



Preventing Gadget Addiction for Family Stability: A Critical Discourse Analysis of Prophetic Hadith in al-Kutub al-Sittah

Syanando Adzikri¹, Marwan Mas'ud², Dimas Hutomo Putra³

¹Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

²Sekolah Tinggi Dirasat Islamiyah Imam Syafi'I Jember, Indonesia

³ Imam Mohammad ibn Saud Islamic University, Saudi Arabia

syanandoadzikri254@gmail.com

Abstract

Gadget addiction threatens family stability by disrupting communication, emotional bonds, and parental responsibilities in Muslim households. While research addresses psychological dimensions of digital addiction, the Islamic normative framework—particularly prophetic teachings—remains underexplored. This study examines how prophetic hadith provide ethical foundations for preventing gadget addiction and maintaining family stability. Using qualitative library research methodology, this study analyzes six hadith from *al-Kutub al-Sittah* addressing family leadership, accountability, kinship preservation, spiritual household vitality, gaze control, and wealth ethics. Data sources include *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhī*, *Sunan Abī Dawūd*, and classical commentaries, analyzed through Fairclough's Critical Discourse Analysis framework: textual, discourse practice, and sociocultural analysis.

Findings reveal that prophetic hadith construct a holistic family defense system. The principle *kullukum ra'in* (leadership responsibility) establishes parental accountability for technology regulation as divine trust. The prohibition of *qaṭ'i' raḥim* (severing kinship) critiques emotional disconnection from gadget addiction. Teachings on household dhikr, gaze control, and wealth management provide spiritual, behavioral, and ethical frameworks for digital self-regulation. Gadget addiction is framed theologically as a spiritual crisis manifesting in neglected leadership, wasted time and knowledge, and symbolic kinship severance. This study integrates Critical Discourse Analysis with thematic hadith studies (*maḥḍi'*), demonstrating 7th-century prophetic teachings' relevance to 21st-century digital challenges. The research positions family stability as *sakan wa ṭuma'ninah* (tranquility), achievable through prophetic guidance on technology ethics.

Keywords: al-Kutub al-Sittah; Critical Discourse Analysis; Family Stability; Gadget Addiction; Prophetic Hadith


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Introduction

The development of digital technology in the modern era has brought extraordinary conveniences to human life. Gadgets have become tools for communication, sources of information, and even means of entertainment, becoming almost inseparable from the daily activities of every individual. However, behind these conveniences, a concerning phenomenon has emerged, namely, gadget addiction. This condition not only affects the psychological and social aspects of individuals but also has a significant impact on the stability and security of the family, as the smallest social unit in society.¹

In the context of family life, gadget addiction often leads to various dysfunctions: a decline in communication among family members, reduced quality time, increased individualistic behavior, and the emergence of potential conflicts and emotional neglect. Children lose closeness with their parents, spouses experience emotional distance, and spiritual as well as moral values within the family become obscured. Consequently, the family—which ideally should serve as a source of tranquility and security (*sakan wa tuma'ninah*)—instead transforms into a space marked by alienation.²

This phenomenon demands serious attention from an Islamic perspective, particularly through the teachings of the Prophet's ﷺ hadith, which provide comprehensive guidance for building a harmonious and hereafter-oriented family life. In numerous hadiths, the Prophet ﷺ emphasizes the importance of parental responsibility toward family members, as exemplified in his foundational teaching:

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

(*Kullukum rā'in wa kullukum mas'ulun 'an ra'iyatihī*)

"Indeed, every one of you is a shepherd and will be held accountable for those under your care."³

This hadith illustrates that safeguarding the family from negative influences, including gadget addiction, is part of the moral trust (*amānah*) and responsibility that every Muslim must uphold.

Previous Studies

Previous research addressing gadget addiction has approached this phenomenon from various perspectives. Zeni, Wibowo, and Lesmana (2024) examined gadget addiction among rural adolescents in Ciamis District, finding strong correlations between gadget use and anxiety (0.794) and depression (0.619), with key factors including usage frequency, duration, and lack of parental supervision.⁴ Similarly, Kumar and Sherkhane (2018) documented gadget

¹ Debasmita De et al., "Social Media Algorithms and Teen Addiction: Neurophysiological Impact and Ethical Considerations," *Cureus* 17, no. 1 (2025): e77145, <https://doi.org/10.7759/cureus.77145>.

² Francisca Monteiro, Margarida Simões, and Inês Carvalho Relva, "Internet Addiction, Sleep Habits and Family Communication: The Perspectives of a Sample of Adolescents," *Healthcare (Basel)* 11, no. 24 (2023): 3194, <https://doi.org/10.3390/healthcare11243194>.

³ Muhammad ibn Ismail Al-Bukhari, *Sabih Al-Bukhari* (Riyadh: Darussalam Publishers, 1997); Muslim ibn al-Hajjaj, *Sabih Muslim, The Authentic Collection of Muslim*, vol. 5 volumes (Beirut: Dar Ihya al-Turath al-Arabi, 1991).

