technology as an ordinary part of everyday life, yet the consequences of such exposure remain more complex than the popular image of a uniformly technology-dependent generation suggests (Rezwana et al., 2026). Born and raised in an environment characterized by smartphones, social media, digital platforms, and increasingly sophisticated educational technologies, these children encounter forms of interaction and learning that differ substantially from those experienced by previous generations. Recent studies describe Generation Alpha as highly familiar with digital devices and online environments, while also emphasizing their distinctive behavioral, social, and educational characteristics (Höfrová et al., 2024; Saifuddin et al., 2025). At the same time, technological familiarity should not automatically be interpreted as complete dependence, because some children continue to engage in outdoor activities, creative practices, and intergenerational communication despite extensive access to digital devices. This contrast challenges the simplified assumption that Generation Alpha is inherently defined by technology and instead points to the importance of examining how digital environments interact with family, education, and social contexts. The issue is particularly significant because Generation Alpha is currently entering developmental stages in which values, habits, social behaviors, and personal identity are progressively shaped. Consequently,

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the central question is not whether technology should be removed from their lives, but how its influence can be directed toward healthy intellectual, emotional, social, physical, and spiritual development. This tension provides an important starting point for reconsidering the educational foundations required to guide Generation Alpha in the digital age.

The rapid expansion of digital technology has generated concrete developmental challenges that extend beyond the benefits of accessibility and connectivity. Generation Alpha is increasingly exposed to social media, online entertainment, digital learning applications, virtual environments, and algorithm-driven content, creating a highly stimulating environment from early childhood. Research has associated this environment with strong attachment to digital devices, reduced social interaction, rapid boredom, preference for immediate gratification, and difficulty appreciating processes that require patience and sustained effort (Chen, 2022). The educational environment has also changed as digital technologies, including animation, educational games, augmented reality, and virtual reality, become increasingly relevant to the learning experiences of this generation (AlGerafi et al., 2023; Zhao et al., 2023). Although such technologies can support engagement and broaden access to knowledge, their unregulated use may also contribute to reduced physical activity, weakened interpersonal communication, and problematic patterns of attention and consumption (García-Ortiz et al., 2025). Emerging concerns also include distorted self-perception associated with digital appearance cultures and the risk of academic dishonesty facilitated by generative artificial intelligence and easily accessible online information (Yang et al., 2025). These developments indicate that the challenges of Generation Alpha cannot be reduced to a simple question of screen time because they involve interconnected cognitive, affective, behavioral, social, and ethical dimensions. Therefore, understanding the developmental consequences of digital exposure requires an educational perspective capable of addressing both the opportunities created by technology and the vulnerabilities that accompany it.

The urgency of this issue becomes greater when digital challenges are considered in relation to the formation of values and personality (Dennis & Harrison, 2021). Childhood and adolescence are critical periods during which patterns of behavior, moral orientation, interpersonal habits, and personal identity are progressively consolidated (Crocetti et al., 2023; Malti et al., 2021; Mastorci et al., 2024). When digital environments become dominant sources of information, entertainment, social comparison, and behavioral models, children may encounter influences that are not necessarily consistent with the values promoted by their families or educational institutions. Research on Generation Alpha has reported concerns regarding social communication, moral development, parental guidance, and the influence of technology on children's character and religious values (Gultom, 2023). The problem is therefore not simply that children use technology extensively, but that the meanings, values, and habits transmitted through technological environments may become embedded in everyday behavior without sufficient reflection or guidance (Linder et al., 2022; Wiecezorek, 2023). This concern is especially relevant within Islamic education, which regards education as a process of developing the whole person rather than merely transmitting academic knowledge (Agbaria, 2024; Memon et al., 2024). From this perspective, intellectual competence must develop alongside faith, moral character, responsible conduct, and practical capabilities. Islamic education consequently provides a potentially important framework for responding to technological change without requiring an indiscriminate rejection of digital innovation. The urgency of the present study lies in identifying how this framework can address the specific developmental problems emerging within Generation Alpha.

The need for such an approach is reinforced by the fact that technology itself is neither inherently harmful nor inherently beneficial (Linder et al., 2022). Digital technologies can expand access to educational resources, provide diverse learning experiences, facilitate communication, and introduce innovative forms of instruction that correspond with the learning preferences of contemporary children (Alam & Mohanty, 2023; Garlinska et al., 2023; Qushem et al., 2021). Augmented reality and serious games, for example, have been explored as mechanisms for engaging younger generations through interactive and immersive experiences (Capecchi et al., 2024; Liamruk et al., 2025). Similarly, educational applications can provide parents and children with new opportunities for structured learning when their use is appropriately guided (Ford et al., 2021; Papadakis, 2021). Nevertheless, the same technological environment can encourage excessive consumption, instant gratification, commercial influence, social comparison, reduced physical

activity, and exposure to inappropriate content when educational and parental regulation are weak (Papadakis, 2021). The educational problem therefore concerns the relationship between technology, environment, and upbringing rather than technology alone. In an Islamic educational framework, this relationship is particularly important because human development involves the integration of knowledge, belief, moral conduct, and action (Hadi et al., 2024). Consequently, an appropriate response requires an educational environment, educators, and patterns of upbringing that can guide children in using technology according to ethical and religious principles. This rationale establishes the foundation for examining Generation Alpha through a holistic Islamic educational perspective rather than through a purely technological or psychological lens.

Existing scholarship has already generated substantial knowledge about the characteristics and educational needs of Generation Alpha, but the literature remains fragmented across different disciplinary perspectives. Developmental research has examined their cognitive, behavioral, and social characteristics, while educational studies have focused on learning preferences, technology use, parenting, and instructional innovation (Graesser et al., 2022; Liu & Hwang, 2023). Other studies have investigated parental strategies for managing children's online engagement and the use of educational applications within contemporary family environments (Banić & Orehovački, 2024; Nicholson et al., 2022). Research has also highlighted the relationship between digital technology and character, moral, social, and religious development among children (Madjid & Shodiq, 2026). From another direction, recent scholarship has examined Generation Alpha's interaction with mobile advertising, digital consumption, and technology-mediated experiences, demonstrating that their digital behavior is also shaped by commercial and cultural environments (Mangubat et al., 2026; Mishra, 2025). Studies concerning ChatGPT and artificial intelligence further indicate that the educational environment is becoming increasingly complex as children and teachers encounter new questions surrounding digital literacy, academic integrity, and responsible technology use (Munaye et al., 2025). Collectively, these studies demonstrate that Generation Alpha requires educational responses that recognize both technological competence and developmental vulnerability. However, the existing literature has not yet sufficiently integrated these dimensions into a coherent Islamic educational explanation of how the problems of Generation Alpha emerge and how they can be addressed.

A closer examination of previous studies reveals several limitations that create an important research gap. First, much of the existing literature describes Generation Alpha through general characteristics, such as technological familiarity, changing learning preferences, social behavior, and developmental patterns, without systematically tracing the underlying relationships among these characteristics and their consequences for personality formation (De Vries et al., 2021; Reitz, 2022). Second, studies addressing technology use often emphasize parental supervision, learning applications, digital engagement, or technological opportunities rather than examining the deeper educational and value-based foundations needed to regulate technology use (Wang, 2026). Third, research on the moral and religious implications of technology has identified concerns about character and religious values but has generally treated these concerns separately from the cognitive and psychomotor dimensions of children's development. Fourth, studies examining innovative technologies such as augmented reality, serious games, and digital learning tend to concentrate on engagement and educational effectiveness rather than on the formation of an integrated moral and religious personality (Iman, 2025). Finally, although systematic reviews have mapped the broader field of Generation Alpha education, a conceptual framework that classifies their problems across cognitive, affective, and psychomotor domains while simultaneously grounding the intervention in Islamic educational principles remains insufficiently developed (Arlinda, 2024). These limitations indicate that the central gap is not a lack of studies on Generation Alpha, but a lack of integration among technological, developmental, ethical, and Islamic educational perspectives. Addressing this gap requires a framework capable of explaining the roots of the problems rather than merely cataloguing their visible manifestations.

The Islamic educational perspective offers a distinctive basis for filling this gap because it conceptualizes education as a process of cultivating the human being as an integrated moral, intellectual, spiritual, and physical entity (Kamridah et al., 2025). Within this perspective, Aqidah provides the foundational orientation of belief, Akhlaq guides moral and social conduct, and Fiqh provides practical knowledge for regulating behavior in accordance with Islamic principles. These

dimensions are not isolated instructional components but interconnected elements in the development of an Islamic personality, in which thought, inner disposition, and outward behavior reinforce one another (Boto-García et al., 2022). The challenges identified in Generation Alpha can therefore be interpreted not merely as consequences of excessive technology use but as manifestations of interactions among the individual, the surrounding environment, patterns of upbringing, and the strength of value formation. Such an interpretation is consistent with the article's argument that technological environments constitute part of the broader educational environment and should therefore be managed rather than simply rejected (Gkrimpizi et al., 2023; Shonfeld et al., 2021). From this standpoint, the development of critical thinking, self-management, communication, physical skills, and digital competence should occur alongside the strengthening of faith, moral character, and responsible conduct. The resulting approach moves beyond the binary opposition between technology and religion by positioning technology as a tool whose educational value depends on the purposes, environments, and principles governing its use (Abdelnour, 2025; Sapir, 2024). Accordingly, an Islamic educational response to Generation Alpha should focus on the preparation of a righteous environment, qualified and exemplary educators, and an educational pattern that protects developmental and spiritual well-being while engaging constructively with technological change.

Against this background, this study aims to identify and conceptually classify the principal problems experienced by Generation Alpha in the digital age and to examine their underlying causes from the perspective of Islamic education. More specifically, the study seeks to explain how technological environments, social and educational conditions, and patterns of upbringing are interconnected with cognitive, affective, and psychomotor challenges in Generation Alpha. It further aims to formulate an Islamic educational framework that connects these challenges with the development of Aqidah, Akhlaq, Fiqh, intellectual abilities, and practical skills as foundations for Islamic personality formation. The study contributes theoretically by integrating fragmented discussions of Generation Alpha into a holistic framework that connects digital environments, developmental problems, educational processes, and Islamic personality. It also extends existing discussions by treating the observed characteristics of Generation Alpha as environmentally and educationally shaped conditions rather than as fixed traits inherent to the generation. Practically, the proposed framework provides parents, educators, and Islamic educational institutions with a conceptual basis for designing environments and educational practices that regulate technology while preserving opportunities for innovation and learning. The study therefore positions Islamic education not as an alternative to technological development but as a value-based framework for directing that development toward responsible human formation. By bringing together cognitive, affective, and psychomotor dimensions within an Islamic educational perspective, this study seeks to provide a more integrated understanding of how Generation Alpha can be guided to navigate the digital age without losing the religious, ethical, and personal foundations necessary for sustainable character development.

METHOD

Research Design

This study employed a qualitative library research design to examine the problems and characteristics of Generation Alpha in the digital age from the perspective of Islamic education. This design was selected because the study aimed to interpret, synthesize, and conceptually explain information contained in scholarly literature rather than collect empirical data directly from human participants. The unit of analysis comprised educational problems and characteristics associated with Generation Alpha, particularly those related to technological attachment, social interaction, religious commitment, personality development, cognitive abilities, affective conditions, and psychomotor skills. The analysis focused on identifying recurring problems, examining relationships among their underlying causes, and interpreting appropriate educational responses based on Islamic principles. A library-based qualitative approach was considered appropriate because the study sought to develop a conceptual framework from existing academic and Islamic educational knowledge. Accordingly, the literature was treated as the primary source of analytical evidence and

was examined through systematic documentation, classification, interpretation, and synthesis. The methodological orientation was informed by established principles of library research and qualitative inquiry.

Research Context and Data Sources

The study was situated within the context of Islamic education in the digital age, with Generation Alpha serving as the central focus of conceptual analysis. The research examined educational problems arising from the interaction among Generation Alpha, digital technology, social environments, and patterns of upbringing. Because the study employed library research, it did not involve a physical research site or direct participation of Generation Alpha. Instead, the analytical context was established through academic literature, scholarly opinions, books, Islamic educational references, and other documented sources relevant to the research topic. The primary data sources consisted of academic articles and scholarly opinions concerning Generation Alpha and Islamic education, while secondary sources comprised scholarly books and supporting theoretical references. The selection of documentary materials was guided by their relevance to the characteristics, developmental problems, environmental influences, educational needs, and personality formation of Generation Alpha. Particular attention was given to information concerning technological attachment, social communication, religious commitment, learning behavior, academic integrity, self-perception, physical development, critical thinking, and character formation. This source structure follows the methodological framework described in the original study.

Data Collection Procedure

Data were collected through written documentation in accordance with the library research design. The process began by identifying relevant literature addressing Generation Alpha, digital technology, child development, educational practices, character formation, religious values, and Islamic education. Relevant information was subsequently documented and organized according to the characteristics and problems identified across the selected sources. The documentation process focused on conceptual, theoretical, and empirical information that directly addressed the objectives of the study rather than on unsupported personal assumptions. The collected information was then organized into broad analytical dimensions, including cognitive, affective, psychomotor, social, religious, technological, and environmental aspects. Particular attention was given to information explaining the possible causes of the identified problems and the educational responses proposed within Islamic sources. Information from different sources was compared to identify recurring patterns, similarities, differences, and relationships among the identified issues. This process enabled the researchers to move from individual pieces of documentary evidence toward an integrated understanding of Generation Alpha's educational challenges. The data collection procedure therefore provided the documentary foundation for the subsequent qualitative analysis and formulation of the conceptual Islamic educational framework.

Data Analysis

The collected data were analyzed using the Miles and Huberman qualitative analysis model, which consists of data reduction, data display, and conclusion drawing and verification. During data reduction, information obtained from the literature was selected, condensed, and organized according to its relevance to the research focus. Repetitive, peripheral, or less relevant information was reduced, while evidence directly related to the problems and educational characteristics of Generation Alpha was retained for further interpretation. The reduced data were subsequently displayed through thematic and conceptual classifications encompassing cognitive, affective, psychomotor, social, religious, technological, and environmental dimensions. Cross-source interpretation was then conducted to identify relationships among the problems experienced by Generation Alpha, their possible causes, environmental influences, and educational responses. The resulting patterns were interpreted through the principles of Islamic education, particularly Aqidah, Akhlaq, Fiqh, knowledge, character, environment, and skills. The researchers then compared the emerging interpretations with relevant scholarly and Islamic references to examine their consistency and conceptual relevance. Finally, conclusions were drawn from the identified patterns and verified against the supporting documentary evidence. Through these analytical stages, the study moved

beyond a descriptive listing of Generation Alpha's problems toward an integrated conceptual explanation of their roots and possible educational responses.

Research Procedure

The research procedure was organized as a sequential process to ensure that the identification of Generation Alpha's problems, analysis of documentary evidence, interpretation of their underlying relationships, and development of an Islamic educational framework were methodologically connected. The procedure began with the identification of the research focus and relevant literature, followed by data documentation, reduction, display, cross-source interpretation, and Islamic educational analysis. The final stages involved verification and conceptual synthesis, resulting in a framework for guiding Generation Alpha through Islamic education in the digital age. The complete research procedure is presented in Figure 1.