⁴ Dini Nurbaeti Zeni, Daniel Akbar Wibowo, and Indra Lesmana, "The Dangers of Gadget Addiction on the Mental Health of Rural Adolescents in Ciamis District," 2024, <https://doi.org/10.35335/midwifery.v12i4.1694>.

addiction's impact on university students, correlating excessive use with anxiety, depression, sleep disturbances, social isolation, and family conflicts, particularly among female students.⁵

Monteiro, Simões, and Relva (2023) expanded this research by examining the relationship between internet addiction, sleep quality, and family communication patterns among Portuguese adolescents, revealing that higher addiction levels correlate with deteriorated family communication quality.⁶ Within Muslim-majority contexts, Mardiyah (2023) explored gadget addiction's impact on emotional disturbances and social behavior among Indonesian early childhood populations, proposing alternative educational approaches emphasizing parental involvement.⁷ Liza et al. (2023) investigated 1,201 Bangladeshi school children, finding that 23.4% exhibited gadget addiction, which significantly correlated with impaired cognitive functioning.⁸

While these studies comprehensively document psychological, social, and cognitive impacts of gadget addiction, none have analyzed this phenomenon through the systematic application of prophetic hadith using Critical Discourse Analysis. Existing research remains largely confined to secular intervention models without exploring Islamic ethical guidance preserved in prophetic teachings. This study fills that critical gap by positioning gadget addiction not merely as a psychological problem, but as a moral and spiritual crisis requiring prophetic guidance. By applying Critical Discourse Analysis to hadiths from *al-Kutub al-Sittah*, this research demonstrates how classical Islamic texts actively engage with contemporary challenges when interpreted through their underlying principles (*maqāṣid*).⁹

Research Objectives

This study aims to: (1) identify and analyze relevant hadiths from *al-Kutub al-Sittah* addressing family protection and moral responsibility applicable to gadget addiction; (2) apply Critical Discourse Analysis to reveal how prophetic teachings construct moral frameworks relevant to contemporary digital challenges; (3) demonstrate the contemporary relevance of prophetic guidance for Muslim family dynamics; and (4) provide normative foundations for developing hadith-based strategies for preventing gadget addiction and maintaining family stability.

This research seeks to answer: What hadiths in *al-Kutub al-Sittah* address principles of family leadership, moral accountability, and self-control applicable to preventing gadget addiction? How can Critical Discourse Analysis reveal underlying moral structures within these hadiths? What practical implications do prophetic teachings offer for contemporary Muslim families navigating digital technology challenges?

⁵ Aravind K Kumar and Mayur S Sherkhane, "Assessment of Gadgets Addiction and Its Impact on Health among Undergraduates," *International Journal of Community Medicine and Public Health* 5, no. 8 (2018): 3624, <https://doi.org/10.18203/2394-6040.ijcmph20183109>.

⁶ Monteiro, Simões, and Relva, "Internet Addiction, Sleep Habits and Family Communication: The Perspectives of a Sample of Adolescents."

⁷ Sjafiatul Mardiyah, "Dilema Keluarga Di Era Digitalisasi: Antara Kecanduan Gadget, Gangguan Emosional, Perilaku Sosial Pada Anak Usia Dini Dan Tawaran Sekolah Alternatif," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 1 (2023): 661–73, <https://doi.org/10.31004/obsesi.v7i1.3530>.

⁸ Mowshomi Mannan Liza et al., "Gadget Addiction among School-Going Children and Its Association to Cognitive Function: A Cross-Sectional Survey from Bangladesh," *BMJ Paediatrics Open* 7, no. 1 (2023), <https://doi.org/10.1136/bmjpo-2022-001759>.

⁹ Abū Ishāq Al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl Al-Shari'ah*, ed. 'Abd Allāh Darāz, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1991).

Method

This study employs a qualitative approach with a library research (*studi pustaka*) design, focusing on interpreting religious texts to understand social phenomena. Qualitative research is particularly suited for exploring meanings and normative frameworks embedded in Islamic scriptural sources, allowing in-depth analysis of how prophetic teachings address contemporary issues.¹⁰ The library research method utilizes secondary data, specifically hadith texts, classical Islamic scholarship, and contemporary academic literature, to construct a comprehensive understanding of the research problem.¹¹

This research adopts Critical Discourse Analysis (CDA) as its primary theoretical framework for analyzing hadith texts. CDA enables systematic examination of how texts construct social reality, power relations, ideological positions, and moral frameworks.¹² While CDA is traditionally applied to contemporary texts, this study adapts it to classical religious literature by recognizing that prophetic hadiths function as living discourses actively shaping Muslim social consciousness and moral behavior across historical periods. The application of CDA to classical hadith literature is justified because hadiths are performative texts that continue to construct Muslim family structures and ethical frameworks in contemporary contexts. This study employs Norman Fairclough's three-dimensional framework, adapted for religious textual analysis, which encompasses textual analysis examining linguistic features, metaphors, and key terms, discourse practice analysis contextualizing hadith transmission and historical interpretations, and sociocultural practice analysis investigating power relations, ideological implications, and connections to contemporary challenges.¹³ This CDA approach avoids eisegesis (reading meanings into texts) by anchoring interpretations in established principles of Islamic jurisprudence, particularly *qiyās al-ma'nā* (analogical reasoning based on underlying rationale). *Maqāṣid al-sharī'ah* (higher objectives of Islamic law), following classical scholars such as al-Shāṭibī, who emphasized that Shariah objectives remain constant while specific applications adapt to changing contexts.¹⁴

The primary data sources are hadiths from al-Kutub al-Sittah (the Six Canonical Hadith Collections), specifically *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, and *Sunan Ibn Mājah*, utilizing *Al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil* as a comprehensive reference.¹⁵ Hadith selection followed a systematic three-stage thematic approach, beginning with the identification of hadiths using thematic keywords including *ra'iyyah* (shepherding/guardianship), *mas'ūliyyah* (responsibility), *'ilm* (knowledge), *waqt* (time), *ṣilat al-raḥim* (maintaining kinship ties), *qaṭ' al-raḥim* (severing family bonds), *dhikr Allāh* (remembrance of Allah), *naẓar* (gaze), and *māl* (wealth/property). The second stage applied relevance criteria encompassing direct family leadership guidance, knowledge, and time ethics, relationship preservation, spiritual household vitality, self-control and moderation, and wealth ethics. The third stage verified authenticity, including only hadiths graded as *ṣaḥīḥ* (authentic) or *ḥasan* (good/sound) by classical *muḥaddithūn* (hadith scholars). Through this systematic process, six primary hadiths were selected for in-

¹⁰ Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

¹¹ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Jurnal Edumaspu* 6, no. 1 (2022): 974–80.