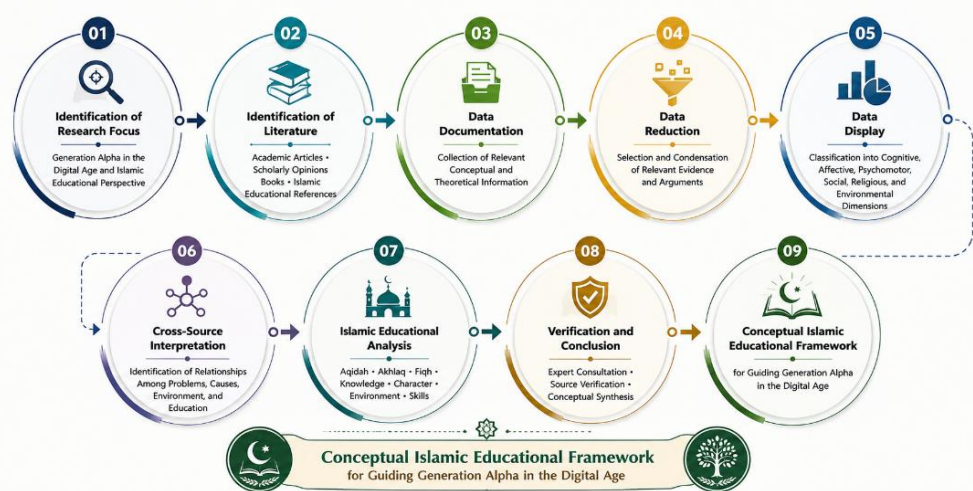


Figure 1. Research Procedure for Developing a Conceptual Islamic Educational Framework for Generation Alpha

The procedure shown in Figure 1 consists of nine interconnected stages. The first stage, Identification of Research Focus, establishes Generation Alpha in the digital age and Islamic education as the central analytical focus. The second stage, Identification of Literature, involves the identification of academic articles, scholarly opinions, books, and Islamic educational references relevant to the research topic. The third stage, Data Documentation, organizes relevant conceptual and theoretical information extracted from the identified sources. The fourth and fifth stages, Data Reduction and Data Display, correspond directly to the principal stages of the Miles and Huberman analytical model. The sixth stage, Cross-Source Interpretation, examines relationships among the identified problems, their possible causes, environmental influences, and educational factors. The seventh stage, Islamic Educational Analysis, interprets these relationships through Aqidah, Akhlaq, Fiqh, knowledge, character, environment, and skills. The eighth stage, Verification and Conclusion, involves source verification, comparison of supporting references, and conceptual synthesis, while the final stage produces the Conceptual Islamic Educational Framework for Guiding Generation Alpha in the Digital Age. Thus, the framework presented as the final output is derived from the preceding documentary and analytical stages rather than being introduced independently of the research process. This procedure reflects the original study's use of data reduction, data display, conclusion drawing, verification, consultation with relevant experts and institutions, and supporting references.

Data Trustworthiness

The trustworthiness of the qualitative analysis was addressed through source verification, comparison of information across relevant references, consultation with relevant experts and institutions, and the use of supporting scholarly and Islamic references. Source verification was conducted by comparing information from multiple sources rather than relying on a single reference when developing major analytical interpretations. The researchers also examined the consistency of the identified categories and relationships across the documentary evidence before establishing the final conceptual framework. Consultation with relevant experts and institutions provided an

additional basis for evaluating the appropriateness of the interpretations and the Islamic educational perspective used in the analysis. Supporting references were employed to substantiate interpretations concerning religious commitment, moral conduct, personality formation, environmental influence, and educational practices. The analysis also distinguished documented evidence from the researchers' interpretations to minimize unsupported subjective claims. Because the study employed a qualitative library research design, trustworthiness was established through the credibility, consistency, and cross-source verification of documentary evidence rather than through statistical reliability testing of a research instrument. These procedures are consistent with the verification strategy reported in the original manuscript.

Methodological Summary

Overall, the methodological procedure transformed diverse documentary evidence concerning Generation Alpha into a systematic conceptual understanding of their educational challenges in the digital age. The integration of documentary collection, qualitative data reduction, thematic classification, cross-source interpretation, Islamic educational analysis, and verification provided a coherent basis for identifying the relationships among technology, environment, upbringing, developmental problems, religious commitment, and personality formation. The final conceptual framework was therefore developed through a progressive analytical process grounded in the literature and Islamic educational references examined in the study. This methodological structure provides the foundation for presenting and interpreting the findings in the Results and Discussion section.

RESULTS AND DISCUSSION

Results

The findings of this study reveal that Generation Alpha is characterized by a strong attachment to technology, which significantly influences their behavior, social interaction, and personality development. This generation tends to rely heavily on digital devices and social media, resulting in several challenges such as weakened religious commitment, excessive dependence on instant gratification, diminished appreciation for learning processes, declining verbal etiquette, plagiarism, distorted self-image, and weakened social communication. These issues demonstrate that the challenges faced by Generation Alpha extend beyond technological dependency and encompass affective, cognitive, and psychomotor dimensions of development.

Furthermore, the study identifies weak religious adherence and inadequate Islamic upbringing as the fundamental causes underlying many of these problems, leading to fragile personality formation and vulnerability to negative external influences. From an Islamic educational perspective, strengthening faith (*‘aqidah*), moral character (*akhlāq*), and legal understanding (*fiqh*) is essential in addressing these challenges, as these elements form the foundation of sound behavior and personal integrity. The study also emphasizes that effective education for Generation Alpha requires the establishment of a righteous environment, the presence of exemplary educators, and balanced guidance that integrates cognitive, affective, and psychomotor development. Rather than rejecting technology, Islamic education should direct and regulate its use wisely so that it becomes a constructive tool for nurturing an Islamic personality and preparing Generation Alpha to navigate the digital age responsibly.

Characteristics of Generation Alpha

Children of Generation Alpha tend to be collaborative in their work and use social media extensively as a source of advice. Manuel & Sutanto (2021), they are described as being more connected to the internet and finding it difficult to detach from smart devices. Fadlurrohim et al. (2024), consequently, they rely heavily on technology. Nurpratiwi et al. (2025), they are exposed to technology at a high level, and their habit is to use digital tools, in fact, they cannot be separated from it (Norris, 2023), as confirmed by previous studies. Furthermore, this generation possesses good knowledge and proficiency in the English language, making it easier for them to travel abroad. Generation Alpha will face many social, environmental, and economic challenges that require them to possess skills in problem-solving, creativity, decision-making, critical thinking, flexibility, and self-

management (Kurniawan, 2022), they are expected to have a more prosperous life than previous generations and higher levels of education; however, they may lack diverse practical skills. They are obsessed with new products, get bored quickly, and suffer from weight gain due to a lack of physical activity. They enjoy high levels of mobility (traveling), characterized by a travel culture that has become more common. They do not pay much attention to privacy, do not strictly adhere to laws, are breakers of traditions, are a generation that is not strongly religious, and are constantly changing.

Technological advancement has caused Generation Alpha to grow in an individualistic and antisocial manner (Hutajulu et al., 2024), they are also described as having weak social communication (Bhat, 2021), this generation is accustomed to fast and instant things and lacks an understanding of processes due to technology use from a young age (Szymkowiak et al., 2021), this is also described as a lack of appreciation for the process (Bregenzer et al., 2022), which is similarly noted in other studies (Fadlurrohim & Hila, 2025). Most children aged 1 to 12 have access to electronic devices, with 30% of children spending more than 10 hours a week using them for either educational or entertainment purposes (Mohsen, 2025). Rosdiana Setyaningrum (MPsi, MHPed) stated that this generation is tech-gifted, loves playing with technological devices, and creating content. However, they are not entirely dependent on technology, as 72% of Generation Alpha still enjoy playing outdoors, love arts and crafts, and maintain significant communication with their Baby Boomer grandparents. They can live at home with or without technological devices. They interact heavily with digital learning tools such as animation, educational games, and virtual reality, responding strongly to visual and auditory content (Ummah et al., 2025).