¹² Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (London: Longman, 1995).

¹³ Fairclough.

¹⁴ Al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī'ah*.

¹⁵ Muḥammad 'Abd Allāh Al-Ḍiyā', *Al-Jāmi' Al-Kāmil Fī Al-Ḥadīth Al-Ṣaḥīḥ Al-Shāmil*, vol. 1 (Riyadh: Dār al-Salām, 2016).

depth Critical Discourse Analysis, namely the hadith of 'Abdullāh ibn 'Umar on shepherding responsibility (kullukum rā'in), hadith on accountability for life and knowledge, hadith on prohibition of severing kinship (lā yadkhul al-jannah qāṭi' raḥim), hadith of Abū Mūsā on dhikr in the household, hadith to 'Alī on controlling the gaze (lā tutbi' al-naẓrah al-naẓrah), and hadith of Ḥakīm ibn Ḥizām on wealth as "green and sweet."

Data analysis employed a thematic-deductive approach proceeding through six stages, beginning with data organization that compiled selected hadiths with complete Arabic text, transliteration, English translation, and classical commentaries (shurūḥ), followed by thematic categorization that grouped hadiths into six thematic categories. The analysis then systematically applied the three-level CDA framework to each hadith, proceeded to contemporary recontextualization by connecting prophetic principles to specific manifestations of gadget addiction, synthesized and integrated findings to construct a holistic prophetic framework for preventing gadget addiction, and concluded deductively by concluding the urgency and foundations of gadget addiction prevention from the perspective of prophetic hadith.¹⁶

To ensure validity and reliability, this qualitative textual analysis implemented four measures. Source triangulation was achieved by cross-referencing hadiths across multiple canonical collections and consulting multiple classical commentaries. Theoretical consistency was maintained by systematically applying the CDA framework to all analyzed hadiths while ensuring interpretations remain grounded in recognized principles of Islamic jurisprudence (uṣūl al-fiqh). Hermeneutical accountability was established by distinguishing between direct textual meanings and analogical applications while avoiding eisegesis. Finally, peer review was conducted by consulting Islamic studies scholars specializing in hadith sciences and family counseling experts to validate the research findings and interpretive framework.¹⁷

Result and Discussion

The Phenomenon of Gadget Addiction

The phenomenon of gadget addiction represents one of the major challenges in modern life, characterized by human dependence on digital devices such as smartphones, tablets, and computers. Gadgets, initially created to facilitate communication and accelerate access to information, have now become an inseparable part of daily life. However, excessive and uncontrolled use produces serious negative impacts, particularly on children and adolescents who are still in the formative stages of character building and emotional development.¹⁸

Gadget addiction can be defined as a condition in which an individual uses digital devices compulsively and excessively to the extent of neglecting their responsibilities and social relationships.¹⁹ Individuals addicted to gadgets typically find it difficult to exercise self-control and stop using them, even when experiencing negative consequences. Children, for example, tend to prefer interacting with screens rather than playing or communicating directly with others. In the long term, this behavior can lead to psychological disturbances,

¹⁶ Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

¹⁷ Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects."

¹⁸ Valentina Presta et al., "The Impact of Digital Devices on Children's Health: A Systematic Literature Review," *Journal of Functional Morphology and Kinesiology* 9, no. 4 (2024): 236, <https://doi.org/10.3390/jfmk9040236>.

¹⁹ Tijen Tülübaş, Turgut Karakose, and Stamatios Papadakis, "A Holistic Investigation of the Relationship between Digital Addiction and Academic Achievement among Students," *European Journal of Investigation in Health, Psychology and Education* 13, no. 10 (2023): 2006–34, <https://doi.org/10.3390/ejihpe13100143>.

such as reduced concentration, sleep disorders, emotional fluctuations, and diminished social skills.

Various studies indicate that the rate of gadget use among children continues to increase significantly. In Indonesia, more than half of young children have direct access to gadgets, and most of them use these devices for several hours each day.²⁰ This situation is exacerbated by busy parents who tend to delegate gadgets as "digital caregivers" to soothe their children. As a result, gadgets function as substitutes for human interaction within the family. This phenomenon became even more prominent during the COVID-19 pandemic, when online learning systems and restrictions on social activities caused children to interact with digital devices more frequently.²¹

The impact of gadget addiction extends beyond individuals into family life. Children who frequently engage with gadgets tend to lose emotional closeness with their parents. Family communication becomes strained, quality time together diminishes, and values of affection shift toward predominantly digital interactions.²² The factors contributing to gadget addiction are highly diverse. In addition to weak parental supervision and a lack of alternative activities, engaging and persuasively designed digital content employs algorithms that stimulate brain dopamine, producing instant gratification and habituating users to immediate rewards.²³

Socially and morally, this phenomenon has long-term impacts on family stability. Dependence on gadgets creates emotional distance among family members, fosters individualistic attitudes, and weakens the educational and moral guidance functions within the home.²⁴ Thus, gadget addiction is not merely a technological issue, but a crisis of values and human relationships requiring a holistic approach that is psychological, social, and spiritual. From the Islamic perspective, self-control, parental responsibility, and moral awareness are essential principles that can serve as a foundation for preventing and addressing gadget addiction within the family.

Prophetic Hadith Framework for Preventing Gadget Addiction

This section presents Critical Discourse Analysis of six hadiths from *al-Kutub al-Sittah* that provide normative foundations for preventing gadget addiction and maintaining family stability. Each hadith is analyzed through the three-dimensional CDA framework: textual analysis, discourse practice analysis, and sociocultural practice analysis.