Development in purchasing behavior is evident between the ages of 11-14, as it is a mature and wise generation characterized by precision, intelligence, awareness, and critical thinking skills, prioritizing quality and customer reviews. Their purchasing patterns depend primarily on needs, alongside their development in online shopping techniques, showing an increasing level of independence in making purchasing decisions (Ngo et al., 2024). Studies have proven that children aged 10-14 who do not have mobile phones or those who are exposed to advertisements more than others are more affected by trusted advertisements. On the other hand, the use of technology has negative impacts cognitively, such as in problem-solving; physically, such as obesity; and emotionally, such as in building relationships with others, it also affects some students' lack of adherence to etiquette while speaking. Studies have shown that the causes for this include family, friends, and social media. Exposure to unrealistic beauty standards has also affected Generations Alpha and Z, potentially leading to distorted self-perception and body image disorders, such as "Zoom dysmorphia", a condition where users feel uncomfortable with their appearance. Furthermore, the emergence of AI developments like ChatGPT will also affect education; among the problems of this use are the appearance of plagiarism and the loss of academic integrity.

The problems of Generation Alpha based on the previous statements can be presented as follows:

Table 1. The sample of table format

No	Problem	No	Problem
1	Ongoing Transformation	8	The use of social media, the internet, smart devices, and other digital technologies, along with increasing dependence on them
2	Deterioration of Social Interaction	9	The absence of essential skills in problem-solving, creativity, decision-making, critical thinking, adaptability, and self-management
3	Dependence on Immediate and Instant Gratification	10	An Excessive Preoccupation with New Products
4	Insufficient Appreciation of the Learning Process	11	A Tendency to Experience Boredom Rapidly
5	The Decline of Verbal Etiquette	12	An Increased Risk of Weight Gain Due to Lack of Physical Activity
6	Distorted Self-Image	13	Non-compliance with Social Norms and Traditions

7	The Emergence of Plagiarism and the Loss of Academic Integrity	14	A Decline in Religious Commitment
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Rooting the Problems of Generation Alpha and Directing Them Toward Islamic Education in the Digital Age

One of the most significant problems is the weakening of religious adherence and a lack of interest in religion encompassing Creed (Aqidah), Ethics (Akhlaq), and Jurisprudence (Fiqh) which results in a fragile commitment to its principles. This is critical because religion comprises these three legal frameworks, in truth, neglecting Creed specifically is a major cause for the emergence of psychological disorders. This is because Creed is the root of all actions of the heart, and actions of the heart are the root of all actions of the limbs, as indicated by the Hadith of the heart.

The heart is the "king" of the limbs, it is the heart that directs the rest of the limbs toward specific behaviors (Manahij Jam'iah al-Madinah al-'alamiyyah Li al-Marhalah al-Majister, n.d.). Therefore, the righteousness or corruption of the outward state is inseparable from the righteousness or corruption of the inward state. If the heart is sound with faith in knowledge and action, it necessitates the soundness of the body through outward speech and action based on absolute faith, whether through the tongue or the limbs (Majmuah Min Al-Bahitsin Bi Isyraf asy-Syaikh 'Alawi as-Saqof, n.d.), thus, faith is what takes root in the heart and is verified by actions, as Al-Hasan Al-Basri said: "Faith is not through mere decoration or wishful thinking; rather, it is what is firmly rooted in the hearts and verified by deeds." Consequently, weak character is evidence of weak faith is a condition for the acceptance of righteous deeds and precedes them, as well as preceding steadfastness in religion, through sincerity and following the Messenger ﷺ, which aligns with what is stated in Surah Al-Furqan: 2 (Beberapa Ulama Ternama, 2009).

In reality, creed is what forms the believer's personality (Muhammad Jallal al-Qoshosh, 2007, n.d.) and builds a sound social system (Muhammad Jallal al-Qoshosh, 2007) Whoever knows the reality of the Creed knows the reality of the Hereafter, and whoever knows its reality knows the reality of this world (At-Tafsir Al-Munir Fi Al-Aqidah WA Asy-Syariah Wa Al-Manhaj, n.d.), adhering to the guidance of Allah yields security and guidance in this world and the Hereafter, as mentioned in Al-An'am: 82 (At-Tafsir Al-Munir Fi Al-Aqidah WA Asy-Syariah Wa Al-Manhaj, n.d.), similar to what is mentioned by Ibn Kathir (Ibnu al-Katsir, 1990), guidance in this world is achieved by following the truth as per An-Nahl: 97 (Jamaluddin al-Qosimiy, 1418), as well as the absence of grief and fear as stated in Al-Baqarah: 38, and the absence of misguidance and misery as stated in Taha: 123 (As-Sa'di, 2000a), the "guidance" intended in these verses is faith in the messengers and the books they brought, and following them by believing all the reports they conveyed, obeying what they commanded, and avoiding what they forbade (As-Sa'di, 2000a) Alternatively, guidance is right conduct, clarity, and legislation (Shidiq Khon, 1992). Conversely, turning away from laws and rulings inherits a miserable life (Ali ash-Shabuniy, 1997), just as turning away from the Quran (Abdullah an-Nasafiy, 1997) as mentioned in Taha: 124 causes anxiety, distress, and pain in this world, the Barzakh, and the Hereafter (As-Sa'di, 2000a).

Thus, one achieves tranquility of the heart, stillness of the soul, and a lack of distraction from what disturbs the heart; Allah provides such a person with pure, lawful sustenance from sources they could not imagine, and a reward in the Hereafter unknown to the inhabitants of the earth (As-Sa'di, 2000a). This is supported in Surah Al-Asr (As-Sa'di, 2000a), the latter two acts (patience and truth) fall under righteous deeds, for righteous action is that which is correct meaning in accordance with Islamic Law and sincere for the sake of Allah alone (Zaidan, 2001), from this, the solution to their internal psychological problems emerges: knowledge that leads to the fear of Allah, as stated in Fatir: 27-28. The more a person knows about Allah, the more they fear Him, whether through cosmic knowledge by contemplating Allah's creation (As-Sa'di, 2000a), as the fear of Allah is a reason for abandoning sins and sincerity in work (Tsabit Muhammad Hakamiy, 2019).

Among the problems of this generation is falling quickly into boredom. Boredom is weariness (Al-Ma'aniy, 2025) or apathy, which is a weakening of the link between the motive and the goal (Al-Ma'aniy, 2025), this is natural to actions as the Prophet ﷺ said: "For every deed there is a period of enthusiasm, and for every enthusiasm there is a period of apathy..." (Ibnu Hibban, 1993), among the reasons for boredom is a weak connection with Allah, laziness in obedience, sitting with those who lack high ambition, immersion in worldly pleasures, and negligence in thinking about its end all of

which lead to poor preparation for standing before Allah (Asbab Al-Futur Wa 'ilajuhu, 2004), these reasons can be traced back to problems of the heart (weak connection with Allah), problems of the mind (negligence of the end of the world), and problems of action (sitting with low-ambition people). Treatment methods include strengthening the relationship with Allah through contemplating the Quran and Allah's majesty, names, and attributes; persisting in acts of obedience, even if small; accompanying those with high ambition; and turning to Allah in supplication (Asbab Al-Futur Wa 'ilajuhu, 2004). Additionally, engaging in programs that remove laziness, such as play for children after the exhaustion of study, is necessary so that their minds are not spoiled by idleness, nor their hearts by death, nor their actions by the distress of a narrow life (Al-Ghazali, 2020), while adhering to the path and method of the Messenger ﷺ (Zainuddin al-Manawiy, 1356).

As for the obsession with new products, "obsession" (hawas) refers to falling into a state of disorder, confusion, and bewilderment (Al-Ma'aniy, 2025). The Great Indonesian Dictionary (KBBI) defines it as a psychological disorder manifested in thoughts that constantly pursue a person and are difficult to get rid of (KBBI, 2025). One of the manifestations currently appearing in Generation Alpha is "brainrot" a term used to describe a state where a person's brain becomes filled with a single type of entertainment or information to the point that it affects their daily life, way of thinking, and life priorities (Brain Rot Pada Gen Alpha, Apa Penyebabnya? Halaman All - Kompasiana.Com, n.d.), the causes of "brainrot" include excessive exposure to digital stimuli from an early age; this constant visual and auditory stimulation prevents the brain from processing and developing deep thoughts. For example, instant rewards like likes, comments, and views reinforce the idea that everything should be fast, easy, and fun, causing frustration and a loss of motivation when facing real-life challenges that require patience and perseverance (Brain Rot Pada Gen Alpha, Apa Penyebabnya? Halaman All - Kompasiana.Com, n.d.) Thus, obsession with technological products is a mental problem that generates psychological and then practical issues, linked to the generation's habituation to speed, lack of patience, dissatisfaction with appearance, loss of academic integrity, and constant change to escape frustration from lessons and duties.