²⁰ Vivi Irzalinda, Melly Latifah, and Dwi Hastuti, "Mothers' Perceptions on the Impact of Early Childhood Development and Parenting: A Comparative Study of Screen Time Groups in Indonesia," *Media Publikasi Promosi Kesehatan Indonesia: Indonesian Journal of Health Promotion* 8, no. 9 (2025): 921–32, <https://doi.org/10.56338/mppki.v8i9.7704>.

²¹ Marina Steinbach et al., "Interactions between Parents and Children: The Impact of the COVID-19 Pandemic," *Revista Psicologia e Saúde*, 2024, e1612351, <https://doi.org/10.20435/pssa.v15i1.2351>.

²² Monteiro, Simões, and Relva, "Internet Addiction, Sleep Habits and Family Communication: The Perspectives of a Sample of Adolescents."

²³ Mathura Shanmugasundaram and Arunkumar Tamilarasu, "The Impact of Digital Technology, Social Media, and Artificial Intelligence on Cognitive Functions: A Review," *Frontiers in Cognition* 2, no. 1203077 (2023), <https://doi.org/10.3389/fcogn.2023.1203077>.

²⁴ Mattia Messena and Marina Everri, "Unpacking the Relation between Children's Use of Digital Technologies and Children's Well-Being: A Scoping Review," *Clinical Child Psychology and Psychiatry* 28, no. 1 (2023): 161–98, <https://doi.org/10.1177/13591045221127886>.

Hadith on Leadership Responsibility and Accountability (Kullukum Rā'in)

أَلَا كُلكُمْ رَاعٍ وَكُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَن رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَن رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلكُمْ رَاعٍ وَكُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ

(Kullukum rā'in wa kullukum mas'ulun 'an ra'iyatibi...)

"Indeed, every one of you is a shepherd, and every one of you will be held accountable for his flock. The leader who has authority over the people is a shepherd and is responsible for his subjects. A man is a shepherd over the members of his household and is accountable for them. A woman is a shepherd over the household of her husband and his children, and she is responsible for them. The servant of a man is a shepherd over his master's property and is accountable for it. Verily, every one of you is a shepherd, and every one of you will be held accountable for his flock."²⁵

Textual Analysis:

The hadith employs the central metaphor of *rā'in* (shepherd) and *ra'iyah* (flock), constructing a pastoral imagery of care, protection, and guidance. The linguistic structure uses emphatic devices—the repetition of "kullukum rā'in wa kullukum mas'ulun" at the beginning and end—creating a rhetorical frame that emphasizes the universality and inevitability of responsibility. The hadith systematically enumerates hierarchical levels of guardianship: political (*al-imām*), familial (*al-rajul*, *al-mar'ah*), and economic (*al-'abd*). The imperative mood implicit in the declaration establishes not a suggestion but a divine command regarding accountability.²⁶

Discourse Practice Analysis:

From the perspective of Critical Discourse Analysis, this hadith functions as a discourse of power and social responsibility that shapes behavioral patterns within Muslim communities.²⁷ The hadith represents a hierarchically distributed yet interrelated system of responsibility: the state toward its citizens, the husband toward his family, the wife toward her household and children, and employees toward the trust of their employers. This structure fosters awareness that each individual holds a functional position in maintaining social balance and security.

Historically, classical scholars such as Ibn Ḥajar al-'Asqalānī interpreted this hadith as establishing the foundational principle of *mas'uliyah* (responsibility) in Islamic social organization, emphasizing that leadership at every level entails both authority and accountability.²⁸ Contemporary Muslim discourse on family management frequently invokes this hadith to construct parental roles and obligations.

Sociocultural Practice Analysis:

In the contemporary context, this hadith can be reinterpreted through the lens of gadget addiction, a new threat to social and familial stability. Through a CDA approach, the hadith illustrates the dynamics of power and responsibility within the domestic sphere. The

²⁵ Al-Bukhari, *Sahih Al-Bukhari*; al-Hajjaj, *Sahih Muslim*.

²⁶ Aḥmad ibn 'Alī Ibn Ḥajar al-'Asqalānī, *Fath Al-Bārī Bi-Sharḥ Ṣaḥīḥ Al-Bukhārī*, ed. Muḥammad Fu'ād 'Abd al-Bāqī and Muḥibb al-Dīn al-Khaṭīb (Beirut: Dār al-Ma'rifah, 1379).

²⁷ Fairclough, *Critical Discourse Analysis: The Critical Study of Language*.

²⁸ Ibn Ḥajar al-'Asqalānī, *Fath Al-Bārī Bi-Sharḥ Ṣaḥīḥ Al-Bukhārī*.

husband, as head of the family, bears responsibility for regulating and supervising technology use within the household. The wife plays a role in maintaining harmony and ensuring that children use technology proportionally and educationally. Each family member is not only responsible for themselves but also forms part of a social control system grounded in *shar'i* values.²⁹

Ideologically, the hadith rejects hedonistic and individualistic lifestyles often reinforced by digital culture. Gadget addiction reflects a form of "modern escapism" from social reality, whereas the Prophet's ﷺ guidance redirects human awareness toward the values of *amānah* (trust) and *ḥisāb* (accountability). From a critical discourse perspective, this illustrates a confrontation between Islamic ethics oriented toward social responsibility and a digital culture oriented toward consumption and egocentrism.

Thus, this hadith serves as a normative and ethical foundation for fostering collective awareness regarding self-regulation of technology. Preventing gadget addiction is not merely a psychological issue but also a moral and social responsibility inherent in the concept of *al-rī'āyah* (guardianship and oversight) in Islam. Family security stability is achieved when each fulfills their role according to this principle: regulating technology use wisely, maintaining healthy interactions among family members, and ensuring that Islamic values continue to guide behavior in the modern digital sphere.