This generation also faces weak social communication because they are perceived as individualistic or antisocial. Commitment to social matters is a form of ethics (Akhlaq), some of which relate to character and some to Allah (Al-Utsyamin, 1996). Social communication specifically concerns a person's relationship with others in society, as indicated by the Hadith of interacting with people: "Fear Allah wherever you are, follow a bad deed with a good deed and it will wipe it out, and treat people with good character" (At-Tirmidzi, 1975), good character with people is achieved through a cheerful countenance, refraining from harming them, and doing good toward them. Some say: it is to do to them what you would like them to do to you, so that hearts unite and the private and public align; then, one is safe from the plots of the schemer this is the sum of all good (Ali, 2004). The Hadith implies a command to treat people with good ethics in speech and deed (al-Utsyamin, n.d.). In fact, a complete believer must mingle with people "The believer who mixes with people and is patient with their harm is better than the one who does not mix with people and is not patient with their harm" (Abdu ar-Rozaq, 1403), this is an internal problem rather than an external one, as character is an internal attribute in a person's heart (al-Utsyamin, n.d.-a), if it is corrupt, the entire body is corrupt (Al-Bukhari, 1422) the heart is the king of the limbs (Al-Baihaqi, 2003) and it is what moves the limbs toward specific behaviors (Manahij Jam'iah al-Madinah al-'alamiyyah Li al-Marhalah al-Majister, n.d.), the righteousness of the outward state is tied to the righteousness of the inward state (Majmuah Min Al-Bahitsin Bi Isyraf asy-Syaikh 'Alawi as-Saqof, n.d.), ethics are also related to the mind, which is why the Prophet ﷺ addressed his nation regarding them: "The believers in their mutual mercy, love, and compassion are like a single body; if one limb suffers, the rest of the body rallies to it with wakefulness and fever" (Al-Bukhari, 1422), related to this is the problem of plagiarism and the loss of academic integrity in research, which is part of forbidden cheating: "Whoever cheats us is not of us" (Ibnu Hibban, 1993), there is also the appearance of poor etiquette in speech (Al-Bukhari, 1422) and a distorted self-perception, which is an action of the heart (Majah, n.d.).

This generation also suffers from a lack of concern for privacy; they do not protect their data on social media and accept suspicious permissions. The remedy lies in reforming their Creed toward legal rulings. Posting is permissible as long as it does not cause harm, such as spreading indecency, doubts, or prohibitions (Hukm Nasyr Al-Umur al-Khassah 'ala Wasail at-Tawasul, 2025), as

explained in Al-A'raf: 33 and Al-Isra: 36. Hastiness in action is also prohibited in this Law as per the Hasan Hadith (Muhammad Ibnu Ismail ash-Shan'aniy, n.d.), because haste is from the Devil (Abu Ya'la, 1984), it prevents verification (Zainuddin al-Manawiy, 1356). This problem is strongly linked to jurisprudential rulings and thinking. The solution is teaching this generation the rulings related to them so they understand and adopt them as heart-based principles for acting in accordance with the Law, and because it is also a matter of ethics.

Regarding the non-adherence to laws and the violation of traditions, laws and traditions as long as they do not contradict Allah's Law are permissible for the believer to follow, and may even become obligatory if they relate to necessary interests such as preserving religion, life, mind, lineage, and wealth (al-Ghazali, 1993). This is because it constitutes obedience to Allah and His Messenger as per Al-Ma'idah: 92, whether related to the rights of Allah or the rights of His creation (As-Sa'di, 2000a), obedience to them and following the Book and Sunnah in religious matters is obligatory, and violating them is a sin (Shodiq Hasan Khon al-Qonujy al-Bukhariy, 1995). It may also relate to conditions, such as reconciliation between people: "Reconciliation is permissible between Muslims, except reconciliation that forbids the lawful or permits the forbidden; and Muslims are bound by their conditions..." (at-Tirmidzi, 1998), a condition becomes binding on the contracting parties if agreed upon (Abdurrahman as-Sa'diy, 2002), and becomes obligatory when the condition exists (Muhammad Ibn Shalih al-Bassam, 2006), provided it does not oppose what is established in the religion (Abdurrahman as-Sa'diy, 2002). Similarly, adhering to what accords with the customs of one's people or society is required as long as it does not violate Allah's Law. For this reason, "clothing of fame" (thawb shuhrah) was forbidden as per Abu Dawud (Dawud, n.d.) and An-Nasa'i (an-Nasa'i, 2001) "Fame" refers to something appearing in a way that people notice for its strangeness (Ibnu Atsir, 1979), the intention is that the garment becomes known among people due to its color differing from theirs, drawing attention and leading to boasting, vanity, and pride (Asyrof ash-Shadiqiy, 1410), or it is intended for showing off and arrogance over one's people (Ad-Duror as-Saniyyah al-Mausuah al-Haditsiyyah Syuruh al-Ahadits, 2025). From this, it is understood that custom ('Urf) is considered as long as it does not violate Allah's Law, based on An-Nisa: 19, which indicates the obligation of a husband to treat his wife with kindness (Ma'ruf) according to what is appropriate for that time and place (As-Sa'di, 2000b), thus, the legal maxim "Custom is authoritative" was established, whether the custom is general or specific (Mushtafa az-Zuhaily, 2006), one should not depart from people's customs out of care for them and to win their hearts, unless it is a prohibition, in which case opposition is mandatory (Mushtafa Ibnu Sa'ad Ibnu Abdahu as-Suyuti, 1994).

It is understood from the above that a person's violation of their people's customs stems from psychological and faith-based reasons, such as pride, vanity, weak faith, love of the world, and negligence. These are linked to the heart, mind, and limbs. Therefore, Islamic education focuses on educating both the outward and the inward and ridding the student of these ailments. The generation also suffers from emotional and skill-based problems, especially in mental skills like problem-solving, critical thinking, and decision-making, alongside practical skills. This highlights the importance of developing thinking skills, protecting them from corruption, and providing the generation with an Islamic vision of life due to its positive impact on building personality and taking responsibility.

As for the problems of weight gain due to lack of physical activity and the habituation to fast things lacking an understanding of processes due to technology use from a young age—these relate to physical skills (jawarihiyyah). They require physical remedies so the individual can perform movements beneficial to their body, gaining fitness, strength, and health to rid themselves of physical and heart-related diseases like laziness and lack of social connection. Among these skills is Jihad, which requires physical skill in using its tools as well as training for bodily and psychological strength. Examples of this include teaching swimming, walking between targets, and archery, as mentioned in the Hadith: "...Every thing in which there is no remembrance of Allah is idle play except four: a man playing with his wife, a man training his horse, his walking between two targets, and a man teaching swimming" (an-Nasa'i, 2001), this links these skills to the Prophet ﷺ to strengthen the individual's psychological side, as witnessed in the report from Al-Bukhari regarding archery (Al-Bukhari, 1422), any movement that benefits them aligns with the characteristic of Islamic education being both fixed and adaptable (Abdullah Ibn Aqil al-Aqil, 2011). This implies that building these motor, scientific, and mental skills is for the sake of defending the religion and this Law, matching Al-

Anfal: 60 (As-Sa'di, 2000b), educational materials are not limited to the evidence mentioned but expand according to this generation's needs, as long as they agree with Islamic Law and benefit this world and the Hereafter (Sa'ad al-Qoththony, 1431), including expansion in teaching legal rulings (Al-Ghazali, 2020) or legislations (an-Nawawiy, n.d.).