Hadith on Accountability for Life, Knowledge, Wealth, and Body

لا تزولُ قدما عبدٍ يوم القيامة حتى يُسأل عن عمره فيما أفناه، وعن علمه فيما فعل، وعن ماله من أين اكتسبه وفيما أنفقه، وعن جسمه فيما أبلاه

(*Lā tazūlu qadamā 'abdin yawm al-qiyāmah ḥattā yus'ala 'an 'umrihi fīmā afnāhu...*)

"The feet of a servant will not move on the Day of Resurrection until he is asked about his life and how he spent it, about his knowledge and how he acted upon it, about his wealth—how he acquired it and how he spent it, and about his body and how he used it up."³⁰

Textual Analysis:

This hadith employs interrogative structures (*yus'ala 'an*—"he will be questioned about") repeated four times, creating a systematic accountability framework. The four domains—*'umr* (lifespan), *'ilm* (knowledge), *māl* (wealth), and *jasad* (body)—represent a holistic human existence encompassing temporal, intellectual, economic, and physical dimensions. The temporal marker *yawm al-qiyāmah* (Day of Resurrection) establishes eschatological urgency, positioning earthly actions within an eternal consequence framework.³¹

Discourse Practice Analysis:

When analyzed through CDA, this hadith functions not only as a normative religious text but also as a social discourse containing values of self-regulation, ethical awareness, and social

²⁹ Helmi Amirudin and Muhammad Aziz Dzikrur Rohman, "The Efforts of Preventing Femicide for the Stability of Family Security in the Perspective of Ḥadīth: A Thematic Study of the Ḥadīths in Al-Kutub Al-Sittah," *Al-Majaalis: Jurnal Dirasat Islamiyah* 13, no. 1 (2025): 130–48, <https://doi.org/10.37397/al-majaalis.v13i1.1131>.

³⁰ Muḥammad ibn 'Īsā Al-Tirmidhī, *Sunan Al-Tirmidhī* (Beirut: Dār al-Gharb al-Islāmī, 1998).

³¹ Muḥammad 'Abd al-Ra'ūf Al-Munāwī, *Fayḍ Al-Qadīr Sharḥ Al-Jāmi' Al-Ṣagħīr* (Cairo: al-Maktabah al-Tijārīyah al-Kubrā, 1356).

responsibility.³² The Prophet's ﷺ discourse positions *'umr*, *'ilm*, *māl*, and *jasad* as indicators of human balance in employing worldly potential for ultimate, *ukebrāwī* purposes. Classical commentators emphasized that this hadith establishes the principle of *ḥisab* (self-audit) and *murāqabah* (divine watchfulness) in daily life.³³

Sociocultural Practice Analysis:

In the contemporary context, the phenomenon of gadget addiction can be interpreted as a deviation from the values embedded in this hadith. Gadget addiction signals the disruption of this balance: life (*'umr*) is wasted on unproductive digital activities, knowledge (*'ilm*) is squandered on shallow information consumption, wealth (*māl*) is spent excessively on technology, and the body (*jasad*) suffers physical decline due to overuse.³⁴

From a CDA perspective, this hadith can be read as an emancipatory discourse that resists forms of digital cultural hegemony, which render humans passive and enslaved to technological consumption. The Prophet ﷺ implicitly teaches resistance against "modern forms of enslavement," where humans are controlled by their devices rather than controlling them. Thus, the hadith fosters critical awareness of social and economic structures that encourage technological dependence.

In the context of family stability and security, this hadith underscores the urgency of preventing gadget addiction through the internalization of responsibility and spiritual consciousness. When every family member understands that each use of time, knowledge, wealth, and effort will be held accountable, a collective awareness arises to restructure digital interaction patterns at home. The hadith serves as a normative foundation for cultivating a healthy digital culture—where technology is used proportionally, ethically, and in ways that support familial harmony and tranquility rather than disrupt it.

Hadith on Prohibition of Severing Kinship Ties (Qaṭī' Raḥim)

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

(Lā yadkhub al-jannah qaṭī')

"A severer (of kinship ties) will not enter Paradise."³⁵

Textual Analysis:

The hadith uses a categorical negation (*lā yadkhub*—"will not enter") combined with the ultimate reward (*al-jannah*—Paradise), creating a stark binary: maintaining kinship ties versus eternal exclusion. The term *qaṭī'* (one who cuts/severs) carries violent connotations, linguistically equating abandonment of family relationships with an act of severance or amputation. This linguistic choice emphasizes the severity of the offense.³⁶

Discourse Practice Analysis:

³² Teun A van Dijk, "Critical Discourse Analysis," in *The Handbook of Discourse Analysis*, ed. Deborah Schiffrin, Deborah Tannen, and Heidi E Hamilton (Oxford: Blackwell Publishers, 2001), 352–71.

³³ Yahyā ibn Sharaf Al-Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim Ibn Al-Ḥajjaj* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1392).

³⁴ Yun Han et al., "Factors Associated with Digital Addiction: Umbrella Review," *JMIR Mental Health* 12 (2025): e66950, <https://doi.org/10.2196/66950>.

³⁵ Al-Bukhari, *Sabih Al-Bukhari*; al-Hajjaj, *Sabih Muslim*.

³⁶ Ibn Ḥajar al-'Asqalānī, *Fath Al-Bāri Bi-Sharḥ Ṣaḥīḥ Al-Bukhari*.

From the perspective of Critical Discourse Analysis, this hadith can be interpreted as a form of normative prophetic discourse opposing all forms of disintegrative behavior in society.³⁷ Through this hadith, the Prophet ﷺ not only teaches the importance of maintaining kinship ties physically but also instills social awareness that family and societal stability rely on communication, affection, and emotional connectedness among family members. Classical scholars interpreted *qāṭi' raḥim* broadly to include not merely physical abandonment but emotional and communicative neglect.³⁸

Sociocultural Practice Analysis:

In the modern context, gadget addiction can be seen as a symbolic form of *qāṭi' raḥim*. When an individual immerses themselves in the digital world and neglects family interaction, emotional bonds are severed, violating the spirit of this hadith. Children are preoccupied with online games, parents become absorbed in social media, and family conversations turn silent—all indicating the erosion of *ṣilat al-raḥim*, the foundational value of family social security.³⁹

Through the lens of CDA, this hadith can be understood as a discourse of resistance against the hegemony of digital culture, which shifts human values from togetherness to individualism. The hadith functions as a counter-discourse to modern lifestyles that distance humans from real social relationships. Therefore, preventing gadget addiction within families is not merely a mental health issue but also a direct implementation of the Prophet's ﷺ guidance on maintaining social stability through the preservation of family relationships and kinship ties.

In other words, maintaining family connectedness in the digital era constitutes a modern enactment of the hadith "*lā yadkhub al-jannah qāṭi' raḥim*," reminding Muslims not to sever bonds of affection due to technology but to use it to strengthen communication, empathy, and familial harmony.

Hadith on Spiritual Vitality of the Household (Dhikr and Family Life)

مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

(*Mathal al-bayt alladhi yudhkar Allah fih wa al-bayt alladhi la yudhkar Allah fih mathal al-hayy wa al-mayyit*)

"The example of the house in which Allah is remembered, and the house in which He is not remembered is like that of the living and the dead."⁴⁰

Textual Analysis:

The hadith employs a powerful simile (*mathal*), creating a binary opposition: life (*al-hayy*) versus death (*al-mayyit*). This metaphorical structure equates spiritual vitality with biological existence, suggesting that a household devoid of divine remembrance is functionally "dead" despite physical occupation. The repetition of *al-bayt* (the house) with contrasting predicates

³⁷ Fairclough, *Critical Discourse Analysis: The Critical Study of Language*.

³⁸ Al-Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim Ibn Al-Hajjaj*.

³⁹ Yalin Zhu, Linyuan Deng, and Kun Wan, "The Association between Parent-Child Relationship and Problematic Internet Use among English- and Chinese-Language Studies: A Meta-Analysis," *Frontiers in Psychology* 13 (2022): 885819, <https://doi.org/10.3389/fpsyg.2022.885819>.

⁴⁰ Al-Bukhari, *Sabih Al-Bukhari*; al-Hajjaj, *Sabih Muslim*.

(dhikr versus its absence) emphasizes that the same physical space can embody radically different spiritual states.⁴¹

Discourse Practice Analysis:

The hadith narrated from Abū Mūsā provides a profound analogy between a household filled with *dhikrullāh* (remembrance of Allah) and a house devoid of dhikr. Textually, the hadith emphasizes that true life within a household is characterized by spiritual activity—*dhikrullāh*, prayer, and interactions of worshipful value. A house lacking remembrance of Allah is likened to a "living corpse," devoid of soul, direction, and meaning.⁴²

From a critical discourse perspective, this text does not merely address ritual worship but also conveys a message of resistance against modern dehumanization, where technology and gadgets often replace spiritual remembrance and meaningful family communication. The discourse of this hadith challenges the new social structures that normalize emotional disconnection due to excessive digitalization.⁴³

Sociocultural Practice Analysis:

Socially, gadget addiction leads to the disintegration of family communication: between spouses, parents and children, and even siblings, resulting in lost moments of togetherness. Through the metaphor of "life and death," the Prophet ﷺ constructs the narrative that life without spiritual values constitutes social and moral death.⁴⁴

Through the CDA approach, this hadith can be understood as a call for reconstructing the consciousness of Muslim families so that they do not succumb to the consumerist and individualistic ideology brought by digital technology. Efforts to prevent gadget addiction are not merely psychological issues but also spiritual and ethical responsibilities to maintain a household alive with the values of faith, healthy communication, and *dhikrullāh* that enlivens the heart. Thus, this hadith emphasizes that preserving family stability and security begins by revitalizing the spiritual essence of the household amidst the overwhelming currents of digitalization that can numb feelings and nullify the meaning of life.

Hadith on Control of the Gaze (Ghaḍḍ al-Baṣar)

يا علي، لا تتبع النظرة النظرة، فإن لك الأولى، وليست لك الآخرة

(*Yā 'Alī, lā tutbi' al-naẓrah al-naẓrah, fa-inna laka al-ūlā, wa laysat laka al-ākhirah*)

"O 'Alī, do not follow a glance with another glance; the first is for you, but the second is not."⁴⁵

Textual Analysis:

The hadith employs direct address (*yā 'Alī*) and prohibition (*lā tutbi'*—"do not follow"), creating intimate pedagogical discourse. The repetition of *al-naẓrah* (the glance) emphasizes the progressive nature of visual engagement: an initial inadvertent glance versus deliberate

⁴¹ Ibn Ḥajar al-'Asqalānī, *Fatḥh Al-Bārī Bi-Sharḥ Ṣaḥīḥ Al-Bukhārī*.

⁴² Al-Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim Ibn Al-Ḥajjāj*.

⁴³ De et al., "Social Media Algorithms and Teen Addiction: Neurophysiological Impact and Ethical Considerations."

⁴⁴ Deni Irawan and Muhammad Rizki Febrian, "Konsep Pemahaman Agama Islam Terhadap Kecerdasan Emosional Anak," *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 2 (2020): 103–61, <https://doi.org/10.37397/almajaalis.v7i2.141>.