It has become clear from the above that this generation is characterized by a strong attachment to technology, which is closely linked to both environment and skill. Given that technology constitutes a new environment in this age, it has contributed to forming new and diverse lifestyles that can be appended to the environment, which is fundamental in raising children. On the other hand, it can be considered a skill included within educational fields. Furthermore, this generation's need for monitoring, communication with parents, and education is another type of environment. The environment surrounding this generation includes the social environment represented by the people around them, as mentioned in the Hadith of Fitrah: "No child is born except upon the Fitrah (natural disposition), then his parents make him a Jew, a Christian, or a Magian" (Al-Bukhari, 1422), where a person is influenced by what shapes them (Al-Ghazali, 2020). It also includes the inanimate environment represented by technology and other things they live within, as indicated by the Hadith of the killer of one hundred souls (Muslim, 1991), this is supported by the Prophet's ﷺ migration from Mecca to Medina (al-Mubarakfuri, n.d.), as well as what was mentioned in At-Tawbah: 107-108 regarding the Mosque of Harm (Masjid al-Dirar) (al-Baghowi, 1997). Thus, the inanimate environment fundamentally arises from the social environment (As-Sa'di, 2000).

Accordingly, it is necessary to create a suitable environment for this generation to grow healthily according to Islamic Law. The environment is one of the important foundations in child-rearing because of the child's profound influence by the surrounding social and inanimate environments. This confirms the importance of preparing a righteous environment, a righteous educator, and a righteous upbringing, with a focus on preserving the safety of the Fitrah as indicated by the Hadith of Fitrah (Al-Bukhari, 1422). This preparation begins before the child exists: "Marry the loving and prolific, for I will boast of your numbers before the nations" (Abu Dawud, 2009) and continues through childhood: "Command your children to pray when they are seven years old, and beat them for it when they are ten, and separate them in their beds" (Abu Dawud, 2009) as well as through youth and maturity as stated in Surah An-Nisa: 6. The Fitrah may remain or vanish depending on the influences (Al-Ghazali, 2020), and character may be innate or acquired through habit, observation, and companionship (Al-Ghazali, 2020). For this reason, the Prophet ﷺ forbade a mother from lying (Ahmad, 2001). Likewise, habituating someone to evil leads their nature to incline toward what suits evils (Al-Ghazali, 2020), as confirmed by Hanan Muhammad Al-Rahmun (Muhammad ar-Rahmun, 2015), this influence results from what the child hears and sees (Atsar Al-Bi'ah 'ala Suluk Ath-Thifl, 2025), whether the impact is physical, motor, mental, emotional, or social (Abdu al-Mu'thiy & Muhammad Qonawiy, n.d.).

In this era, technology has become a means of comfort and pleasure, so it is judged by the same standards applied to similar things in the past. Everything that leads to a child's laziness or the corruption of their character and religion is prohibited, whether that prohibition leads to disbelief—which causes eternal loss in the Hereafter as per Az-Zumar: 15 (Abu as-Su'ud al-'Imadiy, n.d.) or to abandoning some righteous deeds as per the Hadith of the bankrupt person (Ibnu Hibban, 1993), furthermore, excessive use causes a defect in the Fitrah (Al-Ghazali, 2020), leads to the weakening of religious, ethical, cognitive, and social aspects, and the appearance of various negative behaviors such as laziness, lack of interest in religion, and violation of its established foundations (Arivianto et al., 2023), it also affects social communication (Nurpratiwi et al., 2025) and the development of religious values (Nurkayatin et al., n.d.), in addition to health, psychological, and scientific impacts (Hulu et al., 2023), including abandoning sports and study and the occurrence of some cybercrimes (Ratnaya, 2011).

Nevertheless, technology is considered a skill subject to the characteristic of renewal in Islamic education and can be employed positively in teaching. It contributes to diversifying learning sources and methods and different learning patterns visual, auditory, tactile, and others (Technology in Early Childhood Education, n.d.), its developments, such as Virtual Reality (VR), can be utilized (Gunawan et al., 2024). Technology also plays a role in increasing accessibility to knowledge (Nurpratiwi et al., 2025). Therefore, it is incorrect to eliminate it from this generation's life; rather, it

must be dealt with according to legal regulations that consider benefit and harm. In this regard, Islamic education is described by the characteristic of both fixity and change (Al-Aqil, 2011).

It appears that the previous problems relate to the soul, mind, and movement, which means the problem of personality emerges in this generation. Personality refers to the essential attribute reflected in the behavior of an individual or a nation that distinguishes them from others (KBBI, 2025) al-Abrashi views personality as the set of mental, ethical, physical, and volitional attributes that crown a person and distinguish them ('Athiah al-Abrasyiy, n.d.), personality also means the individual's internal predispositions and external factors they interact with, forming a holistic structure of physical, mental, emotional, and social aspects (Radhiyah, n.d.), Al-Abrashi believes that what forms a strong personality includes attractiveness, mental activity, emotional sharing, courage, wisdom, optimism, humility, and good appearance and stature ('Athiah al-Abrasyiy, n.d.). Husan Hamzah stated that the fundamental factors in forming personality are physical, mental, temperamental, ethical, and environmental aspects (H. Hamzah, n.d.), Islam has treated this matter through Creed, which forms a person's mindset and psyche, resulting in an Islamic mindset that thinks based on Islam and an Islamic psyche that bases its inclinations on it, thus manifesting behavior. In this way, the Islamic personality is formed.

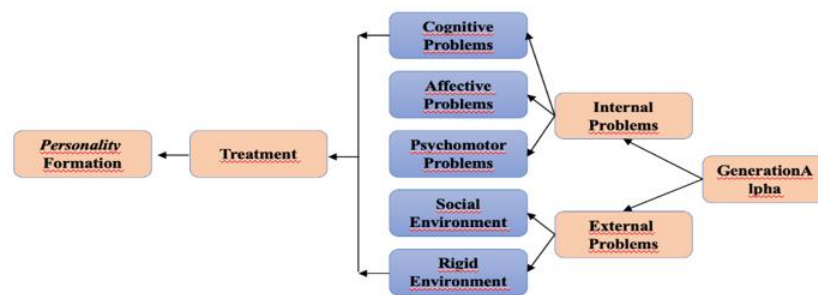


Figure 2. A Summary of the Classification of Generation Alpha's Problems and Intervention Approaches

Accordingly, these problems can be attributed to the cognitive, affective, and psychomotor domains. The issues of weak religious adherence, weak personality, obsession with new products, quickly falling into boredom, constant change, habituation to fast and instant results, lack of process knowledge, weak social communication, lack of concern for privacy, non-compliance with laws, the emergence of plagiarism, loss of academic integrity in research, poor etiquette in speech, and distorted self-perception are all affective problems.

As for problems related to the psychomotor domain (physical and scientific skills), they include the lack of diverse skills such as problem-solving, creativity, decision-making, critical thinking, flexibility, and self-management, as well as suffering from weight gain due to a lack of physical activity and being accustomed to instant results without knowing the process due to technology use since childhood.

Furthermore, these problems are linked to the cognitive domain, as the absence of required knowledge in these areas leads to incorrect behavior in speech or action. Thus, these problems stem from both the cognitive and affective domains together. Indeed, faith cannot exist without knowledge; it is a branch of it that cannot be complete without it (As-Sa'di, 2000). Knowledge precedes speech and action because both are built upon it, and it accompanies them because knowledge must always be present during speech and action for them to be correct, as evidenced by Allah's words in Surah Muhammad: 19 (Al-Bukhari, 1422). The same applies to psychomotor problems, whether physical or mental. It appears from the previous explanation that the characteristics of these three types of problems are interconnected and not independent of one another. This means that treating them also requires an interconnected approach.