⁴⁵ Sulaymān ibn al-Ash'ath Abū Dāwūd, *Sunan Abi Dāwūd* (Beirut: al-Maktabah al-'Aṣrīyah, 2009).

subsequent gazing. The binary permission structure (*laka al-ūlā*—"for you the first" versus *laysat laka al-ākhirah*—"not for you the second") establishes a moral boundary on visual consumption.⁴⁶

Discourse Practice Analysis:

Through the lens of Critical Discourse Analysis, this hadith can be interpreted as a moral and spiritual admonition highly relevant to contemporary contexts, particularly in preventing gadget addiction and maintaining family stability and security. Textually, the hadith emphasizes self-control over repeated glances that may trigger desires. Discourse-wise, it conveys a broader message: the regulation of visual and digital stimuli that dominate the consciousness of modern humans.⁴⁷

In today's digital world, the eyes are not merely tools for seeing but primary gateways for ideological, moral, and emotional influence through gadget screens. Critical discourse analysis reveals that this hadith does not merely address *naẓar* (glance) in its literal sense but also encompasses the dimension of controlling the flow of information and visual imagery that shapes collective awareness.⁴⁸

Sociocultural Practice Analysis:

When individuals lose control over what they observe—whether via social media, entertainment content, or sexually stimulating images—the value structure within the family becomes destabilized. In this context, gadgets function as a medium that normalizes constant visual transgressions, blurring moral and spiritual boundaries.⁴⁹

Within the family context, gadget addiction driven by the habit of "repeated glances" (scrolling, stalking, watching) erodes emotional and spiritual intimacy between spouses as well as between parents and children. The household, which should serve as a sacred space for communication and affection, becomes a passive arena for uncontrolled visual consumption. From the perspective of this hadith, the Prophet ﷺ underscores the importance of visual awareness as a moral bulwark for the family, because every glance affects the heart, behavior, and social relationships.

Thus, this hadith holds significant urgency in preventing gadget addiction: it teaches the discipline of the gaze, self-control, and *tazkijyah al-nafs* (purification of the soul) amid a digital world that indulges the senses. Through the CDA approach, the Prophet's message can be interpreted as an effort to liberate human consciousness from visual hegemony and technological domination, in order to safeguard inner tranquility, familial harmony, and social stability grounded in Islamic moral values.

⁴⁶ Muḥammad 'Abd al-Raḥmān Al-Mubārakfūrī, *Tuḥfat Al-Aḥwadhī Bi-Sharḥ Jami' Al-Tirmidhī* (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.).

⁴⁷ Fairclough, *Critical Discourse Analysis: The Critical Study of Language*.

⁴⁸ Neha Pirwani and Attila Szabo, "One-Year Update on Physical Activity and Smartphone Addiction in University Students: A Systematic Review of Novel Research," *Preventive Medicine Reports* 57, no. 103178 (2025): 103178, <https://doi.org/10.1016/j.pmedr.2025.103178>.

⁴⁹ Livia I Andrade and Marlon Santiago Viñán-Ludeña, "Mapping Research on ICT Addiction: A Comprehensive Review of Internet, Smartphone, Social Media, and Gaming Addictions," *Frontiers in Psychology* 16 (2025): 1578457, <https://doi.org/10.3389/fpsyg.2025.1578457>.

Hadith on Ethical Management of Wealth ("Green and Sweet" Metaphor)

يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

(*Yā Ḥakīm inna hādihā al-māl khaḍīr ḥulw...*)

"O Ḥakīm, indeed this wealth is green and sweet. Whoever takes it with a generous soul, it will be blessed for him; but whoever takes it with greed, it will not be blessed for him, and he will be like the one who eats but is never satisfied. The upper hand is better than the lower hand."⁵⁰

Textual Analysis:

The hadith employs vivid sensory metaphors: *khaḍīr* (green/fresh) and *ḥulw* (sweet), invoking visual appeal and taste satisfaction to describe wealth's allure. The binary psychological states—*sakhāwat al-nafs* (generosity of spirit) versus *ishraf al-nafs* (greed/covetousness)—establish moral categories for acquiring wealth. The simile "*ka-alladhī ya'kul wa lā yashba*" (like one who eats but is never satisfied) creates a powerful image of insatiable consumption, while the metaphor "*al-yad al-'ulyā khayr min al-yad al-sufī*" (upper hand better than lower hand) establishes a hierarchy of self-sufficiency over dependency.⁵¹

Discourse Practice Analysis:

The hadith conveys a profound moral message regarding one's attitude toward wealth and self-control over worldly desires. The Messenger of Allah ﷺ stated, "Wealth is green and sweet," a metaphor illustrating the strong allure of wealth upon the human soul. However, he emphasized that blessings (*barakah*) are granted only to those who acquire them with generosity of spirit (*bi sakhāwati al-nafs*), not through greed (*bi ishrafī al-nafs*).⁵²

From a discourse perspective, "green and sweet wealth" can be interpreted as a symbol of material and visual gratification in modern life, including gadgets and digital technology. In a digital society, gadgets have become a form of "modern wealth" that tempts and dominates human consciousness. Addiction to these devices reflects not merely consumerist behavior, but a form of *ishraf al-nafs*—excessive desire for instant gratification, social recognition, and boundless digital stimulation.⁵³

Sociocultural Practice Analysis:

Through a CDA approach, this hadith can be understood as a strategy of resistance against the hegemony of digital capitalism, in which humans are positioned as passive consumers of a system that perpetuates dependency. The advice of the Prophet ﷺ to Ḥakīm addresses not only economic matters but also self-regulation, inner balance, and consciousness of worldly allure. In the context of gadgets, this admonition calls on Muslim families to recognize that uncontrolled technology use can generate emotional imbalance, social conflicts, and spiritual emptiness within the household.⁵⁴

⁵⁰ Al-Bukhari, *Sahih Al-Bukhari*.

⁵¹ Ibn Hajar al-'Asqalānī, *Fath Al-Bari Bi-Sharh Sahih Al-Bukhari*.

⁵² Al-Nawawī, *Al-Minhaj Sharh Sahih Muslim Ibn Al-Hajjaj*.

⁵³ Dimitris Tsipianitis et al., "IoT Devices and Their Impact on Learning: A Systematic Review of Technological and Educational Affordances," *IoT* 6, no. 3 (2025): 45, <https://doi.org/10.3390/iot6030045>.

⁵⁴ Turgut Karakose, Tijen Tülübaş, and Stamatios Papadakis, "Revealing the Intellectual Structure and Evolution of Digital Addiction Research: An Integrated Bibliometric and Science Mapping Approach,"

Socially, the hadith emphasizes that *barakah* (blessing) does not reside in the quantity of possessions, but in the way the soul receives and manages worldly favors. Within a family, this implies that each member must cultivate spiritual awareness in their use of technology—benefiting from it with generosity of spirit (*sakhāwat al-nafs*) while avoiding digital greed (*isbrāf al-nafs*). When families exercise wise control over gadget use, they are in effect preserving moral, emotional, and spiritual stability, which forms the essential foundation for family security.

Thus, the hadith presents a prophetic discourse highly relevant to the digital era: preventing gadget addiction is not merely a psychological or technological issue, but a moral and spiritual *jihād* against modern greed. The Prophet ﷺ instilled an ethic of moderation and self-control as the basis for family resilience. Protecting the family from gadget dominance means actualizing the Prophet's guidance on "the hand above is better than the hand below"—a symbol that the family should control technology, not be controlled by it.

Conclusion

Based on the analysis presented, preventing gadget addiction to maintain family stability finds a robust normative foundation in the perspective of the Prophet Muhammad ﷺ. Through Critical Discourse Analysis, hadiths regarding leadership responsibility (*kullukum rā'in*), accountability over life and knowledge, prohibition of severing kinship ties, virtue of dhikr in the household, control of the gaze, and ethical management of wealth are not merely normative texts, but prophetic discourses actively engaging with contemporary reality.

These hadiths constitute a holistic family defense system. The principle of leadership and accountability (*kullukum rā'in*) establishes an ethical foundation, affirming that protecting the family from gadget addiction is part of divine trust (*amānah*). Accountability over life and knowledge reminds each family member that time and learning are often wasted in unproductive digital activity. The hadith prohibiting severing kinship (*qāṭi' rahim*) serves as a social critique against emotional disconnection resulting from gadget addiction, where families become collections of isolated individuals immersed in digital worlds. The metaphor of a household alive with dhikr provides a spiritual perspective on fostering meaningful family interaction rather than gadget notifications. The control of the gaze taught to 'Alī serves as a self-defense mechanism relevant to contemporary scrolling culture, while ethical management of "green and sweet" wealth offers a philosophy of moderation in approaching gadgets as modern wealth.⁵⁵

Thus, preventing gadget addiction from the Prophet's ﷺ perspective fundamentally aims to revitalize the family as *sakan wa tuma'ninah*—a space of tranquility and serenity protected from digital dysfunction—while representing the concrete fulfillment of family leadership responsibilities in Islam, accountable before Allah SWT.

Limitation of the Study

This research acknowledges several limitations. First, this study relies exclusively on textual analysis of hadith without empirical field research or case studies demonstrating actual family experiences with gadget addiction in Muslim communities. Empirical validation through quantitative surveys, ethnographic observations, or intervention studies would strengthen

International Journal of Environmental Research and Public Health 19, no. 22 (2022): 14883, <https://doi.org/10.3390/ijerph192214883>.

⁵⁵ Monteiro, Simões, and Relva, "Internet Addiction, Sleep Habits and Family Communication: The Perspectives of a Sample of Adolescents."

the practical applicability of prophetic teachings. Second, the hadith corpus is limited to *al-Kutub al-Sittah*, excluding other authentic compilations such as *Musnad Ahmad*, *Sunan al-Darimi*, and *Muwatta' Malik*. Expanding the analysis might reveal further prophetic guidance relevant to digital ethics. Third, applying Critical Discourse Analysis to classical religious texts involves interpretive assumptions that some traditional scholars may question, as the extension of 7th-century prophetic teachings to 21st-century digital phenomena requires hermeneutical flexibility subject to ongoing scholarly debate.

Despite these limitations, this research demonstrates the relevance of prophetic hadith to contemporary family challenges and establishes a methodological framework for future empirical and comparative studies.

Implications and Recommendations

This study has practical implications for multiple stakeholders. Muslim families can implement prophetic principles by establishing gadget-free times for family meals and prayers, internalizing accountability frameworks for digital activities, and using technology to strengthen rather than replace face-to-face family interactions. Islamic educational institutions should integrate prophetic teachings on technology ethics into curricula, train educators in hadith-based approaches to digital addiction prevention, and establish family education programs on implementing *kullukum ra'in* in the digital age. Religious institutions should incorporate Friday sermons addressing gadget addiction through hadith perspectives, develop community support groups modeled on Islamic principles of mutual assistance (*ta'awun*), and collaborate with mental health professionals for integrated interventions. Policymakers and social service providers should recognize cultural and religious resources available for addressing digital addiction, framing public health campaigns within Islamic theological vocabularies, and training social workers to integrate religious resources into therapeutic interventions.

Future Research Directions

Future research should pursue several directions. Empirical studies should examine the effectiveness of hadith-based family interventions through randomized controlled trials measuring outcomes such as screen time reduction, family communication quality, and spiritual well-being. Expanded hadith corpus analysis should extend beyond *al-Kutub al-Sittah* to include other authentic collections and Quranic verses, providing a more complete Islamic scriptural framework for digital ethics. Cross-cultural comparative research should investigate how Muslim communities in diverse contexts apply prophetic teachings to technology challenges, revealing culturally specific implementations of universal prophetic principles. Longitudinal studies should track the long-term impact of Islamic family education programs. At the same time, interdisciplinary research should integrate psychological addiction theory, neuroscience, and Islamic theology to develop comprehensive models of digital addiction prevention grounded in both scientific evidence and Islamic spirituality.

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