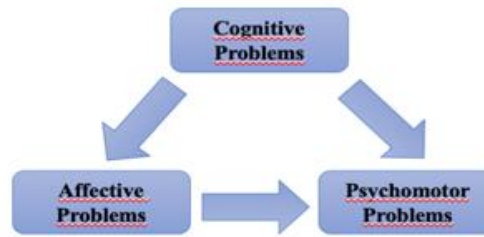


Figure 3. A Diagram Illustrating the Interconnections Among the Problems of Generation Alpha

Furthermore, the most significant factors influencing the emergence of this generation's problems are the weakening of religious adherence which causes a weak personality and shapes the type of upbringing followed by technology, which forms the environment and the nature of the upbringing.

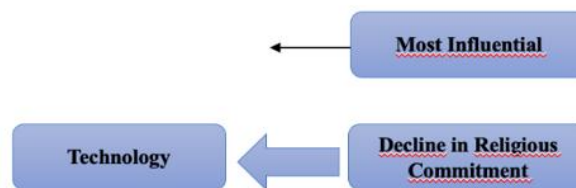


Figure 4. A Diagram Showing the Ranking of the Causes of Generation Alpha's Problems

Discussion

The findings indicate that the challenges associated with Generation Alpha should not be interpreted as isolated consequences of technology use but as interconnected developmental conditions involving affective, cognitive, and psychomotor dimensions. This interpretation is important because strong technological attachment appears alongside weakened social interaction, preference for immediate gratification, reduced appreciation of sustained learning processes, concerns regarding academic integrity, distorted self-perception, and limitations in practical and higher-order skills. Conceptually, the findings challenge deterministic assumptions that digital technology itself produces these outcomes, because the same technological environment can also support learning, creativity, communication, and access to knowledge when embedded within appropriate educational conditions. This position is consistent with recent scholarship emphasizing that Generation Alpha's development is shaped by the interaction between technological environments and broader educational and social contexts rather than by generational characteristics alone (Höfrová et al., 2024; Saifuddin et al., 2025; Graesser et al., 2022). The present study therefore extends previous discussions by proposing that the analytical unit should shift from individual digital behaviours to the system of relationships among technology, value formation, upbringing, and developmental domains. In this framework, a visible problem in one domain may reinforce vulnerabilities in another; for example, limited self-regulation may increase uncritical digital consumption, while weakened moral orientation may affect how technological knowledge is translated into action. The implication is that interventions focused exclusively on reducing screen exposure are theoretically insufficient because they address one environmental condition without necessarily strengthening the internal and educational capacities required for responsible engagement with digital life.

A second major finding concerns the central position of weakened religious commitment and fragile personality formation within the conceptual structure of Generation Alpha's problems. From the perspective of Islamic education, this finding supports the view that human development cannot be separated into purely intellectual, behavioural, or spiritual compartments because beliefs, inner dispositions, knowledge, and outward conduct are mutually related. Aqidah, Akhlaq, and Fiqh consequently function in the proposed framework not merely as separate subjects of religious instruction but as interconnected foundations for orienting judgement, moral disposition, and practical behaviour. This interpretation is consistent with holistic conceptions of Islamic education

that understand education as the development of intellectual, spiritual, moral, and physical capacities within an integrated view of the human person (Agbaria, 2024; Hadi et al., 2024; Kamridah et al., 2025; Memon et al., 2024). It also provides a conceptual extension to studies that examine religious character primarily as an educational outcome, because the present findings position value formation as a mediating foundation through which individuals interpret and respond to environmental influences. Recent evidence concerning technology-based learning and religious character similarly suggests that technological innovation can coexist with character development when learning environments deliberately cultivate critical and social capacities (Madjid & Shodiq, 2026). Nevertheless, because the present study is based on documentary synthesis, weakened religious commitment should be understood as a conceptual explanatory factor emerging from the analysed literature rather than as an empirically quantified causal determinant. Its principal contribution, therefore, lies in proposing that personality formation deserves greater analytical attention in research on Generation Alpha, particularly where technological competence is discussed without equal consideration of the moral and spiritual frameworks guiding its use.

The findings further suggest that dependence on instant gratification, rapid boredom, and diminished appreciation of learning processes represent a deeper problem of self-regulation rather than simply a preference for digital speed. Continuous exposure to highly stimulating, rapidly changing, and reward-oriented digital content may encourage expectations of immediacy that are difficult to reconcile with educational activities requiring patience, repetition, reflection, and delayed achievement. This interpretation corresponds with research linking intensive digital engagement with patterns of problematic attachment and psychological difficulties, while also supporting concerns that highly interactive digital environments can alter how learners sustain attention and engage with effortful processes (Chen, 2022; AlGerafi et al., 2023; Liu & Hwang, 2023). However, the present analysis adds an important qualification: rapid boredom should not automatically be attributed to the individual child or to technology alone, because pedagogical design, family routines, peer influences, and the quality of learning experiences may also shape persistence. The Islamic educational perspective broadens this explanation by connecting self-regulation with the cultivation of patience, purposeful action, disciplined habits, and moral responsibility. In this sense, the findings expand conventional discussions of digital engagement by suggesting that the educational response must develop an internal capacity to manage desire and attention rather than merely remove external stimuli. This has practical implications for educators and parents, who need to design learning experiences that combine meaningful digital engagement with activities requiring sustained effort, reflection, physical participation, and responsibility. Such an approach is more consistent with the present framework because it treats technology as an educational medium that requires regulation through developed character rather than as an inherently harmful force.

Another significant finding is the deterioration of social communication, verbal etiquette, and aspects of interpersonal responsibility. The conceptual importance of this result lies in showing that increased digital connectivity does not necessarily produce stronger social competence; communication quantity and communication quality are not equivalent. Generation Alpha may have extensive access to networks and interactive platforms while still experiencing difficulties in face-to-face communication, empathy, respectful expression, and sustained social engagement. This finding broadly corresponds with concerns regarding the changing character of children's social interaction in technology-intensive environments (Dennis & Harrison, 2021; Hutajulu et al., 2024), although previous studies often explain these issues primarily through exposure, communication frequency, or parental mediation. The present study offers a broader interpretation through Akhlaq, where social communication is understood as a moral practice involving responsibility toward others rather than merely a technical skill of transmitting information. This perspective extends technology-centred explanations by arguing that communication problems may persist even when children are digitally literate if ethical judgement and relational responsibility are not developed simultaneously. At the same time, the finding should not be generalized as evidence that Generation Alpha is inherently antisocial, because the literature reviewed in the study also indicates continued participation in outdoor, creative, and intergenerational activities. The more defensible interpretation is therefore contextual: social competence depends substantially on how digital interaction is balanced with family relationships, peer experiences, educational practices, and opportunities for meaningful embodied communication.

The emergence of plagiarism, weakened academic integrity, privacy-related vulnerability, and uncritical technology use constitutes another important dimension of the findings because it demonstrates that digital competence does not automatically entail ethical competence. The expansion of generative artificial intelligence and readily accessible online information has made the boundary between legitimate assistance, imitation, and academic misconduct increasingly difficult for young learners to navigate. Recent research on AI in education confirms that these technologies create substantial educational opportunities while simultaneously raising questions about responsible use, academic integrity, and the need for stronger guidance (Munaye et al., 2025). The present findings align with this literature but extend it by interpreting ethical digital behaviour through the integrated relationship between knowledge, moral character, and practical judgement. Within the proposed framework, Fiqh contributes a normative dimension by helping individuals evaluate permissible and harmful forms of action, while Akhlaq concerns the moral disposition required to act honestly even when misconduct is technologically easy to conceal. This perspective is particularly relevant because technical restrictions alone cannot guarantee integrity; students must also understand why responsible conduct matters and develop the capacity to regulate their behaviour when external surveillance is absent. Similar concerns have been raised in broader discussions of virtue education and online technology, where technological systems create ethical challenges that cannot be solved solely through technical literacy (Dennis & Harrison, 2021). Accordingly, the study contributes a conceptual argument that digital citizenship for Generation Alpha should integrate privacy awareness, critical verification, academic integrity, and Islamic ethical principles rather than treating these competencies as separate educational agendas.

The findings also reveal that physical inactivity, weight-related risks, and limitations in practical and higher-order skills should be interpreted as part of the same interconnected developmental system. This is theoretically significant because discussions of Generation Alpha frequently prioritize cognitive and technological capabilities while underestimating the embodied dimension of learning and development. Research has increasingly emphasized the potential value of physical activity in reducing problematic engagement with digital devices and improving broader developmental outcomes (García-Ortiz et al., 2025), whereas educational technology research has often concentrated on engagement, accessibility, and learning effectiveness (Alam & Mohanty, 2023; Garlinska et al., 2023). The present study integrates these perspectives by arguing that psychomotor development, practical competence, critical thinking, creativity, decision-making, adaptability, and self-management should not be treated as peripheral skills. Rather, they form part of the capacity through which knowledge and values are enacted in everyday life. This interpretation is consistent with the holistic orientation of Islamic education, which seeks balance between intellectual, moral, spiritual, and physical development instead of privileging abstract knowledge over human action. It also offers a critical response to the assumption that technologically sophisticated children will automatically acquire transferable twenty-first-century skills, because access to digital devices does not necessarily generate persistence, judgement, creativity, or practical competence. Educational practice should therefore create opportunities for Generation Alpha to move between digital and non-digital environments through collaborative problem-solving, physical activity, creative production, and tasks requiring reflection on processes rather than exclusive emphasis on rapid outcomes.

A particularly important contribution of the study is the identification of the environment and patterns of upbringing as mediating contexts through which technological influences acquire developmental meaning. The findings suggest that technology should be understood as part of the child's wider social and material environment, not as an independent force operating outside family and educational relationships. This interpretation is compatible with systematic reviews of digital parenting that emphasize the importance of parental strategies and contextual mediation in children's technology experiences (Banić & Orehovački, 2024), as well as scholarship showing that educational outcomes in digital environments depend on how technologies are pedagogically organized (Qushem et al., 2021; Shonfeld et al., 2021). The present framework, however, extends these perspectives by explicitly connecting environmental regulation with the preparation of exemplary educators, consistent upbringing, and the cultivation of Aqidah, Akhlaq, and Fiqh. Thus, the proposed model rejects both technological prohibition and technological optimism as insufficient extremes: unrestricted access may intensify existing vulnerabilities, whereas blanket restriction may

disregard technology's educational potential. Instead, the educational value of technology is treated as contingent upon purpose, content, supervision, ethical principles, and the capacities developed within the learner. This argument is also compatible with recent work on religious approaches to technology that moves beyond a simple opposition between faith and technological change (Abdelnour, 2025; Sapir, 2024). The practical implication is that parents and educational institutions should focus on constructing coherent environments in which rules, modelling, communication, and learning activities consistently reinforce responsible technology use.

Taken together, the findings support a conceptual model in which the affective, cognitive, and psychomotor problems of Generation Alpha are mutually reinforcing rather than independently occurring. This integrated interpretation addresses a limitation in previous literature, which has often examined technological engagement, parenting, learning preferences, moral development, or physical behaviour as separate research domains (Höfrová et al., 2024; Arlinda, 2024). The theoretical novelty of the present study lies in connecting these fragmented domains through an Islamic educational architecture in which Aqidah provides an orienting foundation, Akhlaq shapes moral and relational conduct, Fiqh informs practical judgement, and intellectual and psychomotor development enable values to be translated into competent action. The model therefore modifies a narrow deficit-based view of Generation Alpha by proposing that the central issue is not the generation's inherent weakness but the quality of the developmental ecosystem surrounding them. This distinction is important because it redirects responsibility from the individual child alone toward families, educators, institutions, technological environments, and broader systems of value transmission. At the same time, the conceptual model should not be interpreted as universally or empirically established, since the findings were derived from library research and the relationships among variables were not tested with direct observations or longitudinal data. Alternative explanations, including socioeconomic conditions, cultural differences, educational quality, individual temperament, and variation in types and purposes of technology use, may also influence the observed patterns. Future research should therefore test the proposed relationships empirically across diverse Muslim and non-Muslim educational settings, examine which dimensions are most influential under different conditions, and determine whether the proposed Islamic educational framework produces measurable improvements in self-regulation, social behaviour, academic integrity, religious character, and responsible technology use.

Overall, the study positions itself within the global literature on Generation Alpha by arguing that the contemporary challenge is not simply to prepare children to participate effectively in digital society, but to determine what forms of human development should guide that participation. Existing research has provided valuable knowledge regarding digital learning, emerging technologies, parenting strategies, and the developmental characteristics of contemporary children, yet the integration of technological, ethical, spiritual, cognitive, and psychomotor perspectives remains comparatively underdeveloped (Graesser et al., 2022; Höfrová et al., 2024; Memon et al., 2024). The present study fills part of this conceptual gap by proposing that responsible technological participation requires both external regulation and internal formation. Its central theoretical contribution is therefore the repositioning of technology from a primary cause of Generation Alpha's problems to a contextual force whose consequences depend on the interaction between environment, upbringing, knowledge, values, and personal capacities. This perspective supports the argument that Islamic education can contribute to contemporary educational debates not by rejecting technological innovation but by supplying a normative and holistic framework for directing innovation toward responsible human formation. Such a framework is particularly relevant in an era in which children may acquire technological access faster than the ethical and reflective capacities required to manage its consequences. The broader implication is that educational responses should move beyond fragmented interventions and instead connect faith, character, knowledge, skills, social responsibility, physical development, and digital literacy within a coherent developmental ecology. While further empirical validation remains essential, the proposed framework offers a conceptual basis for rethinking Generation Alpha as active learners whose relationship with technology is shaped, negotiated, and potentially transformed through the quality of the educational environments in which they develop.

CONCLUSION

This study concludes that the challenges experienced by Generation Alpha in the digital age are shaped by the interaction of technological exposure, social and material environments, and patterns of upbringing rather than by fixed characteristics inherent to the generation. The findings indicate that these challenges are interconnected across cognitive, affective, and psychomotor dimensions, encompassing weakened religious commitment, fragile personality formation, dependence on instant gratification, reduced appreciation of learning processes, limited social communication, distorted self-perception, declining academic integrity, insufficient physical activity, and weaknesses in critical thinking and practical skills. From an Islamic educational perspective, these conditions cannot be addressed through technological restriction alone, because technology may also provide valuable opportunities for learning, knowledge accessibility, and educational innovation when its use is appropriately directed. The study therefore identifies the strengthening of Aqidah, Akhlaq, and Fiqh, together with the development of intellectual and psychomotor abilities, as interconnected foundations for cultivating an Islamic personality capable of responding responsibly to contemporary digital conditions. The analysis further demonstrates that the educational environment and the quality of educators and upbringing play a decisive role in shaping how Generation Alpha responds to technological influences. Accordingly, the proposed conceptual framework emphasizes the integration of faith, knowledge, character, skills, and responsible technology use within a supportive educational environment. The study contributes a holistic perspective that connects the developmental problems of Generation Alpha with the foundational principles of Islamic education, while recognizing that the proposed framework remains conceptual because it was developed through library research rather than direct empirical investigation. Future studies should therefore examine the framework through field-based research involving children, parents, educators, and Islamic educational institutions to assess its applicability and effectiveness across different educational contexts.

AUTHOR CONTRIBUTIONS STATEMENT

Hariyanto and Abas Mansur Tamam contributed to the conceptualization of the study and the development of the research design. Abuddin Nata provided theological supervision and contributed to the refinement of the Islamic educational analytical framework. Kisti Robati conducted the literature review, analyzed the data concerning Generation Alpha in the digital age, and contributed to the final editing and proofreading of the manuscript. All authors reviewed and approved the final version of the manuscript and agreed to its publication.

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